

There is something grand and mighty in the manifestation of the united will and faith and purpose of a vast body of people, whose souls are lit up by the same divine fire, and whose hands are raised to heaven in token of a common impulse and determination. It is thrilling and majestic. When it is the willing voice of the people in accord with the voice of inspiration, the heavens are moved at the spectacle, and it joins the human with the divine, making the angels rejoice and causing the Spirit of God to move upon the mass, as it did upon the face of the waters "in the beginning."

One of the reasons why assent is so readily given by the body of the Church to measures presented by the authorities, is that it is well known that those measures have been discussed and passed upon by the presiding quorum or council, and union therein arrived at in advance. And this is the reliance of many who have not perhaps been able to devote much time for reflection upon the matter at hand. It is provided in the revelations upon Church government that the decisions of these quorums, or either of them, must not only be in righteousness but by unanimous consent, in order to be entitled to the full sanction of the Almighty. It is presumed that this unity has been reached by the authorities before the voice of the people is called for, and the confidence reposed in them makes a ready assent of the body to what the leaders propose.

This throws a great responsibility upon those who stand at the head of affairs in Wards and Stakes and the Church as a whole. Personal ends, private purposes, individual preferences must all be made subordinate to the common good, the glory of God, and the advancement of His cause. Jealousy, envy, greed, desire to excel must be banished and the pure love of right and truth must hold sway in every heart, or the word and will of the Lord will not be obtained, but human wisdom, or folly, will prevail in its stead.

When the Church receives the divine mind and sustains it by the popular voice, the true theory and intent of Church government are made practical. Without either it does not reach the true ideal. When these unite, although opposition from without will rage and obstacles may arise that at first seem insurmountable, persistence, in faith, is sure to overcome every form of hindrance and success will be achieved. "Be sure you are right

and then go ahead" is as good a motto for the Church of Christ as any other body or person, and when that assurance is arrived at, both leaders and people should steadily pursue their way regardless of every outcry.

It is this democratic feature of the government of the Church that makes the Latter-day Saint democratic in politics. We do not use this term in a party sense. The party that bears that name has been of late years in many respects anything but democratic in practice. But the rights of the people as the true body politic are inalienable in both Church and State, in their several and separate capacities, under the principles we have accepted as divine.

Under the Constitution of our common country, the people are the source of power and authority. Certain grants of power have been made, to be reposed in the National Government for the good of all. But the right to govern themselves in their several localities, and in their separate local concerns, belongs of right to the people. It is not bestowed upon them by any organized Administration or legislative body, but is theirs of right as citizens, as intelligent human beings, and came to them from God, the Source of all light and power. It is their birth-right. The Great Creator endowed them with it, and the denial of its exercise is oppression, robbery, and diabolism.

It is the duty of every Latter-day Saint to learn his rights, privileges, and responsibilities as a member of the Church to which he has voluntarily attached himself, and as a citizen of the civil government under which he lives and of which he forms a part. This is enjoined upon him by his religion. In each he is an independent, living factor. In each he has rights. In each he has duties. In neither should he be a serf or a rebel. Obedience to rightful authority, compliance with wholesome regulations or laws, subordination to proper requirements are perfectly compatible with human liberty, in Church or State. Independence does not mean resistance to rule; freedom does not imply dissension or revolt. Humility and dignity, meekness and strength, union and individuality are homogeneous, and the liberty of all requires concessions from each.

There will come a day when every soul on earth will be free. God will rule from sea to sea and throughout the land. But submission to His will and word will be voluntary, and

it will be done on earth as it is done in heaven. because Deity and humanity will be joined in a common purpose and the voice of God will be the voice of the people.

C. W. P.

## A MORMON TRAMP.

### I.

THE trite saying, "truth is stranger than fiction" finds many illustrations in the personal experience of the Latter-day Saints. Individual instances of patient endurance and heroic devotion are to be found among them sufficiently striking to adorn a tale and stir the heart of the sensitive reader with admiration and sympathy.

The writer was moved to thus reflect recently in becoming familiar with some facts connected with the career of a young German now a resident of this city. I will attempt to tell the story, as I have learned it authenticated in a way that places its reliability beyond question.

Charles A. Haacke was born at Riga, Russia, of German parents, November 2nd, 1865, and is therefore just turned twenty-three years of age. He is of medium height and build, and has a clear cut, intelligent face, with a marked Teutonic cast. At the age of five years his mother died, and he and his father removed to Germany, where his parent married again. At fourteen Charles was apprenticed with a machinist in Berlin, and made good progress in learning his trade.

In 1882 his father and step-mother invited him to accompany them to a "Mormon" meeting. He complied, and on hearing Elder Abram H. Cannon preach was at once convinced that Joseph Smith was a prophet. A short time afterwards all three were baptized by Elder John Q. Cannon.

Charles became at once imbued with the spirit of the Gospel, and ready to sacrifice his dearest earthly prospects for its sake. Not so with his parents, who were not long connected with the Church until they apostatized and became exceedingly bitter in their denunciations of it.

From that time Haacke the elder bent all his energies toward embittering his son in the same way, but to no purpose. Every attempt in that direction only made Charles more devoted to the Church. Haacke, senior, even used physical force on several occasions. On one of these the father threatened the son with all kinds of vengeance if he did not cease his