

EDITORIALS.

A WONDERFUL CAREER.

It must be a delightful thing for the editor of a daily journal to contemplate a circulation of 300,000, all paid, and all worked up by forcing his individuality into his work and by the most unremitting toil. This is the position occupied by Henri Rochefort, of Paris, editor and proprietor of *L'Intransigeant*. The exact meaning of that word we are unable to put into corresponding English; it is said to be a calque of the late M. Gamonetta and to signify "irreconcilable" as nearly as any other word in our language. It is, it is quite appropriate and very significant, as Rochefort is a typical destroyer of things that be and a rank "letter alone" of things in the past. The amount of influence which this man wielded on the lower and medium levels of the French populace is something wonderful. He has not the same following nor is he personally so magnetic as Boulanger, because the latter is respected by all though held in check as a measure of necessity; while Rochefort is uncensored and commands attention and support mainly from the outthinking and those who admire audacity coupled with brilliance of style and declared ability throughout, and whose object in life is the total expurgation from France of everything savoring of monarchy in general and bonapartism in particular.

His father, Henri Rochefort Luey, held a position in the municipal government of Paris when the son was a small boy, and at an early period in his career was given a clerical job in the same office, which he retained until his loud parent came to the conclusion that his son was capable of wielding a pen more efficiently and profitably than in a merely clerical position; so he procured for him a newspaper situation, and the boy's attitude was soon manifest. He acquired a reputation for keenness, satire, humor and that peculiar style of paragoning which is severe without being argumentative or necessarily logical, such a style as is readable even if it makes no great or lasting impression. This of course brought him in collision occasionally with those whom he attacked, and like most prominent or rising Frenchmen, he has fought two or three bloodless duels. He was always a red republican, a euphemism for Communist, and absorbed every vestige of aristocracy, but in this he was more consistent and better grounded than in any other respect, his special mark being Napoleon III and his corrupt and lascivious court together with his stolid indifference to the welfare of the masses so long as his dynasty prospered and gave promise of perpetuity. Upon the downfall of the Emperor at Sedan, and I was found necessary to establish the Council of Safety to prevent absolute anarchy and the unchecked domination of the whole country by the advancing Germans, Rochefort was selected as one of the members. The sequel showed him to be a failure as a statesman, no matter how brightly he had been able to make his paper (*La Lanterne*—"the lantern"—then) shine. His ready repartee, flow of wit and severity of dictum counted for nothing in discussions where the life of the nation was being considered; and as each succeeding blow dealt by the invader resounded louder and louder in the streets of Paris, the provisional government was finally set aside and the Commune formally proclaimed, which gave the editor an opportunity to mingle with a more congenial element than sage and sober statesmen like Cairns and the others, and he left Versailles for Paris at once. The fate of the Commune is well known, as are also some of the details of its high-handed, bloody reign. The inventor of Paris by Germany and the withdrawal of all external support made its career as short lived as it was inhuman, destructive and chaotic. With the downfall of the city and the German occupation came a measure of peace, then retrenchment. The common herd among the Communists—men and women alike—were shot in great squads as fast as they could be found and taken. The leaders were dealt with variously; some were executed, some banished. Rochefort, by reason of having taken no active part in the destruction of the slaying, was among the latter class. He was sentenced to exile in the French penal colony of New Caledonia, for life, but only stayed a short time, swimming to an English vessel and being taken on board, making his way to San Francisco, to proceed eastward overland. He called a Salt Lake and delivered a lecture here, which was remarkable for the impetuosity of its delivery and the vast number of words employed in saying nothing—at least nothing that anyone we know of who was present on that occasion can remember. Of course he spoke in French, but the translation of it was worse than the delivery, because of the absence of animation from cold type. He went to New York and remained a short time among boon companions, thence to England and from there to Brussels, where, if we remember correctly, he published an ephemeral newspaper, whose tone was so greatly moderated

from his previous style that it attracted but little attention.

It was because of his inoffensive attitude and comparative obscurity, we presume, that no notice was taken of his return to France. He could not keep out of his element, however, and some years ago brought *L'Intransigeant* into existence. It did not attract much attention for awhile, but grew bolder by degrees, until it became a power in the land, and now its proprietor is almost master of the situation. To offend him is to provoke an outbreak; to let him alone is to increase his influence. He tells the Tirard ministry how long he will permit them to remain in power and is not only undisturbed, but a tremor of fear traverses their systems because of the threat. He dictated to President Carnot, and that official, if he does not obey, certainly does not go the contrary way. He is disposed to be friendly towards Boulanger, because, up to a certain point, they are traveling the same way.

This is a wonderful history, is it not? Almost as wonderful as that of the man helped to overthrow—a man who literally awoke one morning to find himself great; who stepped from the gutters and slums of the streets into the Presidency of the French Republic and thence, amidst the clashing of bayonets, the glare of tinseled uniforms and the braving of bugles, to the throne of the most brilliant and luxurious Empire of modern times. When we read of such things and such men, can we longer say consistently that we are entirely the architects of our own fortunes? That lofty places and great emoluments are always the reward of patient merit and honest endeavor?

THE NEW "CRY" AGAINST UTAH.

It has often been said that should the Latter-day Saints relinquish any principle of their religion, it would make no difference in the hostility of its enemies. The abandonment of one doctrine would be immediately followed by a demand for the renunciation of another, and the encroachment would go until not a vestige of the distinctive features of our faith would be left to show its identity.

In Missouri, before there was any adoption of peculiar marriage views by the "Mormons," they were ordered by General Clark, while their leaders were under a military sentence of death, to separate and no more organize with Bishops and other Church officers, or pretend to believe in healing the sick, speaking with new tongues or any other religious powers different from their neighbors. This illustrates the spirit of the opposition. It is antagonistic to that liberty which is supposed to be the common right in this free land and which is really guaranteed by the Constitution of the United States.

Today the uncompromising and conscienceless enemies of the people of Utah are shifting their ground of assault while still acting in the same spirit as of old. It is but a little while ago that the only point of difference was declared to be the practice of polygamy. Now that is declared to be not the issue at all. Belief in its rightfulness under any circumstances is made to answer in the absence of the practice, and law-abiding citizens are excluded from jury service and other situations of public trust, simply on account of their abstract belief. Also aliens who have every statutory qualification for citizenship are excluded from naturalization, solely and entirely because of their religious faith, although ready and willing to take the prescribed oath for the regulation of their actions.

And the change of base goes a great deal farther. The "polygamy" cry is almost abandoned in many quarters. The operations of special Congressional laws, and the fact that the masses of Utah's population are practically monogamous, with the very general subscription to the anti-polygamous test oath, have taken away the ground from under the feet of those who were continually shouting "polygamy," and the country is getting information as to the manner in which a small thing has been magnified, and a comparative mole-hill has been made to appear as a monstrous mountain.

The offense of the "Mormons" now is their unity, and the cry to take the place of "polygamy" is "the rule of one Church." The Latter-day Saints are told that they must repudiate Church direction, and it is intimated, may asserted as a matter on which there is no dispute, that a hierarchy here controls political action and interferes with the liberty of the citizen. The unity of the Saints, one of the grand objects of Christian teachings and Christian influence, is to be made the new rock of offense to the country. The authority exercised in Church affairs by Church leaders "chosen by the body" and upheld by the faith, fellowship and consent of the members, is to be distorted and construed into theocratic rule destructive of political freedom.

This "crime" of unity, whether it be religious, social or political, is the real offense of the Latter-day Saints against their opponents. And it is that which is desired to be broken up. If the "Mormons" would dissolve their organization and have no order, discipline or common purpose, they would perhaps be tolerated by their so-called "Christian" friends

and the union-baters who are hungering for spoils, no matter what might be their morals or family relations or associations. This unity which is not but ought to be as firm and general as it is described by those who wish to dissolve it, is a result which they do their very utmost to bring about among themselves. And it is a fact that cannot be denied without lying, that there is a thousandfold more coercion used to establish it among the pronounced anti-Mormons than has ever been exercised among the "Mormon" people. The abuse that has been heaped upon non-"Mormons" who have dared to speak in favor of the majority of the people of Utah, and the losses by which they have been whipped into line when they have attempted to act with the least independence, has been something awful yet ludicrous, and as shameful to those who have submitted to it as it was dastardly and vile in those who resorted to it.

Such union as exists among the "Mormons" today is in the fullest sense a voluntary union. There is no power by which it could be enforced. It comes from inward, individual conviction. This union of purpose and act, in any direction, is the result of belief and intent. There is no one man or class of men who could possibly compel it. Men of influence might by argument, persuasion or other legitimate means, bring others to see as they see and act as they desire. But the rule and coercion which designating persons pretend are in force among the "Mormons," are not only figments of the imagination but an impossible force among a people who have embraced an unpopular faith from conviction, and who are armed with the voting power in church and a secret, impenetrable ballot at the polls.

Such influence as certain leading men among the "Mormons" are supposed to wield, is the very power that the petty politicians who misrepresent it desire to obtain. And it is because they cannot exercise it that they are so venomous and intolerant. If it were true that the majority of the people of Utah voted, either in religion or politics, as their Church leaders advised, there would be nothing in it unlawful, improper or subversive of republican principles. Citizens have the right to choose their own counselors on every matter that relates to their own welfare, spiritual, temporal, social and political. It is the purpose of the maligners of the people of Utah to deny them that liberty, and compel them to cease from acting on their own volition if it involves the seeking or acceptance of advice from any one but their opponents.

He who states that there is any compulsion over the "Mormon" people, whereby they are deprived of their liberty to vote as they choose or to refrain from voting if they so desire, is either grossly mistaken or asserts a naked and baseless falsehood. Individuals may have advanced theories and enthusiasts may have advocated extreme notions, but the very genius of the "Mormon" faith and the positive revelations which the Saints regard as the word of God to them, preclude anything like slavish submission to human dictates, come when or how they may. The doctrine of rewards and punishments is based on the principle of human agency and the freedom of the creature, and both are essentials and fundamentals in the "Mormon" creed.

It matters not that the class of persons engaged in misrepresenting the "Mormons" cannot comprehend unity of action except as effected by coercive force. The fact remains that the "Mormons" have a common faith which is exhibited in united action, and that the motive and the force are internal, individual and from a common impulse, and that they are not and cannot be forced to do anything against their will and desire. And while that will and the acts springing therefrom are not in violation of law, no lawful or rational objection can be urged against either.

The "Church rule" which is denounced is a myth. It is worse. It is a creation of the unprincipled and scheming persons who lust after power and would destroy every liberty left to the people of Utah, so that they might revel in the rule and have a free path to a career of irresistible plunder. Papers that echo their latest cry become accessories before the fact to a contemplated political crime, a double crime—the deprivation of rights and privileges of a body of citizens who are justly entitled to them, and the investment of power in the hands of persons bent on the enslavement of an industrious and peaceable community for their own profit and advancement. The fair-minded and respectable non-"Mormons" of Utah, as well as the thoughtful and just elsewhere, should refrain from joining in or giving countenance to the latest outcry, and signed to supplant the now dying objection to Utah's freedom and form a new obstacle to her advancement and prosperity.

THE CAUSE.

A country superintendent of district schools writes to the News, under date of the 24th inst., as follows:

"I wish to ask you, in behalf of the people of this county, what is the matter with the publishers of Harrington's Graded Speller? The time for the exchange has almost expired, and the children have only received a few

spellers. Our merchants send to Salt Lake City every week for spellers and the word comes back, 'No spellers in the city.' If you can give any information on this very important subject, please do so through the columns of the News. Although the time of exchange will have expired in a few days, it will be some satisfaction to know where the blame lies. If the fault is with the publishers, I for one think that they should make matters right by extending the time for the exchange.

The book exchange is a heavy expense on the people at best, but it is undoubtedly a paying business for the publishers after the introduction is over. The school book trade of Utah is a matter of considerable importance to publishers, and I think that they can afford to be liberal in their prices during the entire five years."

The publishers of school books made certain propositions, as to prices, terms of exchange, etc., to the school convention which was held last June. Those propositions were accepted by the convention upon the supposition that orders for school books, sent to the publishers by dealers in this Territory, would be promptly filled. But rather than furnish the books during the prevalence of the introductory prices and exchange, publishers apparently choose to defer shipping the books until after the expiration of the time during which introductory terms were to continue.

Obviously it is not to the pecuniary interest of publishers to surfeit the market here with books, sold at a lower price than will prevail after the introductory period is over, or exchanged for second hand books; and it is predicted that as soon as the time arrives when other than introductory terms will prevail, there will be plenty of school books in the stores of our dealers, including all of the kinds adopted by the convention.

It is simply fair to the publishers to state that some of them, whose books have not been procurable in this city much of the time since the present school year opened, assert that they have shipped to the dealers in the Territory more books than would be sufficient to supply the school population, according to the census, had a proper distribution been made; and that the reason for a scarcity has been found in the fact that some dealers have laid in larger quantities than were needed by their communities, and have, in this way prevented the books from being distributed where they were required.

A candid and impartial view of the whole matter indicates that the following facts have combined to produce the scarcity of school books from which our district schools have suffered since the convention ordered the changes: 1. No means are provided by law for gathering up the old school books and replacing them with new ones on the terms of exchange agreed upon, and the work has been done in a bungling manner, without order or system, and has been carried on largely by the disinterested and unremunerated labor of school officers and teachers. 2. The publishers have been reluctant to supply the demand for books while low prices or second hand books must be received in payment for them, when by holding shipment until the expiration of the introductory period, higher prices and payments in cash can be obtained. 3. A possible overstocking by some dealers.

Repeated efforts have been made to fix the blame for the scarcity of school books exactly where it belongs, but without success other than the reaching of general conclusions similar to those above expressed. The Territorial School Commissioner, in his report to the Legislature, refers to this matter and admits his inability to distinctly locate the responsibility for the fact that the schools have not been supplied with books, and it is to be hoped that the Assembly will take such action at the present session as will prevent a recurrence of the trouble.

In the foregoing, our correspondent, whose communication is given above, and numerous other persons who have applied to the News for information on this subject, will find as explicit replies as we are able to give.

DAVID WHITMER'S LAST HOURS AND TESTIMONY.

On Thursday, January 26th, the dispatches brought the intelligence briefly that David Whitmer, who at the time of his demise was the last living witness to the divine authenticity of the Book of Mormon whose testimony appears on the certificates on the opening page of the record, had, the day previous died at his home in Richmond County, Missouri. He was born in Harrisburg, Penn., January 7, 1805, and had therefore entered upon his 54th year. He had resided in Richmond half a century, and was much respected by the community of that town. He leaves a wife, two grandchildren and several great grandchildren.

Seeing that Mr. Whitmer's name occupies an exceedingly conspicuous place in connection with the coming forth of the work of God in this last dispensation, the Saints will doubtless be interested in learning the details connected with his demise. A friend has kindly sent us a copy of the Rich-

mond Democrat of Jan. 26, and we are therefore enabled to present some particulars, so far as they are given by that journal. In connection with the details of Mr. Whitmer's death, the paper named gives the annexed account of the miraculous manifestations witnessed by him in reference to the authenticity of the Book of Mormon, as frequently in substance told by himself. The writer seems to have made some omissions, as the name of Martin Harris, another of the witnesses, does not occur in what follows:

"When he was 24 years of age and working on his father's farm near Palmyra, New York, all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he received a letter from Cowdery, urging him to join him, which he did, being received by the 'Prophet' with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

"Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on a hill across the road for the purpose of witnessing a manifestation that should qualify him and Cowdery to bear witness to the divine authenticity of the Book of Mormon, Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

"Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone round about them far brighter and more dazzling than the brilliancy of the noon day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable and a strange influence stole over him which so entranced him that he felt that he was chained to the spot. A moment later and a divine personage clothed in white raiment appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the 'urim and thummim' and the 'sword of Laban.' All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world.

"While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a bearded expression and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting and he carried his hearers with him to that lonely hill by the old farm and they stood there with him awed in the divine presence. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer as he talks of his interview with the Angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."

On the evening of Sunday, Jan. 22nd, at half past five o'clock, Mr. Whitmer called his family and a number of friends to his bedside, and to them delivered his dying testimony. Addressing his attendant physician he said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my last testimony?"

The Doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you."

He then directed his words to all who surrounded him, saying:

"Now you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon), are true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

"On Monday last (Jan. 23rd) at 10 o'clock a. m., after awakening from a short slumber, he said he had seen beyond the veil and had seen Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, and which confirmed their faith beyond all shadow of doubt.

"He bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came, he sank peacefully to rest, with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes, which glinted with the brightness of his early manhood. He then turned toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest."

It was Mr. Whitmer's desire that there should be no display at his funeral. The service over the body there