

## EDITORIALS.

[COMMUNICATED.]

## THE FOUNDATION.

WHEN the fathers of the Republic threw down the gauntlet before the rulers of the mother country, and finally succeeded in securing their independence, they expected that the great objects for which they fought would not perish with their death. It was their ambition that the fire of patriotism, the love of liberty, the practice of righteousness and the consolidation of their ideas into perpetual institutions, should be realized and continued; they did not expect that the cause for which they suffered and made much sacrifice would be neglected or overturned by their posterity; even if that posterity were not called upon to suffer or sacrifice in precisely the self-same direction as theirs. It was no doubt anticipated that the study of the pregnant past would be cultivated, that intelligence in regard to the motives of the patriots, intelligence in regard to their designs and purposes, and intelligence in regard to any further processes which might be necessary to establish for ever their labors would be exercised when they entered into rest. And that if this posterity enjoyed the spirit and fathomed the conception of the fathers in regard to "life liberty and the pursuit of happiness," they would inevitably be very jealous in regard to any power or influence which might seek to destroy that which was considered valuable enough to demand the sacrifices which had been made.

To hear of any of the sons of those "men of renown," treating contemptuously the principles involved in the rebellion, to hear them call in question the purity and patriotism of their fathers, to subject them to ridicule for the stand they took against tyranny and oppression, to affiliate with those who in bitter opposition might thus seek the destruction of institutions "born in tears and baptized in blood," would have been considered treachery to the memory of the mighty dead, and everywhere the comment would have been provoked, "degenerate sons from worthy sires have sprung!"

Wherever these sons honored by deed and word the memory of their fathers, wherever they were found appreciative of their labors, wherever they were seen to give their energies, their talent, their lives to the perpetuation of the ideas as well as to the natural institutions growing out of those ideas, men everywhere, even when their own interests were touched, when their own traditions and habits were called in question, when they differed in sentiment and in practice, would spontaneously applaud that devotion exhibited by one generation following another, to the earnest endeavor and success of those who worked, not only for themselves, but as they believed for all coming time!

And just as this is true when coupled with national institutions, so also is it when taken in connection with religious ideas and institutions. The American citizen believes the Constitution of his country to be the highest ideal of human liberty and human government. He knows by contrast and comprehends by comparison, how and in what respect it outranks and outreaches the systems of the old world.

The so-called "Mormon" believes the religious system with which he is associated to be the brightest ideal of religious promise and religious culture; he knows by contrast and comparison how and where it outranks all the speckled varieties of sectarian faith and practice; he has given evidence of his devotion to this ideal by sacrifices which rival those made by the heroes of the revolutionary era; he has offered at the shrine of his faith and knowledge, home, friends, family, precious memories and old associations; the grave of his father and the quiet resting place of his sainted mother have been left for a location and opportunity which would enable him to give a vitalized existence to what he conceived to be a divine revelation and ideal. Then when the red hand of

death decimated his associates; when by the flame of his dwelling, in the silent night, he hurried from his merciless tormentors, and after two thousand miles of blood-stained travel he won at last a resting place for his weary feet, he has gone at the call of duty from continent to island, and from river to ocean in search of those who, like himself probably, were, under the stirring influence of inspiration, waiting for the gospel of eternal lives.

These heroes of the grandest religious revolution of any age, have fought bravely on many a battlefield; they have taken their lives to the altar of duty, and worked as men only work who are possessed of thought almost "too big for utterance," until like the old Apostle they have said, in deed if not in word, "there is a dispensation committed unto me, and woe be unto me if I preach not the gospel!"

Now all men thus moved, having this intense interest in their work, this grand assurance of its worth, are anxious as to its future. They know that they are passing away, and that the destiny of the institutions which they have given their lives to found, will ere long be committed to other hearts and hands. If they see their posterity growing up in indifference in regard to their great work and insensitive to their grand ideal; if they see them treat with sneering and contempt the sacrifices they have made; if they know that they are affiliating with those who are bitter, determined, and uncompromising enemies of the honor, reputation and purposes of their fathers; have they not a right to the same feelings as we might suppose the patriot fathers would possess had their sons so acted in their life or death? Nay, with the "Mormon" who believes that his faith, his system, is glorified by the inherent lustre of special revelation, must not his feelings be far more intense and acute than those who simply aided and had faith in that which had its origin in his fellow-man?

But when these religious revolutionists of the latter days hear their sons vindicate their long-loved cause; when they hear them testify to a knowledge of the truth of those principles which have sustained the persecuted and upheld the martyr; when they sense their zeal, their enthusiasm, their devotion and their love; when they find them following the old footsteps and in foreign lands promulgating the same truths, and then returning "bringing their sheaves with them;" can they be other than assured that their sacred cause is in good hands, that it is in safe keeping, that the future will see the triumph of that for which they counted not the cost too great? And will not each exclaim, under the assurance of ultimate triumph, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation?" The youthful missionaries of Zion are, under God, the guardians of its destiny and the champions of its successful issue.

## INTERRUPTION AND ACCOMMODATION.

THERE are few things more disagreeable than interruption. We all dislike it. The clerk at his desk dislikes it, the editor at his paper dislikes it, the orator in the midst of his speech abhors it, and, to carry the subject into the domain of crime, the thief who is caught in the act, thinks it, of all things, the most unpleasant. No wonder. We all know that when we have determined upon doing a thing, we rarely ever appreciate the advice that would deter us from commencing it. How much more objectionable then must be anything which interferes with the fulfillment of that which is in course of accomplishment. Average mortality loves to be let alone. No matter how a person is engaged, if he is interested, you may be certain he does not look upon interruption with a friendly eye. There are but few exceptions to this. He may often have cause to be grateful that the interruption occurred, and afterward remember and acknowledge it, but at the instant it is done, the ruling sensations in his mind are pain, annoyance and disgust.

reasons why interruptions should never occur, or that they should be always met with the bad manners and ugly actions generally resulting? Should internal emotions at all times find outward demonstration? Such questions carry their own answers. If the clerk at his desk were never interrupted, his services would be of little use to those who employed him—unless he was hired as an ornament and intended to be a fixture. If the editor, poring over his exchanges, or writing up his items, were never intruded upon, he would miss many a good item for his paper, as well as many other things to his advantage. If the verbose orator—at least some of his genus—could not be shut off when it was imperatively necessary, others elsewhere might be deprived of his services, and his listeners might not be—until too late. If the thief were not interrupted in his lawless course, anarchy and empty chicken coops would prevail universally. So that we find, by very little reflection, that stringent and immutable laws against whatever is disagreeable, would not inevitably subvert the interests of society. If the clerk, the editor, the orator or the thief could claim exemption from annoyance of interruption, the victims of their bad tempers, tedious harangues or poultry taking proclivities could file claims of, at least, equal merit and consistency.

We must concede, therefore, that the outward signs of inward annoyance—to put it no stronger—resulting from the asking of a favor, the offering of a gift, or the quelling of a nuisance, are not, by any means, to be considered as Christian virtues. That such demonstrations are natural to weak humanity, is admitted, and that they are entitled to all due allowance is equally true, but nothing tending to encourage their growth or justify their existence, should be held or fostered by either thought, speech or action. They are failings which should be overcome as speedily as possible. People in every phase of life should study amiability and accommodation, for, while we know not how soon we will be so placed as to need and request them of others, we do know that the world cannot have too much of such qualities, and that the man never yet lived in vain, nor went entirely uncompensated, who evidenced in his life and character the golden principles of good morals and gentle manners.

## FENCE, OR NO FENCE?

WE have received the following letter from a settler at Fillmore, which we insert with a few words in reply, as the subject is of interest to our agricultural friends throughout the Territory, and some of them may be in as much doubt as our correspondent and his neighbors in regard to the workings of the law in relation to fencing:

FILLMORE CITY,  
November 7, 1879.

Editors Deseret News:

I have been a subscriber of your valuable paper for about 10 years, and always found when you have been asked questions through the News, you have answered them satisfactorily to me and to the people generally; therefore I take the liberty to ask a question, which I hope you will answer through the News, for the general welfare of the people in the South. What is called the no fence law reads as follows:

"Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, that owners of horses, mules, cattle, hogs, sheep, goats and other domestic animals, shall be held liable to pay all damages done by said animals upon the premises of other persons, whether said premises be protected by fence or not."

"Upon petition of any public herdsman, or of two-thirds of the settlers of any isolated region of any county, setting forth that it is better adapted for grazing than to other agricultural purposes, if the County Court of such county so decide, then the first section of this Act shall be inoperative within said specified region, during such time as said court in their judgment may determine."

In Fillmore precinct, Millard County, on the election in August, 1878, a vote was cast by two-thirds for

in the other precincts in the county they voted for no fence, and there we were trapped because Fillmore is in the centre of the county. Whereupon the farmers last spring (1879), petitioned the County Court for a special election to get the fence law repealed, but it was left to the general election in August, when a vote was cast, 45 votes for fence, and 89 for no fence. Now the question is, did we have a fence law or a no fence law in Fillmore precinct?

The farmers claim that if it took a two-thirds vote in 1878 to make the law inoperative, it will take a two-thirds vote in 1879 to do the same.

And the stockholders claim that if it took two-thirds of the voters to make the law inoperative in 1878, it takes a two-thirds vote of the farmers to make the law operative in 1879.

And here we stand and know not what to do. An answer will save us lawsuits.

We do not see any difficulty arising out of the election referred to by our correspondent. The law is very plain and simple, and leaves no opening that we can see for any dispute. The quotations above made are from the Compiled Laws of Utah, sections 396-7. The election to determine whether the "no fence" rule should prevail or not, was held under authority of section 398, as follows:

"Any county or portion thereof may, at a general or special election called for that purpose by the county court, declare by vote of two-thirds of its legal voters in favor of fencing their farms, lots or yards, and allowing their stock to run at large, or who have so declared by vote. In such case, the first section of this act shall be inoperative during any period decided upon by such vote."

Now the question is, did the legal voters of Fillmore declare in favor of fencing? According to the figures given above they did not, for instead of having a two-thirds majority as the law requires, those in favor of fencing were in the minority. How there can be any room for doubt as to the result we fail to perceive.

But our correspondent intimates, in the last paragraph but one of his letter, that the stockmen hold that it would take a two-thirds vote of the farmers to make the no-fence law operative. If this is so they have fallen into a grave error. It does not require any vote at all to make the "no-fence" law operative. It is in full force, and has been since its first publication, in every part of the Territory where two-thirds of the legal voters have not declared against it, or the County Court has not so decided on petition presented. The law is operative by its own force, being legally enacted and approved, and can only be set aside in any locality by the means itself provides for its suspension. A two-thirds majority may decide in favor of fencing, but in the absence of such majority the "no fence" law prevails.

If our correspondent has stated the case correctly, it must be clear to every ordinary mind that in Fillmore precinct the "no fence" law is in full operation, and that owners of stock there are liable for all damage that may be done thereby to the property of their neighbors.

This, in our opinion, is a just and righteous law, applicable to most of the agricultural districts of Utah; and, seeing that a remedy is placed in the hands of the people of such isolated regions to which it is not adapted, we know of no valid objections which can be brought against its enforcement.

## THE ELECTRIC LIGHT.

THE excitement about electricity as an illuminating agent has, to a great extent, subsided. Edison's scheme by which the electric light was to have been utilized for household as well as public purposes, does not seem to be so feasible as at first supposed, and the gas companies in consequence experience a feeling of greater security, while gas stocks are firmer and the public mind is quieted on this subject.

But experiments continue to be made with this subtle force called electricity with a view to the illumination of the world, and we be-

it will be brought into general use to "lighten our darkness," and turn night into seeming day.

We learn from London papers that a trial has been made with the electric light in the reading room of the British Museum. Students who have availed themselves of the privileges afforded to a select number, of examining the literary treasures stored in that wonderful library, with its numberless manuscripts and over half a million of choice printed books, have been greatly annoyed by being compelled, at the approach of dusky eve in the fall and winter months, to cease their investigations for lack of light. For in fear of fire, and for other prudential reasons, no gas pipes are laid in the reading room and library and their approaches.

But during the month of October the Siemens apparatus for lighting by electricity was tried in these apartments with full success, and in all probability they will in future be lit up by this means during the early hours of winter evenings. In the reading room itself, we learn from the Standard, there are four lights, each equal in power to 5,000 candles, though capable of being lowered to 4,000 or raised to 6,000. They are fixed about midway between the floor and the grand dome which covers the room, a position which is necessary to prevent the eyes of readers and the officials from being dazzled. The brilliancy of the illumination leaves nothing to be desired, being greater than that given by the daylight. It cannot be said, however, that the light is perfect, for although it is as a rule quite pure and steady, it occasionally flickers unpleasantly and shows colors. The former drawback will, it is said, disappear in a short time. The latter results from the fact that each light is produced by a continuous current, the advantage of which is great power from a comparatively small amount of electricity. If necessary, it will be possible to get a light less likely to show tints by using the system of alternate currents. This is the plan adopted in connection with the electric lights outside the reading room. Two of these are in front of the building, two in the entrance hall, and one in the lobby beyond. Each is of the power of 400 candles, and their steadiness and purity are nearly perfect.

The cost of this illumination, if kept at the power of four thousand candles, is estimated at one shilling, or twenty-four cents per hour, including every expense. The cost of the apparatus is not given. It is in this, we believe, that the greatest obstacle to the use of this light for household purposes consists. But this will no doubt be obviated when experience suggests improvements and modifications in present methods, and when the brilliancy and purity of the illumination and the absence of heat and smoke and scent, as well as the safety of the process, are taken into account, the question of cost will not enter so largely as at present into the calculations of those who wish to avail themselves of its advantages. The electric light will yet supersede coal gas and coal oil, and shine out for the convenience of man and as a potent aid to true civilization.

## TOO INQUISITIVE.

"A few days since a lady called at the post office in this city to obtain a registered letter for her husband. She secured it, gave a receipt and was about to depart, when the party in attendance inquired how many wives her husband had, and if she were "first." On her answering that it was none of his business, he said that she could not have the letter, and made several unnecessary remarks. However, as the missive was in her possession, his threat was of no effect. The same party has been more than once observed to question the children on the street, with regard to the family affairs of their parents; and he has in many ways given rise to the belief that he is making an attempt to find something for the Grand Jury to investigate.

This certainly is undignified and uncalled for. It is no part of postal clerk's duties, and it should not be the mission of a minister of the gospel, to pry into the domestic affairs of the people among whom they reside. There are officers of the law in this county, who ought to be competent to secure evidence honorably against all offenders; therefore there is no necessity