

righteousness, yet the more rights we get the fewer we seem to possess. Property must be considered as incidental to and subordinate to human rights.

The man who controls the property of the people has the life of the people in his grasp. If this centralization of wealth and power goes on, in a few years longer we shall be reduced to a state of abject dependence, and political liberty will be lost.

The true principle of life lies in a condition in which the privilege of contributing to the good of the greatest number is recognized and appreciated in society. The law of mutual service should be the universal law of human life.

Mr. Herron believes that the nation is upon the threshold of a change to communal life, which he holds is in the legitimate order of evolution in earthly progress. He declares that the idea of a common brotherhood must be carried into effect within a comparatively brief period—a natural consummation of "the fullness of these times" of unrest, disorder, and tyranny, and yet of enlightenment and progress. In this accomplishment he insists that the divided churches of today will be swept away, and one church, communal or universal in its nature, be established contemporaneously with state communism.

Prof. Herron tells a good many plain truths and presents some thoroughly commendable ideas; but his radicalism is sure to produce evil results. In this respect he is no improvement on the ministers and churches he assails for being out of date. At the same time he seems to recognize in a degree the nature of a change that is coming on earth, for he insists that divisions will be done away and brotherhood be established in religious organization, under Divine leadership. But because of his attack on the churches, and his ultra-radical views in the field of religious practice, there probably is justification for the churches getting after him, and as they seem to have determined to carry on the fight over the entire West, the conflict ought to be decidedly interesting to the principals at least.

TURKS AND CHRISTIANS.

Making all reasonable allowance for exaggeration, the report of the commission sent to Armenia for the purpose of investigating the alleged Turkish atrocities in that unfortunate country seems to settle beyond a doubt that Mohammedan persecution again has been consuming a great number of Christians under circumstances equalled only during the reign of the most cruel rulers of pagan Rome. Time and again, even within the memory of the present generation, the sultan's government has permitted its fanaticism to feast in blood in Greece, in Bulgaria, in Herzegovina and other provinces; punishments have been inflicted and promises of reform exacted, only to be broken and forgotten. It is therefore disappointing and to some extent inexplicable that the powers represented by the investigating committee confine themselves to "pressing upon the Porte the necessity of promptly inaugurating a scheme for Armenian reforms." Such promises are poor stone-

ment for the innocent blood that again has stained Armenia's soil.

It seems as if the recent history of the Balkan provinces is being repeated in Asia Minor in every detail. Notwithstanding the Berlin treaty and imperial firmans, the condition of the Christians in 1875 was so hopeless that when they rose in rebellion, they publicly declared they preferred death to further slavery. To European powers, ever oscillating between honor and material interests, between duty and profit, they said: "If you are not willing to help us to attain liberty, you cannot compel us to enter into slavery again; we will never fall into the hands of the Turks alive." This was dramatic enough to cause the suspicion that the matter was serious. The Christians are an industrious race and their extermination would in all probability mean a decrease in the revenues and a loss to foreign bondholders. Hence the powers joined, as now, in a note to the Porte, and brilliant promises were obtained. But the Christians were not satisfied. Montenegrins and Servians joined the rebels of Bosnia and Herzegovina, and they gained several victories over the Turks. It was plain, however, that they would ultimately be crushed, unless aid was obtained.

At the time the English public was kept almost in ignorance of the true state of affairs. Finally, however, light came, chiefly through the report on Bulgaria, published by a special commission of inquiry sent by the United States government. The British working classes were aroused and demanded action on the side of justice. At the time Mr. Gladstone said of the Bulgarian horrors:

There is not a criminal in a European jail; there is not a cannibal in the South Sea islands, whose indignation would not arise and boil over at the recital of that which has been done, which has been too late examined, but which remains unavenged—which has left behind the fierce passion that produced it, and which may spring up in another murderous harvest, from the soil reeked with blood, and in the air tainted with every imaginable deed of crime and shame. That such things should be once is a damning disgrace to the portion of our race which did them; that a door should be left open for their ever so barely possible repetition would spread that shame over the whole.

In the spring of 1876, popular indignation had been raised to such an extent that the governments of Germany, Austria, Russia, France and Italy sent a joint note to the Porte, demanding redress in behalf of the oppressed Christians. England refused to join the powers and the sultan in consequence flatly refused to listen. After further negotiations, all futile, Alexander the Second took the matter in his own hands and sent an invading army across the frontier, the Russo-Turkish war ensued, and the independence of Bulgaria, Servia, Montenegro and Roumania would have been the result had not later diplomacy overturned the terms agreed upon by the contending nations in the treaty of San Stefano.

Had the policy at that time advocated by Gladstone been carried out, which involved the expulsion of the Turks from Christian

countries, the Armenian massacres would in all probability not have occurred; but the English government again came to the rescue and the treaty of Berlin prolonged the life of the "flock man." Four million and a half Christian people were generously handed back to their oppressors, by the representatives of Christian Europe. As the settlement made at Berlin did not solve the eastern problem, it appears plain that this will be a menace as long as Christians are doomed to servitude under Mohammedans. A separation of the two elements is what is needed, and eventually it will be effected, but perhaps not before European statesmen are made to feel that the interests of justice and humanity in the scales of the eternal Judge weigh more than shillings and pounds.

THE SILVER CONVENTION.

The silver convention brought its labors to a close on Friday evening. The delegates performed able and energetic work which cannot fail to be prolific of great results. The address formulated by the convention is given in the columns of the NEWS, and the attention of every reader is specially directed thereto. It is a clear, forcible, and logical presentation of the silver cause, and as such should be carefully read and considered by every person able to do so. On this, and the other business accomplished, the gentlemen of the conference are to be congratulated.

In their hospitable treatment of the delegates, the citizens of Salt Lake have performed their part creditably. None of the visitors can have other than the most kindly and favorable memories of their brief stay here, and of the whole-souled welcome extended to them. Under these circumstances it is more than probable that they will want to come this way again, and that because of their influence other conventions of national importance will look hither for a suitable place of gathering. We feel that Salt Lake has done its duty on this occasion; and we wish the gentlemen of the convention the highest success as firm friends of Utah, which we feel sure their visit has made them, if they did not already occupy that position.

HEATHEN CHRISTENDOM.

The other day the dispatches told of a great scheme being inaugurated by so-called Christians to regenerate heathen China. In carrying out the proposed plan, if opportunity is afforded to work among the Chinese, no doubt a large number of self-sacrificing individuals will earnestly engage in the labor, and will bear hardship and privation in the most heroic manner in order to carry what they believe to be the Gospel of salvation to those that sit in darkness. But at the same time that these professed Christian workers, whose sincerity and honesty in many cases cannot be doubted, are endeavoring to Christianize heathendom, it is a painful fact that in the very nations from which these missionaries are being selected for China the work of heathenizing