

of three Congressmen for the Democrats in Illinois. This will restore the power of the democracy in that State to something like what it was before the gerrymandering took place in 1880-1 when, by Republican manipulation, the State was so districted that Democratic counties were grouped, and Republican districts increased. This is a trick of which, perhaps, neither party can claim to be entirely guiltless.

The talk about the tariff discloses a great amount of ignorance as well as a large quantity of intentional misrepresentation. The tariff is made responsible for many ills on the one side, and yet benefits on the other, with which it has no more real connection than theebb and flow of the tides have on the price of labor or the profits on wool growing.

An incident related by a Democrat in Buffalo is a good illustration of the nonsense talked on the tariff. He says: "A day or two ago I was talking with a shoe dealer, who usually takes a fairly intelligent view of public questions. He votes the Republican ticket. I asked him what effect the passage of the Mills bill, admitting raw materials free of duty, would have in his line of business. He told me with a solemn visage that it would close every boot and shoe factory in the United States. I managed to get out without telling him that hides had been on the free list since 1871, for I didn't want to hurt his feelings." The prognostications of disasters to befall the country as a consequence of "free trade," are about as rational as those of the Baltimore shoe dealer in relation to free hides.

REGISTRATION.

We deem it appropriate to direct attention to the following section of the Utah election law:

"Sec. 5. The clerk of the county court shall deliver to the assessor the registry lists whenever necessary for the revision thereof, or adding names thereto, and the assessor, in person or by deputy, shall, during the week commencing the second Monday in September in the year 1878, and every second year thereafter, enter names of voters on the registry list in the manner provided in section three of this act, and upon the list being completed, proceed as required by section four of this act. Provided, That in such case he shall deliver the list and affidavits on or before the tenth day of October in such year."

In reading the law it will be remembered that for assessor the word registrar should be substituted, conformably with the Congressional statute relating to the subject.

The reason for the quotation of the law at this time is simply to remind the qualified electors of the People's Party that the registration work preceding the delegate election in November begins on Monday, Sept. 11th.

At the general election, in August, a large number of people, who had registered for the municipal election, but had not taken the precaution to register again for the August election, found, when they went to the polls expecting to vote, that their names were not on the lists. Unless that class take advantage of the opportunity to register on or subsequent to Monday they will find themselves in the same predicament in November.

There are doubtless some also who were not in a position to register previous to August that have since become, by reason of age or naturalization, qualified to have their names placed upon the lists.

There should be no delay in attending to a matter of such grave importance.

THE LIVING AND TRUE GOD.

"God as God, the infinite, universal, non-anthropomorphic Being of the understanding, has no more significance in religion than a fundamental general principle has for a special instance; it is merely the ultimate point of support as it were, the mathematical point of religion."

The foregoing remarks by Fierbach are descriptive of the Deity which the creeds of the great sects of Christendom—diverse in so many particulars—agree in setting up as the Almighty Creator for all the world to worship. An immaterial substance, if there can be such a thing, without extension and yet without limits. Filling all space but taking up no room. Everywhere present but less in volume than the smallest mote perceptible to the eye by the aid of the most powerful microscope. A "mathematical point," which has neither length, breadth nor thickness, and, though recognized as a geometrical beginning, in theory, is wholly imaginary and has no actual substantial existence.

This is not a Being. It should not be called a Personality. It cannot be grasped by the intellect, neither can it answer to the emotions. It is simply an abstraction, a nonentity, a fantasy. How can this satisfy the soul that longs for communion with its Maker? There is no "heart" in it. There is nothing in it that corresponds to humanity. Man, said to be made in God's "own image," can find no affinity with this phantom.

This is not the Deity of the Bible. It is not the God of the Old Testament nor of the New. The being there described is a Person. He is invisible to fallen man, but approachable, and one who can enter into the profoundest depths of human emotion and re-

spond to the desires of His creatures. They can become one with Him and He with them because they are His offspring, made after His own likeness.

Jesus of Nazareth is announced in the New Testament as the "express image" of his Father's "person." In him dwelt "the fulness of the Godhead, bodily." He was "in the form of God." He who looked upon him saw the Father. He was the Son of God and was "the firstborn among many brethren." God was his Father and their Father, his God and their God. He came from the Father to earth and left the earth to go to the Father who, he declared, was in heaven.

It was part of the mission of the Christ to declare God and bring mankind into close relationship with Him. He was "God manifest in the flesh." He endeavored to make plain to his disciples that God was their Father, that he was their elder brother, and that by obedience to the Father's laws all would be brought together in the same kingdom and in family union. The personality, the Fatherhood of God was one of the most prominent features of his teachings, and this was shown to be the basis of the brotherhood of man. There was no hint of an insubstantial, immaterial, incorporeal Deity, beyond the scope of human thought, but all the enunciations of the God-man were to manifest the Divine Being as a perfect individual of whom man was an imperfect copy, to be developed finally into the complete counterpart of Deity.

"God is a spirit," So is man. The inward being, the sentient, immortal, accountable personality is a spiritual entity. That is the offspring of God. It came from Him. And as every seed produces its kind, man is the image of God. The body is of grosser material and clothes the spirit completely, covering its form and outline internally and externally, making a medium for its contact with earthly things.

Spirit is substance. It is not matter like the body, but it is subject to the same laws. But it is not immaterial although different to all the substances which are cognizant to the senses and commonly known as matter. It is more refined than air, more subtle than any element revealed by chemistry. It is not perceptible to the natural eye in the normal state of that organ, nor can it be grasped by human hands. But it is susceptible to spiritual befalls and has its affinities to spiritual substances. It varies in kind and degree, and the lower orders of being and substance are patterned after spiritual varieties.

God is a spiritual Being, the embodiment of the eternal, uncreated spirit of intelligence and of the everlasting principles of truth, justice and mercy. He is the personification of Good. He holds the keys of power. He controls the creative energy. He lives by the immutable principles of light. He manifests them to his children according to their capacity and development and their willingness to receive.

The Holy Spirit is a witness, agent, and revealer. It acts in spiritual things as the sunlight does in natural things. Through it flows intelligence to the human mind. It is the light that lighteth every man that cometh into the world. It leads to God. It restrains from evil. But it forces no man. Every person has his own agency or he could not be made responsible, and accountable. If mankind would be influenced by that Divine Spirit they would be led up to the Fountain of light and truth until He would stand revealed to them as He is.

The Father, the Son and the Holy Ghost are separate and distinct substances though one in purpose, principle, power and glory. They form the Godhead. But Saints who are in fellowship with Deity, worship the Father, in the name of the Son, under the influence of the Holy Ghost. They are all tangible realities and not metaphysical abstractions or supernatural nullities.

The true God is all-important in true religion. He is of infinitely "more significance" in it than "a fundamental principle." He is its author, revealer and supporter, its Alpha and Omega, its life and guide. Without Him it is nothing, with Him it is everything. Religions made by men may relegate their deities to any place selected by their originators, and anything or nothing may be worshipped and propitiated, or regarded simply as a "principle" or "ultimate point of support" in a theory. But true religion emanates from the true God and is therefore authoritative, explicit, dogmatical. It is salvation to those who receive and live by it and condemnation to those who despise and reject it.

Man feels no need of such a Deity as that described by Fierbach and theorized about by modern theologians. He needs a Divine Father who answers to his whole nature in its highest aspirations, and can be touched by a sense of his infirmities. Christ is dear to the believer because He is perfect man and is one with God, thus becoming the Mediator and leading humanity upward while He brings Deity near to mortal comprehension.

When Latter-day Saints speak of the Divine Father as a Personage, a Being with form, substance and parts, they are accused by the theologians and their unthinking followers with anthropomorphism. This is a terrible word, big enough to startle the illiterate and suggest an awful crime. It signifies attributing to Deity a human form. It is strange that the learned gentlemen who think to settle this question by one big word, never no-

tice how applicable it is to themselves. They believe that Jesus Christ was God, is God, and ever will be God. They worship Him as God. And yet He is in the human form and sits at the right hand of the Father, whose express image He is and with whom He is one in all things.

When they come to an understanding of the things of God, they will learn that Jesus patterned after His Father in all His works and became fully like Him thereby. And that all who follow in His footsteps will eventually arrive at a similar condition, being developed into the perfect likeness and fulness of the Father as His exalted Sons, "heirs of God and joint heirs with Jesus Christ." This, too, in their resurrected bodies of flesh and bones, quickened by spirit and glorified with celestial radiance. They will be one with the Father as Christ is, and instead of being mathematical points or immaterial vacuities, they will be, like the Great Creator, spiritual, eternal, ruling Beings. And they will recognize the royal birthright of the Redeemer, while they minister as Kings and Priests unto the Grand Head of the universe who will be "God over all, blessed for ever."

MOBBING ELDERS.

Five "Mormon" Brutally Beaten by Tennessee Ruffians.

It is our painful duty to record another instance where disciples of the Lord Jesus have been subjected to mob violence in this Christian nation, and the perpetrators of the outrage permitted to go unpunished. On the morning of Sunday, Sept. 2d, three "Mormon" Elders from Utah, and one recently baptized convert were terribly beaten by a masked mob. The Elders were Elias S. Wright of the Fourteenth Ward of this city, who is President of the Tennessee Conference; Thomas Holt, of South Jordan, Salt Lake County, who arrived at his field of labor but a few hours before the occurrence; A. L. Fuller, of Mill Creek, Salt Lake County, and Elder Douglas, whose residence we have not been able to ascertain. The other was Brother Brooks, who was baptized into the Church about two weeks before; it was at his home, six miles from Bell's station, Tennessee, that the mobbing took place.

The particulars are learned from a letter written by one of the Elders, from Gleason, Weakley County, Tennessee. On Saturday evening the four Elders were staying at Brother Brooks' house. Two weeks before there had been some threats made, and a

MOB HAD GATHERED,

but scattered without doing any violence. After retiring for the night, Brother Holt felt strongly "impressed to arise and go out into the woods, but thinking it only the result of the conversation about the former threats, he kept the feeling back.

About midnight the brethren were aroused by Mrs. Brooks calling to them in an excited manner, "There's a mob!" They had scarcely arisen when the house was filled with masked men, who engaged in the vilest imprecations and threats. One of them struck Brother Brooks a terrible blow with a club, inflicting a long gash in the top of his head, from the forehead back. Fortunately the end of the club struck the door frame, or the blow must have killed him. The crowd, who were armed with

PISTOLS, SHOT-GUNS AND RIFLES,

dragged the Elders out of bed, and out of the house, at the same time covering them with their guns. Elder Holt managed to secure his pants, but the others were prevented doing so.

The howling gang of ruffians then dragged the four Elders and Brother Brooks about forty rods, to the woods. They were knocked and jostled about, and prevented from uttering a word in their defense, or getting any explanation. On reaching the woods the captain of the mob shouted "Who has a strap? Where's a good limb?" The crowd seemed infuriated beyond control, and it looked as though the Elders had but a short time to live.

No strap was forthcoming, however, and the four helpless men were stretched out across a log. They were not excited, as they afterwards stated, and quietly awaited what they saw they could not avoid. Hickory whips were brought, and as some of the mob held their prisoners, half a dozen of the others plied the blows with fearful effect on the backs of the victims, who bore their intense sufferings with as much calmness as was possible under the circumstances. The men who held the hickories struck with all their strength, and with every blow a ridge was made in the flesh of the Elders, and

A STREAK OF BLOOD

would stain their clothing. The pain caused by this terrible lashing was of course excruciating. Those who were not otherwise engaged, leveled their weapons on the helpless men, as though they expected them to arise and turn upon them. Thirty lashes were given to each, and there was a pause. "Will you leave this country?" said the leader of the gang. No answer came, and several more lashes were given. A second time the question was asked, but no response

came, and more whipping followed, with threats of hanging. Forty-five lashes were given to each, and Elder Wright, seeing it was useless to remain there

AND BE BUTCHERED,

told the mob that they would go. All of the Elders, without exception, disliked to make the promise, but they felt that it was their duty under the circumstances to regard the commandment of the Lord to His servants, "when they persecute you in one city, flee to another," and realizing that no good would come of remaining, they made the agreement. After it was entered into a few more lashes were given, and they were allowed to get up, and were informed that if they stayed any longer hanging would be the consequence. They were told to remain at the house till 6 a. m. next morning.

Brother Brooks reached the house first, and when the Elders arrived there his wife and children were gathered around him, weeping bitterly. Brother Brooks was sitting on a chair, the blood dripping from

A GHASTLY WOUND

in his forehead. Elder Wright also had a fearful cut on the head, made with a club, and his back was almost beaten to a jelly. He was the most seriously injured of the five, and his wounds were first attended to by rubbing them with turpentine—the only remedy at hand. Elder Douglas was next attended to, his injuries being about the same as Elder Wright's, with the exception of the cut on the head. Elder Fuller, Brother Brooks and Elder Holt came next in order, the latter's bruises being a little less severe than those of the others, as his clothes had helped to protect him.

During the day Elders Fuller and Holt were directed by Elder Wright to go into Sneed's county, while he and Elder Douglas remained for a few days. On Tuesday last, when the letter containing the account of the outrage was written, all five of the brethren were suffering considerably, though their injuries are not dangerous. They are able to attend to some of their duties in continuing the labor of preaching the Gospel to all who will listen to them. The Saints sympathize deeply with them, and from their hearts goes forth a prayer that the whose messengers they are will heal and comfort them and give them that strength and peace which comes only from the Father of all.

CHAT WITH A COMPOSER.

How Melodies Are Made—Composing an Opera.

A representative of the News lately enjoyed a very pleasant chat with Mr. B. B. Young, and his talented wife, Madame Mazzucato Young, composer of the light opera, "Mr. Sampson of Omaha," shortly to be produced at the Salt Lake Theatre. During the conversation Madame Young explained the practical details of her work in composing an air, chorus, etc.

"I take the verses of a solo, for example," she said, "and study them carefully and thoroughly, and fix in my mind the rhythm or measure in which they are written. This gives me the time or measure in which to compose the melody. Then I sit down at a table and go to work with my pencil and paper."

In a manner often characteristic of persons having a refined and enthusiastic temperament, especially such as are devoted to the study of art, the Madame grew animated as her explanation of her methods progressed. "I don't use my piano in composing," she said; "no; I form conceptions in my mind of the sounds and chords I wish to produce. I study the sentiment of the words I am setting to music, and I try to express that sentiment in melody. Sounds and harmonies seem floating in my mind. I grasp them, reduce them to form, and write them down quickly."

The enthusiasm and animation displayed by the lady as she described her methods of work and told how harmonious sounds seemed to fill her mind at times, marked her as a typical child of Italy, pre-eminently the land of song, and indicated that she took in her work a delight which is the usual accompaniment of genius.

"Of course," she said, "I go over my work and correct and improve it, and complete the chords and harmonies of all the parts, before I let it leave my hands."

The reporter drew the inference, however, from both her words and manner, that her best work was done rapidly and under an inspiration which could not brook slow, tedious or laborious methods, in the formation of its main superstructure, however profitably those methods might be applied to it in a process of finishing.

"When I was composing this opera," said the lady, referring to "Mr. Sampson of Omaha," "I did most of it piecemeal. The author sent the libretto to me in fragments. He would send me the words of a solo or chorus, and I would immediately compose the air. Then I would have to send to the author, and wait for more of the libretto."

"Of course Mr. Nye and I would meet sometimes, and talk over our work, and make changes in it. But the last act of the libretto was not written till after the words and music of the rest of the opera were finished, nor until three weeks before its first production."

Mr. Nye is the author of the libretto, and one of the brightest literary workers in the country. He is still quite a

young man and is the "funny man" of the Omaha World, whose work is attracting wide attention, and being reproduced in hundreds of newspapers. His ability as displayed in this opera threatens to make him a rival of Sullivan, if he will devote his powers to this line.

The music of the opera belongs to a new school, of which Gilbert may be said to be the leading founder. It is difficult to compose and to render. It is sparkling, lively, "catchy," and requires to be rendered with *chic* and vim, and much of it has had to be adapted to animated pantomime and "business" on the part of the cast.

Madame Young explained that conceptions of musical harmony rise in the mind of a composer, as those of metaphors do in the mind of a poet, and that the former "thinks in sounds" as the latter does in words, and by means of writing materials, reduces mental conceptions of melody to permanent and tangible form.

At the suggestion of Mr. Young, the reporter handed to Madame Young a verse of eight lines, and in about twenty minutes the lady had written a melody for it, with all the parts complete, and sang the verse with piano accompaniment. The air was singularly appropriate to the words and very beautiful.

The lady's talent is doubtless in a great measure hereditary, though she has been an ardent student of music from childhood. At the age of nine years she composed an air for a child's prayer in verse, and two years later a waltz which was much praised. She has since composed a number of pieces but has destroyed most of them. This opera may be said to be her first earnest work at composing.

TELEGRAPHIC NEWS.

WASHINGTON, Sept. 6.—Surgeon-General Hamilton returned to Washington last night from a trip to Florida and Georgia. He says the stories published regarding the condition of Camp Perry are gross exaggerations. If Jacksonville sent disreputable characters there it was not the fault of the government. Everybody except Jacksonville was pleased. Additions to the facilities of the camp are being constantly made.

JACKSONVILLE, Fla., Sept. 6.—Twenty-one cases and seven deaths, was the official report of the board of health for the 18 hours to noon today.

This has been the gloomiest day of the epidemic. The death roll has been unexpectedly large, and many usually cheerful faces look stern, and many stout hearts feel faint. The number of new cases reported for the 24 hours ending at 6 o'clock this evening were 46. Deaths reported for the same time, 10.

ST. AUGUSTINE, Fla., Sept. 6.—A letter received from the small town of Bayard, Fla., says:

"Just discovered the putrifying bodies of a woman and five children in a supposed vacant house. It is believed they are yellow fever refugees. No one dares approach the house to bury them."

NEW YORK, Sept. 6.—A refugee from Gainesville, Fla., makes the following statement:

"While Jacksonville alone of the hundred Florida towns is battling with the epidemic of yellow fever, the whole state is suffering almost as badly from the isolation of quarantine and the consequent stagnation of business, and the cost to her citizens will reach into the millions. The first few days presented sights that made the bravest dispendent. The first patient about one week and carried off fully 30,000 people, flying without means and scarcely a change of clothing from the scourge. Every county has its own board of health and quarantine officers are stationed at every point where any kind of road enters the county lines. No person can pass without a satisfactory bill of health. Some towns have as many as seven quarantine stations on the same line of road within their own county limits. Florida is a charming resort in winter time, but life among the fragrant groves is not as delectable now as then."

JACKSONVILLE, Fla., Sept. 6.—The executive committee of the citizens association this morning appointed a committee to prefer nominal charges against the conduct of Surgeon-General Hamilton in connection with the yellow fever in Florida.

WASHINGTON, Sept. 6.—Surgeon-General Hamilton was summoned to the White House this afternoon for a conference with the President and Secretary Fairchild, in regard to measures to aid the yellow fever sufferers in Florida, and prevent the spread of the epidemic. The President expressed great sympathy for the people and instructed the surgeon-general to do all possible for their relief, keeping in view at the same time the safety of others.

KEY WEST, Sept. 6.—The Mallory steamer *State of Texas* arrived here today. She encountered a hurricane twenty miles off Tortugas. Her bulwarks and bulkheads were stove in by a sea. The cabin was gutted and the machinery disabled.

HAVANA, Sept. 6.—The cyclone of Tuesday last was terribly destructive, both to life and property. The gunboat *Leitad*, lying at Batabano, foundered in the storm, and nine of her crew, including her commander, were drowned.

Advices from Sagua are that fifty persons lost their lives there while the damage done to dwellings and warehouses in the city, to vessels in the harbor and to wharves is very great.

The village of Pueblo Nuevo in the neighborhood of Sagua is literally wiped out. Telegraph wires are badly broken and no news from other parts of the island has been received.