

to promote the interest of a class, a party or a faction; they are to serve the whole people irrespective of creed, politics or opinion. There has been too much of official interference with political arrangements and participation in partisan movements. The policy of the President in regard to removals from office was proclaimed at his accession; and offensive partisanship was named as sufficient cause for official decapitation. He intends to carry out that policy, and now gives office holders throughout the country a fair and timely warning of what they may expect if they offend in this particular.

This should be taken as a gentle hint by the servants of Uncle Sam, who strut their brief hour as high-and-mighty-men in Utah. In times past, many of the F. O. H.'s have been the most offensive of partisans that have afflicted this Territory. There have been honorable exceptions. But the chief Federal officials have often taken a prominent part in the local political gatherings and cabals. They have stamped the mining camps, howled against the People's Party, maligned the leaders of the people, guzzled whisky with the foul-mouthed and blatant "Liberals," and made night hideous with their pot-house politics and ranting revels.

We do not believe that many of the present incumbents would indulge in the antics of some of their predecessors, even if no warning voice had been uttered from Washington. But since the word has come forth "with the bark on it," a hook will be found in the jaws of some of the bluffers who take advantage of all political contests to abuse the people whose interests they are hired to subserve. No one wants to interfere with the political freedom of any man because he holds an office under the Government. But the use of that office and its influence to promote factional purposes and the designs of cliques, is wrong in principle, and ought not to be permitted in practice.

It will be well enough to take note of the course pursued by Federal officers during the coming election, and while every man is left free to choose his own politics, support his own candidates, side with what party he pleases and preserve his full political liberty, to make record of cases of "obtrusive partisanship," and such utterances as have been too familiar to the public ear in times past, and that are unjustifiable and indecent coming from any representative of the General Government.

#### THE SENATOR AND THE IMMIGRANTS.

"The four hundred Mormon converts from Liverpool who passed through Baltimore, yesterday on their way West should have run over to Washington and paid their respects to Senator Edmunds.—*Washington Critic.*"

No. Edmunds should have run over to New York and paid his respects to the emigrants. He might have welcomed them to our hospitable shores, and invited them to a little "cold tea," or have given them a lecture on the meaning of "unlawful cohabitation" in Utah. He would at least have learned something. He would have found out that the stories about gathering up young girls for "Mormon" harems are all fudge, and that they ought to be relegated to "inocuous desuetude."

#### A PAYNEFUL SUBJECT.

No one seems to doubt that the election of Mr. Payne to the Senate of the United States was secured by the corrupt use of money in Ohio. But the job was done in such a manner that the candidate for the high office was not personally engaged in bribery, and the money was received in such a way that the Senate cannot take official cognizance of the crime. The Standard Oil Company is understood to be at the back of the disreputable business, and money was used so freely that only a rich corporation like that could afford the lavish expenditure.

It is a great scandal. If no responsibility can be traced to Mr. Payne so as to affect his position as a national legislator, the facts that have been elicited must affect his standing as a man. And what shall be said of the law makers of Ohio who sold their votes for cash? A thorough investigation should be held in the State, and the names of the bribe-takers should be held up to public reprobation. But it is a question whether, in this age of hypocrisy and immorality, any real reflection will be cast upon the venal politicians, seeing that office is generally looked upon as a means of making money. The whole thing is a "baneful reflection upon political methods in the greatest republic on earth."

#### FORECASTING SHADOWS.

The determination of the Knights of Labor to launch, as an organization, upon the troubled sea of politics is a matter of great importance to the country. The influence that the vast

association is capable of wielding in that capacity is beyond estimate. It is gradually scooping in the masses of the people. It does not take much foresight to comprehend that, governed by the same unanimity it has exhibited in other directions, on political issues it is destined to become well nigh invincible.

As a grasp upon political power would, in the opinion of the Knights, greatly enhance their prospects of attaining the objects they have in view, it is but natural that they should avail themselves of a lever at once so potent and effective. Their resolve to take a hand at the political bellows will serve to blow up the fires of partisanship and intensify the heat of national strife. They are strong enough even now to constitute a party of no mean dimensions. This proposed new phase of operations will make the situation look as if the prediction uttered over a quarter of a century since by that clear and vigorous thinker, Theodore Parker, is on the eve of fulfillment—that "the masses are the masters of the future." In the same prognostication he ventures to remark that should they prove as unscrupulous as the masters of the past and present—the rulers and capitalists—there would be cause for howling and lamentation in the ranks of the latter. They would be under the necessity of bidding a permanent adieu to their misused power and their "darling dollars."

With the tide of the attention of the Knights turned upon politics—local and general—it is not improbable, with their growing unity and increasing numbers, they may be able to fill the judgment seats and jury boxes. Further than this, it does not require much of a stretch to enable one to believe that they will yet be in a position to say who shall or shall not occupy the chair of the White House. At least, the weight of their entire force as a political factor would be more than likely to turn the scale of an otherwise close contest.

However good the intentions of the Knights may be as an active political entity, their entrance upon the arena will cause them to be more or less a prey to unscrupulous demagogues, who will flatter them with false promises and pretenses, and thus creep, by their assistance, into the high places of the nation, while honest men and true who will not cater and pander to prejudice or special interests, will be crowded out or, filled with apprehension and disgust, eschew politics altogether, leaving the field free to bucksters and scoundrels who would sell the welfare of the country to enhance their own ulterior ends. Such a situation would cause the nation to be open to victimization that would lead to chaos and consequent revolution.

Let those who esteem this picture too pregnant with gloom to ever become a reality in the Republic watch the progress of events politically from this time forward. We are willing to rest the correctness of the shadowy prognostication upon the developments of the near future.

#### THE SHEEP OF ISRAEL.

The *Independent*, well known as an orthodox religious organ, has the following in regard to the saying of the Savior recorded in John, x. 16:

"Some have imagined that the 'other sheep,' of which Christ said that they were 'not of this fold,' but which he would gather so as to have out a single flock, were the inhabitants of other worlds. It is not likely that Christ would spend his breath talking about anything so remote as that from all the thoughts of the people. They did not know that the planets and stars were worlds, and could not have understood it had they been told. It is much more likely that he was speaking of those Gentiles, called sheep, perhaps, by anticipation, perhaps because even now they were feeling after a revelation of God, and were those who would accept Christ when presented to them."

In order to understand fully the meaning of the Great Teacher we must first get his exact words as recorded in the text. They are these:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

This indicates that Christ had a knowledge of the existence of other sheep or disciples that were not in the Palestine fold, and that he intended to visit them that they might hear his voice, and also to bring all his sheep eventually into one fold.

The idea advanced by the *Independent*, that he had reference to the Gentiles, is the popular theory. The notion that he meant the inhabitants of other worlds may be dismissed at once, as there is nothing to bear out or justify it. But it is by no means clear that the disciples of Jesus could not have been made to understand the existence of peopled worlds in distant space, if he had made any allusion to those spheres and their inhabitants. But that the *Independent* and others are mistaken on the point can be established by another saying of the Savior's, to be found in Matthew xv. 24: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." The "sheep" to whom He referred, who were to hear His voice, must be of the house of Israel, and not the Gentiles, who were

never alluded to by Him under the title of "sheep."

The only satisfactory explanation of these sayings is to be obtained from the Book of Mormon. In that sacred record, which goes hand-in-hand with the Bible, the two together forming the history of God's dealings with the people of two hemispheres separated by the great deep, we learn that the progenitors of the present American Indians were a branch of the house of Israel. It was broken off from the parent stem six hundred years before Christ and became a fruitful bough. Prophets prepared those Israelites for the coming of Messiah, and after his death and resurrection he appeared among them, showed them the marks of his crucifixion, preached the gospel as upon the land of their forefathers, establishing his Church among them and appointed apostles to continue the work that he had commenced in person. In the course of his ministry among them he uttered these words:

"And verily I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd."

"And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching."

"And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them save it were by the Holy Ghost."

"But behold ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me."

It is supposed by many who think they know all about the Book of Mormon from hearing of a few of its passages, that it purports to be a history of the lost ten tribes. This is a great mistake. The people to whom the resurrected Savior ministered on this continent were chiefly of the tribe of Joseph, their ancestor, Lehi, having been of that lineage. And, in his teachings to them, Jesus referred to the lost tribes as inhabiting another portion of the globe which he intended to visit, that they also, as a portion of the sheep of Israel might hear his voice, and that in the latter-days all his people might be gathered in from the four quarters of the earth, that the covenants of the Lord might be fulfilled with the whole House of Israel. These things may be read in Nephi iii. chapters 15 and 16.

The promises and blessings and Priesthood, with the oracles and gifts and personal ministrations of the Redeemer, belong to the House of Israel, and it is only by being grafted into the tame olive tree, which is Israel, that the wild olive branches—the Gentiles—can partake of the full spiritual life and richness that belong to the chosen seed. Israel turned away from their Redeemer, and the Gospel was taken from them and sent to the Gentiles. But these have to a great degree also rejected that Gospel, and the time is near at hand, much nearer than many suspect, when it will be withdrawn from them and the great work of the Father will go forth to gather Israel from every part of the world. "The fullness of the Gentiles" is about to "come in" and Israel will be brought forth to stand at the head. And every word spoken by the Prophets and by the Savior concerning them will be literally fulfilled.

We are at the door of great events. Let the Latter-day Saints read the predictions of the prophets of ancient and of latter days, and then regard the signs of the times and the occurrences of the day, and if their eyes are open they will be able to discern the fulfillment of inspired sayings and behold the accomplishment of the divine designs. It is needful that many shall be "tried and purified and made white," that those who are called Israel shall be tested and proven. And when the set time has come, this shall turn to their great reward and they shall be found ready and worthy to share in the glory that is to be revealed. The true sheep will hearken to the voice of the true shepherd, and will follow Him, even if the way leads to the death which He suffered. For the road to the cross is the path to the crown, and the day of Israel is about to dawn upon the world!

#### GOVERNOR WEST'S FIRST PROCLAMATION.

In another column will be found a proclamation by Governor West. It contains four statements and a warning. The statements contain no information and the warning is of no value.

That there is an organization in Utah known as the Church of Jesus Christ of Latter-day Saints, that it is vulgarly called "The Mormon Church," and that its missionaries go forth to proselyte and aid in the gathering of its members from all parts of the world to this Territory, is understood in every civilized country and needs no official proclamation. That the chief officers of the Church and several prominent Elders are confined in the Penitentiary for alleged infraction of the Edmunds law, and that great expense is necessarily incurred in the prosecutions pushed specially against

this class of so-called offences, are facts equally well known to the world. This is no news to anybody who is likely to read Governor West's proclamation. But if it pleases the gentleman to publish abroad, over his official signature, something of which no ordinarily informed person is ignorant, we have not the slightest objection.

But one of the assertions in the proclamation is inaccurate, and this requires some explanation. We challenge the truth of the statement that the Church, through its public teachers and press, openly proclaims the right and duty of its members to violate the law of the land, either upon the subject of marriage or any other subject. It would have been well for the Governor to make some citations which would bear out his charge. We say that he cannot do so. He has mistaken the position of the Church and its authorized teachers on this question.

We might ask him in the first place to tell us what law of the land has been enacted "upon the subject of marriage." We know of none. We do not believe that Congress has any jurisdiction over the subject of marriage. The laws of 1862 and 1882 are special enactments on the subjects of bigamy, polygamy and unlawful cohabitation, but they do not regulate marriage, define it or treat upon the subject in any way. But we will waive that point, supposing that the incidental reference to marriage involved in legislation against the offenses created by those acts, is what is meant in the Governor's proclamation.

The fact is, that those acts were passed against an establishment of the religion of the Latter-day Saints, not that the Church urges the violation of law. The doctrine of celestial marriage, including a plurality of wives, is believed in by the body of the Church. Both its preachers and its hearers have a constitutional and inalienable right to that belief and the expression thereof. They have the right to entertain and publish their faith in any doctrine, tenet or practice of their religion. But they do not tell any person to go and break the law.

Action is left free to each individual, and every man must take the consequences of his own doings. He must be guided by his own volition and conscience. Here is a revelation from God which he can read and understand for himself. There is a law of man which is also before him. He is free to take his choice and must bear the results thereof. The Church does not coerce him in any way. It does not even deprive him of fellowship if he refrains from practicing the principle of plural marriage. The loss is his own, as it will be if he neglects to take the sacrament of the Lord's supper, or carry out any other precept or means of grace and blessing that God has revealed. The idea that the Church, or its teachers or press, can be made responsible for the individual acts of its members is entirely fallacious, and the second "Whereas" in the Governor's proclamation is therefore misleading.

The "warning" is utterly useless, because everybody who breaks the Edmunds Act is aware that he is thereby exposed to "heavy fines and imprisonment." If there is anybody in the country who does not know this, it must be either an infant or an idiot. The Governor might have gone further in proclaiming what everybody knows, and told the public that by means of juries selected because they are "in sympathy with the prosecution," and of rulings and definitions which render the law so elastic and allotropic that it can be made to cover all cases and resolve itself into totally different conditions as occasion may require, to be accused of violating the Edmunds Act is equivalent to conviction, the forms of an alleged trial being all that needs to be added.

There is no need to caution "well-disposed persons" from associating themselves with "an organization for the purpose of immigrating to this Territory," to enter into any marriage relation contrary to law, because there is no such organization or association. The gathering to Utah of members of the Church from abroad has no reference to marriage, lawful or unlawful. The Church holds the doctrine of the gathering of its members from all nations, as one of the preliminaries to the Second Advent. It proclaimed that doctrine long before the principle of plural marriage was embodied in its creed. Its immigration is a matter entirely unconnected with the laws in relation to bigamy, polygamy, etc., and is as distinct from them as from the laws on the tariff and the coinage of silver.

When Governor West has been here a little longer and has studied the facts and the situation a little more closely, we are of the opinion that he will be more careful of his proclamations. Of course he wants to exhibit zeal in the enforcement of the laws; that is all right. But no wise man wishes to make himself appear ridiculous to the public, if the desire is ever so strong to stamp out an unpopular religion and afflict a body of unorthodox believers.

Nobody who understands the position of affairs in Utah will see any wisdom in the first Proclamation of Governor West, or perceive wherein it will accomplish anything good, had or indifferent in relation to the "Mormon" question.

The President has already made an unprecedented veto record. During

the time between the inauguration of Washington and the close of Mr. Arthur's term the veto power was exercised but 109 times; Mr. Cleveland has already vetoed ninety-eight bills.

Some of the progressive colleges propose to add a new degree for graduates—B. J.—Bachelor of Journalism. The bachelor of journalism generally begins his career by washing rollers, proving galleys and acquainting himself with the editorial policy of the foreman.

Roller skating that had its great run two years ago has so utterly died out that at present there is but one rink in the United States doing business, and that is in Charleston, West Virginia. It has, however, started in South America, and is just now having a tremendous run in Brazil.

Speaking of the act of Chicago anarchists who, on the Fourth of July, diddled with bullets the American flag carried by a procession, an exchange omnisciently says: "If it is necessary that there should be another great popular uprising in the interest of law and order and the national life, the shrift will be shorter, the vengeance more summary than that which followed the shot at Sumpter."

How can teachers who have no power to think train their pupils to think? How can teachers with small capacity for looking and seeing train their pupils to look and see? The best thing a teacher can do for his pupils is to train them to see. It has been said that Socrates taught nothing, yet his pupils learned everything. By skillful questioning he led them to look and see for themselves. He "sent new longings and new capacity for satisfying longings into his disciples."

London has a larger influx of American visitors this season than in any previous year. What with two American theatrical companies and a vast colony of Americans eminent in art, science and society—people whom everybody knows or knows of—an American in London this summer has no reason to feel that he is among strangers. He can witness his own native plays performed by his own favorite artists; he can hear his own Beecher lecture; he can read about the honors done his own particular Holmes; and, in fact, can look about him in all directions and be reminded pleasantly of the land from which he is an absentee.

The people of Pemberton, N. J., are discussing the singular prophecy of Thomas Cross, a resident of that place, who, a short time ago, predicted that he would die at midnight on the 8th instant. His acquaintances supposed his prediction was merely a whim, and no particular attention was paid to it. The day following the first prediction he repeated the prophecy in the presence of a number of people, and many were impressed by his earnestness. Finally, on the day previous to that set for his demise he made the rounds of the stores at Pemberton and bade farewell to his friends with the remark that he would die the next night. His friends laughed at him and endeavored to cheer him up, but he still persisted in his belief, and a number of his acquaintances agreed to sit up with him to witness his departure. He sat unmoved until within five minutes of midnight, and then took a drink of apple jack. He is still alive and well.

J. Wm. Lloyd, of Florida, writes to the paper called *Liberty*, published in Boston, thus in favor of Anarchism, the supporters of which are rapidly spreading: Behold to Anarchism a wedge that will yet split the Liberal world in twain! Keen and pointed, with a hammer of logic behind it wielded by willing hands that know well how to strike, it knows no variability nor shadow of turning. The doughty Liberals see its strange bulk coming down between them, and some shrink aghast, and some are drawn to it as steel fragments are drawn to a magnet. There is a running to and fro and crying out in alarm, blessing and cursing, studied indifference and fierce denunciation. But it has commenced its deadly work, it has entered, and the line of cleavage is marked. It cannot be withdrawn, and henceforth, whether men strike it or let it be, notice it or look the other way, it will go on cleaving and separating. Its own weight will drive it; every frost and every sun-heat will aid it. The tricks of knaves and fash of fools, the hatred of its enemies and blunders of its friends, cannot prevent it. The evolution of the ages is pressing upon it, and it must go on.

Louise Alcott says the best age for girls to marry is 23 to 25. Miss Alcott, it would seem, did not know this in time.

#### Good Results in Every Case.

D. A. Bradford, wholesale paper dealer of Chattanooga, Tenn., writes, that he was seriously afflicted with a severe cold that settled on his lungs; had tried many remedies without benefit. Being induced to try Dr. King's New Discovery for Consumption, did so, and was entirely cured by use of a few bottles. Since which time he has used it in his family for all Coughs and Colds with best results. This is the experience of thousands whose lives have been saved by this Wonderful Discovery.

Trial Bottles free at Z. C. M. I. Drug Store.