

whole tribe of Utes from all past of fenses against himself and the Great Spirit, but would cure them of all diseases, dispel the prevailing tendency to grow old and fill the woods with game and the streams with fish. He then proceeded to vanish in the most approved style and has not been heard from since. The maiden refused to be comforted and in a short time grieved herself to death. The Utes expect their Savior's return but have no idea when that event will take place. In this respect they differ from the Pueblos. The latter tribe expect the coming of Montezuma daily at sunrise and for more than three centuries the custom has been observed of having a committee go out from each plaza or pueblo toward the rising sun to meet him. The question is, Where did the Utes get their legend, and how does it happen that it is so nearly analogous to the story of Jesus Christ in the New Testament?"

### IS GENERAL BOOTH'S SCHEME FEASIBLE?

WE have already presented some views in relation to the plan offered by General Booth, in his new book, for the temporal elevation of the crime-steeped, poverty stricken, miserable wails who dwell in the slums of the great cities of the British Isles—with special reference to the lowest class of the people of London. Funds are rolling in for the purpose of piling up the requisite one million pounds to be used for the gathering up of the equalid multitude and conveying them, for colonization, to the Dark Continent.

The subject is one of intense interest, and there is no harm in asking questions concerning it. The leading interrogation ought to be, is the plan philosophically philanthropic? If the answer be in the affirmative the scheme should be supported and ought to succeed.

Society, like the earth's crust, exists in strata. The very lowest stratum General Booth, of the Salvation Army, proposes to eliminate from the chief cities of Great Britain. Will the places vacated by the wails and criminals remain empty or will they be filled by others? If the latter be the case then the social condition of the great cities will not be improved, while that of the former occupants of the slums may be.

Every part of British society depends upon the other portion or class. An innumerable army of small merchants, hucksters and general traders in the great nation of shop-keepers depend on the lowest class of people for subsistence. Take away the source of their support, and they go down to fill the places vacated by their customers—removed to Africa. To go

a little higher up, there is another army composed of larger merchants and dealers, who are dependent upon the class between them and the slum-dwellers for their patronage. Remove that support by placing those extending it one step lower in the social scale, and another portion of the people take a downward slide. Take these considerations in combination with the fact that there is a constant gravitation of a large proportion of the population toward the very lowest human status and it will be observed that General Booth's plan would probably not work a beneficent revolution in the lower grades of British society.

At first the General proposed to confine his enterprise to the redemption of such of the lowest stripe of English undercurrent existence as professed Christianity. He has widened the scope of his plan, however, and proposes to take people of every shade of religious leaning, as well as those who have no inclination in that direction. And, "to keep peace in the family," he has agreed to forego the Christian rites of baptism and the Lord's Supper. One wealthy Englishman, the Earl of Derby, has contributed a thousand pounds, with the express understanding that he does so on the ground of general benefits, without relation to Christianity, which, he asserts, has failed to elevate the poor. Of course he has reference to spurious Christianity.

It is impossible to avoid a suspicion that General Booth's change of base was occasioned by the fact that unless the step should be taken the money, which is coming in from all classes, would not be forthcoming in sufficient quantity to inaugurate and conduct the project. Among the colonists will be representatives of the worst, lowest and most brutal criminal classes, who everywhere live by preying upon their fellow creatures. It only needs another phase of humanity to be added in order to constitute a community that would not only feed upon each other metaphorically but actually. That element would be the cannibalistic natives of the land where it is intended the over the sea colony shall be established.

Imagine the character of a community so constituted! The reformatory process could scarcely be begun in one generation, because of the low character of the component parts. The only method by which General Booth and his aids could keep such a population from devour-

ing each other would be by the establishment of the most thorough and unrelenting despotism, under which every man who lifted his nose, so to speak, would have it smashed. This is almost self-evident on the ground that these people are not to be drawn together by any high purpose in themselves. But even an absolutism would fail to maintain order and morality among such a population, as it would cause the turbulent spirits to revolt and bloodshed would be the result.

We believe the scheme will miscarry because of the want of high purpose and moral stamina in those who would comprise the colony. It would contain too many of the wolves and tigers of society. The major portion of a community must have an inclination for the honest, good and true; otherwise the tendency is toward barbarism. When it is the other way the evil predominates and crushes out the good. Hence we are of opinion that General Booth's scheme is not philosophically philanthropic, however excellent may be the motive of its projector.

### TRYING TO JUSTIFY FRAUD.

WE do not feel called upon to take notice of every groundless charge made by the "Liberal" organ of this city, which makes a specialty of publishing falsehoods about the "Mormons." If we were to reply to one-third of these fabrications we would have little space left for anything else. We touch upon one of these wilful untruths to-day, because it is of a character that scarcely admits of silence, which is often unfairly construed as consent.

A short time ago we gave a brief history of the passage of the election law of 1878, and pointed out its essential differences with the present administration of the law. Unable to meet the facts and deductions in that article the "Liberal" organ resorted to its usual tactics, and in justification of the frauds perpetrated by the "Liberal" officials and the robbery of the franchise from legal voters of the People's Party, stated that "Liberals" had been so defrauded under the act of 1878, and that it was enacted for the purpose of defrauding them. Thus the argument is, the "Liberal" party is clean because their organ says the People's Party was dirty first. The fallacy of the reasoning is evident to any one with sense, even if the