

EDITORIALS.

THE DOWNWARD ROAD.

Changes which occur in life and the rapidity of travel on the downward road, were strongly illustrated in the history of a convicted felon who died in the hospital of the penitentiary on Blackwell's Island, a short time ago. He was tried and found guilty of burglary and sentenced to a term of imprisonment. He was of high birth and had been a man of wealth and distinction. This is a condensed account of his history: "The burglar was none other than Baron Hermann de Reiffenberg, a native of Brussels, Belgium, who came to this country 15 years ago, in the prime of life, with plenty of money, leaving large estates behind him. For three years he lived like a prince. Then he married a woman named Annie Keeney, to whom he confided the details about his early career. Soon after his marriage word came that his property in Belgium was expropriated. The baron then began to lose control of himself, and finally became the victim of a protracted spree, during which his wife and child were compelled to beg their bread. The baron fell lower yet and ended in the streets on the verge of starvation. Thus he took up the life of a criminal, growing bolder and bolder in his depredations until he was arrested last June for petty burglary. His wife was the only one in the country who knew that he belonged to one of the wealthiest families in Brussels, and had lived apart from him so long that she only knew of his whereabouts when she read the news of his death in the paper. *Facilis est descensus Averni.*"

STRANGE TRIBE OF JEWS.

An interesting work on the travels in the Caucasus of the Russian tour and explorer, W. J. Remiowitch, published under the title of "Wostok i Wujsci Israil." According to his work the gentleman discovered in the highlands of Daghestan a tribe which have been settled there for thousands of years, and, although they are warlike in temperament and closely resemble the Cossacks in appearance, there is no doubt at all that they are really Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people has hitherto escaped the notice of ethnographers, for they themselves affirm that they have lived in the same spot since the time of Salmonasser. They are ignorant of the Talmudic literature and of the building of the second Temple, and they retain the old Jewish names in use in the days of the wandering and first Kings. They manufacture largely a red wine which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry his deceased brother's wife.

A POPULAR FALLACY.

At the late assembly of the American Science Association a paper was read by Professor W. O. Atwater, of Middletown, Connecticut, on "The chemical composition and nutritive values of fish, from which we make the following extract, and which entirely overturns the popular notion about the brain-recuperating properties of fish food:

"There is no evidence as yet to prove that the flesh of fish is especially richer in phosphorus than other meats are, and even if it were so, there is no proof that it would be on that account more valuable for brain food. Still, though the popular idea that fish makes brain must be rejected, it does not follow that fish food is valueless. Quite the contrary, as a table of the comparative values of the various foods shows. Taking medium beef as a standard, and rating it at 100, dried codfish stands at 346; and salt mackerel at 111. Fresh fish are generally lower than beef, ranging from fresh cod at 88 to shad at 99. The greatness of science is sufficiently shown by all this."

[COMMUNICATED.]
AMUSEMENTS CONSIDERED.

A CERTAIN worthy brother, who is everywhere recognized for his energy, industry and enterprise, had his birthplace and early years in the frontier districts of Canada. Labor in that region was incessant, and opportunities for even the rudiments of an education were "few and far between," so that when in early manhood our subject heard the first Elders who labored there, he gave his assent to their doctrines, not so much from any knowledge of their harmony with the old order, as from the plain common sense and earnest testimony they bore. Gathering with the Saints, the already noted traits of his character were ever in requisition in the infant colonies of the Saints, and as business increased, as the labor of others had to be controlled, as official responsibility was superadded to other duties, the lack of that school training was felt more and more of a serious disadvantage; accounts had to be kept, supplies provided and labor machinery kept in motion by sheer force of character, and a good, retentive memory. In time, sons and daughters were preparing for manhood and womanhood and the keen sense of what was lacking prompted the father to give without stint—with more than liberality, the opportunities he had not received; so, many a hard-earned dollar went for books and many a thought was cherished and plan devised for paying such teachers as could be had, until this became almost a passion, to be gratified, if necessary, at any sacrifice of labor or money.

There was one side, however, of the boy and girl nature which was overlooked; dry studies, school duties, were never enlivened by any play, amusement, or fun, save that of the rudest character; not a cent was paid for a ball, or bat, or hoop; "merry red" for skipping rope, shuttlecock or battledore; no picture book, blocks, puzzle box, or other adjunct for amusement ever entered that earnest home. Schooling was considered the "open sesame" to usefulness, the aid to industry, the end of childhood and the glory of age. While we may not wonder at this rebound, this meeting of extremes, this intense anxiety for the forced acquisition of something which had been personally felt as beyond price, it could have been more certainly secured by ministering to the other side of the constitution, the inherent disposition of a child, and a fair share of play would have given snap and renewed interest to studies which, when continuous, appear to be a terrible infliction and a bore.

And the question may be asked, do we not as a community make our methods of culture and school too dry? Do not our teachers (both day and Sabbath school) exhibit too much anxiety for religious and intellectual culture to the neglect of the irrepressible bubblings of childish and youthful animal spirits, which find vent only in amusement, in games or fun? And are not many of our teachers too repressive in their discipline, too dignified and unbending in their manner, and too forgetful of the fact that they themselves were once children filled with intense longings for a romp or game, yet ever returning with elasticity again to the discipline and order of the school? Are not our picnics, our railway trips, our anniversaries, our social gatherings for dinner or tea, far too few? Do we provide in concerts, theatricals, dances, examinations, etc., as many anticipations, or reflections, when past, as we might do? Are we disposed to inaugurate games of skill, games of exercise, opportunities for gymnastics, chances for individual prowess or excellence in a thousand directions as we might be? And in our entertainments, do we not, while selecting our materials from foreign sources, entirely overlook that which has been created of ourselves? Several programmes of quite recent date are before the writer now, and they are all without an item of "Mormon" production. Not a solitary song, recitation, or piece of music born of native talent, and most of it far below the fire, fervor and spirit of that which is to be found in abundance in the literary magazines and periodicals of our own.

There is no good reason for our apathy in regard to these matters, but there is every reason why we should give our names, our labor, our thought even, for purposes of

amusement; if we fail to provide this, guaranteeing by intelligent supervision its good character, it will be had if even of a doubtful or injurious character. There is no reason why every settlement should not possess its lecture hall, its library, its reading room, its theatre and its ball room.

There is room for the exercise of all our home talent, room for the patronage of the best that can be imported, room for schools of chemistry and experimental natural philosophy, but in all and through all there must run the purifying influence of religious faith; the bar room, the smoking room, the gilded saloon as well as private tipping and the pocket bottle must be all alike frowned down, so that purity, virtue and sobriety may be the willing handmaids of advancing intelligence and the irremovable characteristics of our uncouth youth!

THE GOVERNOR AND REVELATION.

"LET whoever may, have revelations and follow them; for myself I shall in the future as in the past abide by the laws of my country," so said the Governor of Utah, in his anti-"Mormon" speech at the late "Liberal" Convention, when he elegantly announced his earnest desire to "make Rome howl."

Now the sentiment contained in the above sentence is strictly "Mormon." And the liberty which the Governor therein inadvertently accorded to us is all that we ask. We do not wish to compel him or anyone else, either to receive revelations or to follow those that may be received by others. But we claim the right under the Constitution of our country to receive just as many divine communications as the Almighty chooses to bestow, and to follow those revelations without molestation or hindrance. At the same time it is our intention to abide by the laws of our country. When we refer to the laws of the land we wish it to be understood that we make one exception, that is, the law framed and pushed through Congress for the express purpose of preventing us from following a revelation from God, which we had followed in faith and practice for many years. That faith and practice interfered with no constitutional right. It infringed upon no one's liberties. It coerced no person. It deprived no one of property. But persons who did not believe in following revelations, and were not willing that others should follow them, devised a scheme as a barrier in the way of the "Mormons," to hinder them from carrying into effect the commandments received from the Almighty.

With the single exception we have alluded to, the people against whom the Governor has arrayed himself have observed and obeyed the laws of the country, as closely and faithfully as he or any of his associates can boast of doing. And in the great day of reckoning we shall be perfectly willing for the record of the "Mormons" and their leaders on this question and that of the "Liberals" and their leaders, to be compared and adjudged in the light of eternal justice. The Latter-day Saints are and have been an exceptionally law-abiding people. They who say to the contrary either know nothing of their history or are guilty of wilful misrepresentation.

We are happy to see that the Governor is willing for others to enjoy divine revelation, although his language implies that he does not wish to be guided by it himself. We hope that his acts will be in accord with his avowal. In that case we shall get along charmingly. He will not interfere with our religion, we shall not find fault with his lack of it. We can seek to our God for light and follow its leading, and he can shut his eyes to the divine illumination and take the consequences. But he will not find fault with our obedience, and we will not berate him for his dissent. We will all endeavor to keep the laws of our country, and not boast too much about it, because that is our simple duty. And if laws should be passed that are unconstitutional, unjust and framed specially against "an establishment of religion," we will all do our best to have it repealed, that law and religion may each occupy its legitimate sphere without collision or difficulty.

And would it not be just as well if Governors, and other officers ap-

pointed to attend to certain specified duties, would attend to the business of their callings without attempting in any way to regulate matters of religion, whether claiming to be the fruit of present revelation or of ancient scripture, instead of making it a point, on every public occasion, to attack the faith of the people whom they are paid to serve? We think so, and would respectfully request Eli H. Murray, Governor of Utah, to search through the Organic Act of this Territory and the laws of Congress relating to territorial Governors and their duties, and see if the laws of his country require him in any shape to meddle with matters of revelation, or to attempt to reform the morals or religion of the citizens. If not, let him obey the laws of his country, and in his official capacity, seeing that he does not wish to be guided by divine power, leave religion and revelation severely alone, and mind his own business.

OUR DELEGATE AND IDAHO POLITICS.

A Boise City paper, published in the Republican interest, has considerable to say on the influence of "Mormonism" upon the politics of Idaho. Whether intentionally or otherwise, it expends considerable verbiage and passion upon a fallacy. We are inclined to think that the statement on which its utterances are based is made with a knowledge of its untruth, because the facts in the case have been fully made known in Boise, leaving no room for dubiety on the subject. We make the following extract:

"Bishop Hart, who was a member of the Democratic Territorial Convention from Bear Lake County, said while here: 'Our people wished to support Thomas Cahalan for Delegate to Congress, but we received instructions at the very last from Cannon to vote for George Ainslie.'"

Now, the truth is that Hon. Jas. H. Hart, who, by the way, is not a Bishop, while attending the Convention, made no such remark, but on the contrary, refuted a statement which was circulated in Boise, to the effect that the Delegate from Utah was interfering in the affairs of Idaho. Mr. Hart produced the letter on which this statement was founded, which was merely in answer to a question propounded to the Utah Delegate by Mr. Hart in relation to Mr. Ainslie's course in Congress. The reading of the letter broke down the slander at once, and no honorable person or paper would repeat it after the complete refutation which it met, as Mr. Cahalan and his friends had the mathod to admit.

Mr. Ainslie is the choice of the Democrats of Southern Idaho for Delegate to Congress, and has been from the beginning of the canvass. And this is not saying anything against Mr. Cahalan. Mr. Ainslie has labored intelligently, honorably and faithfully for the general interests of Idaho, and the great majority of the adherents of his party considered that they could not do better than return him again. They have made a wise choice and will without doubt re-elect him, if they do not allow themselves to be blinded by the dust thrown by Republican organs, and to be divided by Radical representations manufactured to mislead them.

Mr. Hart never made any such remark as is attributed to him, he had no grounds for doing so, and if he had is altogether the wrong kind of a man to give his opponents any such a chance to attack him. The whole statement is the very opposite of the facts in the case, and will not accomplish the object for which it was manufactured. Southern Idaho is solid for Ainslie.

FUTURE RETRIBUTION.

THE Presbyterians are considerably exercised over the doctrine of eternal punishment. Once in a while some eminent preacher of that sect, who has been considered orthodox for years, rebels against the horrible dogma on future retribution, which forms an essential part of the Presbyterian creed, and announces his own convictions regardless of the formulated articles of faith. The New York Sun recently aroused some attention to the general lack of faith among Presbyterian divines in

the hell-fire doctrine, and urged the propriety of obtaining from those ministers a declaration of their views on the subject. The Sun said:

"The doctrine is one regarding which many doubts have been expressed of late years even in the circle of the most orthodox, and it would be well to have the question settled beyond dispute whether the Presbyterians of the present day really believe in hell or are disposed to omit mention of it as an old-fashioned idea offensive to people of sensitive nerves and philosophic tastes."

The attitude of the clergy on this doctrine is one of the reasons for the charge of insincerity which has been preferred against them by believers as well as unbelievers. They are in a quandary. Being hired expounders of the scriptures, they have to study the views and feelings of their congregations; and being tied down to the limits of a set form of article belief they must conform to its rules. Religious thought is breaking away from its old moorings, and drifting towards that excess of liberty which defies law. To follow it in any large degree requires the rejection of many tenets which have long been announced as divine truths, declared in holy writ, and essential to salvation. Between the forces of advanced opinion and dogmatic theology, the preachers of the orthodox sects are in a terrible quandary.

There is nothing more obnoxious to a reasonable mind, a loving heart, a soul susceptible to the relative claims of justice and mercy, than the Presbyterian and other old school ecclesiastical doctrine of an eternal, material, unchanging hell of fire and torment in which the unregenerate are doomed to suffer the implacable wrath of an unrelenting Deity, for ever and ever, worlds without end! And there is nothing more clearly and horribly defined by the old orthodox authorities.

And it is not true. It was not and is not a doctrine of Christ. It sprang from the gloom-clothed brains of cloistered monks and heretic-burning priests, bearing not a vestige of the sacred authority vested in the apostles and their immediate associates. It is redolent of the *auto de fe*, and stamped with the bloody seal of apostate, Papal Rome. It breathes of vengeance instead of justice, and banishes sweet mercy from the economy of heaven. It makes God more cruel than the most inhuman mortal. It is a libel on the Almighty and a fruitful cause of Atheism, irreverence and doubt.

In an early day in this Church the true doctrine concerning future retribution was revealed to the Prophet Joseph Smith, together with an explanation of the term "eternal punishment." From this we learn that endless punishment is God's punishment, for He is endless. An Eternal Being must have eternal methods of punishment for the transgressor. Penalties must be affixed to laws. The violator must suffer those penalties according to the degree of his guilt. While the punishment is always existing, and prepared, the culprit receives of it to that extent and for that period which justice demands, balanced by the valid claims of mercy. They that are worthy of many stripes will receive them; they who only deserve a few, will suffer their portion. Hell is a reality. But it is not any more a bed of literal flame, than "Abraham's bosom" is a literal breast, the place of repose for the blessed. Many scriptural sayings concerning hell are figurative expressions, clearly so from the context. And it does not follow because the punishment prepared is endless that they who partake of it remain in it for ever. The earthly prison remains when the convict has served out his time; so the eternal punishment remains when the sinner has satisfied justice and paid "the utmost farthing."

Future punishment is both positive and negative. Sufferings are the consequences of sin and will inevitably follow it if unrepented of and unatoned for. And the rejection of or the neglect to receive the means of salvation, shuts out the wilful and indifferent from heights of glory, the loss of which they will understand and regret, with poignant sorrow and that despair which attends the consciousness of once attainable glories now beyond reach forever. The hell which these effects produce in the soul is likened to "the worm that dieth not and the fire that is not quenched." The place where the unregenerate and wilfully disobedient dwell, as well as