

Dublin and other cities and large towns of the United Kingdom.

The many workhouses and public and private charities of Great Britain, which expend vast sums annually in sheltering, feeding and clothing the needy, are unable to cope with the steadily increasing numbers of those who press on them for the means of subsistence. In times of unusual distress there are daily distributions, to the hungry crowds, of penny bowls of soup or dishes of porridge—one distribution per day, to keep life in the recipient of the charity. Besides this, these benevolent institutions endeavor to meet, at all seasons, the most urgent cases. In this labor they perform a noble work.

Unfortunately, the universal patronage, by these poorer classes, of the dram shop is the direct cause of much of the suffering. A large proportion of what little money is earned by the average laborer is spent in the public-house. It is beer, beer, beer. Parents have been frequently known to strip their children of clothing given to the little ones by charitable institutions, and to pawn or barter it or drink. The children are then the greater sufferers, and more relief must come, guarded as carefully as it can be, but still imperfectly, from going in the way of that which preceded it.

The condition of the very poor in Great Britain—who are now becoming quite numerous in comparison with the total population—is growing pitiable indeed, not less so morally than financially and physically. The statesmen of that nation have a problem which they must solve at an early date, or its solution will be attempted, not many years hence, by revolutionary means.

We of the West know nothing in our dwellings of such poverty as is seen in Liverpool north end or London east end. And may we never know! Yet here in our midst the grim monster Want ventures his hideous visage. In one day a county officer discovers a score of families in our city who have little clothing and still less food, with no means of adding to their nearly exhausted store. This is outside of those whose situation had been previously ascertained and relieved by Church organizations and benevolent institutions. Most, and perhaps all, of these people who are able are willing to work, but cannot obtain employment. Here is a warning of a condition which will extend unless means be taken to prevent its getting a foothold. This preventive is in the community becoming self-sustaining so that all whose homes are here may find remunerative employment in home institutions which are producers of supplies used by the people.

But the pressing need of today is to supply the wants of the destitute who may be in our midst. There may be some unworthy persons who call for aid; yet it would be better to give to a score of these than to turn away one deserving soul. It is wiser, as a rule, to afford relief by furnishing needed articles rather than to risk placing money in improvident hands. As a people the Latter-day Saints have been generous to those requiring assistance; they have not withheld of their substance from the poor and needy. Their liberality arises from their comprehension of religious

duty; it is evidence of their love of God, shown by love for their fellow-man in the hour of his necessity.

In this the Saints exemplify the principle enunciated in the Book of Mormon—recorded in Mosiah, fourth chapter—where it is said of those steadfast in the faith of Christ, "Ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery, therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the Kingdom of God."

In this declaration the good King Benjamin taught the lesson of Christian love. Today it is meet that we heed to his heaven-inspired exhortation: "That ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants. And see that all these things are done in wisdom and in order; for it is not requisite that a man should run faster than he has strength."

THAT AWFUL LYNCHING.

It was an awful crime, that for which Henry Smith, the Texas negro, was consigned to the flames by an infuriated mob, yesterday. But the enormity of his offense is almost lost sight of among the sickening details of the torture to which he was subjected before being allowed to deliver his stained soul into the hands of eternal justice. No sympathy is due him. Even the most sentimental will feel that he deserved perhaps even a worse fate than he met.

But notwithstanding this, is it not a fact that the executioners of that wretch made themselves murderers, as that term is defined both by human and divine law? If so, they too will have to render an account for yesteryear's deed. The flames that encircled the quivering body of the tortured victim at the stake may some time be kindled in the consciences of the tormentors.

Acts of lawlessness always breed disastrous consequences. History teaches this lesson on every leaf. In the middle ages when torture and *auto da fe* were sanctioned by law and superintended by bright-robed priests, the consequence was that the spectacle was looked forward to as a feast. It was enjoyed not only by the rabble but by the aristocracy. "Ladies" and "gentlemen" were interested spectators. The brutal passions were fed and fostered by the frequent occurrence of the horrible. The same causes will no doubt bring the same results in our own

generation, unless some remedy is speedily found against that species of anarchy which finds its expression in the defiance of the laws by the mob.

SPEED THE REFINERY!

The project to establish the copper refinery and reduction works previously spoken of, in this city, is at last a king tangible shape, and the enterprise is about as well assured as any future thing can be. A corps of capable, energetic and reliable gentlemen have in hand the work of raising the necessary bonus, and it goes without saying that they will not cease their labors till the money is collected and paid over. It seems a pretty large amount to raise on short notice, especially when the prevailing stringency is considered; but it is here and many times as much more, altogether at liberty and only requiring aggregation. However, when we come to consider the use it is to be put to—that it will only accompany several hundred thousand more and all go into one of the most gigantic enterprises on the Pacific coast—the sum demanded seems really insignificant. A half-million dollar concern giving steady, profitable and unfailing employment to several hundred men in this city means the infusion of new blood into the arteries of trade; it means a revival of business confidence, a general activity in all lines and increased demand for real property at advanced rates. Who is there that would not be benefited by such a changed condition? And how long would it be in all likelihood before those who contributed the bonus would get it back with interest?

Not only this, but the stimulating effects of so great an enterprise becoming an actuality in our midst would be so pronounced that vaults which have been barred, locked and guarded for months would be opened and their contents placed where their power would be felt in the consummation of good for the community. Already, with but the talk of the refinery we hear of other projects springing into life—railroads, driveways, and so on. These will surely follow it not precede, and each and every one of them means outlay, outlay means work for the people who need it, and work for them means prosperity all around. It will thus be seen that those who contribute to making the works a reality will be engaged in a labor in which a considerable degree of that public-spiritedness which on such occasions amounts to patriotism is enlisted, in addition to the self-interest which alone should be sufficient.

There is more for us in introducing, fostering and maintaining such and all useful home enterprises than in the political organizing and statehood agitation we have of late been having or could have. Let us have less politics of the abstract quality, especially at a time when there is so little call for it; and more political economy which looks to the encouragement, promotion and support of those agencies through which all classes derive support and the people as a whole are made stronger, more prosperous and more advanced. Great enterprises, big factories and immense in-