

whom, if reports are true, are any too virtuous. While in Jerusalem the expedition might at least pay a visit to the old sheik who used to live north of that city in the so-called Jeremiah's cave, and secure his influence in the cause. It can be bought for less than a dollar and might not be without value in the proposed interview with the khedive. Any amount of amendments in this direction are called for to render the plan harmonious in all its details.

But without joking, it is probably proposed that the members of the W. C. T. U. all over the world foot the expenses of this remarkable campaign. If this surmise is correct, their attention should be called to the fact that the money which they contribute for temperance purposes is thrown away as far as this expedition is concerned. If they choose to pay the expenses of a tourist party that proposes to have a good time in a voyage round the world, they are at liberty to do so. But they should not be made to believe that they are contributing towards a campaign against intemperance or any other vice.

HELPING THE POOR.

The report made at the recent Salt Lake Stake conference regarding the contributions for the poor is one that is highly complimentary to the Latter-day Saints. It was stated that notwithstanding the stringency of the times the amounts donated by the Saints of the Stake for the benefit of the poor had not fallen short, but that the people had been more free than in flush times. Yet the exigencies of the case have been so great that in order to supply the needy there has been a heavy draft on Church funds that should be devoted to other purposes. It is essential therefore, that still further efforts should be put forth by the Saints to fully and properly cope with the situation. This is a matter which should receive immediate attention, that the people may discharge their whole duty in the premises, and none of their interests be unnecessarily burdened.

Salt Lake Stake has the largest share of those affected by poverty; but others have poor people also, and the accounts rendered at the various Stake conferences show the feeling of generosity exhibited in this Stake to be general throughout these valleys—the Saints are giving liberally of their means for the support of the poor among them.

In this charitable work of aiding those who are the unfortunate victims of poverty and distress, they who have charge of the distribution of funds know no distinction of class, color or creed among those whose wants are made known. Of course Church officers in the various Stakes and wards usually are better informed of the condition of Church members than of others, because the former are naturally more free to state their situation to their co-religionists than would be those not included with the congregation of Latter-day Saints; but under existing circumstances more than usual efforts have been put forth to ascertain where families are in need, so that there has been no occasion for

extreme suffering for the necessities of life.

It is perhaps the case that there are people who have not been helped as much as they think they should have been. It would be strange if there were not. Some are too backward in stating their needs, and it might be that the true condition of a portion of these has not been fully realized at first, yet under the system which prevails such instances are few and far between, and cannot go long without becoming known. There are some people, however, who are not easily satisfied, and who think that when charitable work is going on they should receive the cream of all that is being distributed, and should not be required to make any effort for themselves. The reports made show that not even the latter class has been neglected.

With the Latter-day Saints it is a sacred religious duty to give proper care to the poor and the needy, the sick and the afflicted. The inspiration that leads them to hold fellowship in the Church gives them "hearts that can feel for another's deep woe," and therefore they are not slow in contributing as may be necessary for the comfort of those who are unfortunate. Whatever deficiency there may be in any section they no doubt will make up. They delight in giving to those who are worthy recipients of the gift, and would rather feed ninety and nine unworthy persons than miss one who is truly in need. Yet while it is their duty as Saints to provide for the poor, it is equally a religious obligation not to encourage idleness in their midst. When there are people who have the ability and opportunity to work and earn their living but will not do so, these cut themselves off from any claim for aid. It becomes the duty, therefore, of those who control the distribution of charities to discriminate and draw the line at this point; for while the Lord requires His people to impart of their substance "unto him that standeth in need," He also directs that "he that is idle shall not eat the bread nor wear the garments of the laborer."

We are pleased to make the record that the Saints generally have not been found wanting in their obligations to the poor. The exercise of retrenchment that has been necessary has been made to apply to themselves, and not to those who were in a position to require aid. They have in a measure denied themselves that they might mete out more liberally to the poor. Not that they have exceeded their duty in this regard, for they have not. As stated, there is room for still better work. But it is gratifying to record cheerful and prompt performance of duty and thereby encourage a continuance and further development in the noble work. "The Lord loveth a cheerful giver," and the divine love is testified to in its more perfect manifestation by the recipient.

ROSEBERY'S THREE AMBITIONS.

Anecdotes of Lord Rosebery are the fashion since his elevation to the dazzling height of the British premiership, and one that is peculiarly appropriate is a prediction concerning himself made when he left Oxford university

only a comparatively few years ago. On that occasion he declared that there were three ambitions in his heart which he intended to make it his life's business to satisfy. The first was, to marry the greatest heiress in England; the second, to become prime minister; and the third, to win the Derby. By wedding the daughter of Baron Rothschild, Miss Hannah, whose individual annual income was considerably upwards of five hundred thousand, he achieved the first of these objects. The retirement of Gladstone at an unexpected moment has hastened the fulfillment of the second ambition. And as for the third, perhaps placed last because he is like some Englishmen in deeming it the greatest—his colt Ladass is deemed the most likely of all the three-year-olds that will compete for the blue ribbon honors of the English turf at Epsom Downs next June, and stands favorite with those who back their judgment of horses with their cash.

ASSAILING THE CONSTITUTION.

The proposition made by the Knights of Labor that the workmen's unions establish a strong lobby in Washington to secure laws favorable to the working classes and prevent adverse legislation, is receiving the support of the various national and international trade and labor unions in the country, of which there are about fifty, with a membership of more than three millions. The reason that such a course has not been pursued long since is because the different labor organizations have stood apart, and have exhibited no unanimity of effort in this line. Combination now seems to be the policy of the leaders in the various brotherhoods. They are recognizing the fact that there is more legislation made in the lobby than in either house of Congress, and that while capitalists keep an active lobby at work, if the labor movement would be on an equal footing in legislative halls it must be through a similar agency.

But there is one feature connected with the program of the Knights of Labor, as announced by the general master workman, which should not only not receive the support of labor unions but should awake lively antagonism in the breast of every loyal citizen, whether he be merchant, banker, mechanic or hod-carrier. This is the assault that it is proposed to make on the national Constitution, involving a vital change in the fundamental principles of the government.

Mr. Sovereign calls upon the workmen to "go out into the highways and hedges and call the weary wanderers to the sanctuary and marshal the hosts of toil for a final and triumphant struggle for everlasting freedom from the thralldom of greed," and says, "We will bring the great avenues of distribution within easy reach of the masses, elect all legislative, executive and judiciary officers of the general government, and take away the veto powers of the President. Thus we will give to the individual world a system menaced by no tramp at one end and no princely duke at the other."

There is more sound than sense to