

"Now, we care nothing for the *Illustrated American* or for the liar who inspired the calumny upon Utah contained therein, though we could put our index finger on his brazen cheek without traveling far, but we do care for the motive that animates the scoundrel in his nefarious plot. We do care for the injury he works to our good name, to our credit and to our commercial interests among the people whose esteem we seek."

"The *Illustrated American* is nothing to us. We believe, as we said yesterday, enough has been done to refute the slander it published and we might stop there. But the public indignation aroused by the articles in question is directed against the persistent falsehoods circulated against us, of which the one quoted is merely a sample.

"And the general sentiment is, it must stop right here and now. 'Binna ye hear the slogan?'"

### WHO WILL BE THE NEXT POPE?

IN SEPTEMBER last, Oswald Keatinge, S. T. D., presented in the Sydney (Australia) *Quarterly Magazine*, an able article upon the efforts of the Catholic church to again become "mistress of the world." He asserted that her prospects were fair for the attainment of that gigantic object, and held that popular forms of rule presented to her the best fields of operation. In relation to the greater opportunities afforded the mammoth organization for the accumulation of power under democracy, we have expressed the same opinion. Late developments exhibit its correctness.

As a branch of his subject Mr. Keatinge endeavors to answer the question, "who will be the next Pope?" And draws this pen picture of what must be his essential qualifications:

"Whoever is chosen will be the nominee of the Jesuits, who now practically control the whole Catholic Church. He will be a man devoted to their interests—a man of parts and experience, a tried administrator, of conciliating temper, yet inflexible determination; one popular with the people, to whom they now look as the main factor in all political combinations; one not too old to do plenty of work, and belonging to a nationality which will command the respect of all the cabinets of Europe."

Then he explores to find the man who will fill this ideal, thus:

"Looking at the list of Cardinals, who is the man who combines all these qualifications in himself? The Italian and French Cardinals are all old, and of no mark beyond their respective localities. Their names are hardly known even to Catholics. There is a *lex non scripta* of precedent which precludes the nomination of an Englishman, or of any British subject. This limitation excluded the very ablest among the Cardinals at the last election—to wit, Manning. At the next, it would exclude Moran.

"The only man left, therefore, is Cardinal Gibbons, Archbishop of Baltimore. The law excluding British subjects does not affect an American, and he is every way able. This man has the mighty influence of the Jesuits behind him. He is immensely popular, not only with the eleven millions of Catholics in the United States and with Irishmen (his own coun-

trymen by birth) everywhere, but also with the Protestants and others, as a wise and patriotic citizen. His accession to the Papal throne would be regarded as a democratic triumph, for he is known to be intensely democratic and boasts as much of his plebeian origin as some men do of their ancestors; he is of the people, and heart and soul for them. He could command more money than any other Cardinal, say, than half of them put together. San Francisco alone furnishes fifty Catholic millionaires, and these are practically masters of the millions which are now being dug out, or lie still concealed in the inexhaustible gold and silver mines of California and Nevada. In this age, when money is the great god of the world, the longest purse has the best chance in everything. Money will make wrong right, crime virtue, black white, and "the worse appear the better reason." Cardinal Gibbons is also a man of great capacity, of engaging manners, combining the best qualities of the American and Irishman, and a born ruler of men."

A dispatch published a few days ago in relation to the approaching conclave, shows that the Australian writer may be correct in his guess regarding the successorship. A notable personage connected with the Catholic Church at Rome is represented as having suggested the probability of the choice of successor to Pope Leo being a foreigner, and he confined the selection to but three names—Manning, Gibbons and Malinzi. It concludes thus:

"The world is becoming Romanized, and it is necessary that Papacy should become universal. From this it is evident that the Pope can no longer be exclusively Italian. Manning and Gibbons have especially gained in ecclesiastical opinion during these latter times."

Cardinal Gibbons is a man of ability and learning, but his liberality and breadth have been placed in question by the unreasonable, and we might say, without intending to be offensive, bigoted attitude assumed by him in relation to the Church of Jesus Christ of Latter-day Saints. This is exemplified in the latest of his published works—"Our Christian Heritage." It is no "Christian Heritage" for one church to make war upon another.

### THE CRIMINAL LAW OF MOSES.

THE Mosaic constitution was, in theory, a theocracy, a visible representation on a limited scale of the reign of Jehovah on earth. God was the Sovereign King. He was also the law-giver and the highest authority on all questions regarding the state. To Him peace and war were referred for decision. The land was held by tenure from Him. The tabernacle, and afterwards the temple, was His palace, where the glory of His presence was manifested. He ruled through His appointed representatives. The Criminal Law of this dispensation, therefore, naturally dealt with offenses against God and His representatives in

the first place, and secondly with those committed against fellow citizens.

The various offenses against God may be arranged as follows:

Worshipping the sun, moon, stars or any other heathen deity.

"Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of fire;) \* \* \* lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the hosts of heaven, should he driven to worship them and serve them." Deut. iv. 15, 19. "Thou shalt have no other gods before me." Deut. v. 7.

Idolatry, properly so called, is forbidden in the following words:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." Ex. xx. 4, 5.

It is noteworthy that not only the act of "serving" and "bowing down to" images but even the making of them for worship was a crime.

Dedicating groves to heathen gods, sacrificing to them and eating such sacrifices were also made criminal acts. And for all these offenses the penalty was death by stoning. Both the offender and the one who had enticed to the act were to be put to death.

"If there be found among you, within any of thy gates which the Lord God gives thee, man or woman, that has wrought wickedness in the sight of the Lord thy God, in transgressing His covenant, and hath gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; \* \* \* then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and thou shalt stone them with stones, till they die." Deut. xvii. 2-6.

Relationship was not to be considered in such a case. The law was:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thy own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones till he die." Deut. XIII. 6-10.

If a city apostatize and went after other gods, the city was to be destroyed, the inhabitants slain and all the property burnt with fire.

"If thou shalt hear say in one of thy cities \* \* \* that certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their