

He reaches these fundamental principles of religion, as he thinks without the aid of Scripture, and without believing in the existence of a God; but having discovered the nature and value, as well as some of the effects of the principle of faith, he becomes a member of the Greek Church. But here his troubles begin afresh. In the liturgy, rites and teachings of that church he sees much that is false and absurd, to accept which he must utterly cast aside his reason. He is in despair again. Shall he throw away faith? No, for that means death. Shall he acquiesce in the creed of the church? No, for that would be living a lie and meriting the displeasure of the God of the church.

His gigantic mind assumes a new task, to separate the true from the false in the teachings of the church, and to unfold the real system taught by Jesus. The account of his efforts to accomplish this tremendous task is intensely interesting. He riddles the creed of the church as few infidels have ever done; indeed it may be doubted if Voltaire himself ever made more palpable the inconsistencies and absurdities of modern Christianity than has Tolstol.

But in his attempts at formulating from reason and the Scriptures a complete, harmonious and efficacious, in other words, a true system of religion, Tolstol signally fails. Many of his ideas are sublime, and much that he teaches is admirable; but theology is a science which he has not mastered; and however thoroughly he may have covered the whole field of human learning, he is but a tyro in his comprehension of the plan and principles by which man will be redeemed from his present fallen condition, and elevated into a higher and happier state.

Nevertheless few thinkers whose works are being perused by this generation, are destined to more palpably influence the thought of the age than is Tolstol. The effect his writings will have will be good in the main, though they are open to the objection that they tend to remove the importance, if not the existence of a personal God, from the faith of the student. They deify truth rather than Him who is the personification and revealer of truth.

They do not, however, deny the existence of the God of the Bible, with the attributes therein accorded Him; and their intellectual power, marvelous acumen and exalted morality cannot but do good. And to one enlightened by the Spirit of

truth, they confirm experience and the declarations of both ancient and modern scripture, that of himself and by natural reason man cannot find out God, that "the things of God knoweth no man but the Spirit of God" and that "things kept hid from the wise and prudent may be revealed unto babes" in the learning of the world.

### LET US CELEBRATE.

IN ANOTHER part of this paper will be found the Governor's proclamation, recommending the observance of the Centennial Inauguration holiday, and the assembling of the people of the Territory for religious worship at 9 o'clock a. m. on that day. This is in accordance with the Presidential proclamation.

It should be understood that Tuesday, the 30th day of April, 1880, has been set apart as a national holiday by Act of Congress. Of course this legislation applies only to that one day. It is a centennial anniversary and will not occur again for a hundred years.

We are of the opinion that Utah should respond to these proclamations, that next Tuesday should be observed as a general holiday, and that there should be meetings held in the various places of public worship for prayer and praise and thanksgiving to the Eternal Father, in commemoration of the day when the first President of this great nation took his seat as its head.

If there are any people on earth to whom the beginnings of this Republic have a deep and solemn and permanent import, it is the Latter-day Saints, who believe that the formation of this government was inspired by Divine Providence, and that their destiny is inseparably connected with its future. Let us have a holiday, by all means, but make it a day of thanksgiving, rejoicing and praise.

### A SAD CASE.

BEFORE us is an article from a New York paper, the writer of which draws a vivid and startling picture of a scene he claims to have witnessed in the wine room of a concert and ballet hall. He portrays the revelry he witnessed, and presents an idea of the degraded position occupied by the young women connected with the brilliantly furnished den.

The article has a sad local interest, as the central figure in it is al-

leged to be a young woman from Utah of considerable culture and rare beauty. She is described as having exhibited shame, remorse, and a desire to be freed from such a terrible position as that in which the writer of the article claims to have found her.

At present the identity of the poor girl must be a matter of conjecture. We can, on that point, only form an unbreathable opinion. If it be correct, there is but little room for doubt that the case is one of the seduction of a young woman from the path of purity by an unmitigated scoundrel, who still carries his head high and is noted as a place hunter. If such be the facts, a man of his character ought rather to be found hunting a hole in which to hide himself.

### DESPOTIC AND UNJUST.

THE New York *Globe* thus concludes a well-considered and ably-written editorial on "The President's Appointments," in which the writer shows the importance of the consultation by the President with both Senators and Representatives, in the selection of men to fill the various offices in the gift of the Government:

"Nothing could be more un-American, more despotic, more unjust, and more vicious, than our existing system of Territorial Government, which allows the President to rule those hardy, enterprising, intelligent and thoroughly American communities through Governors and other officers who are alien to the people; who know nothing about them; and some of whom care for them only as a Roman Proconsul was wont to care for the conquered people of a subject Province."

This is undoubtedly correct, and is vigorously put. However, the President is not responsible for the system. He has to administer the law as he finds it. But he can make it measurably endurable to the people of the Territories, by selecting for their officers men who will neither accept the places to which they are appointed for the mere purpose of making a raise out of the opportunities of office, nor use them as means of showing their partisanship and hostility to one class of the population. We have reason to hope that in the case of Utah the President will endeavor to make as judicious a selection as possible.

"What's the use," said an idle fellow, "of a man's working himself to death to get a living?"—*Art Printer.*