DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

GEORGE Q. CANNON, - - EDITOR.

SATURDAY, APRIL 20, 1895.

[illegible]

TERMS OF SUBSCRIPTION.

[illegible]

[illegible]

[illegible]

All communications should be addressed to

DESERET NEWS PUBLISHING CO.

Salt Lake City, Utah.

A WORD FOR THE GULLS.

The News had a visit some time from a very excellent friend, who began his remarks with: "You know I am a chronic grumbler and sometimes a crank," which, however, is really nothing of the kind, but who is as the contrary one of the clearest-headed and most practical men in the community. "Well," he continued, "I want to raise my voice against a throughout-the-Territory movement which I believe will work nothing harm and leave to the Territory. I refer to the proposition to begin at once the removal of the assembled guano deposits from the islands of the Lake. Right now is the breeding season of the thousands of gulls which have created these deposits, to divert them in their nesting, to drive them away, is to lose this year's crop of gulls; and to do this latter simply means the preservation of thousands of broods of pesky worms and insects which are an injury to the crops and which our friends the gulls have heretofore devoured. If the guano deposits are as valuable as some claim them to be, they can surely be allowed to remain until the birds' breeding season is over. In any event, it is my belief that we can better do without the guano for all time than without the gulls for a single season."

The News is glad to give utterance and endorsement to this sensible, humane and valuable suggestion. No one who has watched the gentle and beautiful birds in flocks following the farmer's plow and picking over the freshly turned soil for the destructive grub and insect life at which our friend speaks, can fail to realize the benefit their friendly appetite and zeal afford to local agriculture. In fact, all their dealings with mankind find a place on the credit side of the account; in no respect are they an injury; in every respect they are a help. As to their capacity for food, earlier Utah history in a notable incident furnishes abundant proof. Their venality at that time made them the actual saviors of the struggling colony, and ever since they have enjoyed legal immunity from slaughter and a sentimental esteem in popular gratitude reaching almost to reverence. To permit a slaughter of them now amounting practically to their extinction in a short time, would be not only folly but a disgrace. If the law will not protect them from the threatened injury—even though no injury to them is intended—public sentiment should. We have got along a good many years without guano, and can surely wait a few weeks longer. But the gulls we need all the time, and—leaving gratitude for past favors altogether out of the question—they pay well as they go for all the immunity and preservation we accord them.

CAPITAL AND LABOR.

One of the latest contributions to the discussion of the burning question of the day—the capital and labor problem—is furnished by a San Francisco preacher in a recent sermon delivered in that city. He asserts that the average earnings of an adult in the United States is $500 a year, while there are single instances of men getting annual incomes of as much as fifty million dollars. This is a question, he argues, of right relations; it is a question of justice and brotherhood; it is a question of things eternal. "It is a crime for Christians to be indifferent as it is, it is politically and religiously wrong that a few should gain possession of the products of the world to the neither honesty nor profit." It is right, he argues, that no man possess more than he can use; that no man possess more than he can employ to his advantage; that no man possess more than he can give away to the benefit of others. Work is for life, it is given to us that all may appeal alike and unanimously to our sense of duty, our sense of fear, and that we may be taught to work in harmony with God's purposes in creation, and the laws by which the present social structure. But it is also evident that reform in this way can only come in the future, will be in the "after." It is impossible to take a comprehensive view of the existing phases of modern society without feeling that the evil under which it groans is so deep-rooted that nothing but a radical treatment is to be thought of.

The entire community protests, every one of us, against the accumulation of wealth and the large earnings of individuals, carried on nonchalantly with, or in the face, of universally accepted, that almost everybody, therefore, those who know nothing against either, are actually willing to make sacrifices in their individual sphere, provided they have an equivalent. The apparent brotherly feeling which underlies the proposition of a society for the good, is to develop when put the test. The fact that we recognized how little it is a Divine organic law that allows to accumulate wealth or to deal in land, or more than is the possession of yearly or temporary labor is plain. It is the abuse of such gifts and bequests of their employers or family affairs, and yet the deprivation of these things that is the real evil. But this is to come, by the universal consciousness to make the matter hard, as a rule, also, it is certainly a question as to ethics, arising but just from the city, we wonder how he explained. If we think it scientific, to believe that social science, to be effective, must commence with the individual. That reformers must be convert and are actually preoccupied as the philosophical and person is largely responsible, and yet he "preaches." If he was in the world a great many years preaching Young Men's Mutual Improvement Associations, Young Women's and Sons Organizations, we would be very little cause for complaint. Nevertheless, still, the subject of a yearly salary of $3,000 upon 14,000 for the attention of the individuals of the Tabernacle, he other, a salaried ministry, one week out of six, is a thing therefore to be regretted to make, and the money put up so it his savings to the benefit of the interest. Work is for life it is given to us that all may appeal alike and unanimously to our sense of duty, our sense of fear, and that we may be taught to work in harmony with God's purposes in creation, and the laws by which the present social structure. But it is also evident that reform in this way can only come in the future, will be in the "after." It is impossible to take a comprehensive view of the existing phases of modern society without feeling that the evil under which it groans is so deep-rooted that nothing but a radical treatment is to be thought of.

The entire community protests, every one of us, against the accumulation of wealth and the large earnings of individuals, carried on nonchalantly with, or in the face, of universally accepted

[illegible]

[illegible]

[illegible]