

nature not to interfere with the nullification of the whole.

When any one class of the community turns up its nose at any other portion of the social body, with an expression of, "I am better than thou," the attitude is simply abominable. This means that that particular class assumes to belong to the "best society."

There need be no hesitation in declaring that no such position can be taken upon a Gospel standpoint. It must be defined according to the ideas of the world at large. This standard from the latter quarter is defined without difficulty. The central and all-important qualification needed to entitle a person to belong to the "best society" is money. The manner in which he may have come into possession of the article cuts a comparatively small figure, so long as he has it. He may have obtained it dishonestly or otherwise, and may be causing widespread misery among his fellows. His morality is not a matter of much moment either. Wealth covers any defect in that regard almost as easily as it is to write the word "libertine" on a slip of paper and cover it over with a \$20 gold piece, so it is completely out of sight. Wealth occupies the same relative position in society as charity does in religion—it "covers a multitude of sins." It serves as a fair substitute, in the same connection, for brains. According to the "best society" standard, it would not be the correct thing for a person moving in it to have broad sympathies, because they would cause him to take an interest in people who are poor; he would mingle with those outside of the pale of his class, and that would be exceedingly vulgar. He should move only in his own limited circle.

People who move in "upper ten" circles generally expect to receive the adulation of other people because of their social standing—that is, because of their money. To expect it on that basis is consistent, because no person who has any inherent qualities worth admiring would anticipate obtaining conspicuous distinction in such a way. The society man has to go outside of his interior personal qualities to find something he deems worthy of attracting adoration. Both the receiver and giver of worship from such a cause are in a pitiable, not to say contemptible position.

The Gospel social standard is the antipodes of the one just described. Christ is its type. He had no fine mansion—nowhere to lay his head. He had that, however, which the accumulated riches of ages cannot purchase—the wealth of the soul. His mind was adorned with the glittering gems of truth, which never fade. He had the priceless jewel of unlimited love. His sympathies being broad as eternity. He had that sentiment which finds a lodging in every great, noble and magnanimous mind—ineffable contempt for sham, hypocrisy and deceit. He believed in class distinctions, however, but his theory and practice—always harmonious—were based on the wealth that adorns the intellect, the heart and conscience. All men be longed, in his estimate, to the "best society," who adhered—to the extent of their power—to the eternal principles of righteousness, upon which the throne of Jehovah is established. It had no relation to the amount of earthly goods they possessed.

Those who create, claim or maintain class distinctions in the community of Saints on the basis of worldly wealth are not in unison with Christ nor the spirit of His Gospel. They are taking a course that has been condemned in the covenants and commandments of the Church. The Saints have been warned by the Lord in the following words: "Beware of pride lest ye become like unto my people the Nephites of old." To foster the ordinary "best society" idea in the community is to drift away from the genius of the truth, which is easily choked and finally obliterated by the pride of the world. It is especially pitiful to see young men putting up a claim of belonging to the "best society," on the cash basis, as it argues for them a fruitless future, because of a meagre conception of the relative value of money when compared with the wealth of the intellect, the conscience and the heart. Such a disposition is diametrically opposed to the spirit of brotherhood which belongs to the Church of Christ, and is not in unison with the genius of ordinary philanthropy. It is not cherished by a magnanimous mind.

The gregarious instinct will always lead people to form into groups, or classes. When the association is the result of intellectual, moral and religious affinities the effect is generally beneficial. It has been the habit of people of advanced talents and culture in the world of letters, statesmanship and in the circle of moral ethics to form fraternal associations. This has been done largely without regard to the financial status of men or letters, the most poverty-stricken genius being as welcome as the profound thinker surrounded by wealth. Intimate fraternization of this character has been productive of excellent effects; men and women of advanced views obtaining, in a sociable way, the benefit of each other's opinions, thus being in a position to modify or enlarge their own. The benefit extends to communities at large, and even to the world, on which the truths evolved from men of advanced minds have a progressive effect. But this is

classification upon the basis of intelligence and morality, and, if not too exclusive, is justifiable.

Among Latter-day Saints are people whose special delight is to dwell, in thought and conversation, upon the beauties and glories of the religion of the Redeemer, not only in relation to its sublime theories, but also regarding its practical duties pertaining to the immediate concerns of life. It is natural that the gregarious instinct and the union of spirit among that class should cause people so imbued in seek association with each other. But even in this direction exclusiveness should be avoided, as it is the duty of such people to awaken and keep alive, by kindly fraternization, a similar genius in those not so strongly disposed toward such a condition of mind. There is a vast difference, however, between associations formed among people connected with the Church, on the ground of mere worldly considerations and those having mental and moral tendencies and conditions for their basis.

We have already cited the admonition of the Lord to His people to beware of pride lest they become as the Nephites of old. How necessary the warning, lest the Church degenerate to some extent into the same deplorable situation reached by that ancient people from that cause. He has also enjoined them from engaging in vain and angry disputations, which create dislikes and divisions. It would be foolish and untruthful to deny that they are more or less indulged in. They are without profit and can be largely if not altogether avoided. In differences arising among brethren the spirit of conciliation is too frequently absent on both sides or it may be only on one. The disposition to be "huffy," leading people to say, "if you don't like it you can lump it," is arbitrary and inconsistent. When people are unable for the time being to see alike it is always proper for the party on one side to view the party on the other as a reasonable being, and consequently open to the effects of reason and explanation, which in most instances, when tendered in a proper spirit, will heal the division, if the person in the right takes that intelligent course. When, however, people are determined to lay aside reason on any point, to argue with them is of no more avail, as stated by a prominent thinker, than to administer medicine to the dead. It is the duty of every Latter-day Saint to avoid disagreements and disputations. By this we do not mean calm and deliberate discussion with a view to reaching a truthful and just conclusion on any subject properly introduced for consideration.

Ostentatious almsgiving appears to be a growing feature. It is to be hoped that secret charities are largely ahead in the race between the two ways of giving aid to the needy. In giving relief of this kind the first consideration should be the necessities of those who are to be the recipients, the next is the act of relieving distress purely for the sake of doing good. Those who do good without display are to be rewarded openly, but the higher phase of goodness would even lose sight of prospective reward, looking only to the production of an addition to the sum of human comfort. Where an ostentatious display is made of charitable acts for the purpose in the donor of creating a good repute for himself, or for any ulterior object, the Gospel part of the transaction, so far as relates to himself, is lost. Good actions of every kind should not be performed for the purpose of being "seen of men." There is a principle of moral philosophy in this subject the contemplation of which is exceedingly profitable.

The importance of keeping the Sabbath day holy is not as prominent in the minds of the Latter-day Saints as a whole as it should be. One of the chief evidences of this fact is that an adequate proportion of them in the wards and settlements do not put in an appearance at meetings where they can have the privilege of partaking of the Sacrament of the Lord's Supper. No member of the Church can keep spiritual life within him to any extent who neglects this duty when the opportunity of attending to it is afforded. If he partakes of it worthily he will have no hardness of feeling in his heart toward any of his co-religionists, nor indeed any of his fellow-beings. The purpose for which he partakes of the sacred emblems of the stonement will also impress upon his mind the necessity of following the precepts and examples of the Master. Neglect of this duty tends to cause forgetfulness in regard to what manner of people the saints should be.

The production of good should be the absorbing pursuit of every Latter-day Saint. This involves the necessity of self culture, that the ability to be useful may be ever enlarging. It is an excellent rule never to let a day pass without the individual being able to recall, at its conclusion, some action performed that has increased the sum of someone's happiness. In this way the humblest will be able to make the world better and pleasanter for his living in it.

LONDON, Jan. 9.—Dispatches from the Congo country, up to December 10, are received at Brussels. They make no mention of Stanley.

A HOUSE DIVIDED AGAINST ITSELF.

It has been repeatedly charged by Republicans that victory ruins Democracy, that any form of prosperity falls upon it and it soon lets down the bars and permits the outsiders to come in by sheer default. This has been the case in a great many instances, though it was generally the fault of the leaders, not of the rank and file. But a careful survey of the field reveals the fact that this is not a weakness peculiar to the Democrats nor in fact to any political organization. None of them have any of the elements of immortality or the qualities which make up indestructibility, and as all are composed of ordinary clay, the frailties which too often turn a victor's head cause them at times to take a step too far and go over a precipice.

A remarkable example in point is presented in the State of Ohio, the home of at least two Presidential possibilities. Here, one would think, on the eve of the day of selection harmony should pervade the ranks of the party to which those men belong, but it does not. Vastly otherwise. At the late election for State officers and Legislature, the Republicans fairly swept the deck, re-electing Foraker for Governor and a decided majority in both branches of the Assembly. They were thus placed in a position to manipulate things politically greatly to the advantage of either Sherman or the Governor, and both have large followings. But the very thing which they charge the Democrats with being so prone to—turbulent disruption—has taken place and the breach is not likely to be healed in time to enable much wire-pulling to be done at this session. It seems that the Republican caucus for the nomination of Senate officers completed its work in the interest of one faction, leaving the other and smaller one without representation at all, and this set the pot to boiling. The latter only numbered eight Senators and, of course, they could accomplish nothing unaided, but they were not to be overcome in that way. They would have not only the offices, but a goodly portion of revenge at the same time, and they naturally vowed that everyone of the caucus nominees but three should be "knifed." The Senate contains twenty-three Republicans and eleven Democrats, and the plan was suggested to the latter by the recalculators to abandon their complimentary nominations, which would do them no good, and come over and help them to "lay out" the slate which had been prepared for election, promising to give them one of the offices besides. Of course the Democrats accepted the proposition; one office was better than none, besides there was the fun of heating the regular nominees on the other side and the satisfaction of creating a big split in the enemy's ranks. So everything was arranged but nothing said about the "deal," and when the Senate was called to order by the Secretary and a ballot ordered for the election of President, the regular nominee was named and against him, to the surprise of the regulars, one of the eight malcontents instead of a Democrat was put up. Perhaps it was looked upon as a Democratic trick to catch Republican votes instead of vice versa, but the ballot went on and resulted in the defeat of the caucus nominee by a vote of fifteen to nineteen. This took the regulars' breath, but it was only a prelude; the chief clerk, his assistants, all the other clerkships except the three referred to and every other office in the gift of the senate to the number of about twenty, were slaughtered in the same way in the house of their friends. To such an extent did the ruthless avengers prosecute their work that they even overlooked the quality of gallantry and sacrificed two or three ladies who had been named for clerkships by the caucus. The schism will be permanent so far as the present Legislature is concerned and the Democrats are of course jubilant.

The way things stand in Ohio now, it appears impossible for either Sherman or Foraker to get a solid delegation to the Chicago convention, and the chances are that Blaine will capture a part if not all of them. Matters may be mended in time to save the State for the Republican candidate in November, but there will have to be a "heap of overlooking" indulged in on both sides of the gap. The Democrats do not count upon Ohio and never did; still they always put forth their best efforts to carry it, and with a united front and a foe weakened by internal dissensions to fight, they are likely to come much nearer to it this time than they did when Hayes carried it by a few thousands. Under any circumstances, the less that is said by Republican stump orators and newspapers during the campaign about the inability of the Democrats to stand and cower under the pressure of great success, the better; it would bring out too conspicuously the old saw about living in glass houses and throwing stones.

MUNICIPAL CHARTERS.

SOME of the municipal charters that have been enacted by our Territorial Legislature, and under which city governments are now operating, are defective and need reconstruction, in which process models should be used of later and more improved designs than those which were originally followed. In some of the charters there are provisions which are unconstitutional, and which should be eliminated, and in others there are crudities, ambiguities and provisions of an uncertain scope and meaning. Such imperfections should be corrected, and if this were done much litigation, and consequent expense would be avoided.

There are many reasons why uniformity should prevail in the corporate powers of cities of similar population, on the principle that laws to be just must be equal in their application and operation. But where a separate charter is enacted for each municipality, it is difficult if not impossible to preserve uniformity. Especially will this difficulty exist where each corporation draws such a charter as it would like to have, and procures its enactment by the Legislature, a custom which has prevailed, at least to some extent, in this Territory.

The genius of American institutions tends strongly in the direction of local self-government, and hence it is that in some of the states of the Union municipal law has reached a degree of perfection never attained in any other age or nation, so far as history gives information. Some of the states, which have made the greatest progress in this regard, realizing the necessity of uniformity in municipal charters, have enacted laws classifying the cities of the state according to population, and conferring upon the cities of each class uniform powers. The more populous the city the greater the powers conferred upon its government.

Codes of this character, whose features have been tested in the courts, and by long experience, exist in some of the states, and it would not be difficult for our Legislature to select one, modify it to suit the requirements of our Territory, and enact it. Under such a code, villages and towns having a population of from two or three hundred up, would possess a local organization and a form of government, simple and inexpensive, yet sufficient for all ordinary needs.

Our small settlements in this Territory could have more power in regard to such matters as the control of irrigating water, stray animals, the opening of streets, the employment of police on special occasions, etc., the results would be beneficial to the people of those places. There are in the Territory a number of towns of considerable size which have only a precinct organization, the only officers being a justice of the peace and a constable. In such places it is often desirable to have a local authority competent to deal with such matters as those named above, and it appears as if the welfare of the inhabitants would be enhanced by the creation of such an authority.

EDITORIAL NOTES.

A dispatch dated Florence (A. T.), January 4, says: Willis Brown, a horse dealer of Phoenix, was murdered by a Mexican comrade at Picacho, in this country, Thursday night. The body was not discovered till Saturday. Coroner Whiteside held an inquest Monday. The deceased was on his way to Sonora to purchase horses and had over \$500 on his person. He was shot early in the morning while in bed. The murderer took the horse and left for Sonora. The deceased was 33 years old and regarded as a good citizen.

The immigration to this country during the year 1887, while greatly in excess of that for 1886, falls considerably short of what was confidently expected. It was predicted some months ago that the increase in the population of the United States from this source would reach nearly 1,000,000 souls, thus making the greatest for a single year in the annals of the country, but it has fallen short of the expectation by nearly one half. It is now reasonably certain that the total for 1887 does not much exceed 500,000. The most notable increase is that from England and Ireland which is claimed to be considerably in excess of that from other nations.

The intensely practical and extremely utilitarian mind of the ingenious, versatile and speculative Yankee has been for many years particularly impressed, not with the grandeur and sublimity of the great falls of Niagara, but with the evident extravagance and wanton wastefulness of allowing such a magnificent water power to pour its thousands of tons of horse power vainly and needlessly into the ocean without an effort to harness it to the plough of progress for the advantage of humanity. To such an extent has this been the case that finally a reward of \$100,000 has been offered to any one who shall succeed in utilizing this great power for mechanical purposes.

A lady correspondent of this city sends us a communication in which she states that in an article that appeared in yesterday's News, taken from the Record-Union, the name of Sister E. H. Snow Smith did not appear on the list of illustrious persons therein mentioned as having died in 1887. She passes a eulogium upon Sister Smith and then requests that her communication be published in the News, "and thus her name be added as perhaps the last of the grim reaper's victories in 1887." We deem it unnecessary to publish the communication. It occurs to us that it would have been indeed superfluous to inform our readers, in the list referred to, that Sister Smith had departed this life, and the encomium of our correspondent adds nothing new to what has already been said and written many times regarding the deceased lady of respected memory.

Recent advices from the Sandwich Islands have contained intimations to the effect that political matters there were in a very unsettled, not to say ominous condition. The late revolution, and downfall of the Gibson administration have not, it seems, resulted in the establishment of permanent tranquility. The new constitution is ambiguous upon the subject of the King's veto power. He claims the right to exercise such a power, but this claim is disputed in the national legislative assembly and also in the cabinet. A decision by the Supreme Court was expected last week, but whether for or against the king, it was feared that trouble would ensue. The next advices from the Islands may contain interesting news.

Under the caption "Rome Speaks," the Freeman's Journal (Roman Catholic) prints the following with double leads: "A recent declaration of the Holy See, which we shall print next week, deserves the attention of our readers on account of its incidental connection with the land theories of Henry George. Rome declares it an article of faith that the church may not only possess but also administer private property, without let or hindrance from the state. The right to private property is, therefore, lodgerly asserted, and the cardinal principle of George that 'the land belongs to the people,' in such a way that it cannot be alienated and appropriated to private ownership, is necessarily thrown overboard. We shall revert to this again."

Says the Birmingham, Ala., Age: Utah has now a population of over two hundred thousand people, with a capital city of considerable size. All of these people are not Mormons, and only a small per cent. of the Mormons have ever practiced polygamy. It is probable, therefore, that if Utah should be admitted as a State—and it is clearly entitled to admission—that the growth of civilization and contact with the outside world would put an end to Mormonism, or at least to its objectionable features. There is certainly no danger that Mormonism would grow under such conditions. We are disposed, therefore, to regard the keeping of this country out of the Union on account of the Mormons as not altogether wise or just. When territories are entitled to admission they should be admitted and political reasons, or such as those urged against Utah, should not debar them.

A short time ago Mr. E. B. McKenzie, a leading anarchist, said, in a meeting at Boston, that those who belonged to his fraternity might be blown up in their efforts to establish anarchy. He exclaimed—"We have a right to blow ourselves up if we want to." The great trouble is that they blow other people up at the same time. This reminds us of the mischief created by a fellow who committed suicide on the 29th of last month. A Madrid dispatch thus describes the incident: "According to a telegram from Carthagen last night, a broker seated in the stalls of the principal theatre committed suicide with a dynamite cartridge. The effect of the explosion reached a lady in a box; wounding her in the face and hands. Pieces of the skull of the suicide reached the stage. The lights were extinguished, producing a panic among the audience. In the confusion more than 100 persons were injured. Finally the police succeeded in restoring order."

In view of the present complications which threaten to destroy the balance of power in Europe, the following prediction, which is said to be widely circulated and extensively believed throughout Germany, will doubtless interest the readers of the News: Without entering into unnecessary details it is, in substance, that Germany is to reach her maximum of power and prestige under a young ruler who has four sons and but one arm. He is to succeed an aged sovereign, carry on a great war successfully and virtually become a second Frederick the Great. The Germans profess to see in the destiny of Prince William, who was born with one arm partially deformed—short and stiff. And they also see in his character all the requirements of the prophecy including the four sons. The prediction goes on to state, however, that after this ruler the power of Germany will rapidly wane and decline until the nation will become weak and insignificant.

At a recent meeting of the Jewish ministers' association in New York, Rev. Dr. Leucht gave this description of the Jew of the middle ages at his devotions: "He kissed the gate posts on entering the synagogue, and kissed his garment resoundingly before putting it on. Although the service was half finished he began at the beginning, and of his singing and trilling he was not a little proud. He interrupted worship. If called upon to pray he remembered all of his relatives in his prayer, not omitting his cousins and his aunts, and when he filled the office of professional reader he stopped on his way back to his seat to receive the thanks of members of the congregation. Our century saw the introduction of a new form of worship. Public decency had to have its way, and meaningless prayers, running to and fro and in and out of the congregation *ad libitum* had to be done away with. Individual singing and praying was interdicted, and the place where noise and confusion had reigned for centuries became a place for public worship."