

## EDITORIALS.

## IMPERIUM IN IMPERIO.

THE Sacramento *Record-Union* is a paper conducted with great ability. While we frequently differ with its conclusions we recognize the talent engaged upon its columns. But like most of the public journals the *Record-Union* becomes absurd when it touches the "Mormon" question. The nonsense uttered by the press on this subject is mainly due to a lack of understanding of the facts, and a readiness to copy or repeat the fallacies and fulminations of unprincipled "Mormon-eaters."

The *Record-Union* of the 25th inst. contains an editorial on the "Political Aspect of Mormonism," endorsing the new crusade against Utah, including the disfranchisement of the women and the denial of office or the ballot to all polygamists. As reasons for special laws to abridge the political power of the "Mormons" it makes the following statements:

"The Mormons, unlike other immigrants, have sought to build a civil government within the boundaries of the United States. They have endeavored to make that government different from that of the United States. The only difference between the Mormon and the Chinese experiment is a matter of form. Both have established a government within our own, which is practically independent of the recognized civil power."

The remarks above quoted are so ridiculously untrue that comment may be deemed unnecessary. But there are many people who accept such statements as facts, and we believe the *Record-Union* to be laboring under a misconception rather than a desire to falsify the position, therefore we have a word or two to say upon the subject.

All emigrants settling in any considerable numbers upon the public domain have endeavored to "build up a civil government within the boundaries of the United States. That is, they have organized and labored for the rights, privileges and powers of Statehood. This is what the people of California sought to do, and accomplished their purpose with a small population, by dint of wire-pulling and the expenditure of some cash. So with the emigrants to Nevada and to other parts of the country. And this is just what the "Mormons" have tried to do, minus the money and the wire-pulling. The only difference in this respect between them and other communities which have "sought to build up a civil government within the boundaries of the United States" is, that they colonized a portion of the territory of Mexico when that country was at war with this, set up the stars and stripes on foreign soil and sought for admission into the Union as the State of Deseret.

The statement that "they have sought to make that Government different from that of the United States" is totally untrue. The constitutions which have been framed upon each application for admission as a State are on record, and it cannot be shown that they are in conflict with any principle of American republicanism. They are as liberal as any State constitution ever accepted by Congress.

All this talk about "Mormon" disloyalty, rebellion and "independence of the recognized civil power" is the merest fustian and rubbish, invented in the first place by the most arrant rascals who were ever appointed to offices in distant places to dispose of their importunities, and repeated by journalists who ought to know better than to accept such stuff for news in the face of the truth easily ascertainable.

Our religious differences with so-called orthodox sects have nothing to do with this matter. We have just as much right to our views on such subjects as the Methodists, Episcopalians or Catholics, or as the *Record-Union* writers have to reject all religious systems. And if the majority of the people who have built up Utah are "Mormons" in faith, they have just as much right to claim the political powers of the majority as if they were members of any other religious body, or repudiators of religion altogether. No less and no more. The only civil government they have sought to establish in Utah is that of a State

in the Union, and in doing so they have made constitutional provisions for the minority far more liberal than any established by the general Government in the Organic Act of the Territory.

The *Record-Union* is as far as sea on these points as in the subject of an editorial of the 26th inst., wherein it is asserted that a "new departure" has been taken by the "Mormons" in regard to the propagation of their doctrines throughout the country. The errors into which that paper in common with many others has fallen, are the result of swallowing the monstrous inventions of unprincipled persons who take delight in maligning the "Mormons," and whose dispatches and reports are utterly unreliable and unworthy the attention of a respectable newspaper.

## GATHERING AND PROVIDING FOR THE POOR.

WHEN Jesus of Nazareth was questioned concerning his Messiahship, by certain persons claiming to have been sent by John the Baptist, among the signs he gave of the authenticity of his ministry was this—"the poor have the gospel preached to them." On another occasion he said "the poor ye have always with you." In the restoration of the same gospel as the Savior preached of old, his sayings in relation to the poor might with propriety be repeated. The poor hear and receive the gospel in far greater numbers than the rich. As was said of the ancient Apostles so it may be said of the latter day Elders—"the common people heard them gladly."

The work of the gathering is identified with the preaching of the gospel in this dispensation, which is entitled the "dispensation of the fulness of times," and in which "all things in Christ" are to be "gathered in one." The gathering of the poor, then, is as much a part of the duty required of the Elders as preaching the word and administering gospel ordinances. Many of them have performed a splendid work in this respect. In all the towns and settlements of Utah are numbers of people, many of them in very comfortable circumstances, who when the gospel found them in other lands were in a lowly, and some in an indigent condition.

But there are still thousands of the poor left in various parts of the world who strongly desire to gather with their brethren, and who have no hope of release except by assistance from Utah. The Perpetual Emigration Fund was especially designed for their benefit, and the good work already accomplished by that wise measure we have every confidence will be continued until its purpose is fully achieved.

The question which arises in connection with this subject is, what shall be done with the poor after they are gathered? The problem of poverty is one of the most important and vexatious subjects with which the statesman and the philanthropist are puzzled. It is expected that in the coming Zion, which we are required to build up, the saying concerning the first Zion will be repeated, "There is no poor among them." In a proper condition of society no person will be allowed to suffer want. Pauperism is a great evil. It should not exist in Zion. To banish it, opportunities for labor must be placed within the reach of all. It is wrong to encourage idleness by feeding it without return. Employment should therefore be found for every able person, old and young, male and female.

Here, it appears to us, and we say it with all respect, is an ample field for the energies, tact, judgment, enterprise and wisdom of the Bishops. It is within the scope of their duties to provide for the poor. It appears to us that this responsibility is placed upon them by the constitution of the Church and the order of the Priesthood. One of the best features of the co-operative system in Box Elder County, in our opinion, is its provision of labor for all. Something to do is in everybody's reach. Even the blind find profitable occupation.

When the poor from abroad are brought to this Territory, they are not unreasonable in expecting to find work to do in order to sustain

themselves. And if disappointed in this, are they unreasonable in anticipating assistance until they can obtain labor? We think not. If the cry of the poor, the widow and the fatherless ascends to heaven, the responsibility rests somewhere, and it is heavy and onerous. Read Doctrine and Covenants, new edition, pages 158, 159, 168.

Relief to the poor should be rendered in all kindness, charity, sympathy and respect. Assistance given like throwing a bone to a dog, in a churlish manner or with a patronizing air of condescension, robs the gift of its garments of charity and humiliates where it should elevate and console. Those who are rich and proud to day may be poor and crushed down to-morrow, and how they would shrink from help extended in the attitude some now assume to the indigent!

In view of the dullness of the times and the scarcity of labor, some are short-sighted enough to question the propriety of gathering the extremely poor, the lame, the aged and the blind. We would ask what is the object of the gathering? Is it for the aggrandizement of the early settlers? Is it merely for the temporal advantage of the people who are assisted here? Should not the indigent and unfortunate have an opportunity afforded them of obtaining the blessings of the ordinances of the Lord's House, as well as the healthy and prosperous? Did not the old prophets talk of the lame, the halt and the blind traveling up to "the heights of Zion?" Did not the Savior speak of going out into the highways and by-ways and "compelling" just such persons to come in? Have they no ancestors waiting behind the veil for their vicarious work in the Temples of the Most High? Caring for them may be a responsible work, but it is a portion of the programme, and no one should shrink from performing his part or he may lose his share of the reward when the work is consummated.

Objections may be made that unworthy persons are gathered, and that many are idigent through their own faults and follies. Exactly. The "net" was to gather of "every kind." And as to the latter objection hear the words of King Benjamin:

"Ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery, therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this the same hath great cause to repent, and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the Kingdom of God."—Book of Mormon, page 154

There should be no need in a community like ours, for any suffering through poverty, nor for any person to beg in the streets or from door to door. The church policy makes provision for the support of the needy, and if its teachings are carried out mendicancy would be abolished. It should not be encouraged at all. There are officers appointed to care for the poor, and resort should be made to them, if they are in ignorance of the condition of the needy, and not to peripatetic solicitation.

Let the wise plan for providing employment for the laborer. Let us make at home all we need for home consumption, at least. Let industrial enterprises be started that our boys and girls may not remain idle. Let the unemployed be set to work. And if this cannot be fully done at once, take care that the worthy poor do not suffer for the necessities of life. Perform charities in brotherly kindness. Bind up the broken-hearted, speak gently to the indigent. Woe unto the lazy, who feed upon the industry of others! Woe unto the canting deceiver, who pretends poverty with store on hand! Woe unto the rich who grips tightly what God has given him and shuts his heart and his purse against the poor of the Lord's people! And woe unto him who would leave in Babylon a faithful Saint, to linger in bondage, cut off from the ordinances of life and from laboring for the dead, because he is poor, or crippled, or blind or aged. Let the gospel still be preached to the poor, and let the gathering go on, until all nations and tongues have heard

the glad tidings, and unto Zion shall come those of every tribe and race, till the mountains shall ring with the praises of the delivered, and "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel!"

## THE SPIRIT OF THE AGE.

SOME remarks made by Mr. W. H. Smith, a member of the British Cabinet, have been copied into a great many American papers. Said he:

The inventive faculties of men are now almost wholly devoted to destruction, and I daily receive more suggestions of a murderous character than I can deal with."

The gentleman with the very common name whose words we have quoted is a very uncommon person. He used to be a news-dealer. Not an ordinary peddler of papers, but an enterprising, pushing provider of general news for the British public, who had the run of a great many railroads and was very successful in his business. He became the projector of the Thames Embankment, and the now famous author of several important measures that were adopted by Parliament, and although he is not a brilliant orator, his good common sense, practical experience and sound judgment made such deep marks on the the English official mind, that he was tendered a post in the Cabinet and is now First Lord of the Admiralty. Mr. Smith is a Liberal-Conservative, and his promotion is pleasing to all who can appreciate the struggle which a man has to make, in England, in order to rise from the ranks to such an important official position.

He made the above-quoted observation at a banquet, given at St. James' Hall, London, on the 6th inst. by the Westminster Conservative Association. He stands in a position which gives him an excellent opportunity of obtaining information on the subject he touched upon. Plans for the destruction of England's enemies, would come before his attention in his official capacity, and it appears that they are so numerous as to be beyond his powers of investigation.

This is one of the signs of the latter times, and a strong comment on the influences of so-called Christian civilization. The spirit of that religion introduced by the Nazarene was breathed by the angels, when they sang of his birth and made joyful music on the plains of Bethlehem. "Peace on earth, good will to all men" may not be a perfect translation of their words, but it expresses the theme of their anthem and is in harmony with the teaching of the Master. The spirit of bloodshed is not divine. Death and destruction are from beneath, not from above. The light which shines upon man's intellect and quickens his powers of perception, beams down from the Sun of Righteousness, but the uses which men make of the intelligence bestowed upon them is too often perverted under the promptings of that Evil One.

If the Christianity of Christ had remained on the earth for eighteen centuries and prevailed, mankind would not now be in a state of hostility, neither would the inventive faculties of men be chiefly employed in the construction of schemes and appliances for wholesale murder. How to promote life and make it desirable would be the object of the ingenious; and engines of war would be turned into implements of peaceful industry. But we are living in the times foretold and described by the Savior, and amid the events which he said would immediately precede his second advent. This tendency of the human mind to plan for bloodshed and destruction is one of the characteristics of the period, and a natural effect of the influence of that spirit which causes "nation to rise against nation and kingdom against kingdom" and leads to strife, enmity and death.

The subject broached by Mr. Smith is full of horror and suggestive of sadness. But the believer in Biblical predictions can look through the gloom of the coming troubles, which will cause "men's hearts to fail them for fear," to the succeeding period when swords shall be turned into ploughshares and spears into pruning hooks,

when nations shall cease their struggles for conquest and dominion, when private animosities shall be subdued, when the genius of invention shall penetrate the hidden secrets of life, when gladness shall flow over the earth like a flood, and "every man in every place shall meet a brother and a friend."

## EDITORIAL NOTES.

The Statistical Bureau of Berlin estimate that the total steam motive power of the world equals the force of 25,000,000 horses.

Australia produces about 12 per cent. of the world's wool, having 62,000,000 sheep. There are about 25,000,000 sheep in New South Wales alone.

During the year 1876 no less than 19,273 human beings and 54,830 heads of cattle were destroyed in India by wild animals and venomous reptiles.

An American palace car is now running on the State railroad to Trondheim in Norway. It was manufactured at Wilmington, Delaware, and is used as the royal car by King Oscar. It is much admired by monarch and subject.

An epidemic is raging among the mules in Tehama County, Cal.; \$10,000 worth have recently died on one ranch. It is spreading to other parts of the State. Persons anxious to see the rarity of a dead mule can be accommodated in the Golden State.

The Japanese have an Exhibition at Tokio in imitation of the Centennial. It is the first ever held in that remarkable country, is a great success, and will be sure to have a beneficial effect in stimulating excellence in various productions. The charge for admission equals about seven cents of our money.

Japan boasts the largest bell in the world. It is placed in a temple at Kioto, is 24 feet high and 16 inches thick at the rim, and was made in one piece. It is struck by a wooden ram outside, and not by a clapper. Its tone is very fine, and the bell is covered with characters in Chinese and Sanscrit.

The electric candle now in use at Paris, is one of the most important inventions of the age. It is a smokeless, heatless illuminator, and costs but two-fifths the price of gas. It emits a far brighter and clearer light than any oil or gas now burned, and is likely to supersede all other artificial light-giving articles.

An exchange laughs at the greenness of a stranger who, while strolling among the stalls and stands of commerce in the Capitol recently, inquired, "Is this the only market you have in Washington?" He was not so simple as he appeared. Considering the business going on in the lobby, and the price of some classes of legislation, "market house" is not a bad title for the Capitol.

America is beating England in many staple articles of manufacture. Goods which we used to import largely from Great Britain we are now exporting. Among the latest contracts for a foreign market is one for 200 steam winding watches, for the use of conductors and engineers on a railroad in India, in the employ of the British Government. This order was obtained by the Waltham Watch Company over all competitors.

The hoodlum practice of throwing stones at passing trains indulged in by bad boys in many places had a fatal result recently in Ohio. The engineer of the southern train from Cincinnati, when near Mason station, was struck in the head by a stone, several of which were thrown at the train. The missile cut through his hat and penetrated his brain like a bullet. He died a few days afterwards. Tell the boys about this and give them a caution.

Boston had a mad critic a short time since. He wrote up a musical entertainment in which he wished to compliment a Miss S. who took part in the performance. He said she was "full of glee." When he looked over the paper next morning he was made to say "Miss S. was full of glue." Compositors have much to answer for. Either the type-setter or the proof-reader must have been "full" of something, and it wasn't glue, either.

The Muscovites are battling in the Balkans with a far more powerful obstacle than Moslem war-