

"And was executed for it?" asked Christine, while she shuddered with horror.

"No," said Edward; "he was promoted by the Mormon priests to a higher place in the church, as one who had done a praiseworthy deed."

To publish fabricated and libelous slanders against a community is a crime. It may not be within the scope of the law, and therefore the perpetrators of the wrong may escape statutory penalties, but the criminal deed is no less morally base and reprehensible on that account. It is more gross, because more sweeping, than a similar crime against individual character. It is but an extension of that class of infamy. In giving to the world the book from which we have quoted, both the author and publishers are guilty, the one as the manufacturer of the libelous filth, and the others as the spout through which it is conducted that it might be spread about and taint the popular mind with unjust prejudice.

SHOULD BEGIN AT HOME.

THE *Illustrated London News* states that it is not generally known that that great city of palaces and stumps has an anti-"Mormon" League, which was organized in 1881. Some time since the organization held a meeting, at which it was asserted that although last year many thousands of people emigrated to Utah, numbers of young folks had been rescued by being persuaded not to sail at the last moment. This announcement ought to be taken with a few grains of salt.

Throughout the proceedings the idea was conveyed that the Elders were specially engaged in inducing young women to leave England to engage in marital relations in Utah, which statement is without an element of truth. The mission of the Elders sent into the world is similar to that of the messengers that represented the primitive Christian Church, from which there has been a universal apostacy. They simply preach the fulness of the Gospel as restored through a Prophet in this age, calling upon all people—without regard to age or sex—to "believe in God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost;" to repent of their sins and be baptized by immersion in water by one holding divine authority, for the remission of sins, and have hands laid upon their heads that they might receive the baptism of

the Spirit. Obedience to these scriptural requirements inspires the receiver of the message with a desire to gather with the main body of the Church. It matters not whether the believers be young or old, (so long as they have reached the age of accountability), male or female, the blessing of the Gospel being free to all, through obedience to its behests. Those who contend that any effort is being put forth to make proselytes of young women in preference to any other class are either misinformed or wilfully untruthful.

The main point discussed at the meeting was the advisability of making an effort to procure government aid to stop the stream of emigration to Utah, based on the false idea that the missionaries were specially proselyting among young women. Allusion was made to the fact that when Mr. Gladstone was Prime Minister, he was appealed to on the subject, but, says the report, "he regretted his inability to interfere." Our recollection of the incident is to the effect that he came close to the edge of snubbing the delegation that waited upon him on the subject, his expression of regret being simply in relation to what he considered to be the causes which led people to leave Great Britain for Utah. It was the impoverished and otherwise unsatisfactory condition in which they were placed in the United Kingdom, and he thought the best way to prevent the exodus of English people to this Territory was to take steps to improve their surroundings. As they emigrated of their own choice, the "Grand Old Man" said he did not see that the government could interfere.

It appears that this League formed in London to impede the labors of a people concerning whose character and genius its members appear to be in a state of ignorance, intend to renew the application for government interference. It is hoped by the misguided leaguers that Lord Salisbury will be more pliant than was the doughty champion of human rights, Hon. William E. Gladstone. The efforts of these pious would-be reformers remind one of the words of the Poet Burns:

O that some power the gift wad gie us
To see ourselves as others see us.

If they would but turn their eyes upon their own surroundings they would find abundant work for their self-righteous souls, without giving any attention to the much abused and appallingly belied "Mormons."

Let them seize the moral broom with a long handle and begin to sweep the filth out of the horrible Cleveland Street sink of horrors, of nameless pollutions that cause the souls of decent people to be filled with inexpressible detestation of the groveling depravity existing in high social circles of the modern Babylon.

When will people learn consistency, and when will their eyes be opened to the plain fact that the religion of the Latter-day Saints inculcates and demands sexual and social purity? When will they see that a universal application of its principles would regenerate the world?

THE PRESS AND THE TEST OATH.

THE comments of the American press upon the recent decision of the Supreme Court of the United States, affirming the constitutionality of the Idaho test oath law, so far as we have read them, bear one characteristic which, under the circumstances, is a legitimate cause of astonishment. They make no mention of the vital parts of our national organic law involved in that decision. The obliviousness of American journalists regarding those points is phenomenal. They seem to have forgotten that any guaranty of religious liberty, or any prohibition of religious tests, was ever embraced in the charter of popular liberties.

What the heart is to the human organism, the principle of religious liberty is to the American Constitution. Let a bystander watch a surgeon cut and probe among the tissues, muscles and blood vessels lying next a man's heart, and he will fear and tremble for that man's life. No matter how desperate the disease the seat of which the surgeon is trying to reach and remove, the bystander will watch him with acute anxiety, will hope there may be no slip of the knife, that not enough blood will be lost to prostrate the patient, and that, above all, the heart itself may escape being gashed.

But the typical American editor has stood by and witnessed an operation, or series of operations, fraught with far more anxiety to an onlooker than any surgical case could be which involved the fate of only one man. This is especially true if it be granted that the beholder has a spark of either patriotism or philanthropy. First, the crude and bungling legislative Sawbones of Idaho undertook to deal with what