

He would receive a stipulated amount of Church tithing scrip. He would take the scrip to the tithing office and there receive meat, flour or vegetables, or any other article of use the office might have. He thus practically worked for these things instead of money, which fact is true in all cases. The power of the church to redeem its own scrip lay in the recognized power of the church to levy a tax on its people of one-tenth of all they produced. Thus the church would issue its own notes or orders with which it hired men to build the Temple and redeem them with the produce they collected from the people. When the Temple was complete, the tithing orders had all been redeemed, the work was done, the debts were all paid, and the Temple stands today to show for it. It is but the crystalized labor of the people.

"Now if a small organization like the Mormon Church can and did accomplish such a feat as that, why cannot the people of Salt Lake county do the same thing? It will greatly accommodate us if you will answer one at a time and thus save confusion. Let us see: There are a great many more people in Salt Lake county than there were of the people who built the Temple. They certainly own more property than did the Mormons. The county has the power to tax the people just the same and more so than the Mormons had. The county has the right to issue its scrip the same that the Church had. Then why has it not done so? It is claimed that it took forty years to build the Temple. True, and it will take twice forty years to pay for the city and county building.

"These two buildings represent the two ways of doing things. The Temple was built by men who had an eye to business; men whose highest aim was to get best results. The other was built after our more modern way of doing things, and very aptly do they represent condition of things in a national way.

"It is not out of the way to note in this connection that the Mormon people not only built and paid for the Temple and the hundreds of other temples, tabernacles and churches out of their own labor but they in addition paid their share of State, county and municipal taxes right alongside their Gentile brothers; and what is of further note is that while they were doing all this they were providing for themselves homes, so that today it may be said and truthfully, too, that there are more Utah people who live in their own homes than that of any state in the Union. While, of course, the devout Mormon might attribute all this to special favors from God because of their religious beliefs and service, we would give quite another reason for it, unless mayhap we may say that it was a special Providence that gave them a leader and teacher who had brains enough to know that man is a land animal, and that to be prosperous and happy he must have some place where he could apply his labor to the land. The real secret, to our mind, of the success of the Mormon people is due largely to the absence of land monopoly. The facts are that Brigham Young reduced populism to a science and to that fact, and to that fact alone, is due the phenomenal growth of the Utah people. Any other people, and at almost any other place under like conditions would have shown the same prosperity. Moreover, the same is true yet. Give the people homes, give them the right kind of money, and restore to the public its natural right to own and operate its utilities, and the desert would again blossom as the rose."

It will be understood that neither Living Issues nor its editor has any

faith in or endorsement for Mormonism as a religious system, and that the commendations of the fiscal practices of the Mormon people are merely incidental to a political argument. In reproducing the above quotation the "News" merely wishes to show how students of human science are sometimes impressed with the methods of the Latter-day Saints. The future will yet develop, and intelligent men the world over will yet acknowledge, the fact that there is a world of sound, healthful and beneficent philosophy in the financial system of that people.

THE CHARIVARI NUISANCE.

An esteemed correspondent writing from a village in the southern part of the State, gives particulars of an affair that recently occurred there, which, to characterize it mildly, was disgraceful. A couple residing in the village were married in the St. George Temple—a fact, by the way, which sufficiently vouches for their respectability and standing in the community—and after the marriage ceremony made a long drive to the village referred to, where they were received in the home of the bride's parents.

Late in the evening a crowd assembled around the dwelling and proceeded to make the night hideous. Tin cans were beaten, cow bells were rung, stones were thrown against the door, and an abominable din was created. Not content with such demonstrations, the crowd took a horse and shaved it from mane to tail, inclusive. Parts of a wagon belonging to the bridegroom were taken away, and a cottage near by in which it was expected the young couple would spend the night was broken into, mud and filth were strewn upon the floor, and planks and other debris were thrown into it.

The correspondent gravely makes two statements of fact, which would challenge credulity but for his well known and thoroughly established reputation for veracity, and which give by far the most surprising features of the affair. He says that every boy in the village over eleven years of age, and some girls, took part in the disgusting and unlawful mischief, and that the inhabitants of the place take the entire occurrence as a matter of course, so much so that the officers have made no attempt to vindicate the law so flagrantly violated by it.

What kind of a community is it whose young men in a body, including some of the opposite sex, will turn out and engage in conduct of the sort described? What standards of public opinion and civilization prevail there, that the members of the community of mature years, including the peace officers, look upon such proceedings complacently, and take them as a matter of course?

It is commonly understood that the bulk of the inhabitants of the village are Mormons. This being true, the questions arise: Is there a Sabbath school in it? Is there a Young Men's or a Young Ladies' Mutual Improvement association in it? Has it the organizations and methods found in almost all Mormon towns for the instruction and advancement of the youth in good morals, true refinement and genuine Christianity? If so, how does it happen that such results exist where these organizations are found?

The correspondent asks if a charivari such as he describes is permissible under the laws, and if damages can be recovered by law for injuries to or loss of property caused by the participants in it. The answer to the first question is an emphatic no. Such a proceeding is a flagrant violation of the public peace, the preservation of which is a primary object of law. The reply to the second question is yes. Each

individual member of a mob is personally liable for loss of or injury to property resulting from the unlawful doings of the mob, and the crowd described by our correspondent was a mob, pure and simple.

Not only is a charivari a violation of law, but it is a low, shocking and barbarous proceeding, utterly abhorrent to any sense of decency, refinement or good order. The term is thus defined by Webster: "A mock serenade of discordant music, kettles, tin horns, etc., designed to annoy and insult." "It was at first directed against widows who married a second time, at an advanced age, but is now extended to other occasions of nocturnal annoyance and insult."

While the law applicable to such a case as our correspondent has described is as above stated, the "News" believes the evil can be reached in a better and more effective way than by resorting to legal steps. The probabilities are that the young people who perpetrated the unlawful acts incident to the charivari are not wicked, but only benighted; that they are ignorant rather than abandoned; and that a good Sunday school worker among them would do them more real good than could a constable.

The victims of the outrage in this case naturally feel incensed against the perpetrators of it, but the conversion of the wrong doers will accomplish more lasting good than their punishment. Hence such agencies as exist in the village for reaching the young and influencing them in right directions should be diligently employed until all danger of a recurrence of such scenes in that place is averted. This applies to all places inhabited by Latter-day Saints where the charivari nuisance has shown itself.

THE GOOD OLD TIMES.

A German contributor to Ueber Land und Meer, quoted by the Literary Digest, has found it impossible to designate any particular time in the history of men as "the good old time," the supposed loss of which so many bewail. He finds that every age has its own aches and pains, as well as its comforts and pleasures, and that the advantages of our time should not be underrated. The author takes his readers back step by step and shows by cotemporary literature of the past centuries that the present admittedly deplorable conditions are by no means peculiar to the close of the nineteenth century.

A quarter of a century ago the Evangelische Kirchen Zeitung wrote: "Every one is anxious to get rich quickly and without working, in our times. This craving after wealth rapidly acquired demoralizes society more than anything else."

Fifteen years earlier, some philosopher exclaimed:

"Now at last, when immorality is increasing at such a frightful rate, a reform movement is begun to reduce the evil. It is terrible! Carnal pleasures are followed by every one, and they all want to make money, no matter how."

In 1846 Lashman complained about "the materialistic tendency of the time" and in 1822, a Freiherr von Stein said:

"The country is overpopulated, our industries are too rapidly progressing, there is much overproduction, and we live too well."

In 1807 it was stated that "the feverish chase after money and profit rules our times."

Frederick the Great complained that he was tired of ruling people "with the minds of slaves," and in 1733 Albrecht Haller wrote that "the hearts