DESERET EVENING NEWS.

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Correspondence for the NEWS should be addressed to the Editor.

Business Letters should be addressed to DESERET NEWS PUBLISHING CO.

Telephone 30.

A NOBLE AIR.

The singing of "America" at the World's Fair, to the air of "God Save the Queen," has given rise to some little animadversion in Anglophobic circles, and, of course, because Columbia should not wear jewelry borrowed from her mighty, but because it is thought to be unjust to our transatlantic cousins to time about the melody which should greet no easier ears than those of royalty and its faithful subjects. It is too bad to disappoint those people, but they should not labor under a delusion which investigation alone would have dispelled. A writer in an eastern paper shows that the tune spoken of is the German "Heil Dir im Siegerkranz." England took it and sings it to disgrace:

"Frederick thee heaven bless,
Confound thine politics," etc.

It is properly pronounced the noblest tune for a national air, the most patriotic, and we do well to adopt it to the ancient words of any national odes:

"Our Father, God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright,
With Freedom's holy light;
Protect us by Thy might,
Great God, our King!"

It is a gratifying fact, says the writer spoken of, that German, British and American express national sentiment by the same tune. The day is to come when they will use the same words, and those words the verse quoted. "Hail Columbia" and "The Star Spangled Banner" are not fit vehicles for the expression of our national patriotism. We may add further that the tune is set to the words of one of the sweetest and most popular Latter-day Saints' hymns; and those who think it does not breathe the air of sacred worship and diffuse a spirit of peace and union as well as of patriotism should hear it once and be convinced.

A DEFENSE THAT DOES NOT DEFEND.

The City Council has labored and brought forth a bewildering array of statements profusely interlarded with figures. It is intended as an offset to the recent arraignment of that body by the Mayor, but leaves more nearly the appearance of the plea of the lawyer with a bad case—he talked around it. We all know that the city has valuable properties which his honor may or may not have made mention of or reference to in his showing, just as well as we know that it has valuable franchises. But it is useless at present for the Mayor or any one else to pass these in review, for the very simple yet all-sufficient reason that they are held by private individuals or corporations for terms so long that they are beyond the line of which interest in them ceases. We also know that the pure water of our mountains which would cost millions upon millions of dollars to duplicate, diffusing health, vigor and hopefulness all around, if permitted, is about to, kept away or destroyed by great volumes of deadly stench, so unsightly and foul as to be offensive and uncomfortable, with no practical steps taken to put an end to it. Perhaps the Mayor said nothing of this to the Council, but such omission can scarcely be construed as alluding the effect of what he did say. The Council should have caused to appear at great expense as it have genuine patriotism and the family of sending accusations with sentiment and economical form.

The complicated manner in which the Council committee seeks to place the point of view of the south to the Mayor's attachment is perhaps a little a circle. "The so-called extravagance of this administration" is good, it is even juicy with richness. To attempt to put the charge of extravagance among the things referred to, but known to such a display of remarkable patience shows as it rarely met with amid so many serious surroundings. And then the effort to show that the chief magistrate is so deep in the mud as they say is the address is a piece of sinister

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A WORTHY LAMANITE.

A private letter from Elder Charles W. Shayner, president of the Eastern States mission, to a friend in this city, contains the news of the death at Washington, D.C., on the 8th inst., of Elder Anthony F. Navarre, quite a unique and interesting character in the Church of Jesus Christ of Latter-day Saints.

He was a Pottawattomie half-breed Indian, fairly educated, and was sent from here, about the year 1884, on a mission to Indian Territory. Two or three years later he went on to Washington to represent the Indians and look after their interests before the Interior department, where he has remained since. In these labors he was energetic and successful, and his latest act in behalf of his people was done a few weeks ago, when he succeeded his attachment of land—160 acres—in an academy to be conducted under denominational rules in the education of the children of his tribe. In 1887 he secured an appropriation of $25,000 for the establishment of the school, but the amount still remains unexpended in the United States treasury. He was engaged upon the application for and promotion of another appropriation of $15,000 for his people when his last sickness came. Elder Shayner, who had been assisting him in these matters, saw him one than a week before he was dead and buried—so his illness was but brief.

Last spring Elder Navarre married a young girl who is an unbeliever and fond of pleasure. She neglected to notify Elder Shayner of her husband's illness; although she sent him word of his death; and his illness, being hemorrhage of the brain and resulting in immediate paralysis and unconsciousness, prevented his asking what would assuredly have been his wishes—the presence of his friend and co-worker at his bedside. He was full of faith in the Gospel and loyal to his upon its principles. His death will be a great loss to his race and nation, for in him they had an effective and devoted advocate.

A HUNDRED YEARS AGO.

A writer in *Temple Bar*, London, has what he calls a "New Annual Register" and a perusal of it gives the writer some information as to what was being said and done a century ago. Mighty things had freshly come, or were coming to pass in those days, just as they have been ever since; among the honors are events growing out of the French revolution and the independence of the United States, besides wars and rumors of wars in Europe—as usual.

The writer does not earlier from the small field of the United Kingdom alone. The whole world offers a harvest, and the paper wanders near home, now noting a battle here and there from what seems to him the natural growth and worthy of being called "epochal." All have other things whether in the guiding motives of those concerned in the affair as well as each day of our present existence abundant, and all a space which might have served for a more modern. With the statement that of such and such a day John Bright was born or Halley died. Occasionally the writer comes across a jurisprudence which suggests a Fleece to the exponent of evening for instance he notes the fact that in the state street "Mormons retired at Ogden." "Fine Lower show Rights." But the major of the children who reads the "Prodigious Disturbance" or a whole page in the "New Annual Register," indicates what would seem to be a curious gamity of new little journals of the day, since in his opening page he gives equal prominence to "an extraordinary earthquake at Lisbon," the offering by the pope of "a suite of superb horses" to the Viceroy to Prince Augustus, first son of his Britannic majesty (who politely declined them), and the finding of "an enormous stone in the body of a man taken at Colchester."

Many more incidents of an interesting character, nearly all of which have long since been forgotten by the majority of the reading world and were never known by the other part, are given. Altogether they show that we are progressed considerably in some respects, but no more in stature and not at all to a few during the past hundred years.

SALVATION FOR THE DEAD.

The New York *Sun* in a recent article discusses the question of salvation after death as regards the heathen. Not long ago the Congregational board of missions decided to employ Rev. Mr. Noyes as a missionary in Japan, notwithstanding the fact that this clergyman refuses to believe in the eternal damnation of those who have not in this life heard the Gospel and consequently not rejected it. He thinks such persons will have an opportunity of learning something about the Savior hereafter. The *Sun* in mentioning this circumstance argues that the acceptance of the doctrine of future probation makes all missionary efforts unnecessary, as the preaching of the Gospel in this life to the heathen is not essential to their salvation. "It may serve the ends of temporary philanthropy and infuse a better spirit into heathen civilization, but it is not essential to save the heathen from everlasting damnation."

It is not surprising to encounter this objection. The doctrine of salvation after death is taught in the Scriptures, was preached by some of the early church fathers and is gaining in favor among the most distinguished modern theologians. Yet as little is that great truth comprehended outside the Church of Jesus Christ of Latter-day Saints that it is looked upon more as a plausible apology for the orthodox view of hell than as essential doctrine of the Gospel of Christ. From this misunderstanding all sorts of objections originate.

Missionary efforts this side of eternity are far from unnecessary, even though salvation can be obtained beyond the grave. Those who believe in this doctrine have a new and most powerful motive to preach the Gospel to the uttermost parts of the earth. It is true that the message of salvation is brought to the dead, but we must not forget that the plan of salvation comprehends both the living and the dead. The salvation of the fathers is necessary and essential, says the Prophet Joseph, for our salvation, as God says concerning the fathers "that they without us should not be made perfect;" neither can we without our dead be made perfect. If this is so, it will be seen that the Gospel must be preached to the living as well as the dead. And what an exalted message this is, that offers to men on earth a plan whereby, if they accept it in faith, salvation is given not only to themselves but offered through them to their fathers and forefathers in the remotest generations. There are narrow-minded Christians who seem to be satisfied if only they and half a dozen more attain eternal glory. In fact they are prepared to sing the great hallelujah chorus all alone, if they see nobody worthy to join them. Such people do not understand the nature of Christianity nor can they have any abiding interest in missionary work.

To claim that the doctrine of salvation after death dispenses with the need of attempting salvation during life is as much as to argue that the appearance of Jesus on earth was superfluous. We are told by Peter, that the Lord, after His death, went and preached to the spirits. Might not then the whole work of atonement have been accomplished in the spirit world? Clearly not. Something had to be done on this earth as a foundation for the message delivered to the dead. "Whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven" is the principle taught by Christ, establishing the inseparable union between things visible and invisible.

Hope begins for the dead. Baptism is the ordinance whereby a believer in union with Christ in all that His death and resurrection have obtained for mankind. It is the "bath of regeneration," the first duty of one that says he believes. Being essential for salvation on earth, some way must be found whereby the dead may have the benefit thereof, and this must be instituted by the Lord, else it would be only a commandment of men and vain. But the Lord in His infinite mercy has provided for such living and dead. The Great Lawgiver ordained for the latter to be baptized in the holy waters of baptism. "Without the living the dead cannot be made perfect." This truth, then, must be preached throughout the world, for it is only by means of it that the living can be made acquainted with their vast responsibilities and privileges in regard to the dead.

It is only a question of time when this great doctrine of salvation for the dead will be understood by mankind. The seed of truth has been sown by inspired servants of the Lord. It will go on till it becomes a tree and the whole human family find rest under its divine shade.

"How glorious is the value we have from heaven, proclaiming in our ears, glory, and salvation, and eternal life, kingdoms, principalities, and powers."

Referring to the proposition put forth by a disgruntled few of Utah's residents for the annexation of this Territory to Nevada, in the expectation that "the Mormon Question in Nevada would have to offer the Mormon population of Utah, and would prevent the beginning of polygamy," the Reno Gazette of the 13th inst. somewhat bitterly observes:

It is a satisfaction to know that they can "cut" us even to that extent, but how do the people of Nevada take to the idea of giving up their political independence to assist an outlying territory to down a church fight to establish a political oligarchy, and be subject to the lash and call of the old union that has looking for the dog?

"Political oligarchy" is good! "Mr. Pat H. Lannigan," as the Gazette calls him, isn't accustomed to meeting his pals and kindred schemes baited and stigmatized so roughly. Neither do he and his friends relish the appellation of "hell to the day."

Dr. Charles A. Dana, the distinguished editor of the New York *Sun*, in a recent lecture on "Journalism" before the students of Union college, said:

What a wonder, what a marvel it is that less than two cents can give you buy a history of the entire globe of the day before!

Is it not a greater wonder, a greater marvel, that in buying an evening paper you buy a history of the entire globe of the same day?

A vote was recently taken at Lexington, Kentucky, on the repeal bill now before the Senate. It stood as follows:

	For Repeal.	Against.
Farmers	7	109
Merchants	None	18
Bankers	41	11
	48	138

This may be suggestive, but it is about as consequential as taking a vote for President on a railway train.

Perhaps for the first time in the history of Utah, has she shipped hogs to eastern markets. Yesterday T. J. Sandford, of North Ogden, forwarded a carload of these animals to Omaha. They were fine grazers, and will undoubtedly compare favorably with the corn-fed pigs of the East. This exportation is a beginning in the right direction—Ogden Junction, Oct. 20.

That's the talk! It is better to raise hogs than to eat them, and infinitely better to export them than to ship them in.

When some one has on what the present City Council has done, and undertook to explain and justify it, the friends of the continuance of such a regime must undergo an to unerthable molecular twiddling of the gray matter under the scalp.

Rime Chas Rev. Dr. Morgan Dix of New York with the declaration that the recent parliament of religions in Chicago was "a masterpiece of satanic ingenuity, the cause influence of which could not be overestimated."

An Eastern Canadian editor remarks that the original Yahgite was a female who marked out those designated to be slain in battle. Lord Dunraven is ready to dispute with Juliet the question, "What's in a name?"

Van Alen has been confirmed by the Senate as minister to Italy. It may be fairly considered the beginning of bestowing foreign ambassadorships as a decoration. But why not put them up at auction hereafter?

The result is examined the more fixed is the conclusion that the Liberal municipal ticket, as far as framed, has sealed out the last chances of Liberal success.

An Arizona man is reported to be in the novel business of digging up footbalds. It's to be hoped he's sure the things are quite dead.

(COMMUNICATED.)

HOBBIES AND CRANKS.

It is an uncommon thing for a man or woman to have a hobby, which to them is the greatest thing on earth, and they are often surprised that this hobby of theirs possesses no attraction whatever to others. Round this, a large proportion of the thought of such persons revolves; it may be a harmless thing, like the collection of postage stamps, or it may be as serious a one as that which animated "Jack the Ripper" but between the two extremes there is every diversity of pastime, amounting to seven sevenths of what might be called monomania or that exclusive or morbid attention which justifies us in calling a man "crank."

Money, men have sought for that spiritual universal solvent which had power to transmute all base metals into gold, for that universal elixir which was the panacea of indefinitely long life, for that cure which would secure the assist of perpetual motion, beyond the successful exit of the scientific world. Great statesmen without number have risen and their names for the sake of liberty, from the adversity of monarchs and all-pervading aristocracy, to the unalloyed liberty in such have been almost synonymous terms, and labor to stand a crime, so long as undistributed wealth was within reach of the impulses of unwelcome toil.

The last general industrial and commercial stagnation in the midst of bounteous harvests, creative machinery and untold millions of hoarded money, demonstrates that the labor of the world and all its products can be manipulated by men who have a hobby whether that be gold, silver, paper or the three in combination. Human ingenuity works in devious ways, and mental crankiness can produce widespread haves and nots, while exhibiting the softness of the cooing dove.

Educational projects are and will be the stumbling between rival parties on the play-ground of our summer life. Professionals who know little or nothing of man's origin or destiny propose to dictate from the simple observation of society, the culture of the whole. They aim in ignorance to make the pyramid stand upon its apex, assured that if it fall in any direction, it will be pyramidal in form at least. Rival schools of medicine have hotbeds from infinitesimal doses of homeopathy to the excessive and diseases of the heretical and hydropathic; nature meanwhile in most instances cheating the conclusions of medicine by self-recuperation, or else yielding in sheer despair to the potency of ignorance, and holding the results thereof in the kindly grave.

Great reformatory institutions seem to be based upon untenable views—misconceptions of crime, vanity and poverty; and methods which fail for lack of broad views of man and things. Lunacies and madness are confined for life; criminals are held in restraint, and when a sentence is served are turned out without anxiety as to reform; while poverty vegetates in crowded courts of cities, and in monumental establishments without a glimpse of liberty, with but desultory and accidental or unintentional effort at the creation of self-independence, solely resultingly deeming it easier to support than to educate or relieve the victims of its permitted conditions.

Untold millions of treasury, wrenched by taxation from a passive people, or laid upon the altar by sympathetic and philanthropic souls, are spent in futile ways, may grazing, as it were, the outer fringe of these great evils, which work at modern pretensions to enlightenment in to deal with the problems of suffering humanity. Even the benefactors of religion is made the footstool of respectability. Ministers are in the main professionals, caring little for the cleansing of the stricken sore, and sprinkling at a distance with the sun de sulphur of orientations shrilly the justness of poverty and of living death.

In the great Parliament of Religions lately convened at Chicago there was had but a generation of creed, more Christianity being expressed by the heathen than by its most eminent and gilted leaders; but the whole—Christian and heathen—apparently were more bent upon sifting their condition than in considering how to apply the truths of revelation, held by both alike, to the redemption of the world, the renovation of society, the increase of true intelligence, or the practical application of the idea of universal brotherhood to the exigencies of our easily defective civilization. The hobby of each one was saved and church. It was more to be a Catholic, a Baptist or a Buddhist than it was to be a man, and to divert the golden stream of Pactolus in a sectarian direction, rather than to lift the burden of poverty and sin from the wretched multitudes of earth. Was it Madame Roland who exclaimed on her way to the scaffold, "Oh, Liberty! How many crimes have been committed in thy name?" Had she been a religionist instead of a revolutionist, she only needed to substitute the word "Religion" in place of "Liberty," to have made that relishe which would have caused the cheek of professionalism to tingle wherever that is found. Neighbors, for its sins of commission so much as those of omission, which have resulted, as it were, in heaven!

In a commercial age men make a hobby of trade. For it they circumscribe the world, and open the antipodes hands of semi-civilization, compelling trade at the point of the bayonet and by the mouth of the cannon. India, China, Africa and the islands of the sea have suffered consequent of the dictum of this hobby worshiped by an assorted superior race. This is not, however, confined to nations on a gigantic scale. Large cities, similar towns and obscure villages have in them men who measure life by trade or by ride it to death. It is trade, trade, nothing but trade! Many worthy men no doubt are engaged in this direction. But when there is nothing else or interest to a man in life he is like one who is colorless. There is a world but it is devoid of the glow and beauty. There is certainly, but it is to be the auxiliary to his business it has no charms for him. There is family too, but he there no time for its enjoyment. A wife and family become encumbrances; they are well provided for as a matter of course, but home has no more than board and dinner, and clothing and amusements. Even money latently glued on others and what is called an "honest man" separate parents and children and raise a barrier in the love of mutual amity which is fatal to the highest spirit of genuine home. There is no higher, that best relates to the human soul, but its genius is flagrant when it is set between the pages of the index. Creeds and dogmas absorb and contract the time and thought, the body and brain. A man becomes as fatally engrossed in figures and goods as were the Egyptians in the mining and

There is truth, now in the world, books and literature, and art and science. But the man who makes business his undivided hobby, only reads the "trade paper," speculates upon what he can buy or sell at a profit, and has an eagle on the highest pinnacle of observation which looks not at the glorious world, he sees but that which serves himself; famine or plenty, sunshine or shower, trade, traffic and coal bound alike the horizon of his future and his present.

Who has not wondered at this, that man should be satisfied with but one hobby, one idea? And yet, after all, it may be that in some way such men have moved the world. Cadwallader first and all unnoticed perhaps, perceive he secreted in time, attention, to the labors of the alchemists, and the sciences into things unknown, may have in the flight of time pioneered the way to the triumphs of later science and benefits at large. The opinions of statesmen and the contention of medical schools, may have pioneered on new land a highway for sublimer ethics, and on the other, that study of "the human form divine," which evolves knowledge of function and certainty of law. Through the fire and smoke of intellectual war there may come if not already the peace of decisive authority and assurance of law.

The use and benefit of diversified business—of positive every, may not always be clear at the time; yet if there are the means by which Providence works, reflection may stand inclined to pierce the thoughtless not to err to wonder and His ways to care." Even men in general "no sooner find they toward the other way," by and by, they will become more and more systematical and harmonious and the numerous of humanity will stand revealed, that of one life, one hobby, one line in thought, will move into more glorious development and a greater machinery, social, industrial, political, religious, moral, scientific, and relative to others will be found for the mutual benefit of all, the emergence of the world by the exercise of its diverse faculties, and the salvation of the previous to the interests of the unfolding sphere, that the way be all in it.

"Behold, now are we the sons of God, and it doth not appear what we shall be, but we know that when he appeareth we shall be like Him, and we shall see Him as He is."

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