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OUR VISITORS.

Salt Lake was a very populous city all of last week, and the population is not very much diminished yet. It would be impossible to come anywhere near the exact figure, but it was a big one, perhaps amounting all told to seventy-five or eighty per cent over the normal. The streets presented an appearance suggestive of one of the great cities of the world, locomotion at times being very difficult and always more or less obstructed.

The gratifying feature of it all is that everything has been orderly and comparatively quiet. No jarring or commotion to speak of, no angry scenes, no fighting, and less drinking, if one may judge from appearances, than would be the case among a crowd of similar proportions and heterogeneity anywhere else in the civilized world. There never was, at least in late years, an instance of as many people being thrown together indiscriminately, with all the devices, snares and temptations of modern civilization abundant in their midst, and so little for a police force to do. But few robberies are reported and the guardians of the peace are on the sharp lookout for the perpetrators of them. All have been housed, fed and otherwise taken care of. In short, it has been a season of good will, friendly communication and brotherly love—a period within which the proper spirit was prevailed, proper feelings have been entertained and proper actions engaged in. So note it be at all the gatherings of the Saints, and not alone them but eventually of all mankind!

ENGLISH WOMEN AT THE FAIR.

We are advised that a notable array of English women will appear as representatives of English thought and work in the May congress of representative women at Chicago. The countess of Aberdeen, whose interesting paper in the *Nineteenth Century* has recently aroused wide attention, is a delegate from the London Society for the Promotion of Women to Local Governing Bodies, and will speak on women in municipal politics. Mrs. Cobden Unwin, of the Liberal Federation, represents the general suffrage work. Lady Harberton, of the National Dress society, will give her views on rational dress, which, it is needless to say, is not the dress of today. Miss Helen Taylor, a step-daughter of John Stuart Mill, is to speak on social morals. Mrs. Ormiston Chant, the Hon. Mrs. Waller, Mrs. Alice Cliff Scatcherd, the eloquent Florence Fenwick Miller, Helen McKerlie, Mrs. Parkhurst, Miss

Margaret Windeyer and Lady Henry Somerset are also included in the program. Lady Henry Somerset and Miss Florence Balfour are deeply interested in the success of this congress, and send weekly reports of the constantly increasing number of English associations who will take part in the mid-May Chicago meeting. Societies, medical, political, literary, religious, moral, educational and purely philanthropic, have already signified their intention of sending either delegates or written reports, sixteen of them to be represented in person. Altogether the occasion promises to be one of the most enjoyable and important in its consequences of any of the features of the great exposition.

DEBTORS IN OFFICE.

A contributor to one of the periodicals makes the assertion that the only remedy for municipal corruption is to elect no man to office who is not free from debt. The men who are most likely to sell their votes in city councils, he says, are those who owe more than they can conveniently pay and hence find it peculiarly hard to resist temptation. He goes on: "Moral reputation is a flimsy security for good conduct, but financial competence is a very safe security indeed." This prompts an eastern paper to suggest that it would be interesting to know where he gets the facts to justify such a theory. There is certainly nothing, it says, in the general revelations of municipal bribery and plunder to show that men of the class that he sweepingly accuses are more susceptible to evil influences than those who are at peace with their creditors and have a surplus in bank. The average boodler is apt to be a man who is well fixed so far as money is concerned, particularly if he makes a regular business of politics, as he generally does. He is not in the habit of contracting debts beyond his resources. Thrift is the leading factor in his philosophy, and he takes care of his profits with practical wisdom. He is always ready to be corrupted, but special necessities do not urge him; it is his will and not his poverty that consents. Those who seek his services are expected to deal with him on a strictly commercial basis, and his debts are not allowed to interfere in the least with his calm and skillful negotiation of the best possible bargain.

Debt is not a proper condition of mankind. "Owe no man" is as much an injunction upon our race now as it was when promulgated; but it does not follow that because a man through lack of business qualities or financial foresight gets tangled up in the meshes of indebtedness at times that he is therefore either dishonest or incapable in other walks of life. To keep men who owe money or property out of our city councils would be a good thing in some respects no doubt, but it might be a very bad one in others, for the reason that the number of men answering to the above description—who are experienced, able and honest but unfortunate—is very great in every large community. Besides this, the writer's tone savors somewhat of favoring or at least not opposing the relic of barbarism which went out

of existence under the reign of civilization and enlightenment in this generation—imprisonment for debt; and thus is anything good which his article may contain weakened by the force of such vicious association.

It is not true, says our cotemporary further along, that moral reputation is a poor security for honest behavior in places of public trust. Heaven forbid! As we look at it, a moral reputation should be one of the best of safeguards, while a moral man and a moral reputation combined should cover a multitude of sins. "There is no better security than the recognized act that a man lives an upright and industrious life, whatever his circumstances may be. It is a common thing, of course, for designing men to make loud professions of morality only to cover their intentions of rascality; but they are as often rich as poor, and the test of financial condition proves nothing in any case. The remedy for municipal corruption does not lie in giving preference to men on the score of the supposed value of a well-filled pocket as a protection to their integrity. Neither a want of money nor an abundance of it is a conclusive recommendation. Men are to be judged not by the amount of their possessions, but by what society knows of their personal habits and methods. It is a notorious fact that the people of a city frequently elect individuals to responsible offices who have no standing in point of morals or of business ability, and who could not obtain corresponding employment from any private firm or corporation." It is argued that such are the persons who concoct schemes of municipal bribery and whose official actions can always be controlled by corrupt practices, and we are not disposed to dispute it. While it behooves every community to have an eye upon its public servants, and upon none of them more than upon those who legislate for a municipality because of their unequalled opportunities for "treasons, stratagems and spoils," it still does not follow that we are compelled to adopt such reactionary and unjustly discriminating measures as are advocated by the magazine writer.

TURKS AND ARMENIANS.

Judging from the dispatches it would seem that the trouble in Asia Minor between Armenian Christians and Turkish officials is more serious than a common street brawl. The latest accounts are that in the neighborhood of two thousand Armenians have been thrown into various dungeons and that arrests are still going on. The Turkish authorities claim that these prisoners have engaged in conspiracy against the government and that their incarceration was demanded for the safety of the state.

The feelings between the Armenians and their Turkish conquerors is anything but cordial. Notwithstanding all oppression by Persian and Turkish despots the subdued people has preserved its nationality, both physically and morally, as well as its religion and civilization, such as it is. They have never ceased to hope that the hour of liberty will some time come, and they often are carried away by their patriotism to commit acts