

EDITORIALS.

TWO AWFUL CRIMES.

THE crimes of foeticide and infanticide have become so common in New York that Recorder Hackett, in charging the grand jury of the Court of General Sessions on the 6th inst., considered it necessary to make special reference to them. And, alluding to the cases of four persons under detention, he spoke of them as being "charged with felonious meddling in the business of childbirth preventing." This he said had become a business both organized and lucrative.

This is a terrible reflection upon the state of society in the principal city of the Union. Unfortunately, these awful crimes are not confined to Gotham, but are notoriously perpetrated in most parts of this "Christian" country. Indeed the first named is not considered by some people to be a crime at all. It is argued that preventing life is not destroying life, that the only injury suffered is by the expectant mother, and it is either self inflicted or accomplished with her consent. But who is deceived by such shallow sophistry? And what woman, who has not murdered the natural affection implanted in her bosom by the Eternal Father, could assist in or consent to the destruction of the fruit of her own body? If there were no life existing—though it may be undeveloped—in that helpless object of a murderous attack, where would be the need of its forcible extinction? The two crimes are closely akin. And the mother who slays the child she has brought forth, and the woman who kills the fetus unborn, are nearly allied in guilt and are in danger of the awful penalty pronounced against those who shed innocent blood.

But if this may be said of the unfortunate victim of man's lust, or the wife whose heart is seared against the promptings of maternal love, what may not be uttered against the inhuman ghouls who make it a "business, organized and lucrative," to crush out incipient life and prevent spirits born in the immortal world from passing the portals of earthly existence and experience?

Recorder Hackett recommends the imprisonment of the guilty women in disciplinary asylums instead of crowded penitentiaries. But nothing is said about the greater sinners—the scoundrels by whose arts the erring women are led into these terrible crimes. The law imposes severe punishments upon these unfortunates and society bars its doors against them, while the villains who are the chief causes of the evil and sorrow and deadly guilt, pass on unscathed and unrepented, and virtuous matrons and maidens welcome them into their dainty presence.

The crime of foeticide is fearfully increasing. The country is stained with the blood of innocence. The curse of the Author of Life will rest upon the nation if it continues to wink at the deadly sin. Doctors aid it, priests are dumb about it; the press touches it gingerly; society ignores it; "cultured" ladies practice it; and the law-makers punish it so gently and leave so many loopholes for offenders to escape that the horrible iniquity flourishes and stinks to heaven, while demons grin, and the earth is pained at the foul and damned wickedness spreading upon its face.

And these same destroyers of life are among the chief enemies of plural marriage. Shocked and disgusted at a man's fatherhood of children born of several wives, but promoting secret murder and practicing beastial conduct too shameful for the brutes except those of the lowest order! Verily this is a generation of hypocrites, and there is no wonder that the ancient seer should declare concerning it, "the earth also is defiled under the inhabitants thereof," and that fire is the only element that can purify it of its corruption.

A South end rough was fined \$10 and costs last week, for spoiling a Celestial's nose. He said he thought it was a heavy penalty for breaking the handle of a China mug.

OBSCURING THE LIGHT.

At the Baptist Ministers' Conference held in New York on the 4th inst. the subject of after death repentance was agitated and several differing views presented. But the following seems to be the conclusion arrived at by the majority, as announced by Rev. Mr. Metz in his comments on 1 Peter iii 18-20:

He claimed that in the parable of the royal marriage and other Scriptures there is evidence that the ability to repent will be taken from the wicked dead so that they cannot become good if they would. And that Christ himself taught the Jews very clearly that if they did not believe that he was the Messiah they should die in their sins. Mr. Metz also argued from the absence here and elsewhere of any evidence that the imprisoned spirits repented, that they cannot. But on the other hand, the preaching of the gospel on this side of the grave is in demonstration of the spirit and with power. Jesus in the gospel of John just before his death, tells his disciples what he was going to do after his decease, but there is no mention that preaching to imprisoned spirits was any part of His work. And His passing by such an important act shows that He did not do it. Nor does He refer to it after His resurrection as having been done by him. The evangelists and apostles are equally silent, and the general tenor of Scripture is against the assumption. The real meaning of this passage, Mr. Metz claimed, is that Christ preached by His spirit through Noah to the antediluvians, and this view is in harmony with the immediate context and with all other Scriptures.

There are two difficulties in the way of modern religious ministers. First, they have to depend for spiritual knowledge entirely upon the dead letter of the word; second, they have received certain views which are established as orthodox, and when they run against a text which is in direct opposition to those tenets, instead of changing their creed to correspond with the scripture which they claim as the only and sufficient guide, they have to twist and garble and throw clouds of interpretation around words that are simple and plain when taken according to their evident meaning, in order to save their own venerated errors.

The Scripture under consideration states clearly, first, that Christ, being put to death in the flesh, was quickened by the spirit; second, that He went and preached to the spirits in prison; third, that those spirits were disobedient in the days of Noah. There is no obscurity or confusion about this, if the established theory of "no change after death," is ignored. It answers the question, "Where was the spirit of the Saviour while His body lay in the tomb?" which naturally arises on reading his announcement to Mary after his resurrection: "I have not yet ascended to my Father." It harmonizes with the predictions in Isaiah concerning him—xlii. 7 and lxi. 1, and these passages are a sufficient answer to Mr. Metz' statement that "there is no mention that preaching to imprisoned spirits was any part of His work." He was "to proclaim liberty to the captives, and the opening of the prison to them that were bound;" to "bring out the prisoners from the prison, and them that sit in darkness out of the prison house;" and it is recorded of Him that He "led captivity captive," and obtained "the keys of hell and of death."

In considering what sectarian preachers call the obscure text in Peter, they generally fail to notice the explanation in Chapter iv, v 6. Here the object of preaching to the dead is plainly set forth, in continuation of the declaration made in chap. iii. Christ preached (or announced as some interpret it) the gospel to the dead that they might have the same opportunities as the living. And the fact that these spirits who were disobedient when in the flesh could, through the preaching of the gospel when the acceptable year of the Lord arrived, live according to God in the spirit, is a plain proof that the popular doctrine as declared by Mr. Metz, that imprisoned spirits cannot repent, is incorrect and contrary to the Scriptures on which alone he has to depend. And his statement that "the ability to repent will be

taken away from the wicked, so that they cannot become good if they would," is alike unscriptural, absurd and defamatory of the character of the God of infinite justice and everlasting mercy.

It is through the perversions of these blind guides that the ranks of infidelity are filling up continually with new recruits. They make the word of God of none effect through their traditions; they darken counsel by words without knowledge, and while straining at the gnat of a simple text they swallow the camel of a monstrous dogma.

The light of latter-day revelation dispenses the fogs which these unauthorized expounders have conjured up to obscure the word of God, and by its aid the humble soul may discern the purposes of Jehovah for the discipline and redemption of His children upon this planet, and, beholding the immensity, perfection, and glory of His great salvation is led to worship, venerate, love and obey the Eternal Father who prepared the plan of human redemption, and to follow the Son who was lifted up that He might "draw all men" unto Him at the last day.

NATIONAL DECAY.

A FEW days ago a lecture was delivered in San Francisco by Rev. Father Burchard, on the corruptions in our national politics, and the Jesuit gentleman hit the nail fairly on the head when he traced the cause from the politicians to the people. Said he:

We trace back the abuse of power to its source, for according to the American idea the power is the people. That our politics are a very Augean stable, and that they are becoming worse, none can deny. That politicians with tremendous trusts in their hands are not to be trusted at all, everyone concedes. Where are the people in their boasted majesty? What has become of their majesty of power, of right, and the grandest majesty of conscience? For the past quarter of a century we have seen the Constitution violated, time-honored laws trampled in the dust, inviolable rights invaded, justice mocked in her own halls, and liberties torn by sacrilegious hands from the altar of liberty. Have not the people witnessed such profanations? Yes, and approved them. Great and good men are thrust aside to give way to the vile and mercenary. Votes are bought and sold everywhere. Elections are carried by fraud and intimidation, and bayonets bar the way of free men to the ballot box. We see the Executive denounced and defied in the legitimate exercise of powers conferred upon him by the people; the Judiciary attacked in its constitutional privileges; the halls of Congress made foul with language that would disgrace the lowest haunts of depravity; the interests of the poor tampered with and turned to the advantage of a few moneyed aristocracy; offices filled for the benefit of party, and the money of the people squandered. And the people have known and meekly tolerated these things. Talk not of the majesty, boast not of the honor, breathe not a word of the conscience and lofty principle of such a people. You say the people are misguided; but they have chosen their guides. The people will return to the true path, you say? We have waited long enough, and that prophecy has proved false. The Government cannot be reformed, or its lost purity restored, until the people have recovered principle and conscience. The remedy is not in political measures, but in God's religion. Has God any place in American politics, or has religion any influence upon them? Do not politicians claim total separation from religion and independence from God and the church? Do they study the relation between politics and eternal justice? When an appeal is made to Divine right in connection with politics, is it not treated as a mockery? No one looking over the past few years can deny it. How many citizens today, with faces white with fear, are looking toward the future and listening to the dread step of anarchy that waits upon the frontiers of the nation—waiting until the barriers of law are down to come in and sound the tocsin of our doom? Politics alone cannot save us from national ruin. We need religion, for without religion no country, how-

ever great, can long maintain its morals uncorrupted, and without morality to infuse life and efficacy into the laws, the country declines and falls.

Of course we should not agree with the lecturer upon the question that naturally arises in reading his remarks—What is God's religion? But the entire separation of religious influences from political affairs, which is advocated and insisted upon by the politicians and fostered by the spirit of the times, is one of the primal causes of the people's indifference to the personal character of their chosen representatives.

In a revelation given to this Church, August 8th, 1833 these words occur:

"When the wicked rule the people mourn. Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

This should be a guide to the Latter-day Saints in all their political movements. "Smart" men are more plentiful than honest men, and are much more likely to push their way to the front and obtain recognition from the multitude. Therefore the need of seeking diligently for the wise and the good, who are few and far between. But the popular mind is caught by cunning and carried away by the boldness of the unscrupulous. And, worse still, wickedness is winked at, and unless some scandal is worked up into prominence and made a point of, the people are careless in regard to the moral qualifications of candidates for official position and, in instances not a few, those who have no further regard for law than to evade its vengeance, become, through popular suffrage, the makers of the law.

Policy and not principle rules the hour. Therefore there are few statesmen but many politicians. And the good, wise and conscientious men of the country abstain from dabbling in the pool of politics because it has become polluted and filthy. The corruptions, fraud, speculation, chicanery and wholesale swindling which have been uncovered and exposed during the past few years disclose the rottenness of the Ship of State, and give unmistakable signs of decay and dissolution, unless a radical change shall be effected. But how shall a true reform be brought about? It must begin with the people. From them springs all power in a republican form of government, and unless conscience prompts the people we need not look for it in their representatives. But the nation has gone astray. The masses have become godless. Infidelity is driving out all veneration for Deity and Divine laws, and, especially in national politics, the cry is, "I want no God in mine!" Only a few weeks ago a man of more than average intelligence stood up in this city before an audience who applauded him, and declared that great as the Almighty was, he wanted none of His interference in the affairs of the State.

Why, this is the great need of the nation. It seems almost incredible that a sane man would utter such a sentiment. To tell the Supreme Ruler of the universe to stand aside and let the world that He has created and the people He has brought forth, alone, is the height of human folly as well as the acme of presumption. The promise of all the prophets, the hope of all the sages, and the theme of all the inspired bards of various races and ages, was the setting up and universal sway of the government of God upon the earth, when the will of God should be done upon the earth as it is done in heaven. And it would seem that every rational person would rejoice in Divine direction of human affairs, and the introduction of heavenly wisdom into earthly councils. We do not mean by this any pretended or assumed Divine authority, but the actual revelation of the will of Jehovah. Yet the disposition of mankind is to spurn any interference of the Supreme Being and to take their own course on the road to destruction.

A common fate awaits all nations that forget God or despise His mandates and repudiate His guidance. It was written by the mystic fingers before the gaze of the godless Belshazzar; it is inscribed on the ruins of the mighty empires which swayed the world of old; and it

shines in letters of fire upon the scroll of destiny—"Thou art weighed in the balances and art found wanting." "God hath numbered thy kingdom and finished it."

The doom foreshadowed by the clerical lecturer, is near at hand. And the salvation of the country and the constitution is not in the power of party politics. It is in God's religion, revealed to man on earth and treasured with those who hold the keys of the holy priesthood. The truth-loving, the wise and the good will flock to the standard they shall raise, and rally for the defence and perpetuity of the national constitution; and while anarchy sweeps through the land, and judgment cleanses the nation, they will hold fast by the principles which made the fathers of our country great, and fear and serve the God who inspired them to pen that instrument of liberty and human rights. Let the Lord speak and let His people hearken and obey; in this only is the safety of men and nations.

EDITORIAL NOTES.

Oregon papers say there is more snow in the mountains of that State than has been piled up for several years. High waters are anticipated about June.

The world need not take trouble about getting out of coal. The geologist of Japanese government reports that on the island of Yesso there are, at a rough guess, 150,000,000,000 tons of the black diamonds.

The motto on the new silver dollar is "In God we Trust." Considering the general worship of the almighty dollar in America, "this" might be appropriately inserted after the word "In."

The California Assembly has rejected the Retraction bill by a vote of 37 to 29. The *Chronicle* rejoices, and can now go on with its attacks on character, without the danger of being legally compelled to "take it all back."

The fears of a deluge of silver as a consequence of the new law are groundless. The gold product of the world has exceeded the silver by about \$25,000,000 per annum, and the yellow deity is likely to hold its supremacy in the future.

Shouvaloff could't shovel off Lord Derby on the question of England's rights in the settlement of the Turkish question. The Congress is to decide what points of the treaty shall be overhauled and ventilated. England will meet with the Powers.

There are now six States in which the highest rate of interest allowed by law is six per cent. New Jersey having moved into line. There are fifteen other States in which six per cent is the legal rate, but higher rates may be agreed upon by contract.

Strange how tastes differ. "Our Boys," a most excellent play of the period, didn't draw at all at Salt Lake, while in London, on the 21st ult., it was produced before a crowded house for the one-thousandth consecutive night at the Vaudeville Theatre, netting about \$1,500. The Lord Mayor and other notables were present.

The Omaha *Daily Herald*, always enterprising and full of life, comes to us now as a six column quarto. It is a wide-awake and generally sound journal, deserves its extensive patronage, and we congratulate its gentlemanly editors on its new appearance, systematic arrangement, general ability, and cheering prospects. Omaha has reason to be proud of the *Herald*.

A new way to collect old debts has been invented. A merchant sends a number of receipted bills to a friend in New York, who packs them in neat boxes and sends them to the debtors by express marked "Valuable, C. O. D." The amount due is charged with the expressage. When the debtor pays and opens the box, "phancy his peelings!"

One of the principal horticulturists in Iowa is preparing for a general onslaught upon the codling moth during the coming season. He will hang in his orchard a hundred lanterns of a peculiar pattern and expects the lights will attract, and cremate the pests at the same time. Cannot the Utah fruit growers unite on some plan for an attack on the apple-destroyers?