

## EDITORIALS.

### UTAH'S EDUCATIONAL AND INVENTIVE STATUS.

THE charge made against Utah that her leading-men are opposed to education is entirely refuted by the figures of the United States census, which show that her ratio of illiteracy is below that of twenty-six of the States and Territories. The annexed list gives the percentage of persons ten years of age and upwards who are unable to read. It is taken from the census report, and allowance being made for some parts of the Union where as good a showing as possible has been attempted, the position of Utah cannot but be gratifying to her people:

New Mexico.....	60.2	Idaho.....	5.5
South Carolina.....	48.2	Massachusetts.....	5.3
Louisiana.....	45.8	Utah.....	5.0
Alabama.....	43.5	Vermont.....	4.9
Georgia.....	42.8	Indiana.....	4.8
Mississippi.....	42.1	Montana.....	4.8
North Carolina.....	38.3	Pennsylvania.....	4.6
Florida.....	38.0	New Jersey.....	4.5
Virginia.....	34.0	Illinois.....	4.3
Arkansas.....	28.8	New York.....	4.2
Tennessee.....	27.7	Connecticut.....	4.2
Texas.....	24.1	New Hampshire.....	4.2
Kentucky.....	22.2	Oregon.....	4.1
Arizona.....	18.7	Wisconsin.....	4.1
Maryland.....	18.0	Michigan.....	4.0
Dist. of Columbia.....	15.7	Minnesota.....	3.8
Delaware.....	15.3	Ohio.....	3.7
West Virginia.....	12.1	Kansas.....	3.6
Missouri.....	8.9	Maine.....	3.6
Washington.....	8.7	Dakota.....	3.6
Rhode Island.....	7.9	Wyoming.....	3.5
Nevada.....	7.3	Nebraska.....	3.1
California.....	7.1	Iowa.....	2.4
Colorado.....	5.9		

Equally incorrect with the charge of Utah's lack of education is a prevalent idea that Utah has no inventive genius. The report of the Commissioners of Patents for the year 1881 shows that in this respect she is in advance of eighteen States and Territories. The total number of patents in the United States in the year 1881 was 15,118. Of these Utah obtained 17. The following shows the names of the States and Territories having a lower number of patents in proportion to their population than Utah:

Utah.....	one Patent to	8,468
Texas.....	"	8,981
Kentucky.....	"	9,527
Arizona.....	"	10,110
Idaho.....	"	10,370
Dakota.....	"	12,288
Louisiana.....	"	12,701
Florida.....	"	12,333
Virginia.....	"	14,005
West Virginia.....	"	14,055
Georgia.....	"	16,582
Arkansas.....	"	16,719
Tennessee.....	"	17,413
North Carolina.....	"	21,371
South Carolina.....	"	22,123
Alabama.....	"	26,861
Mississippi.....	"	27,599
New Mexico.....	"	39,855
Washington.....	"	39,543

As facilities for education increase Utah will rise higher in the scale of literacy, and as she grows in other respects she will gain a higher place on the list of inventions. And we have every reason to believe that the productions of the genius of her sons and daughter will be of a nature to benefit, not destroy mankind, and to aid in the subjugation of nature's forces for the progress and ultimate perfection of the race instead of to provide methods for human slaughter. Peace, union, concord and universal enlightenment and brotherhood, are the objects she desires to achieve.

### THE FIGHT FOR TEMPERANCE IN LOGAN CITY.

It is pretty well known all over the Territory that Logan City has made a vigorous stand for years against the traffic in intoxicating drinks. Its charter permits prohibition, and the City Council have passed ordinances strictly prohibiting the manufacture, sale or giving away of intoxicants.

Once the Council made a trial of the license system. But it was found that saloons multiplied, drunkenness increased, police cases became numerous, and the general effect of making the traffic legal, thus taking away the ban imposed by law upon drinking, and causing it to be comparatively respectable, was decidedly disastrous and against the peace and welfare of the inhabitants of that beautiful, thrifty and peaceable city. So prohibition was revived and has worked very well indeed, being only hindered in its benign operations by the lawlessness of a few individuals, who imag-

ined that they could sell liquor on the sly, or, being discovered, would find protection in the higher courts of the Territory if convicted in the local courts of violation of the city ordinances.

Last July two persons, C. H. Smith and W. C. Buck, were caught selling liquor by a "spotter" employed by the city authorities, and were found guilty and fined by Alderman Cummings, who is also *ex officio* Justice of the Peace. They appealed to the Third District Court and on Wednesday, December 6th, their case came up for trial before Judge Emerson at Ogden. J. L. Rawlins, Esq., appeared for Logan City, Higbee and Smith, of Ogden, and Willard Crawford, Esq., of Oxford, for the defendants.

The jurors were examined by defendants' counsel on the question of polygamy, and one, declining to answer, was challenged for cause. Judge Emerson promptly overruled the objection, when the juror was peremptorily challenged, and continuing this kind of challenging the panel was exhausted and the case went over till the next term of court. That Judge Emerson was right in his ruling is evident from a perusal of the Fifth Section of the Edmunds' law—although counsel based their objection on the Eighth Section. It provides that it shall be a sufficient cause of challenge to any person drawn as a juror in any prosecution for bigamy, polygamy or unlawful cohabitation, if he is or has been living in the practice of bigamy, polygamy, etc., or believes that it is right for a man to have more than one living and undivorced wife at the same time. It is only in cases named in italics above that such a challenge is to be allowed. The right to vote and hold an office of public trust, honor or emolument, and the right to serve on a jury are generally governed by different provisions, and the restrictions of the Eighth Section of the Edmunds Act and those in the Fifth Section are to be differently applied, each pertaining to a special object. It is therefore not a proper challenge to object to a juror on account of supposed belief in or practice of polygamy, unless in cases of trial for bigamy, polygamy or unlawful cohabitation.

The same defendants were next charged with the same offense in another case, and a jury was empaneled, but after clear proof of the offense the jury disagreed, standing nine for conviction and three against; so this case also went over for the term. Another case of the same kind was tried, M. G. Connor being the defendant, with the same result. Hyrum Edwards was then put on trial for selling beer, and was found guilty. But notice was given of a motion for a new trial, which will be argued at a future time.

Incidental to the second case of the first-named defendants, the validity of the ordinance was tested. But it was found that the charter was too plain and definite in giving prohibitory powers to the City Council, and His Honor ruled in its favor. This is a very important point, and the position taken by Judge Emerson upon it will strengthen the hands of the supporters of law and order in the north.

We hope the authorities of Logan City will not be discouraged or disheartened by the temporary obstructions which have been placed in the way of strict enforcement of the law. By perseverance they are bound to win and uphold the dignity of their position. Laws when enacted should be enforced. Logan is, in our opinion, one of the places where rigid anti-liquor rules may be established and enforced. We do not believe they would be practicable in Salt Lake City. But we expect to see the no-license system work successfully in the glorious and flourishing valley of Cache, where "Mormon" industry, temperance, union and progress are so richly exhibited, and where the demon of drink ought not to be permitted to reign. Keep up the fight for temperance and good order!

### MORE ANTI-"MORMON" LEGISLATION DEMANDED.

THE number of votes that the "Mormons" can poll, even when purged of the polygamy objection, seems to be the real trouble with the persons who, styling themselves "the Gentiles of Utah," have applied to Congress for further special repressive legislation. They have to drop the polygamy cry, partially, in or-

der to make out anything like a cause of grievance, and so they cite the figures of the Delegate elections since 1870 to show that the "Mormons" can still outvote the "Liberals" by majorities that leave the memorialists without hope of "running" this Territory.

What numskulls they must be! Their object is apparent on the face of their application, and the fallacy of their claims to it are equally exposed. They want to rule Utah and their numbers are as one to five of the people whom they wish to enslave. The most virulent anti-polygamy Congressman can see through their thin pretenses with half an eye. The Edmunds law does not go far enough for them. Of course not. Nothing will go far enough for them but full and free opportunity to ride over and plunder the people of Utah. They fancy that they can revive the flames of passion that burned so fiercely during the last session, and have sent District Attorney VanZile to puff upon the embers. We admit that he is a great "blower," he gave plenty of proof of that during the recent "Liberal" campaign, but we do not think he can raise another anti-"Mormon" fire this time. He is more likely to blow out what little caloric is left in the ashes of the burned down agitation, particularly with such bellows as the "Memorial of the Gentiles of Utah."

By the way, we would like to see the names of the signers to that precious instrument of torture for susceptible Congressmen. We doubt very much if there are sufficient to justify the claim that it is from the "Gentiles of Utah." There are a few rascally adventurers here who have the presumption to suppose that all they say and do is backed by the non-"Mormon" ladies and gentlemen who have made Utah their home. They act in the same way that a few Federal office-holders perform. Speak of their improprieties, and they declare that the Government of the United States is assailed. Expose their official delinquencies or shortcomings, and it is "rebellion against the Government." Oppose their assumption of excessive authority, and it is "nullification." The absurdity of their self-importance is only exceeded by the impudence of those "Liberal" fire-brands who presume to speak for the "Gentiles of Utah." It is another edition of the "cheek" of the three tailors of Tooley Street in London, who commenced their grandiloquent manifesto with "We, the people of England."

We do not believe the majority of the "Gentiles of Utah" want any more disturbance in the way of in-limical legislation against the "Mormons," and if they only had the manliness to throw off the yoke imposed upon them by the few adventurers who are plotting the mischief that disturbs our local affairs, they would say so in a manner that would for ever close the mouths of the miserable scamps who are bent on mischief and ravenous for rapine.

### RELIGIOUS INTOXICATION.

TO THE votaries of that kind of spiritual inebriety known as revivalism, the name of Harrison commonly called "the boy preacher," has become notorious. However appropriate the title which attaches to him may have been years ago, it is not now suitable because he is closely approaching the period known as middle age. His business is to attend those religious gathering, at which excitement is the main feature, and those impressions are desired which go by the name of "conversions." He talks in a jerky, disconnected manner, mixing prayer, oburgations, scripture texts, appeals to sinners, threats, expostulations, verses of hymns, etc., in a sort of ejaculatory succotash, and succeeds in arousing violent emotions in the hearts of nervous and susceptible people. He has been quite successful in many parts of the country in accomplishing the object for which he is hired.

The term hireling is very appropriate in his case. He demands good wages for his work and will not labor without plentiful pay. Not long since some of his admirers purchased and furnished a cottage for him by donation, but as soon as he obtained possession he sold it for cash at far below the purchase price, and created disgust where he had previously inspired affection.

In several places his performance

has unsettled the minds of weak people, and lately in Michigan three persons became insane through the excitement produced by his ravings. The Michigan Methodists hired him for the modest sum of one hundred dollars a week to get up a revival, and three ladies became raving maniacs in Grand Rapids through attending the religious orgies that he conducted.

The shouting, delirium and peculiar antics which characterize the so-called "revivals" are as foreign to true religion as the drunkenness that comes from imbibing liquor. In them the saying of the Prophet Isaiah is fulfilled: "They are drunken, but not with wine, they stagger, but not with strong drink." The influence exercised by the magnetic orators who figure in those injurious affairs, is supposed by the deceived to be the spirit of the Lord. And yet it is as different from that divine and sacred power as truth is from error. The Holy Spirit is an intelligent influence. It is a light-bringer. Its office is to make clear and plain divine truth. It manifests the things of God. It bears witness of the Father and the Son. It is a revealer of that which is heavenly. But the excitement that flows from revival efforts brings no light or revelation of principle. Indeed it produces darkness of mind and abnormal conditions of the body. It works upon the feelings and has no intellectual effect. That which is called "conversion" under its influence bears no resemblance to that birth of the Spirit which is essential to admittance into the heavenly kingdom, and which follows true repentance and authorized baptism.

The action of the Holy Spirit upon the human soul is eminently peaceful. It brings that "peace which passeth all understanding." It is a comforter, as well as a truth-revealer. It quickens the understanding and elevates the mind, brightening and developing the natural faculties, but not in an unnatural or unhealthy manner. The reaction after that exhilaration which comes from the inspiration of the Holy Ghost is not a depression of mind or a despondency of spirit, or a weakening of the physical powers. The Spirit which brings light is also the spirit of life. It is natural. It does not destroy or impair the body or any of its functions. It elevates, improves, chastens, calms and satisfies. It fills the being with pleasurable emotion, but does not unsettle the reason or disturb its equilibrium; on the contrary, it strengthens and sustains all the powers of mind and body and aids them in their natural operations.

We regard these "revivals" as especially harmful to the public, and do not believe that the transient good they may effect by deterring people for a time from gross wrongdoing in certain directions, is anything to be compared with the evils they produce mentally and physically upon those who are overcome by the pernicious spirit which they carry. It emanates from beneath. With all its pretensions of piety and exhortations about divine things, its pictures of the terrors of hell, its psalm-singing, shouting, "glory"-bellowing and "Jesus"-calling, it is from the Evil One, who has deceived the nations, and is no aid to the acquisition of spiritual knowledge, the true conversion of the soul, or the conformation of the human into the image of the divine. Such persons as "the boy preacher" and other mercenary pulpit contortionists ought to be sat down upon effectually by being let severely alone through all coming time.

### A LAW AGAINST SUICIDE.

ATTEMPTS at self-destruction are now made criminal in New York. The new penal code which institutes many sweeping changes in the jurisprudence of that State, provides a penalty against suicide. It recites that "whoever, with intent to take his own life, commits any act dangerous to human life which, if committed upon or towards another person and followed by death as a consequence, would render the perpetrator chargeable with homicide, is guilty of attempting suicide." This attempt is next declared to be a felony punishable by imprisonment in a State prison not exceeding two years or by a fine of not more than \$1,000, or by both penalties.

There are differences of opinion about the expediency of this new legislation. But the great increase

in the number of suicides prompted the lawmakers of the Empire State to attempt something by way of a check upon self-destruction, which must be generally regarded as a crime. We do not think any person has the right to put out the lamp of his own vitality. He did not produce that life, he ought not to attempt to destroy it.

Some people hold that no sane person ever attempted self-murder. The facts indicate to the contrary. Men possessed of all the faculties common to their race and with extraordinary will power, have formed the conclusion that life is not worth sustaining because of its difficulties and the struggles necessary to its decent maintenance, and for that or some other reason arrived at calmly and rationally have deliberately cut the bright thread of their mortal existence. It is argued that they must have been insane. But instances are not lacking where the suicides were in active possession of all the ordinary human powers, and exhibited peculiar traits of character to mark them as of unsettled reason, except that which, as may be argued, was shown in the one last act of their earthly career.

We do not think there is anything wrong in the New York enactment against suicide. It will probably deter some unfortunate or morbid individuals from making an attempt upon their own lives, and thus diminish somewhat the annual number of suicides. This, however, remains to be proven, and time only can show whether this effect will be produced. Another result is likely to be that when persons inclined to shuffle off "this mortal coil" start in on that direction, they will take precautions to make a clean job of it, and thus give room in the world for some other struggler against the tide, and save the trouble of helping him back to life, as well as the cost of his imprisonment for felony.

There is one thing that suicides seldom take into account, and that is the probability that when they reach "the other side," their hurried intrusion into a place not prepared for their reception may be resented in such a manner that they will wish they had not been so hasty, and will discover that in trying to escape the evils that they felt, they may fall into greater sorrows that they knew not of, and so to speak "jump out of the frying pan into the fire." This world is one of trial and difficulty, but we have no doubt that experience will prove the benefit of staying in it until a superior power removes us, and of making the best of it while we remain.

### INSTALMENTS ON TAXES.

THE French system of taxation, while it bears some points of resemblance to that prevailing in this country, has one feature that causes it to bear lightly on persons of small means. About March 1st, every occupant of a house or apartment receives notice that his taxes for the coming year are assessed at such a figure, the amount of his personal tax, and his license, if any, being separately specified. If he has any objections to make, an opportunity is given him of doing so. Toward the end of March each one is notified that he must commence paying his taxes within eight days from the service of such notice. The taxes may be paid in monthly instalments if the taxpayer so desires, and we need hardly say that the mass of the people are glad to profit by this beneficent provision of the law.

It is to the last named provision that we now call attention. There are many people in large cities who own a little property and upon whom the taxes bear pretty heavily. Of course the plan of receiving the money by monthly instalments would not lessen the actual amount, but it would render payments easier to a great number who find it difficult to raise the cash in a lump, and are not gifted with that thrift and forehandness by which preparation may be made for such contingencies.

This plan may not be necessary in Utah where the taxes are so light compared with most portions of this great country, but in the populous cities and heavily taxed parts of the Union it would make the burden appear lighter, and while it would cause some extra labor to the collectors would save restraining upon property in many instances,