

LET CONFIDENCE BE RESTORED.—PAY ALL HONEST DEBTS.

"Owe no man anything" is a scriptural injunction, equally applicable in this age as when the apostle uttered it. Indebtedness is a fruitful source of evil in many ways, and nothing is more calculated to destroy friendship than a failure to meet an obligation. The lack of confidence in man toward his fellow man is almost world-wide, and rarely is it that a man can be found today whose

"WORD IS AS GOOD AS HIS BOND."

In our dealings with one another, when credit to any considerable amount is desired, our individual obligation is seldom considered sufficient, but must be supported by that of another or perhaps two besides ourselves; and they are generally accepted not because of the honor that is attached to their name, but because they possess sufficient attachable property (in case of failure) to satisfy the obligation: without this, credit nowadays is seldom obtained.

From time immemorial

TWO CLASSES OF SOCIETY

have existed; one, the thrifty and saving; the other, the lazy and spend-all. Then, again, there is another class, who may be termed the unfortunate. The first of these as a rule have very little sympathy with the second, and the second often manifest a spirit of envy toward the first; while the really unfortunate are entitled to the sympathy of all.

Moses, the great lawgiver, made special provisions for this latter class, as will be seen by the following: "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him: yea though he be a stranger or a sojourner, that he may live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase, etc."

ANCIENT REAL ESTATE LAWS.

Moses, by revelation, also designated every fiftieth year as a year of jubilee, when the poor man, who in the meantime had been forced to sell his landed possessions, should have the same restored to him, even though the debt was not yet paid, and also those who through poverty, had been compelled to act as servants to their brother, should be restored to freedom. In other words, if their debt had not been fully paid when the year of jubilee arrived, they should nevertheless be set free; but it was expressly commanded of the Lord that during the days of his bondage or servitude, he "should not rule over him with rigor," but should remember "that he was his brother, and that they had all been brought out of the land of Egypt by the hand of God."

No more equitable or just law could possibly be given than this for both creditor or debtor; for while the purchaser of the land had the right to retain possession of and use it to the very best possible advantage, in order that it might redeem itself, yet he could not always hold it, but must release it to the original owner or his family when the year of jubilee arrived. It was very different in regard to the purchase of a house in a walled city. One year was allowed in which to redeem it; after that it became the property of the purchaser forever, while the field that yielded increase could not be held by the purchaser in perpetuity, but must revert to the original owner during the year of jubilee. This law was undoubtedly given to prevent the unjust exactions that are common today, resulting, in too many cases, in permanent injury to the unfortunate.

The practice of taking usury, or interest, however, seems to have existed from time immemorial, mention of it being made many times in Holy Writ, and unjust or excessive usury is severely condemned.

That the righteous

ACCUMULATION OF RICHES

is both praiseworthy and commendable is evident from the fact that many of the ancient patriarchs and worthies of old were immensely wealthy: prominent mention might be made of Abraham of whom it was said, that he "was very rich in cattle, in silver and gold." In fact, so numerous had become his herds of cattle, as also those of his nephew Lot, that there was not room for them to dwell together, and they mutually agreed to separate and dwell in different parts of the land. We afterwards find Abraham going with "three hundred and eighteen of his trained servants, that had been born in his own house," to rescue his kinsman Lot, who had been taken captive, and when the king of Sodom offered him the spoils, he refused to touch any of them, fearing lest it might be claimed that another besides God had made "Abraham rich."

Solomon also received promises from the Lord, not only that he should be blessed with wisdom above all men, but with exceeding great riches, thus proving that the possession of the wealth of this world is not in and of itself an evil.

It was the gift of God to these men, and not the result of

UNRIGHTEOUS ACCUMULATION.

When the Almighty says to His angels, Open the storehouse of blessings for this or that man, no power can hinder his increase, for is not the blessing of the Lord upon him? But when a man

sets his heart to become wealthy without regard to honesty, justice, or equity, taking every possible advantage of his brother; riches thus accumulated may "take to themselves wings and fly away," for there is no blessing of the Lord upon that man; his tenure of possession may be either long or short.

There is no need for Latter-day Saints to envy their more wealthy brethren, for in proportion to the means they hold in possession, so is their responsibility before the Lord; and woe betide the wealthy man who shall in any degree oppress or take advantage of his brother. On the other hand, the poor man may cherish a spirit of envy to the destruction of his own soul.

THE PROPHET JOSEPH

makes a very striking remark in reference to rich and poor. Speaking of certain blessings, he says: "A poor man may get them in the tops of the mountains, but a rich man can only get them in a Temple." I understand the expression to mean, that the worthy man is not to be deprived of blessings because of his inability to build a Temple, while a rich man must use his wealth in its erection before he can obtain these blessings.

Solomon says, "A diligent man shall bear rule, but the slothful shall be under tribute."

The Apostle says: "The idler shall not eat the bread of the laborer," thus showing that the diligent man is placed not only above want but counted worthy to rule among his fellows; while on the contrary, the idler is held in contempt, and that, too, justly merited.

ONE GREAT EVIL

of this age consists in too many persons living beyond their means; because to the extent we do this we are using that which belongs to another without even the hope of redeeming ourselves from obligations involved; for seldom is it that we obtain a favor no matter how small without promising compensation therefor; it being almost if not entirely contrary to our nature to beg. When this promise has been given, our honor is at stake; if it is fulfilled we are free; if not, the obligation remains, and our honor can be questioned; and as we continue to promise and continually fail, so confidence is finally lost in our word; and a man whose word cannot be taken is esteemed but lightly even among the Saints, whose charity for the weaknesses of humanity is proverbial.

Then while we are in favor of the purest and highest principles of brotherhood being exhibited among us, we are not in favor of any advantage being taken of this brotherhood, for the neglect to pay an honest debt is wrong, viewed from any standpoint. The Lord has said: "Thou shalt pay for that which thou shalt receive of thy brother."

LOSS OF CONFIDENCE.

Mankind has lost confidence in each other, for, to a great extent; honor and honesty have fled the land, but among Latter-day Saints the greatest confidence shall be found; for if we ever build up the Zion of the last days we shall do it only upon the principles of righteousness being practised by us in the very highest degree.

Who doubts the Almighty? Not one. And why? Because he always keeps his word. It is said "Heaven and earth shall pass away, but not one jot or tittle of his word shall fail." Then should not confidence among the Latter-day Saints exist in a proportionate degree, at least sufficiently so that brother could trust brother and not be disappointed?

CAUSE OF ILL FEELINGS.

I presume that a very large proportion of cases that come up for trial in Bishops' courts and before High Councils have their origin in a failure to meet obligations consequent upon our dealings with each other. In many instances feelings of the bitterest sort have been indulged in and estrangement followed, exhibiting itself to such an extent that the members of the court have often been unable to restore that brotherly feeling so necessary to the fellowship of the Holy Ghost. Some have even left the Church because they would still persist in cherishing this bitterness.

While the party having just cause of complaint has no business to entertain feelings of hatred towards his brother who has wronged him, still a heavy responsibility rests upon the one who is the primal cause of the wrong. True, the scriptures say: "Offenses must needs come," but declares a "woe to that man by whom the offense cometh."

Every one is responsible for his stewardship, and that too in proportion to the amount in his possession; and no man has the right to the use of any part of it without a just compensation unless he receives it as a gift. Then, in view of the evils that result from other than an upright and honest course in our dealings with each other, would it not be well to review our conduct in this regard and correct those wrongs of which we may have been guilty? By

LIVING WITHIN OUR MEANS

we can avoid this evil entirely, for then we can pay for all we get without being under any obligations whatever, unless misfortune overtakes us. It has been truly said, "Our wants are many, but our necessities few." Let the poor, then, not seek to copy the rich in their style of living, in dress, or in anything else. Let the rich

open their eyes to the wants of the poor and supply them, for the Prophet Joseph has said, "The rich cannot be saved without charity, giving to feed the poor when and how God requires."

Also, let them devise ways and means of honorable employment for their needy brethren. In this way all will be justified before God and be accepted of him. Then when the rich shall be asked to consecrate all their property to the Lord, they will not feel it is a sacrifice, but will cheerfully comply; whereas, the poor man will feel no envy towards his more prosperous brother, but will willingly accord to him the right to a stewardship in proportion to his ability to use it for the glory of God, while he himself will be satisfied with that which shall be given him. Ere long that order which Enoch established among his people must exist with us, and then shall it be truly said again, "There are no poor among them," but all shall be rich in the labor: they shall perform in establishing the Zion of our God among men.

HONESTY.

AN UGLY SCARECROW.

In a late issue of the *Utah Journal* an editorial article appeared under the head of "Serving Legal Process." It contains a number of deductions from the law similar to those published in the *News* a considerable time since. They are to the effect that an officer empowered to serve a warrant of arrest may resort to force, if necessary, in order to make service. On the contrary a subpoena is not authority to use force to perform service, nor to enter a building by violent means for the purpose of reaching the person for whom the paper is intended. But in case admittance is refused to any place where the witness is supposed to be concealed, the officer empowered to serve the subpoena can, by making affidavit to the effect that the witness is secreted and to the materiality of the witness, obtain from the court or officer who issued the paper an order which will authorize him to make forcible entrance into the premises.

Following along in this train the vein of the article broadens until it takes the shape of a ghastly scarecrow, calculated, from its grim and threatening aspect to more or less shake the nervous systems of timid, sensitive and delicate women. But the character of the ferocious goblin can best be estimated by presenting its picture, drawn by the editor of our northern contemporary:

"For the purpose of answering questions that have been put to us we will state, in this connection, that a woman who is the first wife of a man cannot be compelled to testify against him; but an alleged plural wife may be compelled to so testify unless it be proven that she is a first or lawful and not a plural wife."

According to the latter part of that paragraph, all that is necessary to render it compulsory on the part of a legal wife to testify against her husband is for it to be alleged that she is a plural wife, or she must resort to the alternative of proving that she is a lawful wife. This proposition carries its erroneous character upon its face. The rule of law in all criminal proceedings is that the burden of making proof lies with the government or complainant, and not upon the person against whom an accusation or allegation is made. If a woman refuses to testify against an accused person on the ground that she is his wife, and the prosecution allege on the contrary that she is not a lawful but plural wife, instead of it being obligatory upon the person wanted for a witness to prove that she is not a plural wife, it is for those who allege to the contrary to prove that she is. Any other rule would be the reverse of the general principle in criminal proceedings; that it is for the complainant to prove guilt, there being no obligation upon the defendant to prove his innocence, the law holding his condition to be the latter pending proof to the contrary. So much for that part of the *Journal's* scarecrow.

We quote further on:

"A plural wife placed upon the witness stand, who refuses to testify when her husband is being tried, is liable to as severe a penalty for contempt of court as he would be on conviction of polygamy. In other words her refusal to testify may be punished by as heavy a fine and as long an imprisonment, as could be inflicted upon her husband if convicted of polygamy. Therefore the position of a plural wife on the witness stand, who remains faithful to her husband, her religion and her God, is fully as perilous and trying as is that of her husband in the prisoner's dock, and even more so, for there is hope that the jury may acquit him, but there is no hope for her escape from severe punishment if she persists in silence."

It is held that the District Courts of Utah may inflict such penalties for contempt of court as United States Circuit Courts may inflict. The power of the latter in this regard is not fixed by statute but extends to such a limit as the court may deem reasonable, and it would probably be held, especially here in Utah, that five years' imprisonment, the maximum for polygamy, would not be an unreasonable punishment for an aggravated case of contempt of court."

We can scarcely conceive of any other effect of such articles than to frighten timid women. This result is not likely to be confined to "plural wives" but others, for already have persons been, to our positive knowledge, incited—by the flaunting before their affrighted eyes of the red rag of the terrorizing qualities of the law—to make statements beyond their knowledge and information. It does not appear to be in the legitimate line of a public journal to aid in such a questionable work. Does not the *Journal* editor know that the peace of helpless women and children is already sufficiently disturbed by the damnable spots and doings of the enemies of the community—the enemies of religious, political and social liberty—without his adding any fuel to the flame.

We advise the people not to be scared by such threatening pictures, but take every honorable and just means within their power to protect themselves from the vindictive and extra-legal assaults of the rule or ruin clique which is seeking to break up the homes of the Saints, disrupt peaceful and virtuous family circles, and disintegrate the community, in order to consummate their ulterior and nefarious designs.

The article tells how private homes can be entered by the minions of the law, and peaceful and virtuous people torn from them. But it fails to state how and by whom the keys under which they have such unlimited scope, was given them. We will supply the deficiency by quoting:

Laws of Utah, 1884—page 369.

Section 1219. If a witness is concealed in a building or vessel, so as to prevent the service of a subpoena upon him, any court or judge, or any officer issuing the subpoena, may, upon proof by affidavit of the concealment, and of the materiality of the witness, make an order that the United States marshal, or the sheriff of the county, serve the subpoena; and the officer must serve it accordingly, and for that purpose may break into the building or vessel where the witness is concealed.

It has been said that no law can be enacted through which "a coach and four cannot be driven." But the foregoing section alone would admit of the unobstructed passage of the army of El Mahdi. Under it the emissaries of the conspiracy which now afflicts Utah can, and by its grateful and almost boundless cover, invade houses by wholesale, no matter whether or not the person ostensibly hunted for may be a thousand miles away from the assaulted premises, and thus fresh victims to vindictiveness are found. The law which incorporates this liberal provision forms a portion of the code, the passage of which found in the *Journal* editor one of the most urgent, devoted and zealous advocates during the sitting of the last Legislature.

GENEALOGICAL MATTERS.

In another part of this issue we publish a portion of an address on the history of the New England Historic Genealogical Society. Our object in doing so is to inform our readers in regard to the interest which is being taken in genealogical matters in the land of the Puritans.

The Latter-day Saints are specially interested in learning all they can about their ancestors who passed away without having a chance to embrace the Gospel, for the Lord has revealed the fact to them that they can perform a vicarious work for them, which will be acceptable to them, and tend to their salvation. The revelation of the doctrine of baptism for the dead, which Paul incidentally refers to (1 Cor. xv: 29), but which the world was in complete ignorance of until the Lord made it known through the Prophet Joseph Smith, inspired the Saints with an interest in the history of their ancestors which they never before felt. They have spent much money and time in the searching of records for genealogical data, that they might officiate in the sacred temples which have been erected for the purpose in behalf of their deceased friends, thus proving themselves veritable saviors unto them. Every true Latter-day Saint is ambitious to do all he can in this line while he has the opportunity. They could not hope to be justified of the Almighty unless they were to do so, "for necessity is laid upon" them.

How gratifying, then, it must be to them to learn that others as well as themselves are aroused to the necessity of searching the misty records of the past and tracing the history of families to as remote a period as possible.

The same motive does not prompt the members of the various genealogical societies of New England and other places as urges the Saints to make similar researches; in fact, it might be difficult for many persons who have during recent years become so wonderfully exercised over genealogical matters that it amounts to a mania with them, to tell just why they are so affected. There is a reason for it, but it may not be apparent to them. It is sufficient for them to know that they are so impressed, and without stopping to question the cause, they are ready to sacrifice time and wealth in the attainment of the object. And so the work of forming these so-

cieties and collating and publishing genealogical data goes on in this and other countries; and thousands of men are laboring assiduously to prepare the way, though unconsciously, for the salvation of the dead.

In all this the Saints recognize the hand of the Lord, shaping the destiny of his work, and preparing the way for its accomplishment. They have no difficulty in assigning a reason for the unusual interest in the subject referred to, which now prevails in the world. It is a result of that power which will in time to come be made manifest in revealing to the Saints in sacred places those links in their ancestry which cannot be traced by human means, so that the saving work might be done for all who are worthy, and the chain of redemption through the power of the Gospel rendered complete all the way back to Father Adam.

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE

AMERICAN.

BOSTON, 25.—The directors of the Union Pacific Railway this afternoon elected the following officers: Charles Francis Adams, Jr., president; Eliza Atkins, vice-president; Henry McFarland, secretary and treasurer; Oliver W. Mink, of Boston, assistant secretary and assistant treasurer; James W. Ham, assistant secretary and assistant treasurer in New York. In the executive committee, E. H. Baker takes the place of Jay Gould, who declined re-election.

General Manager Potter of the Burlington road has been asked to represent the Central Pacific at the meeting of the Pacific Coast Association to be held here April 1st, and to vote for the admission of the "Sunset Route" to that association.

At a meeting of the Chicago and Missouri river railroads to-day, the commissioner was instructed to confer with prominent stockmen and shippers on the advisability of a uniform time schedule for freight trains between Chicago and St. Louis and Missouri river points.

ARKANSAS CITY, March 25.—A correspondent telegraphs that General Hatch has ordered troops of the cavalry to proceed at once to Oklahoma and destroy the permanent improvements on the ranches of the Berry Brothers and Burke & Martin, cattlemen, who have for some time been established in that country, and require them to leave the Territory. This is construed as an inauguration of the policy of the Interior Department for the removal of all unauthorized stockmen in Oklahoma.

CHARLESTON, W. Va., 25.—The suffering of the people in the drought district of this and other counties adjoining, is very great. The people of Kanawha County have been appealed to for aid.

Tales of suffering men, women and children and beasts reach here from portions of Jackson, Gilmer, Calhoun and Roan Counties. Mountain farmers in these counties are unable to purchase either food or seed, and, as the season for planting is near, everything looks distressing. Kanawha County can take care of her stricken people, but help will be needed for the other counties.

BUFFALO, 25.—This evening as an attache of the Music Hall was lighting the gas above the stage, the drop fly took fire from a defective burner. In an instant the whole stage was in flames, and in six minutes the entire building was burning. The McCaull Opera Company were dressing preparatory to the production of "Falka," and had barely time to escape, some only partially dressed. The company lost their entire wardrobes for the operas of "Falka," "The Little Duke" and "The Queen's Lace Handkerchief." The company had most of their trunks brought to the building, and these were consumed also. Very few persons had arrived to witness the performance, and all escaped without injury.

An hour later, the St. Louis Roman Catholic church, at the rear of the Music Hall took fire, and it was soon evident that the magnificent edifice was doomed. The street between the Music Hall and the church was very narrow, rendering it impossible for the fire department to do effective work. Geo. Smith and Joseph Green ascended the ladders in front of the church for the purpose of assisting the firemen directing the work. The building burned rapidly, and the fireman and Smith hastily left the roof, which they had reached, but for some reason Green remained and frantically rushed to the cupola, climbing it in full view of the thousands of spectators. He clambered to the lightning rod, but returned to the body of the roof, which was now burning fiercely. He rushed to the corner of the building, and heedless of the cries of the firemen who had a tarpaulin stretched for him to jump into, made for the tower, and from it hunched by his hands fully ten minutes. An attempt was made to reach him with a ladder, but it was unsuccessful, owing to the network of telegraph wires surrounding the building.

At this time the entire front of the church was enveloped in flames. When the smoke cleared away he was still clinging to the edge of the roof, then he lunged forward, let go his hold, fell, struck on his head and was instantly killed.

At 8:30 o'clock the tower of the music hall fell in, and a few minutes