

splendor of a new and brighter era, and the best form of government on earth will be a beacon light to all the nations, inviting them onward to the universal establishment of a condition that will produce peace everywhere, and the long predicted brotherhood of man as an existing reality.

We are confident that when that desired era shall be established the advent of the Pioneers to this inter-mountain region will be referred to as an initiatory factor in its production. The memory of the coming of that heroic band to this then inhospitable region on the 24th of July, 1847, ought to be cherished throughout this western country. It will yet be regarded as one of the prolific events in the history of the Republic, because of the fruitful situations which have already sprung from it and the greater offshoots which are in the bosom of the pregnant future.

NO REFERENCE TO POLITICAL MATTERS.

On Sunday, July 17th, President Joseph F. Smith was one of the speakers at the Utah Stake Conference, held at Provo. In the course of his remarks he spoke of the necessity of the brethren taking counsel in temporal as well as spiritual matters from their quorums and presidents. He deplored the fact that there was a tendency in opposition to this course. He cited his personal line of conduct in this regard, having made it a rule, during his long connection with the quorum of the Apostles never to enter upon any temporal undertaking that would occupy his time and attention without the advice and consent of his associates and presiding officers. He expressed regret at the departure from this course of action which had for some time been evinced by men occupying leading official positions in the Church.

A synopsis, necessarily imperfect, of President Smith's discourse appeared in the *Provo Enquirer*, and a disposition has been shown by some persons to make political capital out of it. In view of this fact and to ascertain from Brother Smith himself the true purport of his statements, which is, however, plain enough without explanation, a representative of the *News* called upon him. The writer, after drawing the gentleman's attention to the subject, asked him the following question:

"President Smith—To what did you refer when you stated that it was the duty of the brethren to seek advice from the presiding authorities of the Church in temporal as well as spiritual matters?"

"Simply this: Men who occupy leading positions, as Apostles, Presidents of Seventies, Presidents of Stakes, etc., have accepted those offices with the understanding that they will devote their time and attention to the performance of their ecclesiastical duties. There has been, for some time, I regret to have to say, a growing disposition among some of those leading men to enter into business enterprises and speculations that have engrossed their attention to such an extent that the sacred duties of their callings have been neglected, and the cause of the Church

has suffered proportionally. I do not consider this to be right, because when a man accepts of an office in the Church I regard him as the servant of God and of the people, and in an ecclesiastical capacity he is subject to his leaders in office to this extent: When he desires to enter into an undertaking or business that would take up his time and attention and draw them off from his Church duties, he ought to consult with his superior officers and gain their consent, and also advise with his quorum or council associates that there may be an understanding and suitable arrangements be made to avoid neglect of Church labors. How can there be any order in the organization, if each official can go off on his own business and neglect his religious duties as he may please? No church could tolerate such a condition and prosper. For instance, if a priest or minister of the Catholic Church, or of the Presbyterian, Methodist or any other denomination, were to neglect his official duties in consequence of engaging in his own secular business, he would doubtless be handled by the dignitaries of his church who preside over him. One of the leading objects of holding Stake Conferences is to instruct the officers of the Church in relation to their duties, that they may not be neglected and the people suffer in consequence.

"Did you have any reference to political matters when speaking of the necessity of taking advice from the chief men of the Church?"

"Not in the slightest. That subject was not in my mind at all. In fact, if I had thought of it I believe I would have tried to frame my remarks so as to avoid even the appearance of an allusion to it, because a man in my position is liable to have his statements twisted and misconstrued from their true intent. Still I will give it as my opinion that a leading official of the Church ought not to give his time and attention to political matters to an extent that would cause him to neglect the duties of his religious calling. This would be wrong in the same way that it would not be right for him to become absorbed in business enterprises to the detriment of his religious obligations.

"Have you anything more to say on the subject, President Smith?"

"Nothing more occurs to me at present."

President Woodruff, who was present at the conference where the discourse in question was delivered and who then endorsed Brother Smith's statements, was asked the following question:

"Did you understand Brother Smith to have any reference to political matters in his remarks at Provo?"

"Not at all. I understood him to mean, just as he has now explained. At the same time I look at the subject just as Brother Smith does in regard to leading men of the Church being so taken up with political matters that they cannot find time to attend to the duties of their religious callings. I don't think it would be right. As to dictating to men with regard to their political opinions or party connections, we don't do anything of the kind. We don't want to do that, we don't intend to do it, and if we did want to I don't think it

would be any use. To tell you the truth I am about tired of myself and my brethren being accused of interfering with the political concerns of the people I have frequently stated my position on the subject as plainly as I can tell it in words, and if people insist in pretending not to understand me, I cannot help it. My actions speak as plainly as my words. That is all I care about saying on the subject."

POLITICAL STRUGGLE IN NORWAY.

THE political conflict which for years has raged between the two Scandinavian countries seems to be nearing its culmination. It must end either in a closer union between Sweden and Norway or in the complete severance of the uniting cords, and the establishment of a Republican form of government in the "Land of the Midnight Sun."

The first exciting political battle took place in 1888, when the radical parliament opposed the claim of the King to absolute veto in all questions touching the constitution. Until then this veto power had been considered the natural prerogative of the king, but the radical leaders contended that the constitution could be changed by the majority of the Parliament and a motion was passed as a test case. The King refused to sign it, and his ministers were impeached and tried before a tribunal composed of members of the supreme court and radical members of the Parliament, specially appointed for this purpose.

The cabinet ministers were found guilty by this court before whom legal arguments and precedents were nothing and partisanship everything. Each minister was sentenced to a heavy fine and adjudged unworthy of holding any public office in the future. Some of the most extreme clamored for the application of capital punishment, but the cooler heads prevented the party from committing murder.

The excitement during these extraordinary proceedings ran high. By order of the military officers the rifles of the soldiers were taken to pieces and made temporarily useless. Cannon were planted in commanding positions in Christiania, and Swedish soldiers were secretly massed along the Norwegian border.

The King, however, saved the situation. He refused to sanction the sentence that had disgraced his ministers, but accepted their "voluntary" resignation with assurances of his royal favor. Having thus preserved his own dignity and put his foot on the parliamentary sentence, he summoned Johan Swerdrup, the leader of the Radicals, and offered him the portfolio as minister of state, a position gladly accepted by this statesman. Peace was now temporarily assured. Parliamentary rule had been won for the people of Norway.

During the strife, it had been argued all along by the Conservatives, that the Radicals were really aiming at the dissolution of the union. This was always indignantly denied by the Radicals. But at present this object is too plainly apparent to be longer denied.

The measure recently passed by the Parliament providing for a separate foreign representation the King refused