

**POLITICS versus RELIGION!**

MAN is a being possessing religious tendencies, however persistently this may be denied by one here and there, who may have but little of them in his composition. There is an instinctive appreciation of some overruling power, and an irresistible inclination to seek sympathy and communion with that being, more particularly under circumstances which show man his weakness, frailty and inability to cope with many of the facts of life.

This is the basis of so-called "natural religion." But all religion, even that which most in detail has been revealed, is natural; that is, it supplements or gives right direction to inherent functions, and best harmonizes the entire organization and consequent duty of man.

Many have an idea that religion is embraced or circumscribed by belonging to a church, and that recognized membership with any church will answer the religious needs; one being just as good as another for all purposes of training, of discipline, of idea propagating and truth telling; and indeed that form is nothing, fashion something, and feeling the main element to be considered in such associations.

There are those, however, who have choice in regard to their church. These are not always satisfied with the Church of accident, or the church of their fathers. They want a church to suit a vague idea they may cherish as to government; some stickle on authority, some on lack of authority or what might be called democracy; some want an ordained ministry, others think that ability to speak implies a higher than man's ordination; some want a church where each congregation is independent of other congregations holding to the same tenets; others want a church exhibiting more solidity and managed by a conference of ministers; others again claim and prefer lay representation as well as ministerial. There are those who want a scriptural ministry, (fourfold as they call it); others who want ordinances and in them take their solace, and care nothing for ministerial function. There are those who would prohibit their ministers from taking any part in State matters, and there are those who favor the most intimate union of Church and State. Certain religiousists there are who care nothing for priest or ordinance, but want every member to wait for the moving of the spirit and thus individuality become more and more susceptible to the higher life.

The main argument to be drawn from this diversity of religious vagary, is the fact, that religion is a normal element of man's nature, and that, like all other features of his organization, it needs culture—the best culture, that the best results may follow.

It may readily be conceived at this point of the argument, that the author of man's being implanted this religious sentiment or tendency, as He did all other tendencies and needs of the same organization; and that if communion between the two were possible, such methods would be imparted as would enable man to subvert the ends of his creation.

That creative wisdom which gave the earth and all its elements for man's physical sustenance, surely can and must as inevitably give, all that ministers to man's spiritual subsistence. And creative power might be impeached, if for the lower nature there was made provisions, and the higher was always at the mercy of accident or chance.

The Christian world teaches, that in the person and walk of Jesus, "all the ancient traditions have been made new." All the ancient traditions have been made new, and theory in regard to their teachers and Saviors, bearing unanimous testimony to the possibility any way, of such revelation as almost every man really feels necessary, at all events for him. And it is curious, that with all the secular pervasions of the character and work of Jesus of Nazareth, there is in heaven lands an increasing acknowledgment of the lofty position He held among the great ones of the human race.

What with this Christian and heathen appreciation of the Savior, with all the vast variety of estimate, need it be surprising that there are those who account most devoutly and literally His sayings and methods than do others? These believe Him to have been specially sent of God to teach; to have been specially appointed to establish those ordinances which are most efficacious in respect to man's spiritual interests; to form such organization or "Church," as should, within itself, contain the elements of culture and progress, in a spiritual sense; and that such authority should be inherent in it as would in practice best subserve the growth of useful spiritual life. And that the ideas cherished by men thus placed, by an organization thus endowed, would be felt in all the ramifications of life, need not be a matter of surprise.

The revelation of man's origin, the realization of divine purpose in giving him a being on the earth, and the comprehension of man's future after this life shall pass away, must give tone and color, must give earnestness and decision in all public and private duty and responsibility.

To say that a man with these conceptions is unfitted for office; for positions of public trust; for the duties of legislation; for prominence among his fellows; is to give the lie to all our experience and practice in other directions of social and practical life. In the employment of servants, when we engage a mechanic, or seek the services of a professional man, we want those of

the largest experience, and of the best conceptions relating to their prospective labor. We discard the ignorant, the unreflecting, the self-seeking, the lumbag, the fraud and we turn naturally and instinctively to the one who best comprehends the duty to be performed. And when a man brings with him into public life, true ideas of his relationship to God and to his neighbor, his politics will be on the right; he may not be a Democrat or a Republican in the party sense, neither will he be a cynic to those in power, or a traitor to those who give him position, but he will infuse into the political atmosphere the breath and life of Heaven, and use all his energies and opportunities for the welfare of man, for the triumph of true principle, and for the glory of God.

True religion and true politics are both the product of the inspiration of the spirit of God, and will move any nation, or section of a nation onward and upward; while false religion and unrighteous politics, will sink any people or nation into degradation, no matter what its resources, how lofty its self-estimate, or how great its numbers or its assumption of rule.

**REFLECTIONS FROM A WINDOW.**

When John Wesley commenced his religious labors, he was in training as a minister for the Church of England; being of a strong devotional habit, he gathered around him first his fellow students of similar temperament; their united warmth, soon by contrast, implied coldness in the church "as by law established;" and their main ambition became to infuse more life, and so bring nearer to the people all the rightful power and influence of their own clergy and church.

It is probable and in fact certain, that secession and new organization was no part of the programme of either Wesley or Whitfield. The latter, indeed, made no attempt at this, although he was more magnetic and created more conversion than the former. After the Wesley's passed away, the element which had been by them transfused with a more or less aggressive religious fervor, soon commenced an organization everywhere. Finally (ignoring the nursing mother) after becoming so influential, as to really sweep through the lower and touch the fringes of the middle classes, whose religious culture had been measurably neglected by this, their haughty and aristocratic State Church.

As time passed on the memory of the leaders became almost saintly in the estimation of their successors, and while increasing numbers and more numerous chapels were being built, there was growing a more widely extended reverence for the writings, and a greater general desire to become familiar with the personal appearance of the gifted leaders or founders of the so-called Wesleyan Methodist church.

Among the earliest of our recollections was the ever present tribute of esteem that was met in Methodist homes of those portraits which were so familiar to our fathers, and are now familiar to hundreds and thousands of devoted followers and members of that church almost around the globe.

Who does not remember the long black gown and bands, and the curling hair of John, as it fell over his shoulders, giving him an almost more than human appearance of sanctification and majesty; and then, the more jolly and less saintly appearance of the poet Charles, similarly robed, but less clerical in appearance; and how much now would the memory repeat, if we could only young to other days in these valleys, one should suddenly drop upon these self-same portraits so familiar in childhood, and here in this far-off and then uncreated and unthought of city of Great Salt Lake. Yet so it is, and right in our leading thoroughfare, in the window of a second hand store, can be seen to day those same portraits, precious to many a Methodist head, and probably the long cherished heirloom of some Methodist family now extinct, or one compelled for some reason of movement or transmigration to part with that which brought them thus "honorably" and required a great amount of care. These should find their way into the care of Professor Barfoot, and in the Museum along with other worthies, they would invoke among hosts of our aged brethren and sisters many thoughts, for it was partly by their labors that they were prepared to receive the Gospel. In their Sabbath Schools and in their commonwealth was enjoyed many happy hours and while we have exchanged what little thing they could give us, for that which is understood and greater, we need none the less reverence their labors in the great cause of progress in the order and economy of God.

**BY TELEGRAPH.**

**AMERICAN.**

**LATENT DISPATCHES.**

**The Death Sentence.**

WASHINGTON, 4.—Judge Cox sentenced Guiteau to be hanged June 30th, between the hours of 12 m. and 2 p.m. at Washington jail.

**Murder and Suicide in New York.**

Troy, 7.—Wm. Jacobs killed his sister-in-law, Mrs. Adam Lomas, and then killed himself. All belonged to Grafton.

**Northern Floods.**

SHREVEPORT, 4.—A heavy rain fell here in the past 36 hours. The overflow of the whole country seems inevitable. The lakes above here are higher than for six years. Many plantations above and below are already under water and the levees are giving way.

**Hanged.**

GAINESVILLE, 4.—The Texas Public special says: D. C. White was executed yesterday for the murder of a peddler named Cargur. The prisoner protested his innocence from the scaffold. The execution was witnessed by hundreds of people.

**Public School Fire.**

WASHINGTON, 4.—The Jefferson Public School Building, the finest in the city, was burned at an early hour this morning. Loss, \$135,000.

**Destroyed by an Infernal Machine in a Herd.**

CLEVELAND, 4.—Yesterday, Jos. Malinovich removed with his family into the rear of a house on Buckeye Street. In the evening he found a machine powder horn hanging on the knob of the back door. He playfully hung it about the neck of his three year old boy, who with another son six years old, took the

horn and went into the next room to play, presently an explosion was heard, and the children were found horribly mutilated, perhaps fatally injured, but they are alive today, but the eyesight of both is destroyed, and they have simply a chance to recover. It is suspected that the horn was an infernal machine hung on the door knob by some enemy.

**Horrible Disaster in a Coal Mine.**

RICHMOND, Va., 4.—Information received here this morning from the Midlothian mine disaster is of a most discouraging nature. There is no earthly hope that any of the entombed men are now alive. Every effort is being made to enter the pit, but it will be impossible to reach the point where the men were for days, and perhaps weeks. The explosion destroyed all the apparatus, including that used for ventilation, and this will have to be replaced before successful operations can be resumed.

The names of the men entombed are: Wm. H. Marsh, Jr., Bottom Boss, James Hall, Thomas M. Hall, George J. Jewett, Jr., A. W. Jewett, James Brown, Joseph Cournew, John Moore, James Shields and Richard Cogbill. Colored—Richard Morgan, Robert Blugford, Samuel Cox, Pleasant Stewart, Joseph Cunlupp, Benjamin Crooks, Alexander Logan, Peter Hopper, John Pollard, Solomon Tyler, Squire Bright, John Green, Lewis Hobbs, Daniel Hammond, Isham Graver, Ed. Ross, Robert Brooks, Thomas Summelle, Albert Hughes, James Mills, Jeff Coleman and Fred Anderson.

This shaft is nearly 600 feet deep, running about three-quarters of a mile in lateral direction.

**The Midlothian coal mine belongs to the estate of the late H. H. Burroughs, New York, and cost, about 12 years ago, between \$400,000 and \$500,000.**

**FOREIGN.**

**Catholic Church Burned.**

GENÈVA, 4.—The Catholic church at Happerschwyll, one of the most ancient churches in Switzerland, was burned with the exception of the tower, which contained many precious relics were consumed.

**Financial.**

LONDON, 4.—The Economist says: The Bank of England charged during the week as much as 8 per cent. for advances. This course, which only affects the stock exchange, will possibly obviate the necessity of raising the discount rate still further.

A Paris dispatch on Friday says: Confidence has revived somewhat. Some outside brokers, who yesterday declared their inability to meet payments, have been assisted to resume. Rentes continue to be bought in influential quarters. All is still uncertain, however, in regard to the Lyons settlement.

**UTAH LEGISLATURE.**

Friday, February 3rd, 1882.

10:30 a.m.

Council met pursuant to adjournment. President Jos. F. Smith in the chair.

Roll called. Prayer by the chaplain.

The House of Representatives sent two messages to the Council stating that the House had passed the bill incorporating villages and the bill changing the boundary of Tooele City. Referred to the committee on municipal corporations.

Councilors Wells and Thatcher, the special committee to whom was referred those portions of Governor Murray's message on "the political situation" and "polygamy," made a lengthy report.

President Smith vacated the chair and called Councilor L. Snow to it.

The bill in relation to mortgages of personal property passed its third reading and was sent to the House. The bill changing the name of Peter Peterson to Peter H. Hanson, passed.

After benediction by the chaplain the Council adjourned till Monday afternoon at 2 o'clock.

**HOUSE.**

Friday, Feb. 3, 10:30 a.m.

House met pursuant to adjournment.

Roll called. Quorum present.

Prayer by the Chaplain.

A communication from the Council announced the concurrence of that body in the House amendment to C. F. 10, to amend section 1,750 of the Compiled Laws of Utah.

Mr. Peery, from the committee on ways and means, reported relative to bill H. F. 23, to amend section one of chapter eight of the laws of 1878, in relation to the per cent. of tax to be levied for school purposes. That the committee had considered the bill, and wished to report adversely upon its passage.

The bill was read and report accepted.

The committee on private corporations, by Mr. Smith, chairman, recommended the passage of the House bill No. 25, to amend section one of title two, of the Compiled Laws of Utah, which had duly been considered and reported back without amendment. Report accepted.

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short discussion ensued. Mr. Johnson was highly in favor of the bill as its measures would prevent cattle thieves from appropriating to their own use many of the clearings of stock now stolen from the rightful owners. If necessary Mr. Johnson's constituents would on mass petition for the passage of the amendment. Messrs. Farrington and Lee were in sympathy with the measure.

Mr. Atwood considered the amendment advisable as it required that all proceedings should be brought before the committee on rules for amendment, eyes 20.

The title of the bill was amended to read "A bill to amend section 415 of the Compiled Laws of Utah." The bill requiring amendment to conform with the title is, on motion of Mr. Penrose, reconsidered and the necessary amendment made. The bill was passed, eyes 21.

**Resolutions.**

By Mr. Penrose: "I move that rule 81 of the House rules be referred to the committee on rules for amendment." Adopted.

By Mr. Dusenberry: "Resolved, by the House of Representatives, the Council concurring, that 600 copies of the report of the Agents of the University of Deseret of Dec. 31, 1881, be printed for distribution." Adopted.

H. F. No. 25, a bill amending Act relating to railroad companies, was taken up on its second reading, and placed on the general file.

H. F. No. 32, a bill to provide for creating a jury fund in civil cases, and for other purposes, was read the second time and placed on the general file.

On motion of Mr. Penrose, the House adjourned until Monday, 6th, 2 p.m.

**Benediction.**

**PRIESTHOOD MEETING.**

The regular Priesthood meeting of this Stake convened in the assembly hall at 11 o'clock this morning. There were present on the stand: The Presidency of the Stake, Messrs. M. Cannon, D. O. Calder and Joseph E. Taylor; Elias Smith, President of the High Priests' Quorum, and others.

There were two Patriarchs and ten Presidents of Seventies present. All the Elders' Quorums were represented excepting the 7th, 8th, 10th, 13th and 16th.

All the Wards of the Stake were represented excepting the 12th, 13th and 20th of this city.

President David O. Calder spoke upon the perfect nature of the organization of the Church of Jesus Christ and the degree of responsibility devolved upon each person holding a membership or office therein and the neglect of one affected the whole. One great source of confusion in the various wards of the Stake was the negligence of members removing from place to place in failing to take certificates of standing with them, leaving their bad conduct and bad example to be taken up by the ward in which they had taken up their residence. In some instances persons neglected to ask recommendations, being aware that their bad conduct would not be taken to a certificate of good standing, and in some instances evildoers removed from place to place to evade being dealt with for their sins. It was important that presiding authorities should be careful to see that each person should be dealt with for their sins. In some instances persons neglected to ask recommendations, being aware that their bad conduct would not be taken to a certificate of good standing, and in some instances evildoers removed from place to place to evade being dealt with for their sins. It was important that presiding authorities should be careful to see that each person should be dealt with for their sins.

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quired, and these are furnished by about 75 head. If an acre be laid off in ten-inch squares, it will require about 87,500 grains to plant it. Now, if we suppose that each grain produces 20 heads (which is not excessive for grains, allowing 800,000 to the bushel, we have a crop of 45 bushels to the acre. The yield of these cultivated plots is, in most seasons, surprising, and the straw and heads are fully double the usual size. If we were to suppose that seed wheat yields but thirty-fold, one bushel of seed would produce 450 bushels of crops. But every seed produces, by tilling, more than one head, and every head will produce at the least estimate 20 grains. When, therefore, two or three bushels are sown to the acre, we may see what an immense waste of seed there is. When wheat is planted as above described, one grain to every foot, it is found that nearly every grain germinates, and the plants so sown are to cover the ground by mid spring. In the usual mode of sowing wheat, either broadcast or by drilling, it has been found that less than 1 1/2 bushel will produce the best yield. If, however, the land be rich and well prepared, a less quantity should serve, and the same may be said of oats, rye, barley or corn."

**DIED.**

In this City, February 1st, 1882, GEORGE JOSEPH, son of George and Sarah Hansen, born Oct. 25, 1870.

Mrs. Star, please copy.

At ex-Governor Emery's ranch, on East River, Santa County, Idaho, January 23, 1882, of cancer, BESSIE A. HEBBICA, daughter of Crandall and Martha Dunn, aged 8 months and 29 days.

This is four children in four years, which they have lost for time, and none remaining.

In the 11th Ward of this City Friday, Feb. 24, 1882, at 11:25 p.m., ELLEN, daughter of Charles and Mary Crismon and wife of H. C. Shortt, aged 32 years and 7 months.

Funeral procession will leave the family residence at 1 p.m. to-morrow (Sunday).

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