

## EDITORIALS.

## HEATHEN AND CHRISTIAN.

It is stated by Christian gentlemen of high repute that the Japanese are far ahead of Christian people in "frank and friendly manners" towards each other, in "good temper, urbanity, gentleness and consideration for others." This raises the question of the relative merits of Buddhism and Christianity. "By their fruits ye shall know them."

We do not think there is anything superior in the principles of any heathen faith over those of the great Nazarene, but the superiority of character exhibited in the Japanese or any other eastern peoples is the result of living up to the good which their creeds inculcate. "Christians" learn the precepts of their faith, but do not practise them. This failure to live by what they learn springs in a great degree from the false and foolish teachings of eminent expounders of religious doctrine. Belief in the merits of somebody else is placed far above practical righteousness in the believer. Personal integrity and goodness are represented as valueless in the sight of heaven, and the sin-dyed violator of human and divine law, who just before he draws his last earthly breath, is led to trust in Jesus and have faith in His atonement, is considered far more safe for a blissful eternity than the honorable, upright and conscientious skeptic, whose life was irreproachable, but whose faith was undeveloped or wrongly directed. The Christian religion has come to be a matter of emotion and sentiment. The guides it gives for the every day actions of men and women are made mere appendages to it. Piety is viewed as existing in the feelings rather than in the deeds of people, and therefore modern Christianity is a wishy-washy, milk and water thing; attention to its outward forms is a mark of respectability, acceptance of the sacrifice of the Redeemer is the one essential to recognition as a Christian, and the righteousness of that Holy Being is supposed to stand in the stead of the righteousness of His followers.

All this is as opposite to the teachings of the Founder of Christianity as darkness is from light, who likened all who heard His sayings and did them not to the man who built his house upon the sand; whose pure life was to be an example to all His disciples; and who declared He would at the last day pronounce on all who professed to be His, but worked iniquity, "Depart from me, I never knew you."

Paganism is not superior to Christianity, but some pagans are far superior to many "Christians." There is good in every creed; and so far as it is good it came from God. And we have no doubt that the heathen who lives according to the teachings of his religion, will shine far brighter and occupy a far more exalted position in the mansions of the Father in the world to come, than the "Christian" of any sect or denomination, "Mormon" included, who knows the Master's will and does it not. Comparing the Mongolian and the Caucasian, in some respects the heathen often proves the better Christian.

## CRIME AND EDUCATION.

WE have shown in former articles that the popular idea which makes education the great panacea for crime is a fallacy. The Philadelphia Press now gives some statistics, carefully compiled, of the educational status of criminals in the Pennsylvania penitentiary, during the year 1876. Out of 903 convicts in prison during that year, only 189 were entirely uneducated. But out of the whole number only 13 per cent. had learned any trade or profession.

Intellectual culture alone is evidently insufficient to develop the youth into honorable manhood. The moral and spiritual faculties must be trained, or the education imparted will only make the evil-disposed more dangerous, because more powerful. The crafty, cunning intellectual villain is a far

worse enemy to good society than the unlettered, dull-witted vagabond. Moral and religious instruction should go with tutelage in letters, and the people who are founding a new order of society in these vales of the Rocky Mountains, should never forget this. It is a most important thing that the children of the Latter-day Saints be taught religious precepts of the right kind, under the proper influence, quite as important at the least as that they be instructed in secular learning.

Industry is a powerful foe to vice. Hence the necessity of the opening of avenues to profitable employment for all. And if men of capital wish to find out where they can put their money to the best advantage, they can find it in home industries which will provide work for the thousands of people who are flocking here from abroad, and the great host of children growing up with hands to work and brains to be exercised for good or evil. If men of means cannot gain a return of two per cent. per month on their investments in industries which can be conducted in this Territory, they will gain profit in the reward of a good conscience, the benefits that will result from a minimum of vice and a maximum of honesty, and the growth of the whole community towards general wealth, happiness and permanent prosperity. Cultivate all the faculties of incipient manhood, and give everybody something to do, and much will be done towards the extirpation of crime in any society.

## POLYGAMY IN BIRDDOM.

In *Scribner* for June is an article by Dr. Brewer on "Bird architecture," very finely illustrated with delicate engravings, among which is a view of an oriole's nest with two separate compartments each containing a female bird, while the male oriole is shown on a branch above, watching over his plural family and dual home.

The nest was found in the mountains of Colorado by a scientific gentleman, a skillful taxidermist, Mr. Edwin Carter of Breckenridge. Following is the account he gives of its discovery:

"The nest was discovered on the 13th of June, in a cottonwood grove on an island in Grand River, Colorado, a female being at work constructing the nest. It was attached to the branchlets of one of the central and uppermost forks of a cottonwood tree, and was about 70 feet from the ground. Examined through a glass, it was seen to be nearly completed. At this time there was but the single upper apartment. Nothing more was seen of it until July 3rd, when, on ascending to the nest, three orioles—one male and two females—manifested the usual anxiety of this bird when its home is invaded. The presence of two females led to the supposition of there being two nests, until the reality was ascertained. From the original nest four eggs were taken, and these were found to contain large embryos, while in the appended apartment only a single fresh egg had been deposited,—showing conclusively that the supplementary nest was commenced some time after the completion of the original structure."

The oriole is considered to be monogamous in its habits, and hence considerable concern is manifested by Dr. Brewer, at the supposed new departure in the family life of this species of the feathered tribe. And he suggests that the "untoward influences of a too near exposure to the immoral atmosphere of Salt Lake City" may have been the cause of this plurality of wives and their two-storied dwelling.

The idea is too far-fetched. The oriole had no need to stretch its little neck and strain its bright eyes in gazing for examples away over the mountains in Utah. He could have found plenty of "untoward" examples of "immoral" polygamous practice nearer to his native woods. True, for types of conjugal plurality, of homes in which each partner is a wife equally the object of the care, sustenance and affection of the common husband, the sweet bird would have to look to Utah.

But the feathered songsters of the grove draw their knowledge from a purer than human source. Great Nature breathes its inspirations

upon them, and the double-wedged oriole learned its polygamic lesson from the power that permeates the universe, and that imparts happiness to man and bird and brute, and all things animate when they are in harmony with its laws.

It is a wonder that the Doctor does not move for a war of extermination on all polygamous orioles, or agitate for the passage of an act of Congress forbidding double-roomed birds, nests in any part of this free, great and glorious republic.

## "SAUCE FOR THE GOOSE," Etc.

THE Southern case, in Georgia, which has caused much excitement in that State, illustrates the difference of treatment in the administration of the law, as well as the general public sentiment, when the offender is a woman instead of a man.

Kate Hombrick, a modest, handsome and religious girl, loved and was married to "Bob" Southern, who, like herself, was a member of a respectable Georgian family. The fourth night after their marriage her husband was absent all night, and her inquiries as to the cause elicited the fact that he had been staying with Narcissa Fowler, or Conort, a young woman of bad character, with whom he had been very intimate before marriage. She had been married to a man named Conort, but had left him. On being closely questioned by his wife, Southern confessed that before the wedding he had lived with Sis Fowler and that she had tried to persuade him to marry her instead of Kate; that she had met him, declared that she was about to become a mother, and if he did not come to her place there would be the greatest exposure ever seen in the mountains, and a lawsuit to boot. He was afraid of the consequences of refusal, went to her house, where she plied him with drink, and kept him in her room till 2 o'clock.

Mrs. Southern forgave her husband and persuaded him to go away. They left and went a distance of fifteen miles to live, where they were very happy for some time. On becoming *enclente* Mrs. Southern was attacked with epilepsy, and being subject to fits of nervousness it was thought best for her to return that she might be under her mother's care. So they moved back to the old home. Here a party was arranged, and Sis Fowler was present. She had made some very evil suggestions about Mrs. Southern, and acted in a manner greatly to provoke the poor woman. Finally she approached her while talking to her husband, and insultingly said, "Now Kate Southern, if you want anything I'm ready for you." Then there was a scuffle, Sis Fowler dragging Mrs. Southern by the hair, and she was stabbed three times with a pocket knife, which Kate had borrowed from her father shortly before, to pare her nails with. The door was closed and an attempt made to seize Mrs. Southern, but her husband drew a pistol, swore and fought his way out, and succeeded in taking his wife safely away to Macon County, North Carolina.

Here they were quiet for awhile, a child was born and they considered themselves secure. But hearing that they were tracked, they made preparations to move to the west, and on the way, were arrested, taken to Georgia, and Mrs. Southern was tried, found guilty of murder and condemned to be hung. Her sister, who helped to pull Sis Fowler away during the scuffle, was sent to prison for two years.

The whole country has been aroused over the occurrence, and movements have been made for a full pardon for the condemned woman, who with her child, is shut up in jail, her only desire being for the company of her husband, to whom she is devotedly attached.

Now, supposing that the case was reversed. If it had been Mrs. Southern who had been decoyed away, four days after her marriage, by a man with whom she had carried on guilty associations, and the husband, after being insulted by her betrayer, had stabbed him to the heart, what jury in the country would have convicted him? His "wounded honor" would have been considered sufficient cause for the avenging blow, and temporary insanity or some other convenient

plea would have interposed between him and legal condemnation.

If the rule is good at all, should it not work both ways? And if Bob Southern would have been legally or morally justified in killing the seducer of his wife, how can Kate Southern be counted a murderer, for striking down in a fit of mad passion, the abandoned creature who had corrupted her husband and sought still to lead him into marital infidelity? There are strange anomalies in the workings of the law and singular inconsistencies in the sentiments of the public.

## SANPETE STAKE CONFERENCE.

The Quarterly Conference of the Sanpete Stake was held at Mount Pleasant May 18th and 19th, 1878.

Present on the stand: President John Taylor, Wilford Woodruff, Orson Hyde, Erastus Snow, and F. D. Richards, of the Twelve; Bishops Hardy and Burton from Salt Lake City; L. John Nuttall President of the Kanab Stake; Ira N. Hinckley, President of the Millard Stake; George Teasdale, President of the Juab Stake; Bishop Thomas Callister of Fillmore; visitors from the city, George C. Lambert, John Taylor, Jr., and George F. Gibbs; the Presidency and Bishops of this stake.

Saturday morning, 10 a.m.

After singing and prayer, Bishop Hardy addressed the Saints on the necessity of paying tithing and the blessings following obedience to that law.

J. B. Maiben, of the Presidency of the Stake read a report of the amount of work done on the Manti Temple, also an account of cash, produce, etc., paid in, and how disbursed.

Elder Erastus Snow congratulated the Saints of this Stake on having done so much work on the Manti Temple, and encouraged them to continue the good work.

President John Taylor had visited the site of the Temple and considered the work done very creditable to the Saints of this district. He had also visited the Logan Temple which was a little more advanced on account of having less work in preparing the site. The Temple in the City was also progressing, but more slowly on account of its greater costliness. There was not a people so well situated as the Latter-day Saints, for, while they feel hopeful and secure, there was a feeling of insecurity and anticipated trouble all over the world, and God having made them a nation of priests, they must admit that they are privileged beyond all people.

Singing and benediction.

Saturday afternoon, 2 o'clock.

Singing and prayer.

Elder Orson Hyde showed that the Priesthood is our great safeguard, and that it is our duty to love and obey it. We should be careful not to put a stumbling block in our brother's way, lest that man's account be charged to us in a coming day.

Elder A. H. Lund read the reports from the different wards.

Elder James Wareham spoke on the importance of building temples, and paying tithing, and exhorted to diligence in that direction.

President John Taylor said the work wherein we are engaged is for the exaltation of the human family, it is part of the great programme of the Almighty for the salvation of mankind. The evil one has always been on the alert to lead man astray, and so well did he succeed in the days of Noah, that only eight persons kept the right path. The destroying of the wicked in that day was an act of mercy to unborn millions of spirits who were waiting to receive their tabernacles in the flesh, which tabernacles would otherwise have been so exceedingly contaminated with sin. Even these fallen beings, then destroyed, were included in the plan of salvation, and the Son of God was sent to their prison to bring them glad tidings. God will give all men as high a state of salvation as he can, according to the laws that are eternal. The speaker dwelt in an interesting manner upon the principles of gathering, building temples, and marriage, not for time only, but for all eternity.

Singing. Benediction.

Sunday morning, May 19.

Elder F. D. Richards remarked:

We are apt to have too narrow views of public matters, hence we build our meeting-houses too small. There should be room enough for the children as well as the grown persons, as it is important to take them along that they may hear the instructions given. It is a fact that the children are more apt to receive the teachings in full faith than the older ones. They are like the new bottles of which Christ spoke; the very best to preserve the wine in. We should not send our children to schools taught by infidel teachers. Our children should receive book learning, but still the principles of the gospel should be taught them first and foremost. The speaker warned the Saints against selfishness, encouraged them in building temples, paying tithing, remembering the poor, and performing all their duties.

Elder Wilford Woodruff: The time in which we live is the most interesting era in the world's history—a time in which work can be performed both for the living and dead; a dispensation in which a great many things that have been hidden shall be revealed. To fulfil the object of the Lord in placing us here should be uppermost in our minds. He felt anxious to have the people do as much as possible for their dead. With regard to difficulties that may arise, let us settle them between ourselves. "Go to law and you build up the lawyers only."

Elder O. Hyde. The irregularities in the administration of the United States do not impeach the Constitution; neither does any irregularity found among the Latter-day Saints impeach the truth of the gospel we believe in.

Singing. Benediction.

Sunday Afternoon, 2 o'clock.

Singing and prayer.

The sacrament was administered. Counselor J. B. Maiben presented the authorities of the Church, both general and local, which were sustained unanimously.

The following names have not been published before: Wm. C. Larson, President of the Ninth Quorum of Deacons, with Hans Madison and James Bybee counselors. Edward L. Parry, Master Mason on the Manti Temple. John H. Høugaard, first counselor to the Superintendent of Sunday Schools in this Stake.

President Erastus Snow made a few remarks with regard to raising lucern and engaging more extensively in dairying.

Elder George C. Lambert spoke on the necessity of sustaining our Church organs, and solicited the patronage of the Saints for the *DESERET NEWS* and *Juvenile Instructor*.

The whole congregation arose and joined the choir in singing the soul-inspiring hymn, "The Spirit of God like a fire is burning."

The conference was adjourned till the 17th and 18th of August, at Manti.

Benediction by President John Taylor.

The conference was well attended, and the Saints felt it was indeed pleasant to listen to the servants of God. The Mount Pleasant choir deserve praise for their sweet singing.

A. H. LUND,  
Clerk of Conference.

Circuses are a little backward this season. Only five of them are the "biggest show on earth." Each of the other six is simply the "most complete aggregation on the road."

Carlyle says: "The race of life has become intense; the runners are treading upon each others heels; woe to him who stops to tie his shoe-string."

The New York *Mail* asks: "Is Christianity on the decline in America?" Not at all. We have the promise of as many church strawberry festivals this season as in any former year. No, Christianity is not on the decline. It does not even decline 25 cents for 5 cents' worth of strawberries.

It was a little hard on the boy, for he meant well and had a sincere admiration for the girl. They were sitting at the tea table with a company of others, and as he passed her the sugar he murmured in an undertone: "Here it is, sweet, just like you." The compliment was a little awkward, to be sure, but he meant it, and it seemed more than cruel when, a moment later, having occasion to pass the butter to him, she drawled, "Here it is, soft, just like you."