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IMPUDENCE CALLED DOWN.

A week ago the columns of the *Tribune* contained an article from an anonymous viper who blazed forth certain expressions as to the character of the Christianity which prompts Latter-day Saints to spend means in temple building "as long as there is a hungry or uncared for child within sight of its spires." The same cowardly writer has been permitted before and since that time to gratify his venomous tastes by digging into what he calls "the record" and reveling in the disclosures which his depraved heart and lying tongue have presented in print for the delectation of minds akin to his own. The NEWS has passed the point in its career where controversy with such a creature is either a pleasure or a necessity; and it believes it knows the sentiment of this community well enough to rest secure in the assurance that for every such author as well as for every paper that gives him opportunity, the sole reward is utter contempt and wholesome disgust.

This much of notice of the nameless libeler, with due apology to the decency-loving public, is offered as a necessary introduction to what follows. We quote from the *Tribune* of this morning a portion of the report of the sermon delivered in St. Paul's chapel, this city, yesterday by Rt. Rev. Bishop Leonard. The speaker said:

In one of our daily papers of Monday last was an article in which the writer said: "The church claims to be a benevolent organization," and I ask you now, dear friends, where and when was it ever claimed to be a benevolent organization?

It is not here for benevolence at all. Christ did not come into the world for benevolence, but to enable men to worship Him, and also for the purpose of saving men from their sins.

What is worship? It is merely honor of one person for another, and I say again that Christ came into the world to obtain our divine honor and worship.

Some say worship is merely a form; true, there is no such thing as a worship without form. The same writer also says, "In this view of the case, does it seem any better than Paganism to build a temple costing millions of dollars as long as there is a single hungry or uncared for child within sight of its spires?"

Now, as to that proposed building, is not the money going to be spent for the benefit of the poor? Is not it going to be built for the glory of God?

True, the money so spent might be better expended in feeding and clothing the poor than for the church directly, and children could be taught just as well in a building costing one-fifth as much, but still the building is designed directly for the Christian education of all and the worship of God.

I think Mr. Childs once said, "I take more pleasure in spending money for the

honor of God and for the saving of my fellow-men than money spent in any other way."

All honor and glory to the men of generous means who have so nobly come to the assistance of the church by contributing in such a manner.

The most creditable thing our friends the Mormons have ever done was to erect the elegant place of worship to the honor of God which stands at the head of the Main street in this city.

If money is entrusted to us by good fortune, be it a large or small sum, it is our duty to do, with what God has given us, something in his honor and to the benefit of our fellow men, for at the end six feet of earth makes the rich and poor both equal in the Lord's sight; the millionaire is on the same footing then as the veriest beggar on the street.

FOLKLORE.

How many of our readers know what Folklore, or the society of that name, is? Not many, surely; a definition of the word may be found in some of the dictionaries, but after reading it the reader is as wise as he was before and not much more so. The American Society of Folklore recently held its annual session at Cambridge, Mass., and some of its doings were deemed of sufficient importance to be dispatched and chronicled; yet so presently obscure is the aggregation, so generally unknown its purposes and methods and so little stir does it create that out of the very few who read such information a still smaller number remember or care to remember it. Yet, as is shown by a recent review of their work, those people constitute a gathering of interested men and women, who are doing more for the thorough and interesting treatment of American history than, perhaps, any other persons. There is no money in their studies, but there is an immense amount of quiet, careful, methodical and scholarly work, which is bringing together a vast amount of knowledge concerning antique life in America that they think could be obtained in no other way. "What this society," says an authority, "through its literary organ has done for the Indian traditions of North America is entitled to the highest estimate, and the materials concerning all sorts of traditional subjects which these people are bringing together in their magazine and in their different essays deserve the most grateful recognition of literary people."

The Folklore people are represented as going to the foundation stones of our historical life and to the explanations of the sociological development of the American races, and all this they do as a labor of love, receiving no pecuniary consideration and paying their own bills, supporting their publication and gathering up details that are or will be of the greatest value to the coming historian, while not destitute of interest to the reading and thinking classes of today. The subject is one that is of ever-living interest to the Latter-day Saints. They are in possession of knowledge which goes beyond the significance of the term folklore, because instead of being tradition and superstition it is recorded fact and inspiration. The society, in question may reject it on these very grounds,

but all their discoveries of truth will only tend to corroborate its accuracy. It is a great pity that the many enthusiastic and zealous students of American antiquity so fixedly reject that which would furnish them at least a sound basis for further research and discovery.

"BLEEDING KANSAS."

The spectacle of two separate organizations of a state legislature at the same time, or of one branch thereof, is not at all unprecedented; in fact it has of late years been rather common. But if Kansas' contribution to the novel and peculiar conditions evolved out of the late elections has ever been paralleled, we have failed to find the record containing it. There the house of representatives of the legislative body has two separate and distinct organizations—two speakers, two full sets of officers and a sufficient number of members to go through the form of making laws, these not only in the same building but in the same room—the representatives' hall—and at the same time. One would think there would be no end to the confusion, and indeed there is quite a considerable of it if what we glean from the dispatches is correct; but simultaneously each department in the presence of the other goes on with the transaction of separate business. On Saturday last, the state senate, which contains a working majority of Populists, decided formally to recognize the organization of their partisans in the lower house, and upon such recognition being received where it would do the most good, or harm as the case may be, there was a great uproar. The Populists cheered and the Republicans (who control the other branch) suspended business till the noise subsided somewhat, when the speaker of the latter organization made a speech saying that he proposed to hold on, or words to that effect; he was immediately followed by the Populist speaker, who announced that he would now stick faster than ever, or something amounting to that; and thus it stood at latest advices.

There are only about half a dozen Democrats in the whole body, the majority of that party having supported the People's ticket. They voted with Republicans for the organization of the house, thus giving the latter a clear majority, but the senate is the other way and so is the governor. The Democrats are not greatly concerned as to local matters, having what might be termed a still, small voice—smaller than still, perhaps; but they do fairly yearn for a United States senator, or falling in that, the defeat of any Republican candidate. Meantime they are industriously "sawing wood," a paradoxical political coinage meaning doing nothing till the time comes to make themselves felt. The chances largely favor the choice of a Democrat or Populist, since the former only voted with the Republicans in the house because on the face of the thing they were entitled to the organization no matter what contests might subsequently disclose; there was no partnership formed, no "deal" concluded, by any means; and hereafter we look to see them act sepa-