

events that made the Pacific coast a rich and populous portion of our national dominions.

The congratulations of the world may well be showered upon our sister state by the western sea. Her climate, her resources, her affluence of all that man desires, and the progress she has made, entitle her to universal felicitation. But let it be remembered that had not the Mormon Battalion appeared above her eastern horizon in the nick of time, she might have been a British province instead of a sovereign member of the American Union.

Let all Californians celebrate. Let all forty-niners be honored. Let Marshall be given the place in history that belongs to him, but let the men who dug the ditch in which he found the gold be given justice, too. They belong to Utah, and their names and memories are dear to every Usonian. The youngest State in the Union sends greeting to her sister of the Golden Gate, and wishes her many happy returns of the day!

SOCIALISM.

In another column appears an article signed with the initials, "J. W. W." and bearing the caption, "Liberty or Ostracism." It expresses in rather forcible language views regarding the ownership of land, and the distribution of wealth, which are rapidly gaining ground now-a-days, but would have been condemned as socialistic a few years ago. Ideas similar to or identical with those of the writer, are being advocated by a great many publications and public speakers, although to put them in practice would involve the most radical revolutions imaginable in existing conditions that relate to the control and ownership of property.

The "News" accepts the proposition that infinite injustice is being inflicted upon the human race by the unequal distribution of wealth, and of the opportunities to acquire, possess and enjoy it. What the human family has suffered, and is still suffering, from this cause, cannot be comprehended, much less exaggerated, by any writer or reasoner in the world. The descriptive powers of the most imaginative and eloquent of men would be inadequate to fully and justly portray the evils that flow from it.

To this extent, the premises of the most radical of socialists are granted. But what follows? The socialist—not necessarily the rampant nor radical, but the thoughtful and conservative exponent of the school—replies, in substance: Effect a new distribution of wealth, and the creation of a new system for acquiring, owning and enjoying it, by means of legislation. The remedy is impossible for two reasons:

First, no set of legislators could, by any possibility, or by any process, known to human law or contrivance, he assembled whose combined wisdom would be in the smallest degree adequate for the difficulties, perplexities, intricacies and complications that go to make up the problem sought to be solved. When a new planet is launched in space, its position, its speed and its orbit must bear an exact relation to its bulk, its weight and its distance from every other planetary body in the whole universe. Could any set of mortal mathematicians be collected together whose combined wisdom would be sufficient to adjust all these elements of an achievement in astronomy? No; as well say that a body of men could be assembled whose combined knowledge and power would enable them to create and launch the planet. The intelligence that places and controls the planets corresponds with the power that created them; both are infinite. The same intelligence and power

that effected and still maintains the organization of the stellar universe, must be exercised in placing and controlling human beings, and in adjusting the relations of each separate member of the human family to all the others, and to his own deserts, capacity and requirements; and until this intelligence and this power are so exercised, and until mankind yield to them, wrong, injustice and misery must prevail.

Second, even were it possible to collect a body of law-makers wise enough to frame legislation that would solve the problem of the distribution of wealth, the great mass of mankind would utterly refuse to yield obedience to their laws. If the laws were unjust, they would not, if obeyed, accomplish the object sought; and if they were just they would be denounced almost, if not quite, universally among mankind, as being the opposite; because the average man has such a crude and imperfect conception of what justice is that when it is presented to him in the form of a perfect law, he is almost certain to rebel.

The reforms which socialistic philosophers dream of, to ever become real must begin with the individual. He must be made willing to conform to truth and justice. This means that he must be born again. His selfishness must be swallowed up in a love for his fellow beings, which is only another way of saying that he must become converted to the Gospel of the Lord Jesus Christ. He must obey the laws of heaven in relation to the use, ownership and distribution of property, for from no other source than heaven can come laws whose wisdom and justice are adequate for the relief of the human race from the evils that are associated with wealth, the control and the lack of it.

HAS RUSSIA A DESTINY?

The role now played by the Russian people in the affairs of the world is exceedingly remarkable. Readers of the press dispatches cannot fail to notice the anxiety with which all eyes in the Old World are directed toward St. Petersburg. Even the British lion roars with less confidence when the hear lifts his head. What is the destiny of Russia? What is the mission of the Slavonic race in the world?

If an educated Russian were to answer these questions, he would say that in his view the Latin and Teutonic nations have had their day and have failed to establish a civilization adequate to the needs of mankind. He would admit that they have accomplished great things in literature, art, science and the development of wealth, but would assert that the exaltation of material interests above the spiritual ones is a source of human misery. He would state further that the mission of his people is to regulate the world and establish a universal brotherhood. This is said to be the dream of the millions who obey implicitly the mandates of the czar. They believe in their ruler as they do in their God, and they look forward to a day when all the world will be under Slavonic control.

This is only another way of stating that the advent of the Slav seems to imply the revival of the conflict between the old and new principles—between despotism and democracy, superstition and reason. It is true enough that western civilization has made much progress in Russia, but those acquainted with conditions there notice that even the educated classes remain, first of all, Slavs. They may profess hostility to the existing government—if they dare to speak at all on the subject—but at heart they believe in the mission of their people; they may profess to be atheists, but their religious instincts are very much

the same as those of the common moujik. Were they called upon to face the world for the furtherance of their supposed national mission, they would do so with the enthusiasm of the ancient crusaders.

The entire history of Russia seems to favor the supposition that she at some future time has a destiny to fulfill. From a small beginning she has risen to unparalleled power. What at first was only the consolidation of some insignificant barbarous hordes has become an empire of gigantic dimensions. Almost every year adds new strength to her powerful arm, new wealth to her vast resources. Other nations have grown to maturity, decayed and passed away within the period of her history, but Russia remains, still growing. That this is for a purpose, no believer in a Providence can doubt. Opinions may be divided as to whether the Slavonic civilization ultimately will result in calamity to the cause of civilization and liberty, but it is certain that, should at any time an Alexander or a Napoleon ascend the throne of the czars, he would have at his command all the means of spreading devastation over the European continent.

DISCUSSION OF MORMONISM.

The Wyoming Press, published at Evanston, in its issue of the 22nd inst., has a communication from Charles Kingston, "representing the Mormon people," which opens a discussion of Mormonism in the columns of that paper. Appended to the communication is the tract, in its entirety, issued by the Presbytery of Utah and entitled, "Ten reasons why Christians cannot fellowship the Mormon Church." The intention seems to be to review those reasons, "that men, hearing both sides of this controversy, may judge for themselves whether or no even the Mormons have not some good reasons to offer for believing as they do." The party who is engaged in distributing the tract is invited by Mr. Kingston "to take up with me a friendly and Christian-like consideration of the principles involved."

Such a discussion, if properly conducted on both sides, may be made interesting and profitable to those who peruse it; but it may easily degenerate into a war of words and personalities of no benefit to any one. No doubt many readers of the Press are anticipating an entertaining debate upon the subject indicated, to appear in its columns.

ONLY A SPECTER.

Professor Clossie, who occupies the chair of biology at Princeton believes that we are confronted with two serious problems, namely, the increase of population and the decrease in the supply of food. He thinks "science" is about to find the means of solving these problems.

It may be considered passing strange that scientists still endeavor to revive the Malthusian scare about nature's inability to provide food for her children. It has been proven that the capacity of the earth to sustain life has as yet not been tested very severely. The possibilities of intensive farming may be limited, but the limits have certainly not been touched. There is no reason why Texas, for instance, should not sustain about seventy million people and yet not be any more crowded than Japan is. Every state in the Union would, if the necessity for it arose, be capable of maintaining millions, with proper economy of soil and a wise distribution of the water that is being wasted. It is time enough to speak about scarcity of food when all the resources have been utilized to the ex-