

the poorest, most unfortunate, and most obscure in all this existence have died—of sheer hunger. Think of it, and then ask yourself if the irony of fate could have found a more strikingly fitting lodgment!

For a long time before his death Goelet was unable to digest solid food, and more recently liquid food was also rejected, his sole sustenance consisting of dry champagne in small quantities with a little jelly dissolved in it. He gave grand dinners in which he could not participate except to be present, and attended royal functions as the merest figurehead. He held aloof while others were indulging, and was dreamily abstracted and morose while others were hilariously participant—and yet, perhaps, at no one of these occasions was there another soul worth half as much—in possessions—as himself, perhaps not all of them combined could nearly duplicate the sum of his vast wealth. But it could not save him from a lingering, tormenting dissolution, nor could he take any more out of the world than he brought with him at his birth. And did he seek, in the midst of all his getting, or even when he knew the end was close at hand, to gain happiness otherwise than by ministering to his own wants? The account of it has failed to come thus far if he did. The greatest real pleasure on earth, that of making others happy, was always at his command, but like most others of his class he would have none of it. It is understood that his entire fortune goes to his only son, 17 years old, so that not with those among whom and from even a grateful reminder may remain whom his wealth was taken.

One of the humorous writers got beyond humor and into the domain of sacred logic when he said: "It shows God's opinion of wealth by the men He gives it to." Truly, it is hard to serve Him and Mammon.

#### MORMONISM IN MARYLAND.

Brother J. L. Robinette recently became a convert to the fulness of the everlasting Gospel, as taught by Latter-day Saint missionaries in his native state, Maryland, and migrated thence to Brigham city, Utah. In June last one Rev. James Troutman delivered an address in Mt. Hope, Pa., on "The principles of the Christian church against Mormonism." The address was of the usual character, and a synopsis of it appeared in the *Alleghanian*, published in Cumberland, Maryland, not far from Brother Robinette's old home. The latter wrote to the paper a reply, in which he contradicted the misrepresentations of Rev. Troutman, and told something of what he had personally learned of the Mormons and the region they inhabit. The *Alleghanian* had the fairness to publish Brother Robinette's letter, and a few days latter it also gave place to a long communication from Rev. Troutman, filled with bitter invective and slander against the Mormon people.

Copies of the correspondence have been submitted to the "News" for publication, but we cannot give place to it for lack of space, and for the further reason that we do not care to use our columns for the dissemination of the Rev. Troutman's villainess. Brother Robinette can rest assured that sooner or latter the testimony he has borne to the people of his native state will bear fruit.

#### DOCTRINAL QUESTIONS.

"Member," writing from Lyman, Idaho, requests the "News" to answer some questions regarding the proper procedure to be taken respecting ordi-

nations to the Priesthood. No doubt the request is made in good faith and from proper motives, but as has been heretofore explained in these columns, a newspaper is not the best channel through which to impart such instruction to members of the Church who may be interested.

As a rule, it is better to put such questions to the local authorities of the ward. If a satisfactory reply cannot be obtained from them, the matter should be laid before the presidency of the Stake; and should it become necessary to do so, it may be carried higher. The Church of Jesus Christ of Latter-day Saints is provided with a complete organization, one of the chief purposes of which is to authoritatively determine matters pertaining to the faith and practice of its members; and in such matters as "Member" refers to, it is better to apply for instruction to the proper officers of the Priesthood than to a public journal.

It is difficult to lay down a rigid rule upon this subject, which will cover all cases; because there are times when it becomes the duty of the "News" to treat of matters of faith and practice among the Saints. But the circumstances of each case must determine its treatment and we advise "Member" to take the course indicated above.

[COMMUNICATED.]

#### THE QUESTION OF THE DAY!

One of the hackneyed phrases of American political life is, that "to the victors belong the spoils." The expression savors more of buccaneering and brigandage than it does of thoughtful, honorable citizenship and that civilization which lauds itself as being on the lead and destined to prevail. "Might makes right," is a relic of savage and barbarous conditions, and is in no way congenial with that liberty which is a great deal talked about and so little comprehended or understood. A so-called business man was once heard to say in this city, that "when a customer entered his store he always got all he could out of him, for he never expected to see him again." Now this might answer in New York where there is a teeming transient population, yet even there such a course had limits as it surely had in the smaller place.

It has been suggested elsewhere that men in political positions should be retained because an incomer or new comer always had to "feather his nest;" therefore it was really less expensive to continue in public service the one who had already done so. But there may be less in all these assertions or assumptions than their continued reiteration would imply. Surely there is some honor and patriotism in the ranks of citizenship! Surely there are those whose love of country, state, county or city is not bounded by what they can make out of one or the other! Surely position is not always sought for its emoluments or because of possible "pickings and stealings." Or has it come to this, that into the so-called "filthy pool of politics" clean men, honest men, will not enter, "lest they be defiled?" Has there not been a shrinkage from official position and responsibility rather than submit to the domination and exactions of "the ward heeler" and those whose only thought is that "to the victor belong the spoils?" Have not some been pressed into office irrespective of character or qualification, and have they not paid for political support through dispensing that patronage which inured to position? Without wishing to disparage conventions (large or small) where nominations are made, have they not often been con-

trolled by those who had "everything to gain and nothing to lose," and that these have been the most vociferous and aggressive even to the carrying of the nominee who was without the qualifications which make elected men conservative, and as careful and vigilant in the manipulation of public funds as they would be in the service of a private individual, where malfeasance or extravagance would subject them to unceremonious discharge?

If these queries are not to the point, why seek to disturb the old or present conditions? If honor, honesty, economy, and all standard business principles have been in the ascendancy, why desire a change? If political parties (as such) have not been tried in the balance and found wanting, why not continue the old routine? If conditions in New York and elsewhere are not the protest of a longsuffering and plundered people, what on earth does this uprising mean? If in our loved city there is not "something rotten," why discard the old parties and inaugurate a new one, a party of self defense, goaded to this unwonted action by the realization of "burthens too heavy to be borne?"

Years ago we argued that politics (as such) were of comparatively no moment in a municipality; that no evidence was reachable which determined that a mayor, councilman, justice, policeman, or school trustee, was necessarily better fitted for these or any other position simply because of his proclivities toward either of the old or present political parties—that in fact an official might be quite as efficient, as diligent and devoted to the interest and progress of the city without political bias as the most rabid and noisy possibly could be. This standpoint is still invulnerable; and therefore the proposition to eliminate factious rule and factious interests from our municipal contests and government, is a step in the right direction, the action of the common sense and thoughtful men, and if it has needed past experience to reach this conclusion, the education, while expensive, will prove eventually to be worth all it cost; that is, provided it could not be otherwise had.

There is but one objection to the movement (if it can be called such) and that comes from a humble sufferer's standpoint. It is, that the leaders thereof are all persons of reputed means—which is legitimate; but there are numbers of intelligent men who are not so, yet they feel the pinch of extravagant public expenditure and are far less able to bear even in a comparative sense their share of taxation than are the understood well to do; and if the popular pulse is to be touched, and a non-partisan ticket sustained, this class should find representation somewhere, and they will work as energetically, as persistently, and as honestly for public redemption as they have worked for subsistence and independence in a narrower because an individual sphere.

Success to non-partisan, non-political rule in this city! Pick the best, broadest, business-like men—men beyond the reach of bribery and corruption, not place-hunters or position-seekers, but such as will study the public weal; conservative yet progressive, aiming to make this city attractive and desirable by reason of its peace, good order, and subservience to law; with its affairs economically administered, and the officers worthy of confidence and retention, because honorably elected and faithful servants of those whose suffrages placed them in positions of responsibility and trust.

#### OCCASIONAL.

The begining was good; let the continuation be equal to it and the conclusion will be superb.