

EDITORIALS.

COMBUSTION BY REFLECTION.

An invention was lately patented by a gentleman named Calver, which, if it develops the force described by the *Washington Post*, is likely to cause a revolution in the usual methods of producing and applying heat and light. The apparatus used by the inventor consists simply of forty small mirrors, arranged so that light reflected upon them can be converged upon one spot, the effect being to concentrate light of extreme brilliancy and to produce heat of amazing intensity.

An experiment is alleged to have been made in Washington with this apparatus with these results: Forty little common gilt-framed mirrors, measuring each 3½ inches by 5½ inches were arranged upon a frame like an artist's easel. Facing the frame was placed a portion of what was once a barn door, also propped up and partly covered with a worn and faded sheet of zinc that bore unmistakable evidences of having been burned through in several places. It was but the work of a minute to converge the forty mirrors upon a space 3½ inches by 5½ inches upon the barn door, and then the revelations began. As each mirror cast its quota of sunlight upon the common store the parallelogram of light grew whiter and more dazzling until at last it looked like a patch of electric light. In less than thirty seconds a thin, curling puff of smoke gave evidence of the progress of the experiment. In a minute the board was bursting out in flames. The focus was then shifted upon the zinc. In a few moments it began to turn color, then to shrink as if anxious to get away where it was cooler, and then in less than three minutes the entire surface covered by the focus was literally melting, drop by drop.

As it takes a temperature of 700 degrees Fahrenheit to melt zinc, some idea can be had of the intensity of the heat thus alleged to have been produced. The inventor claims that he has produced over 4,000 degrees of heat by a combination of his mirrors, and that he can thus melt all known metals. The concentration of solar heat by means of lenses is well understood and has been practised on a small scale by many a school boy. But producing combustion by means of mirrors, at least to anything like the extent claimed for Mr. Calver's discovery, is new to us, and we believe has not been hitherto known to science.

AN IRISH KING.

THE Premier of England has received an offer from a would-be distinguished individual now enjoying the shelter of this republic, which proposes to relieve him of all trouble in relation to the Irish question. The gentleman calls himself "The Macguilla Phadrick," and claims to be "the lineal descendant of Fitzpatrick, King of Ossory." By this he professes to be the *de jure* King of Ireland, and states that he was crowned when ten years old, under the hands of his father, May 21, 1843, on "the hallowed coronation stone of Kildare."

What has become of the father and how he obtained the right to crown the son, also any corroborative evidence of the coronation and lineage, the ambitious Macguilla Phadrick does not appear to have made known to Mr. Gladstone. But he declares that he has "trustworthy agents all over the thirty-two counties of Ireland" and that he "feels it his duty to repair to Ireland at once to heal the wounds of her children who are as sheep without a shepherd."

The advent of the King of Ireland to the land of Erin might relieve England of any further trouble in the government of that turbulent country, if she recognized the claims of the lineal descendant of Fitzpatrick, but how about the other direct descendants of the Irish Kings, who are almost as numerous as the Irish patriots that collect money of credulous Mickeys and confiding servant girls to save and redeem the old sod? What a scrimmage there would be among them for supremacy, and what factions would rally and fight, each for its own genuine heir to Irish royalty! And then think of the ructions!

and rows that would be kicked up by the agitators and dynamiters who "don't want any kings in their," but are plotting for a Hibernian Republic! If the Macguilla Phadrick values a whole skin he had better keep on this side the great waters, and nurse his royalty for the admiration of his friends, if he has any. And notwithstanding his generous offer to take Ireland off the hands of the British government, it is not at all certain that Mr. Gladstone either would or could accept his kindness or recognize his royalty.

PRIESTHOOD MEETING.

The regular meeting of the Priesthood of this Stake convened in the Assembly Hall at 11 o'clock this morning, President Angus M. Cannon presiding. There were also present on the stand Counselors David O. Calder and Joseph E. Taylor, of the Presidency of the Stake, and others.

President Joseph E. Taylor spoke on the importance of encouraging the Quorums of the Lesser Priesthood. He referred to the tendency of some of the brethren to indulge in speculative theories and dogmas. Among other matters the revelation concerning the man that was to be raised up like unto Moses was frequently discussed. He showed that this prophecy was applicable to the leader of the Church in any day as they were the mouth-pieces of God unto the Saints. He did not expect to see those who had ever opposed the work of God called to lead Israel. Those who led the people would be appointed and we should look to those who preside over us for counsel; any other course would lead to darkness.

Elder C. W. Penrose continued on this subject, showing the danger of being deceived in departing from the order that God had established. He read from the Doctrine and Covenants to show that the Lord would only give revelations to the Church through one appointed, and in case of the person appointed becoming unworthy, then he would be removed and another appointed in his stead. While it was each member's privilege to receive revelations for his own edification, he had no authority to receive revelations to govern the Church, for that belonged to the President of the Church, and so far as we dabbled in things outside of this order, we would be injured and put ourselves on unsafe ground.

Elder George Goddard spoke in behalf of the entertainment to be given in the Tabernacle for the benefit of the Deseret Hospital.

President Angus M. Cannon continued the subject referred to by Bros Joseph E. Taylor and C. W. Penrose. He read from the Doctrine and Covenants, and showed that Moses led Israel by the revelations of God, and God could inspire and qualify those who led Israel at any time if they were sustained by the Saints. Joseph Smith was so inspired in his day, Brigham Young while he led Israel, President Taylor to-day, and God would continue to raise up such men as one after another passed away, until Zion prevailed in the earth. He urged upon presiding officers to be faithful and humble in the discharge of their duties, seeking to comfort and cheer the Saints, that they might have a good influence from love instead of fear.

Bishop Alex. McRae, testified that the Priesthood when properly magnified was more powerful than any influences or agencies of the adversary, also that there was safety in observing the order revealed from the Lord.

Adjourned to meet on Saturday, September 2, 1882, at 11 a. m.

THE LAW OF THE LORD.

THIS is the season of the year when many people who are called Latter-day Saints but are not very religious in their nature, excuse themselves from attending public worship on Sunday, and for taking excursions into the country on that day, on the ground of the great heat and the necessity of a little recreation. When people want to do a certain thing, plausible excuses for it are not difficult to be found or manufactured. "Where there's a will there's a way."

"I am not obliged to go to meeting every Sunday;" "There's no harm in taking a trip to breathe a little fresh air;" "I'm confined to my business so much during the week;" "What wrong is there in a dip in the

lake?" "Can't a man have a bath on a Sunday?" and so on. Such are the reasons offered in palliation of the neglect of duty and the violation of a divine command, which are involved in the course taken by many persons who would very much dislike to be classed among wrong-doers or to be told that they are not true Latter-day Saints.

It is often charged that the "Mormons" are under bondage to their ecclesiastical leaders. The truth is that there is, if anything, too much laxity of discipline among us. The lines are left very loose. Members of the Church are instructed, directed and counseled, but unless they perpetrate some atrocious or flagrant sin, they are often continued in fellowship without disturbance. Sabbath-breaking is contrary to our Church discipline and covenants. It is in violation of express commandments. And yet there are members of the Church who are in the habit of going into the canyons, or out to the lake or some other place of resort, for amusement, and no action is taken either to hinder them in the least degree or to punish them in any way for their delinquencies. We do not draw attention to their course for the purpose of inviting any stringent action towards them, but to suggest reform and to show that the reported compulsion has no existence in the Church.

If they will not pay attention to the word of the Lord, it is not probable that chastisement of the character permitted by the Church will have any effect upon them, unless it be the extreme penalty, that is, excommunication. Remonstrance and rebuke, the requirement of confession of sin and such like discipline is exercised by the Church through its authorities, but no person is deprived by it of full liberty or that free agency which is the inherent right of all.

Yet every member of a church ought to observe its rules and comply with its directions, particularly if they profess to believe in its divine authority. And in respect to the Sabbath, the regulations of the Church of Jesus Christ of Latter-day Saints are very plain, simple and easy of observance.

"The inhabitants of Zion shall also observe the Sabbath day to keep it holy."

"On this day thou shalt do none other thing only thou mayest prepare thy food with singleness of heart, etc."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the most High."

There is no cast-iron rule like the Puritan notion of Sunday solemnity, or strait-laced sanctity of tone or countenance required in this Church. Cheerfulness is inculcated; a glad heart and a joyful spirit are pleasing to the Lord; but all things should be done in order, that peace may be promoted and that decorum which properly belongs to the day set apart to the special service of the Creator. Sunday is not required to be a day of sadness or of bondage but a day of rest, of worship and of praise. It is not designed, however, as a time for jollity and junketing, or dancing or picnicing, or boisterous mirth or noisy merrymaking, or drinking or carousing. Those who indulge in such things on the Lord's Day do violence to divine law and Church discipline, and stand under just condemnation.

If the example of any man holding the Priesthood who so conducts himself be pointed out, we say that is no excuse for the sins of others. The higher position a delinquent occupies the greater is the wrong he commits, because every man must be judged by his acts according to his light and opportunities. One man's wrong does not justify another's. And while he who should be an example of righteousness is under the greater condemnation when he commits evil, those who follow in his wake are none the less deserving of punishment because they merely do as he does.

We have no disposition to curtail any man's freedom, nor to spoil anyone's enjoyment. But we think that they who keep the law of the Lord and avoid even the appearance of evil will have greater happiness, all things considered, than those who neglect duty for the sake of expected pleasure, or follow a multitude to do wrong.

"Remember the Sabbath day to keep it holy," is an ancient law,

promulgated by the highest authority, founded in a knowledge of human nature and its needs, designed for man's highest good, and found in the experience of ages to be productive of the most beneficial effects to body, mind and spirit! Harken to it all ye that are wise, or would be happy, and you will find it the way of long life and genuine satisfaction.

THE NEW SPECIAL LEGISLATION.

DISPATCHES from Washington inform us that the House has concurred in the Senate amendment to the civil appropriation bill, conferring authority upon the Governor of Utah to fill by appointment all vacancies that occur in this Territory through the failure of the August election. This is not at all surprising. It was generally expected that the wrong started in the Senate would be sustained in the House. Even if there were any disposition in that body to dispassionately consider anything bearing on the Utah question, the time left at the end of the session was too short for debate, and everybody was too anxious to get away from the heat of the capital to leave any room for expectation that the matter would receive calm deliberation.

Until the text of the amendment is received from a reliable source, the full scope of the provision cannot be properly understood. The authority appears to be conferred upon the Governor to fill vacancies which do not exist. The term of the present officers extends until their successors are elected and qualified. No actual vacancy therefore is made by the failure of the August election, a failure caused by the inefficient measure popularly known as the Edmunds bill. If there are any vacancies for the Governor to fill, the appointments are only good for a limited time. The press report says "eight months." If this is correct, what is to be done at the close of the eight months? If the term is three months, the November election will not help the matter unless there is another provision, not reported, authorizing a general election at the time of the election for Delegate to Congress. The whole thing looks terrible muddled, and shows that as usual in legislating for Utah, the national law-makers who have undertaken the job are woefully ignorant of the actual condition of affairs in this Territory.

It is amusing to see men who work themselves up into a fit of excitement about the "anomalous condition of Utah," and declare that it is "un-American and un-republican," working to deprive the people of all voice and control in their own local affairs, and to place them in the hands of one man utterly irresponsible to the people. Is there anything American or republican in that?

The news will no doubt become more diffused throughout the country that the "Mormons" are in a terribly state of excitement over this new infamy, and it will also be proclaimed again that "Mormonism is doomed." The truth is that no one is excited here except some of the office-hunters, who are trembling in their shoes lest they be left out in the cold amid the general scramble for expected leaves and fishes, or burning with hope that a scrap of office provender may be thrown to them at which to nibble if only for a few short months. And as for the "doom of Mormonism," it has been sounded for fifty years, and the legislation supposed to be aimed at its extinction will have about the same effect upon it as blowing upon the embers of a wood fire.

"Mormonism" is not based upon or bound up in a few petty, secular offices, but is above and independent of all such positions and considerations. It teaches the doctrine of the right of the people to a voice and vote in the regulation of all their affairs, religious, civil, military and social, and dissents from anything and everything that savors of absolutism, autocracy or unrighteous rule. And in an endeavor to crush out its influence in this direction, the Constitution of our country is equally trampled upon, and the foundation principles of popular government are entirely set at naught. But it will be seen that none of these things will accomplish the end desired. The object aimed at is above

human reach, and is both impervious and imperishable.

A GREAT AND IMPORTANT WORK.

THE name of Hubert H. Bancroft has become famous in literary circles through his great work entitled "Native Races of the Pacific Coast," and it will be handed down to posterity with the names of the foremost authors of the age in connection with the "History of the Pacific States," a continuation of the work which contains so vast a fund of information concerning the native races.

Mr. Harlow P. Bancroft is now on his way east to place before the attention of influential persons the interesting volume which are about to be published. They will be twenty-eight in number, containing the histories of Central American States, New Mexico and Arizona, California, Nevada, Utah, Northwest Coast, Oregon, Washington, Idaho and Montana, British Columbia, and Alaska. There will be six other volumes of subjects connected with these histories, making thirty-four in all, and with Native Races, thirty-nine volumes.

These will form the most complete work of the kind extant. I have taken years and a fortune to gather and arrange the data which form the groundwork and elements of the literary structure. The library which has thus been collected is itself a marvel, and these volumes that contain the essence of the manuscripts, books and papers stored therein, will be beyond value in money.

The first volume will be issued in September, and the publishers, L. Bancroft & Company, San Francisco, guarantee a fresh volume every three months, the cost of which will be \$4.50 in cloth, \$5.50 in sheep. When finished, the series will comprise a compendium of Pacific Coast information unrivaled for reliability and completeness. The volume on Utah will certainly obtain a large subscription list in this Territory, and we should think that libraries and public institutions will all want to secure a complete set. Mr. Bancroft will remain here for a few days and then go east leaving Mr. James Dwyer to act as agent for Utah.

MORTALITY IN NEW YORK

THE death rate in New York City is alarmingly high. One hundred and thirty-eight deaths a very large proportion of them children, is a day's record of the mortality. The great heat, dirty streets, sewer improper food, stimulating drinks, badly ventilated dwellings, etc., doubt, contribute to ripen the harvest for the dread reaper. Much comment is made on this excessive mortality in one of the great centres of Christian civilization. But we do not notice any reference to the domestic and marital relations of the people of New York as cause for such an enormous infantile mortality as the official report discloses. But when any excess in the juvenile death rate occurs in Salt Lake City, even if it is caused by an epidemic, the conclusion is at once jumped at that "polygamy" is the cause, and the ratio of mortality to population is exaggerated and commented upon, till it is made to appear that Utah cities are more unhealthy than any other places on the globe. If you want to study the problem of juvenile mortality (and depravity) ponder upon the statistics of monogamous New York in the summer months and in the depths of its inclement winter.

STRETCHING THEIR AUTHORITY.

AFTER all the discussion which has been held over the act of Congress popularly called the Edmunds bill its provisions are yet very much misunderstood, particularly by the press of the country. The duties of the five commissioners appointed by the President and Senate of the United States are especially the subject of erroneous comment. Editors talk about the suppression of polygamy by those officers as though they were authorized and required to ferret out the domestic relations of all the "Mormons."