

EDITORIALS.

THAT SECULARIST LECTURER.

A SECULARIST lecturer—Dr. York—has been attracting large audiences in this city for some time past. His apparent success has evidently disturbed the equilibrium of the sectarian preachers in this vicinity. They have exercised themselves in attempts to counteract the influence which his lectures appear to have wielded, but their efforts have failed to diminish the size of the audiences which have gathered to hear him.

That a large number of people should be attracted to these lectures is not surprising; that they should favorably impress intelligent and thoughtful people would be a subject for surprise. That they have had that effect is exceedingly doubtful. It is even difficult to understand why his vaporings should have any weight even with reflecting secularists who are disposed to consider matters from a philosophical standpoint.

Those who have given any attention to mental philosophy will admit that it is a common thing among a certain class of men to endeavor to cover up their lack of a quality by making constant assertions of their being the possessors of it. The lecturer last night, in an attempt to present "The naked truth," found it necessary to dwell to some extent upon his own courage. He intended to send "hot shot into the camp of the enemy." He had strong views and was "not afraid to express them." To an ordinary person it would not appear to be needful to be the possessor of a great deal of bravery to do anything the performance of which incurred no danger, especially if the person be paid for the work accomplished. It is presumed that the gentlemen are simply in pursuit of his profession, just as he was when engaged as a preacher of Methodism, if the popular statement that he evolved from the position of a preacher of the dogmas of that religion, be correct.

It appeared needful in the estimation of the lecturer for him to assert that he loved the classes of people whom he bitterly, derisively and sarcastically denounced. He reminded one of Shakespeare's inimitable delineation of the contradiction between real and professed affection, in the act of Iago, who, after running his sword through the prostrate Roderigo, afterwards deplored his murder, saying with deep pathos, "my old friend and fellow citizen!" When a lecturer makes an interpolation not germane to his subject, he has an object. In this instance it is to remove an impression likely to be conveyed to the auditors that he is devoid of that charming quality—human sympathy. The bitter anatomical denunciation to which Dr. York subjects religionists of every kind causes the subsequent bare statement of his undiluted affection for them to sound strangely incongruous, and makes it apparent to the careful scrutinizer that he is economizing and covering up rather than exposing "the naked truth."

This view is supported not only by the rude and ranting vituperation in which he deals, but also by the very tones of his voice, which has a ringing resonant quality, but is totally devoid of the charm belonging to the tones of the true orator—magnetism. When that is present it indicates the possession of sympathy. Let the listener look for that quality in the voice of Dr. York and he will search in vain.

If the scrutinizer is impressed by the absence of any indications of sympathy, he will find a compensation in the overwhelming presence of vanity. The modest publicist is careful to avoid special reference to himself. Nature seems to have dealt out modesty with a penurious hand when the doctor held up his dish, if indeed he was not an absentee at the time of the distribution. In addition to his braggadocioal claims of bravery he has a habit of referring to himself as "the old Doctor," and speaks flippantly of "my old wife," not even excluding reference to the better half of him. "I'm inspirational," he exclaimed. Alluding to his own death, to ensue in the course of nature, he said he did not want any of the white choker gentry around him, ignoring the fact—if the popular understanding be correct—that he was at one time listed with that class himself. "Look at me! I am sir oracle!" ran through the whole lecture to such an extent as to be sufficient to inspire those looking under the surface with a sentiment the opposite of admiration.

While there is much that is incongruous in the religions of the sects, and consequently liable to be held up to ridicule, yet the manner in which the lecturer treated them was manifestly unjust. Because of these apparent inconsistencies, he denounced religion as a whole, ignoring its higher phases and lofty precepts. He denounced prayer as a manifestation of selfishness. This is because he views things from a selfish standpoint. Judging from his expressions, if he believed in petitions to the throne of grace, they would be like those offered by Burns: "Holy Willie," for benefits to himself and divine wrath upon others. Does this loud and demonstrative individual presume to assert the patent falsehood that noble, disinterested, devout souls, with whom he can have neither sympathy nor fellowship, have not in all ages offered earnest prayers that have had no reference to their personal advantage, but looked to the elevation

and peace of humanity at large? Instead of exhibiting "the naked truth," this noisy and somewhat vulgar person labors intensely to show up every hideous and repulsive religious manifestation and cover up all in it that is beautiful and true. He ignores the fact that there is false religion and true religion, and he piles it all together in one heap and fights it with remarkable ferocity.

The Sunday school did not escape the assault of this "Ingersoll of the west." He would not admit that this institution has accomplished an incalculable amount of good to humanity, aiding millions, probably, to pursue the path of moral rectitude. This is indisputable on the ground that men without number who have made their mark in the world, the moral light of which is as the sun to a farthing dip compared to that shed by such men as Dr. York, have attributed their bright careers to the impressions received in childhood, at the Sabbath school, so flamingly anathematized by the professed truth exhibitor.

The lecturer is either an economizer of truth or rashly speaks upon subjects of which he is grossly ignorant. Alluding to "Mormonism" last night he said he classed it with all the other religions. "It is founded on the Bible," he exclaimed. We ought to know more about that system than the lecturer, and here assert that his statement in that regard was incorrect. That Book is accepted by the Latter-day Saints for the truth it incorporates and teaches, but not as the fundamental basis of the system. If he is ignorant of the base of a religion, he is necessarily in the same condition in reference to its principles and general fabric. That is logical. Consequently, in the numerous and semi-frantic assaults he has made on the "Mormon" religion, he has, like a maniac, been cleaving the air in the dark, attempting to strike an imaginary foe.

This smasher of religion has no use for faith. He says a personal God, a future life, and all such subjects are matters of faith, and are therefore illusory. "You cannot see, hear or smell them," he exclaimed. Does this wisacre believe that there are planets that have not yet been discovered by any of the great astronomers? If he has not faith of that kind he is at variance with the leading scientists about whom he prates so much. Astronomers are on the lookout for heavenly bodies that have not yet come within the visual scope of men on this planet. This search exhibits their faith. Yet those planets that, so far as man is concerned, only exist within the scope of their faith, have not been seen, felt, nor smelled. According to the logic of Dr. York they do not exist at all. According to the same reasoning the planet smaller than Venus, whose orbit is between it and the earth, had no existence before it was discovered a few years ago. We cannot, for the moment recall the name by which it is designated. According to Dr. York's logic it did not exist prior to its discovery, because it had not been seen, felt or smelled. The probability is that he has not even yet seen, felt or smelled it. Others have seen it, however. So with religious truth. There are men who are able to perceive and comprehend it. They have declared it, and many of them have suffered themselves to be put to death rather than deny its existence. But because Dr. York cannot see, feel or smell it it can have no being; there is no God, no future life, nor anything else that is not felt, seen or smelled by this learned individual. In other words there is nothing in heaven or earth if it has not been dreamed of in the philosophy of the modest, unassuming Dr. York.

It is said the lecturer has dubbed himself "the Ingersoll of the West." If this be so the stalwart infidel of the east need not look to his laurels. There is a plausibility about many of his theories, and so there is about Dr. York's when he introduces some of the ideas of Ingersoll and Paine. At the time Daniel Webster was in the zenith of his fame, many little spindle whiffets of lawyers with tin-whistle voices attempted to ape his ponderous, sledge-hammer style of oratory, but they fell far short of the mark. It was as the mew of the kitten to the roar of the lion. So it is with most imitators.

LATTER-DAY ISRAEL.

A few days ago, in response to a question by a correspondent, we treated upon the subject of the gathering of the Jews. A special point connected with it was as to whether the exodus of that people from the nations to Palestine would be executed while they were in a condition of belief regarding Jesus of Nazareth being the true Messiah.

The ground taken, based on a view of the prophecies generally on the subject, was that their situation will be partly one of belief and partly otherwise. In addition to a consideration of the biblical evidence upon that point, only one quotation was made from the Book of Mormon. It was, however, very direct and specific.

"Coming events cast their shadows before." In verification of this truism we discover among many of the brethren a keen spirit of inquiry in relation to events that in the nature of things, must be closely approaching. As it is safe to presume that the fulfillment of the times of the Gentiles is not far distant, religious thought is necessarily directed to the work of carrying the Gospel to the House of Israel, when

the times of the sons of Jacob will be ushered in. The fact of redemption being turned in that channel is a process of preparation for that which is approaching. It is the moving of the Spirit of the Lord upon the minds of those who are looking for the signs of Christ's coming.

The fact that the day of Israel must be near should be plain to the Saints who intelligently peruse the revelation bearing on the subject given through Joseph the Seer on March 7th, 1831, which declares that within the same generation in which the light broke forth—the light of the Gospel—which ushered in the times of the Gentiles, those times would be fulfilled. Time is passing and significant developments are crowding thick and fast, one upon the heels of another.

It appears that the order of the present dispensation is that the Gospel, including the Book of Mormon, is first to the Gentiles, and then to the House of Israel, beginning with the remnants of Jacob—the Lamanites—on this continent, and then to the Jews scattered among the nations. The work among the two latter classes will probably be partly contemporaneous.

Having quoted in the first article referred to but sparingly from the Book of Mormon, and in view of the interest taken in the subject, we will give some other citations in the same direction from that record.

The Prophet in I Nephi, 10th chapter, 14th verse, rehearses some of the predictions of his father Lehi in reference to latter-day events, and in that connection says of the present dispensation:

And after the house of Israel should be scattered, they should be gathered together again; or, in due, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and Redeemer.

In the 6th chapter of II Nephi, the same prophet speaks thus of the predictions of Isaiah in the same regard:

14. And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

15. And they that believe not in him, shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodshed, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.

In the 25th chapter of the same book as the one last quoted the Prophet says, speaking of the Jews:

16. And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

17. And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvellous work and a wonder among the children of men.

18. Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah, which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

In the 5th chapter of III Nephi the following passage occurs:

24. And as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob who are scattered abroad upon all the face of the earth.

25. And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them;

26. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth, unto their own lands, from whence they have been dispersed; yea, as the Lord liveth, so shall it be.

Here is another quotation from chap. 20 of the same book as that last quoted:

20. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

30. And it shall come to pass that the

time cometh, when the fulness of my Gospel shall be preached unto them,

31. And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

32. Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

33. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Another pertinent passage occurs in Mormon, chap. 5, and is as follows:

12. Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord, that they may come forth in his own due time.

13. And this is the commandment which I have received; and behold they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

14. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father, may bring about, through His most beloved, his great and eternal purpose, in restoring the Jews, or all the House of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant.

The foregoing quotations support the theory advanced in our former article—that when the Jews gather they will be partly in a condition of belief in Jesus as the Messiah, and that they have no need to look for another, and part of them will continue in unbelief. It is evident also that when the Elders, by command of the Lord, shall turn their attention to the conversion of the Jews, the Book of Mormon will be a prominent factor in assisting in that evangelical labor, as it will be carried to them as well as to the Lamanites.

It is a somewhat peculiar fact in the light of the numerous evidences that have been developed pointing to the correctness of the theory that the aborigines of this continent, although fallen to a position of degradation, are a branch of the House of Israel, that little or no interest has been taken by the Hebrews in ascertaining whether this be true. It is an open and important field for them. If they would take the evidences developed by discovery and the Book of Mormon—which wonderfully agree—as a basis, they might reach a correct conclusion. But at present it is left for the Latter-day Saints, almost alone, to take an interest in these unfortunate remnants of a great and powerful people who inhabited this part of the globe in past ages. And yet one of the chief reasons, if not the principal one, for the Saints possessing this deep concern regarding the welfare of the aborigines is their having come to an understanding that they are a section of the Hebrew race. Their interest in the Jews is also strong, although not by any means appreciated by the latter. By and by, however, a change will come over the spirit of the dream of that people.

A GOVERNMENT BUILDING.

OUR dispatches to-day announce that a bill has been introduced in the House providing for a government building to be erected in this city. The amount to be appropriated is not named in the telegram, but it ought to be not less than \$200,000. Of late Congress has been quite generous in appropriating for public buildings in various parts of the Union, a great many such structures having been ordered to be built; there is, therefore, good reason for believing that the bill referred to will pass.

There exists a great necessity for a public building in this city, and ample evidence of this fact has been laid before Congress and the proper department officials, making a showing which, it may confidently be expected, will result in a liberal appropriation for the purpose desired.

DEATH OF ROSCOE CONKLING.

"CAN I not go now? I am very busy," was the pathetic appeal which Conkling, in his delirium, made to his attending physician. His petition has been granted, and he has been permitted to pass to a sphere where he may exercise, unfettered by mortality, those powers of mind which made him famous and great among his countrymen. At ten minutes before two o'clock this morning, he breathed his last, in his apartments in the Hoffman House, New York.

It will be remembered that the associated press dispatches gave an account of the manner in which Mr. Conkling lost his way and wandered for a time in the darkness among the snowdrifts in Union Square during the great blizzard of March 12, and now he at length had reached the Hoffman House in a state of great exhaustion. To the fearful experiences of that occasion his death is probably due. It was thought next day that he had well nigh recovered from the ill effects of exposure to the fury of the storm, but a cold which he had contracted grew gradually worse until March 30, when Dr. Agnew, the fa-

mous New York physician, was called in. In explanation of the pain in the head of which the patient complained, the doctor pronounced him to be suffering from an abscess in the ear.

On April 9 a very delicate surgical operation was performed, by which an opening was made from a point just behind the affected ear to its interior mechanism, the object being to draw off the pus which threatened to cause inflammation of the brain and death. It was a desperate alternative, but was unavailing.

The Conklings were an intellectual and talented family of the Empire State. Alfred Conkling, father of the statesman just deceased, was a jurist and law writer of great ability. Frederick Augustus, an elder brother of Roscoe, organized a New York regiment in 1861, which he commanded during the greater part of the war. He has held various official positions, and has made a reputation as a writer on political, scientific and commercial subjects. Their sister, Mrs. Margaret C. Steele, is the author of several volumes and a contributor to current literature.

Roscoe Conkling was born October 30, 1829, in Albany, and received an academic education. He studied law with his father, and adopted that profession. His first election to a political office occurred in 1858, when he became mayor of Utica. He was elected in November of the same year to the United States House of Representatives. He was several times re-elected to that body, the last time being in the fall of 1896, but before taking his seat he was, in the following January, chosen to succeed Ira Harris in the United States Senate. He was returned in 1897 and again in 1899. In 1876 he was a close competitor for the Republican nomination for President.

Apparently no statesman in the country had before him a brighter future than that which opened up before the New York senator, at the time of President Garfield's inauguration. But immediately after that event, he set up a claim to the right to control, in connection with his colleague in the Senate, the Federal patronage of his State. President Garfield withstood this claim, and Conkling resigned, evidently with the belief that the New York Legislature would forthwith re-elect him, and thus emphasize its approval of the position he had taken. His colleague, Senator Thomas C. Platt, took the same course.

But the Legislature, after a long and remarkable contest over the question, refused to return either Conkling or Platt, and it is popularly understood that this result led Conkling to fore-swear public life. On the election of two other Republicans to the United States Senate from his state, he went to New York City and engaged in a law practice which soon became very extensive and lucrative, and to which he devoted himself assiduously up to the time of his illness. He was a very hard worker, and in his delirium would talk of cases in which he was interested.

Roscoe Conkling was, in many respects, a great man. In the practical management and conduct of great legal cases before a jury or court of equity, he probably never had a superior among his countrymen. While in Congress he was always recognized as one of the best informed, ablest and most practical of its members, and was noted for his qualities as a teller. He was an orator of rare power, and displayed, in his public career, deep and clearly defined convictions, and the courage to maintain them.

The fact has often been cited, and now that he is dead, will be dwelt upon by admiring biographers, that no charge of corruption was ever made against him, in connection with his legislative or political course. Beyond doubt he was, in this regard, one of the purest statesmen of his time.

"BE JUST AND FEAR NOT."

INJUSTICE in every shape is repugnant to every upright man. Those who deal in it are the worst enemies of society. We were specially struck with this fact while listening the other evening to Dr. York's diatribes against religion and religionists of every class.

Those people who make no effort to recognize the good points of an opponent are a mixture of the bear and tiger species of the genus man. Their efforts take various shoots. Some make their indiscriminate assaults upon systems, while the attacks of others are directed to persons. The latter are perhaps more of the viper nature than representing the instincts of the animals already named. They revel in personal aspersion, hiding with subtle cunning the good qualities of men and holding up with unscrupulous cruelty their defects or weaknesses. If the objects of their hate are above reproach, falsehood stands the viperator in good stead in the absence of fact.

Hypocrisy is the handmaiden of injustice, as those who deal in the latter are nearly always anxious to be considered exemplars of equitable conduct.

Justice is the right of all, and is twofold in that relation. It is imperative upon each to administer it in all the affairs of life, and it is the right of each to receive it. If the former were the rule among men the latter would accrue as the legitimate result. How far the Latter-day Saints have progressed in establishing that principle, by which the eternal worlds are governed, is an important question. It