

ventor and discoverer, just as the blood flows in the human system to its extremities, carrying sustenance and vigor. Even the reckless exuberance of the spendthrift goes out for something which is mainly the product of some man's toil, and ministers bread where there was no special intention. Nor can it be said that this drift of the rich man, when seen in the poor, is all the result of imitation. Rather does it appear to be innate and universal, and to have its limits outside of real necessity. The Indian already alluded to does not stand on that. The civilized man of means as a rule is far beyond this thought. The multitude shows the same trait; and he who would limit himself to the sheer necessities of life would be deemed a crank and only fit for the asylum.

Look at this Territory—at the first condition of the Pioneer! Note the progress of today in the interior and exterior of their homes! See their lawns and flower gardens, their shrubbery and fruit trees! There are besides all the appointments of science, convenience, life; and even art and literature are beginning to exert their beneficent sway, leading onward and upward a community who have earned and deserve it all. Much of this would have been extravagance in the days of the Pioneer. To some they are so now, just as architecture and music is to the Quaker in his meeting house, or painting and pictures and elaborate dress in their homes and on their persons. And yet the Creator has showered beauty and magnificence on the earth. There are countless things which seem marvelously superfluous when placed alongside nature in her economical mood—for she hath these at times, and brings man through eras of privation, disaster, famine and pestilence, that he may learn to appreciate the good and eschew the evil. In fact, the intercommerce of man and the exchange of the products of earth, seems to have been decreed of Fatherly wisdom, and "but for the intervention of wise men who were fools," this exchange would be as unrestrained as the ebb and flow of the tides, and as natural as the rising and setting of the sun; and there is not a petty store in Utah but testifies to this design, for it is the manifestation of a primal instinct, as much or probably more, than of design or of intent.

Aside from the special thoughts of a peculiar people, who dreams when men are talking of their wool interests that there is worn in Utah wool from all around the earth, and that differences in climate, in animals and in fabrics seem mutually adapted to each other? Who notes, spite of our generous soil, that grains are imported here in one form or another for our daily food? Who realizes, with the proved susceptibility of our valleys, that sugar is grown in the tropical belt and refined for Utah's people? When do we take into account our consumption of tea, coffee, tobacco and rice, and think that the Japanese and Chinese, that the Southern States and South American republics have revenue from and toll for us? Who has estimated the fact that England supplies us with biscuits, with preserves, with pickles, and sauces and mustard? Who is able to understand why France sends us

peas, mushrooms, capers, sardines, olives, etc., etc., or why Germany furnishes this far-off land with fruit, preserved beyond our native or national enterprise and skill; or why olive oil from Palestine, Spain or Italy should be in so many of our homes? Then you can see in the same store fish from Newfoundland, from England, from Denmark, from the coast of eastern Maine to the waters of Alaska, Oregon, Washington and California; and if meats are our desire, many States furnish their quota and some reaches here from beyond the sea, as does cheese, such as Roquefort, Dutch, pineapple and others all familiar, to our city at least. Not only are we indebted for these edible products, but glassware, china, crockery, mirrors and bric-a-brac are of German, French, Austrian, English, Japan and Chinese origin, as our salesrooms prove to limited observation, to say nothing of ten thousand articles of hardware, iron, tin, copper, wood, not alone such as barrows, step-ladders, etc., but more complicated machines, and plows, harrows, tools of every kind that are of continuous use!

It is amazing how dependent or interdependent we are, shall we say, and surprise is so complete that we ask if this is due to local apathy, or is it the result of an instinct, a foreshadowing of irrepressible and necessary intercourse, for reasons which rest in the bosom of the Great Ruler and Arbitrer of nations as of men? Nor would such a conclusion be altogether unphilosophic from a human standpoint, so long as we provide the medium of exchange, whether that be wheat, wool, fruit, silver, copper, coal or other product laid in these mountains or grown in these prolific valleys and desirable elsewhere. From our special standpoint as a community culled from the nations for missionary effort, for a new social order, as holding the oracles and the Priesthood, and destined "to be as a city set on a hill," there are doubtless reasons for all the counsel which has been given. If the overthrow of Babylon is imminent, if we have been gathered for a special salvation, if we are intended under a "thus saith the Lord" to "come out and be ye separate," there comes a different phase over the whole matter, and upon the conclusions as to this, rests the future policy of this famed and multiplying people! How far shall isolation be pushed; shall social economy determine this, or shall we wait events evolved by the Master mind? After all, if a community could by any pressure become absolutely self-sustaining, would not that indomitable industry create a surplus, and would not the outside world be justified in resisting that arrogant superiority save on the basis of mutual exchange? Non-intercourse has its limits; the genius of this age would brush away obstruction as did British rule when opium was the demand of the Chinese, although the governing classes of both countries deprecated the moral issues which were interwoven into the question! There can be no objection to legitimate effort for the prosperity of our co-religionists, and wilfully blind stupidity only fails to see as a virtue in this mountain community, the universal practice of all religious, social and political organization.

Self-preservation says, "Stand by each other;" common sense says "Prefer your friends;" religious sympathy says, "Do good unto all men, but especially to those of the household of faith;" the counsel of our best men is, "Create what you need as far as possible;" "Limit your desires to your own resources;" pay your debts honorably, and avoid new ones if you can;" "be true to yourselves, your cause and God," and make the "brotherhood of man" an actual fact in life's routine, reaching out to the strangers when those near by are well provided for; and so shall come union, strength, stability and that power which will eventually circumscribe the world. But amalgamation—in all things—is foreign to the genius of the Gospel and the intent of its professor.

#### MORMONS AT ABINGDON.

A few days ago the NEWS had an account of some of the experiences of Elders J. D. Owen and A. J. Sear, of this city, at Abingdon, England, where the Elders were well received by most of the people notwithstanding considerable opposition which they had to contend with. The efforts of certain sectarian ministers who had sought to have the Elders driven out by inciting the people to violence had not been successful, as the people refused to give heed to the false and wicked assertions against the Latter-day Saints. Particulars of more recent occurrences than those above related have been received. In a private letter from Elder Nephi L. Morris, of the Fifteenth ward of this city, Elder Morris is president of the London conference of the British mission, in which Abingdon is included. He refers to the events heretofore recited, and then gives the following account of some of the additional efforts of some of the ministers to get rid of the missionaries:

"Certain reverends of the town openly protested against the Elders teaching baptism as necessary to obtain salvation and made other trifling objections, but to no avail; the sympathy of the town was with the Mormons. So to meet a great end great means were employed, and one Charles, alias James Shailor—a disciple of Jarman, was sent for, and London was relieved of his odious presence for a short time. For a week it was advertised that he would be at Abingdon to 'expose the crimes and murders of the Mormons,' and he is credited with the remark that in fifteen minutes after he had spoken the Mormons would be driven out of town.

"According to the Elders' desire I went down to Abingdon. On the Saturday evening preceding the Sunday upon which Mr. Shailor was to appear, we held a splendid meeting on the Market Place.

"At 2:30 Sunday afternoon, according to advertisement, our opponent showed up with a confederate who held up a horrid picture of a half nude woman stretched upon a table, with a 'Mormon priest' standing at her head with drawn saber about to behead her, and the husband and children of the 'Mormon woman' witnessing, in a most unconcerned manner, the awful deed. Mr. Shailor spoke for a few minutes to a throng of at least 2,000 townspeople, but was somewhat confused by questions and jeerings from