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## THE TWENTY-FOURTH.

Monday is a red letter day in the calendar of Utah. On that day forty-six years ago the work of redeeming the vast stretch of territory between the Iowa frontier and the Pacific had its first practical beginning by the arrival on the spot where these lines are written of the vanguard of a body of colonists from Illinois. The location made, the process of reclamation began at once. Before even a habitation was erected the soil which had slumbered unmolested from prehistoric times was broken into and the nether elements exposed to the air and the sunlight. The first spadeful of earth displaced by the hardy hands of the Pioneer and the last spadeful thrown upon the grade of the transcontinental railway at Promontory Point, mark the beginning and completion of a cycle within whose radius events of more consequence have been arrayed upon the pages of the nation's history than could be told of in an ordinary volume or realized by any generation that has not passed into or through the epoch. The first camp fire whose glow was thrown against the western slope of the Wasatch mountains was truly a light from out the wilderness blazing the trail to the Golden Gate and marking the shorter way to India; it was a signal to the nation and to the world that the nucleus was formed around which civilization was to cluster and grow till it filled up the entire West and united the shores of the Pacific with those of the Atlantic in bands of steel.

The growth of later years is easier to tell of because more commonplace and more a matter-of-course continuity. It takes a long search and a keen discrimination now to discover even a small area wherein total desolation and unbroken wildness prevail. "Civilization on her luminous wings soars phoenix-like to Jove" from every valley in the mountains; and in the matters of general thrift, the capacity to create and enjoy success, present and prospective possessions, intelligence, education, industry, progress, good homes and good habits we do not occupy a position of inferiority in comparison with any of our neighbors near or remote.

All honor to the hardy Pioneers through whose perseverance, bravery and faith the inception of all these grand additions to the nation's wealth and growth and fair fame and then such additions themselves became a reality! Praise to their names for what they did and dared then and thereafter that what we now have and enjoy were brought into being! Let their names and their deeds be unassailed on at least that one day by even those who opposed them and oppose their successors, for they, too, realize some of the blessings which the beginners sowed the seeds of when there was no mortal aid for their hands and but little hope save through the Divinity that doth shape our ends.

## FRENCH ENCROACHMENTS.

The French ultimatum to Siam is one that, all things considered, is partly outrageous. The indemnity demanded is fixed at 3,000,000 francs not including private claims for damage done, which would probably be as much more, or say at least $1,000,000 altogether. This alone might not be so excessive; it does not take much fighting to roll up a bill of expenses and loss equal to that; but it is not alone. On the contrary it is the merest bagatelle in comparison with the other claim by France, which is for the complete evacuation by the Siamese government and practical surrender to the former of the whole of the river Me Kong, meaning the control of about five times as much territory in lower China as the French now have. As the river with its principal tributary bounds British Burmah with Siam, the nature of the encroachment can easily be understood.

It seems to be an open secret that Siam is to be pounced upon by either France or Great Britain as soon as a pretext for so doing arises. If, therefore, the doomed nation does not submit to the terms of the ultimatum, it means war and war without interference from a third power, and that means inevitable subjugation with but little delay. It might mean that in any event, since there has so far been no intimation that assistance to the weaker power would be forthcoming save from China, and it is not likely that with their experience in fighting the French in Anam fresh in their memories the Chinese are longing for further experience in that direction. Besides, Russia has openly espoused the cause of France, and the moment that China became entangled with the French in the East she would most likely find herself overrun on the west by irresistible swarms of Cossacks. With her neighbor neighbor fully installed as the ruling power in southern China, England would indeed have something to occupy her attention if not her vessels and her men.

It seems a perfectly reasonable conclusion that France made her demands bigger than she had any idea would be accepted. The exclusive control of the Me Kong river with practically no opposition east of it might lead to the acquisition of the remainder of Siam, but this would require time, more time, perhaps, in the French estimation than would be needed if a war of conquest were inaugurated at once. It is no wonder that consideration of the Siamese situation is for the time being overshadowing the home rule question in the British parliament.

## THE LAKE'S SALTNESS.

A correspondent of the St. Paul *Pioneer Press* asks that well-informed paper to tell him why the Great Salt Lake is salt, and says the question is asked in Harper's school geography. Perhaps because the answer given in the textbook is unsatisfactory, or because it is not given at all, the questioner appeals to the newspaper; and the latter handles the subject so well that it is worth quoting here, where everybody knows the Lake is salt, and how salt it is, but may not know what causes it to be so. Says the *P. P.*: "The sea is salty because the saline salts of the earth are washed by rivers into the sea, and here the pure water evaporates, while the saline ingredients remain, and the same is generally true of all other bodies of salt water. In the report of the United States geological survey for 1878 occurs this remark about Great Salt Lake: 'I infer that a great fresh water lake once occupied all this immense basin; that the smaller ranges of mountains were scattered over it as islands—mountains, their summits projecting above its surface; that the waters have slowly and gradually passed away by evaporation and the terraces are left to reveal certain oscillations of level and the steps of progress towards the present order of things, and that the briny waters have concentrated in those lake basins which have no outlet.' Of the latter the Great Salt Lake basin is a typical specimen, and as a salt lake it is of comparatively recent origin."

## CATHOLIC EDUCATION.

In an interview in San Francisco Monsignor Satolli was questioned particularly regarding the Catholic school system, and he said among other things that where Catholic schools are established of a grade equal to that of the public schools all Catholics will be expected to send their children to the church schools, but there is no compulsion about it. It is left to the ordinary to decide. In special cases Catholic children may attend the public schools, provided they are taught their own religion in some way, by parent, priest or otherwise, this teaching being always kept distinctly in view. The eminent prelate could not say whether or not this would tend to decrease the number of children in the public schools; time alone could tell that. The only idea of the church was to have its children educated and not allow them to fall short of the necessary training in their own religion. The Catholic church, he said, believes in education, the highest education in all secular branches, but it also believes the heart of the child should be equally well trained at the same time. Religious education should go with and form a part of a complete education. Thus wherever a parochial school can be maintained on a par with the public school it is much preferable because to a secular education there is added religious training. But when from poverty or fewness and from being scattered in numbers, a Catholic congregation cannot support parochial schools of equal merit with the public schools alongside of them, an exception must be made to the rule and if the bishop can make some sort of arrangement whereby the religious part of the education of such children may be taken care of outside of the hours for secular education he is authorized to do so. All of which sounds reasonable enough to those who incline to reverence, and is likely to find no chief opposition among those of an inquisitive cast of mind and the professional politicians of the day. It is difficult for any one to see and impossible for any one to prove that the knowledge and practice of godliness conflicts with or detracts in the slightest degree from a secular education.

Being asked as to the so-called Faribault plan of education, Monsignor Satolli replied:

"The plan suggested by Archbishop Ireland in connection with the school at Faribault was that an arrangement be made with the school board whereby religious instruction may be imparted to the Catholic children of the public schools in the school house after the regular sessions have adjourned. It is the extreme of view. The pope is liberal in them, for he says: 'Let the child have the best secular education it can get,' and he says to the bishop, the priest and the parent, 'Manage the matter in some way, which you can by exercising yourselves, so that the faith is taught the child any way. Teach the faith to the children, but in your methods of doing so adapt yourselves to the conditions of your surroundings.'"

It appears that the monsignor is a very discriminating and unusually well posted man.

## THE FIRE-CRACKER NUISANCE.

The Twenty-fourth is the day we celebrate one way or another; but we ought to be reminded that there are ways and ways in which people manifest their appreciation of an unusual occasion. There is much well-founded objection to demonstrativeness and exuberance at such times even when kept within the bounds of reason; but there must be a still stronger objection recorded against the indiscriminate use of fireworks, more particularly in the thickly settled and greatly improved districts. Such means of expressing hilarity are objectionable enough anywhere, the crackers being at best the handiwork of barbarians and the barbarian's method of giving vent to exuberance; but in the places named, whether within the established fire limits or not, they are an unbearable and a menacing nuisance. Leave firecrackers to the Chinese and only to them at prescribed and guarded times.

[COMMUNICATED.]

## CHANGE IS NOT ALWAYS PROGRESS.

Human nature exhibits wonderful similarity everywhere in that it seeks for and desires change; no matter as to nationality, politics, trade or religion, the best of things seems to become monotonous somehow from continued association. This does not always indicate lack of appreciation, dissatisfaction or renunciation either. The path in which a person continuously walks, if ever so ornate or beautiful, may lose for a moment its unquestioned charm, while a rugged, unattractive spot may become refreshing by its very contrast. A quick mentality revolts at routine if too much prolonged. A groove is wearisome in that it seems to curtail that essential love of freedom which inheres in the best of men, and pressure as is known can neutralize the loftiest counsel, the otherwise profitable course, if unduly exercised or insinuated too continuously. To be too urgent in the advocacy of a correct principle, a good cause, a desirable thing may provoke inattention or defeat; and too much praise may also lead to disappointment; hence the old proverb, "good wine needs no bush."

There is one great feature in the national character which seems to give the lie to this idea, and that is an ostensibly increased devotion to the flag which is so fulsome at times as to be almost nauseating; for it is thought to be the very essence of patriotism and the one manifestation of loyalty to country which is beyond dispute. Yet the subjects of the mother country rarely speak of its flag; it is not ostentatiously displayed on every school house or saluted daily by its millions of children; yet loyalty, love of country and of its queen have been exhibited on the battlefields of the world, and though its flag float on every sea and its rustling folds make music around the globe, its worship is more silent while love for it is not less profound. All other phases attest the fact that variety is an essential of natural life. We are disposed to be more fitful, wavering and volatile. The love of change seems almost Frenchy in its rapidity; and commonly one sensation or one topic displaces another with the exuberant nonchalance of childhood playing with its toys.

We have local illustrations of this disposition which justify comment. In our municipal and other official control of this Territory and its districts, there was for many years a groove-like condition. Yet things were well controlled. There was economy, progress and stability. But many became restless and wanted a change, and *they got it*. And yet can it be said that this was done by electing better men, more honest ones, men more patriotic, more solicitous for Utah and her cities? Hardly! It was a change, and the citizens have "paid dearly for their whistle!" The liberty of the subject cannot be denied in this, but afterthought asks, What has been gained by it—or lost? The surplus in the municipal treasury has melted away, taxes have been increased, and a bonded debt has been created. As an offset to this we are referred to sewage and paving and water; to increase of population, to suburban extensions, to electric cars and electric lighting, to the increase of homes, the building of school houses, the money spent on public buildings. These are all called and quoted as evidences of gain.

Setting aside the fact that much of this is due to private enterprise and much to municipal compulsion, is the balance timely, was it needed, or was it not that strangers in gaining control exhibited an indifferent extravagance and proved that love of place was the parent of such expenditure? It has been urged that the People's party, or the "old regime," were too slow. The question is pertinent, would either the Gentiles so-called or the Mormons have submitted to any project of the old party so expensive as these, no matter how desirable or necessary they might have been? It has been said that "change is lightness," but to this city it has been onerous, and without that element of compensation which marks all statesmanship and reconciles men to momentary disadvantage in hope of permanent good. In all future local elections which elevate men to place and power, thoughtful voters will display unadulterated patriotism by ignoring partisanship, politics and place-hunters, and show the results of experience by preferring those who helped to make this city and country and those who are interested in its economical, stable and healthy growth.

From the political phase it is germane to the subject if a glance is taken at the spirit of change in religion. Most of the people called Mormons are converts from the systems under which they were raised. The discrepancies and inconsistencies of the old methods had been demonstrated by them. The study of accepted standards, as well as observation, hearing and reflection, guided them in this direction. But the subtle, permeating spirit inherent in the divine order begat conviction, assurance and testimony. Mental activity grew in the midst of opposition; gathering as a stimulus kept these converts alive, and settlement in a new country afterward quickened the faculties generally, while teaching and counsel roused the spiritual perceptions as with a master hand, so that a new man was created, one subject to new impulses, moved by new ambition, fortified by new hopes and advocated by a new and loftier spirit. Sacrifice and self-abnegation were the product of inspiration; duty, responsibility, activity became cardinal features of life; but to some these were after a time too exacting and absorbing, until labor or restraint each took on an irksome character, and persons wearied as it were "in well doing;" desire for novelty and change asserted itself, until a little experience was had in Spiritualism, Christian Science, Unitarianism and other heresies which all called for their attention. The query was asked of ion, "Ye did run well, what doth hinder you? Is Mormonism distasteful now, has it lost its beauty, its value, its power?" "Oh no! none of these; we thought we would have a little change!" No reason probably could be given, no fault found; temporary aberration was the secret, and by and by, the old, the tested, the loved, the enjoyed, reasserted itself and probably greater appreciation was the result. To some of different temperament the change was injurious or fatal, just as when the healthy, vigorous man who inhales miasma perishes more readily because of previous health.

Some years ago an experiment, based on certain existing conditions in Utah, successful co-operation in regard to the buying and distribution of imported merchandise. Responsive subscriptions for stock laid the foundations through President Young of Z. C. M. I., an institution designed to be the importing house for the people of the Territory, who in their respective districts were urged to co-operate also for their local necessities. When fully and actively systematized, everything worked well; there was unity without pressure, supply without extortion, convenience without danger, and good feeling because all were interested. In the process education was needed, but it was received. Business habits were created, because these were imperative. Barter and credit had to be studied, for both were needed, and prosperity followed, because goods were for sale and every one wanted to buy. But this apparent monopoly without monopolistic drift or tendency was distasteful to some, and success made enviers ones of others. New stores arose, and new firms (home and foreign) catered for trade. Every co-operative store partly created and certainly sustained by Z. C. M. I. caught in after years the spirit of change. They began to deal with strangers and to divide unwisely their patronage. Was this because Z. C. M. I. was selfish, exacting or receiving undue profit? Not at all; men were dazed, particularly if inexperienced and small, by the illusions of change, and tempting opportunities gave rope enough for strangulation, and here and there financial death.

No enmity in this review; scarce a shadow of discontent; and certainly no disposition to hold or control a patron great or small. But friendship should not be a nullity; help in time of need should not create ingratitude, nor should an old and staunch leader be bartered for an untried and unknown one in the battle of life! "Meddle not with those who are given to change," said St. Paul, not that he was a stereotyped man, or that he had but one idea, for he gave humanity that phrase which has been quoted in all causes and in every line of human thought and action "Prove all things." But having proved he urged, "Hold fast to that which is good." He might have said—and it would have meant the same: "Never forsake an old, tried friend for a new one." Give not up that which has been demonstrated by experience. Cling to that which has been saving and beneficial in its working and action. Ask whether local union for the growth and best interests of our city and Territory is not better than contention and division on national lines, which are more remote and over which we can have but little control. Place in power the best men, the interested yet self-sacrificing—the ones who estimate an office conferred as a public trust, and public money as a sacred fund to be touched only by clean hands and expended only for the common welfare. In religion, stand by the accepted—the demonstrated truth; if the vagaries of men insist on attention that only need be given as to things among "the signs of the times," and if these do possess a modicum of truth, this is the assured inheritance of her votaries whenever the original inspiration shows the connection between the first and the last. If trade has had thrown around it the lurid flame of extra profits and "more money," see that the old friend, the old institution, the old creditor, is not wronged or forgotten in your dalliance with the new! Unity, based on consistency and eternal right, are the attributes of developed manhood; subterfuge and change—for the sake of change—is unworthy of any person or community.

Politics, commerce and religion, if true and pure, constitute the divine triangle beneath which swings the censer of society, which, if heated by false fire, is simply cracked or broken; whereas, above the mellow flame of celestial warmth, its contents would amalgamate and blend into a homogeneous and effective whole.


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