

THE EDITOR'S COMMENTS.

WHO IS FALSE?

Our attention has been called to two small pamphlets written and published by Rev. J. C. Andrews, of Provo. The correspondent who sends us the publications referred to, numbered Tracts No. 1 and No. 2, suggests:

I might say that the reverend gentleman claims to have written them with the kindest feelings toward the Mormon people, who have treated him very considerably, but that he conscientiously believes he is right, and that it is his duty to present the views he entertains, that the right may prevail.

We would be highly gratified if we could consistently take the view of Mr. Andrews's work suggested by our correspondent; but the satanic spirit it displays throughout, in both of the tracts sent us, precludes the possibility of our doing so and at the same time adhering to the truth. We will, however, content ourselves with as brief reference to the publications as the occasion seems to justify. If further attention be required for them in the future, we may take opportunity to give it.

Mr. Andrews entitles one of his tracts "False Prophecies of Joseph Smith." Then he takes up the prediction made in December, 1832, by the Prophet Joseph Smith, regarding the opening of the Rebellion at South Carolina. That this part of the prophecy has been fulfilled the Rev. Andrews cannot deny; so he tries to explain it away by saying it "might be expected." Since that expectation did not exist at the time the revelation was given, but was diametrically opposed to the idea which prevailed, the statement of the Prophet being ridiculed as "rubbish" and "an impossibility" for fully twenty years after it was made, by leading papers and persons in the United States, there is evidence to show that the Rev. Andrews has a very limited knowledge of the anticipation in the United States between 1832 and 1860.

Then this "reverend" says: "The parts of the prophecy which have not been fulfilled, neither can be," are as follows: "And the Southern States shall call on Great Britain, and shall also call upon other nations," etc. Notwithstanding Mr. Andrews's assertion of non-fulfillment, the Southern States did call upon Great Britain as predicted by the Prophet nearly a third of a century before it occurred. The remaining part of the prophecy is misstated by the reverend, and shows his deliberate intention to misrepresent. After mentioning Great Britain, the revelation says "and they shall also call upon other nations," etc. Today the varietal tyro in international knowledge can see that it is not only a possibility but a probability that in the impending troubles in Europe Great Britain will call upon other nations to act with her in dealing with international matters; hence Mr. Andrews's denial that that part "can be" fulfilled may be given its true value by intelligent people. One more reference is made by the gentleman, who says of the application in

the Compendium—prepared by Elders F. D. Richards and J. A. Little—"of the fifth verse of the prophecy to the American Indians, that 'nothing in the prophecy shows that these were intended as the remnants of the land.'" Here the gentleman again makes a misstatement. The prophecy refers to two classes in this land, "the Gentiles," and the "remnants"—designations well known to mean the white race and the American Indians, and in fact the only classification to which the terms can apply in that connection.

Next, Mr. Andrews takes what he calls "false prophecy No. 2," and cites from the Doctrine and Covenants, sec. 130:

Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter.

We have given the quotation correctly, while Mr. Andrews has not. He says it predicts that Christ would come in 1891—when Joseph would be eighty-five years old. The depth of this "reverend" writer's prevaricating spirit may be understood when the statement made in the very next sentence of the section quoted from is read, in which Joseph says:

I was left thus, without being able to decide whether this coming referred to the beginning of the Millennium, or to some previous appearing, or whether I should die and thus see His face.

Joseph's death occurred in the thirtieth year of his age, thus furnishing one of the means which the Prophet suggests for the fulfillment of a promise made to him. The statement is no prediction at all as to the coming of the Son of Man. On that point Joseph gave no information at that time. On another occasion, in 1844, he did make a prophecy regarding that event, when William Miller, of the Millerites, proclaimed the immediate coming of the Lord, Joseph then prophesied: "Christ will not come in forty years." And as He did not come, Joseph's only prediction on the subject as to time has been fulfilled. Mr. Andrews further tries to make out that the Prophet's statement at the time the Twelve were selected—February 14, 1835—that "even fifty-six years should wind up the scene," related to the second coming. But this is another misapplication, though it may not be original with the gentleman. If Mr. Andrews, or any other person, will ascertain what that "scene" was, and when it began or will begin, then he can figure out the time of its winding up. The fact is that the Prophet Joseph Smith never set a time for the second coming, and Mr. Andrews's claim that he did is a palpable error.

It is a mark of strength in a cause when it has to be misrepresented to be attacked. This misrepresentation the Rev. Andrews has resorted to wilfully regarding Mormonism—the more to his lasting shame and disgrace. The statements in the tract regarding Elias and Elijah and the two Priesthoods and those in his other tract are of like character with those criticized here.

He assumes to state the views of the Latter-day Saints, and states them untruthfully. He makes a pious pretense in his writings, posing as a devout believer in the New Testament. In that attitude we heartily commend to him the earnest consideration of the words of the beloved disciple, recorded in the First Epistle of John, second chapter, and fourth verse; and we trust in all charity that repentance will come to him ere it is too late.

A DREAM IN SOCIALISM.

Among the many schemes for the betterment of the condition of mankind is that of Mr. King C. Gillette, a young commercial traveler. It certainly has the merit of originality, even if it is as intangible as a dream.

Gillette, like all social reformers, finds that under present conditions the rich grow richer and the poor poorer all the time. To remedy this, he proposes to gather the human race in enormous tenement houses, 500 feet in height. Thirty-six thousand of these vast hives would accommodate 60,000,000 people and according to his further plans, these would be enabled to live in comfort and luxury, provided each able-bodied person would work honestly for five years. That, according to his calculation, is all the amount of labor needed to maintain a nation, when each does his or her just share.

To give in a few words some idea of this new socialistic scheme is no easy task. In building the new city the ground space would be set apart for the distribution of water, sewage and the like. It would have a concrete floor and white tiling on the side. Above this would be a story twenty-five feet high and devoted to the transportation system. The third story would be fifty feet high and used as a promenade. The real city would begin one hundred feet above the ground, but as it would be sixty miles long and thirty wide, its real altitude would not be suspected. Great avenues would be laid out adorned with conservatories where flowers would bloom summer and winter. Cold air in the hottest season and warm air in the winter would be distributed freely, and the sanitary conditions would be perfect.

As to the government of the new community, the management of affairs would be entrusted to a central council. There would be three grades of education. The first and second would be compulsory, but the third would be optional, and would consist of higher education of all sorts. Those who, for various reasons, did not care to study could amuse themselves until they became twenty-five years old, when they would have to go to work for five years, after which they could go on amusing themselves.

Agriculture would be one of the chief resources of the new community. But the great wheat and other cereal tracts of land would be laid out adjacent to the railroads, so as to avoid any useless labor in gathering the products, and the laborers would be transported to this and that field as fast as the fields should mature according to a well-developed scientific plan, all arranged months ahead. The great fruit orchards would line the railroads for a mile back on each side of the tracks,