

MISCELLANEOUS.

POLITICS AND RELIGION.

In a Salt Lake City paper of Sunday last I read some modern lamentations of Jeremiah over the assumed misdeeds of teachers of morality advising their flocks to use good sense in their political duties and elect good, capable men to run their government.

The logic of the paper referred to if carried to its legitimate conclusion would make it wrong for a teacher of religion and good morals to give an alarm if he saw a fire start in a building where hundreds were at work unconscious of danger; to raise his voice in protest against the evil of gambling; to cry out against the spread of prostitution, even though it might be endangering his own household; to utter a word against the growing danger of the saloon.

It is difficult to realize that the editor of a modern paper can be so far behind the age in which he lives and it is fully as difficult to understand how the public can support a paper that can afford no better mental and moral food. The writer of the stuff referred to fails to understand the American idea of life and government.

In an absolute monarchy king is all, people are nothing. In a republic people are all, and king is nothing. In our country every phase of government originates among the people and has no other object than the highest possible good of the people.

There is not a church or sect in the land that does not stand for the moral well being of the people. Government cannot be dissociated from the moral education of the people without throwing it into the hands of the selfish, reckless and immoral elements of society, thereby endangering the rights of those who form the only safeguard that good government and public morals can have. The existing corruption in municipal and other government is due to the fact that the better element of society has allowed itself to be crowded out, and this is largely due to the fact that moral teachers have failed to do their duty. Our future lives must be gauged by what we make of our present lives, and no church can accomplish much good in this world that devotes its time to securing the service of God in stated religious meetings while it gives the devil full scope in all the secular affairs of life.

Among the preachers who have done most for country and good government as well as church I will name two—Stan King in California and Henry Ward Beecher in New York. Their pulpits were never too sacred to be used for the advocacy of whatever was good for the city, the state or the nation.

In Utah the clamor of years made religious teachers fearful of doing their duty. But fear has passed and no minister should be afraid to use his pulpit in any way that shall work for the good of the people, for the elevation of public morals, for the safest, wisest, best government of city, State and nation.

As to President Woodruff and his counselors, this should be remembered, that as they have to look after the moral culture of a vastly greater number of the people than are under the guidance of any other religious teachers in the State, so is their duty so much the greater in proportion.

There are not far from 100,000 ministers of the Gospel of peace on earth and good will to men in the United States. If those men should begin and

continue a campaign against political corruption in the land they could do much to lift politics out of the gutter and clear out skies of gathering clouds of threatening disaster.

In local affairs they have duties to the well-being of the city and the people. If one religious teacher advises his people to elect good men to office, will the others advise their people to elect bad men to office? All are bound together, all must suffer together from bad government, and all should work together to secure good government. If the teachers of morality refuse to act and others take up the work their success must benefit all in the churches and out and therefore the case becomes so clear that he who runs may read. Efforts for good government are always in order and in their support the help of good citizens is always needed. On the other hand, efforts for bad government, that is, elections whose sole object is the spoils of office, are generally in control because the best citizens allow themselves to become disgusted with the filth of common politics and give government over to the rabble. If this cannot be broken up, then of all nations are we, with the greatest freedom, the most abject slaves.

CHARLES ELLIS.

IN SUFFOLK, ENGLAND

Borley, Essex, Near Sudbury,
Suffolk, Aug. 30, 1897.

We think there are quite a few Elders in Utah and adjoining states who remember with pleasure the time spent in this small village with Brother and Sister Theabold. We call them grandpa and grandma, and think they have been known by these names by all the Elders who have been in this section of country. The old folks are well and send kind regards to all the Elders who have ever called on them; also Brother Catternell and family often speak kindly of the Elders, whom they knew.

I left my home in West Weber on the 25th of April, 1896, and in connection with fifteen other Elders, reached Liverpool May 14th, and was appointed by President Lund to labor in the London conference. I reached that great city the next day, stayed a few days taking some sights, and was then appointed to labor in the Essex district, which comprises all of the county and used to be known as the Essex conference. I left London the next day, journeyed first to Hockley, called on Sister Gardiner and family, to whom I had a letter of introduction from one of their sons living in Salt Lake City. I was received by the family with kindness and respect. I spent a few days with them and a few with other members scattered around the county, and some not members of the Church, but who have friends in Utah and Idaho. Some of them had not received any word from their friends for many years, and were glad to see some one who knew them. I was made welcome and received invitations to call at any time, but cautioned not to talk on religion.

After spending about ten days in this way, I was joined by Elder Stoneman of Salt Lake City. We made our headquarters at Rayleigh, a small town thirty-two miles from London. No preaching had been done in this part for many years and we canvassed the village with tracts; also held a few open-air meetings at Hullbridge and Hanknell and rented a place to hold meetings in at Hockley. After our first two meetings at Hockley, only

one came to the third, so we concluded that the people were not anxious to hear the Gospel. The Gospel was first preached in this village by Elder Marchbanks in September, 1853.

In the beginning of July Brother Stoneman was sent to another part of the conference, and Elder Harper of Pleasant Grove joined me. We continued our labors until our conference held in London on the 18th of Oct. By this time we had been through quite a number of towns and villages in the southeast part of the county, going from house to house with tracts, holding open-air meetings and talking with the people on the Gospel, on matters generally in Utah. After conference we spent a few days in the city of London visiting some of our friends. We then journeyed to Boleby, where we found a few members who had not been visited by Elders for some years. We were kindly received, and held cottage meetings on Sunday and Bible class one evening during the week; we also tracked the village near by making our headquarters at Halstead, nine miles from Borley. We generally met with the Saints on Sunday, and continued our labors till the new year, 1897. Since that time Elder Gardiner has been my companion. We have followed the same plan as last summer, only holding quite a number more of meetings, the most of them being in the open air. The greater part of them have been well attended, there has been some exceptions. We have made but few converts. The majority of the people do not want the Gospel, but we have borne our testimony to thousands who have never heard the Gospel before, in most of the towns and villages where we have preached. Prejudice exists more or less in this district, and the opinion of the people in general is that we in Utah are corrupt, having several wives apiece. Yours truly,

NATHAN HAUKE.

ALTA CORRESPONDENCE

The season has been exceptionally fine in Little Cottonwood canyon—very little frost, almost no rain until the closing week of September, and no snow until the first day of October. There was one hail storm in August that left the ground white for an hour or more. I observed a singular phenomenon at the time of that storm. The hardy little plant known as pennyroyal is found along the mountain summits. I had been watching the clouds gather and pile themselves in dense masses of threatening darkness. The downfall began in the northeast and I could hear the roar of the hail several minutes before it reached Alta. But in a short time after it came the atmosphere was loaded with the pungent aroma of pennyroyal. The hail had torn the plants and the storm forced the odor down into the valley. Ancient inhabitants said it was the worst hail storm they had ever seen here.

The first of October was a Long-fellow day; that is, one might have described it by paraphrasing his lines thus:

The day is cold and dark and dreary.
It snows and the wind is never weary.
The vine still clings to the cloud-capped hill,

But at every gust the dead leaves
spill,
And the day is dark and dreary.

But the day after! Never was the sun more bright and cheery. Before noon the snow on southern exposures had become water and was hastening to Utah's salt sea. In the evening as the golden clouds of the sunset rose in the west I saw a magnificent bald eagle rise above the skyline of Hot