

EDITORIALS.

THE "IGNORANCE" OF THE "MORMONS."

THE St. Louis *Globe-Democrat* of September 25th contains a special dispatch from Chattanooga, Tennessee, which we copy here in full:

"Mormonism has gained ground within the last few years in this section of the South, and especially just over the State line into Georgia. Chattanooga is the rendezvous of the Central South for those who choose to join that so-called religious creed, and at certain seasons there is a grand emigration for Utah and other points of colonization. Not less than 300 of these deluded people annually leave this place, who are collected together by Elder John Morgan and other disciples of Brigham Young and successors. They come mostly from North Georgia, Alabama, and Middle and East Tennessee. This city is the headquarters of Mormon proselytism in the Central South. It is here they have their missionary stations. From this point are sent out all their documents, tracts, books, etc., and here the proselytes receive their instructions. One of the accredited missionaries resides in this city, and at all times can be seen mixing among the people. It is thought that we may before long have a Mormon colony in our midst.

"It would startle many to know how deep root the tree of Mormonism has taken in North Georgia, but a few miles from this city of rolling mills, railroad termini, and other evidences of civilization and industrial interests. It is not only the poor and ignorant who embrace this curse, but the converts can be found among the wealthiest and best informed of the section. It is reported that one of these Latter-day Saints is now living with two wives in North Georgia, in open violation of the laws of that State.

One day recently a gentlemanly-looking farmer from Walker County, Ga., applied to a lady connected with the Orphan's Home, of this city, to have a little girl in charge of that institution turned over to him as guardian. His chief reference was a lady of the Methodist persuasion, a near neighbor, the lady having in charge a bright lad, sent her by the directors of the home. The man talked well, showed he had abundant means to care for the orphan, and in all respects acted with the air of a gentleman. The lady is generally thorough in her investigations of the fitness of parties applying for children, and she asked:

"Are you and your wife members of a church?" at the same time stating that the rules of the Home require that children should be entrusted only to families whose heads are recognized as members in good standing of some evangelical church.

The applicant replied: "Yes; I and my wife are both members of the church of our Savior Jesus Christ." "What denomination?" asked the lady. The applicant replied: "The Church of the Latter-day Saints, commonly called Mormons."

Of course the gentleman was informed that he could not have any child from the Home. Upon further questioning he was found to be a firm believer in polygamy and all the other Mormon ways, stoutly maintaining them to be Bible doctrine and practices. Finally he drew out a list of references, including some of the most respectable names in his neighborhood. It developed that he was a friend of some of the best men and women in North Georgia, who it was shown by his own testimony had become Mormons; and what is especially astonishing in this connection is, that men and women of other denominations are on the most friendly and intimate terms with these people."

The idea that "Mormonism" only finds converts among the ignorant has been entertained so widely, that people are astonished when they hear that intelligent and well-to-do men and women are among its disciples. They are also surprised to learn that in Georgia, where violence has been used to extremity in order to repress this creed, its missionaries find a fruitful field for their exertions. If they would only investigate instead of jumping at conclusions without looking at the intervening ground, they would learn that it takes a certain amount of native intelligence and independence of thought and character to receive and embrace an unorthodox

and unpopular system like "Mormonism." Also that persecution even unto death will not put down genuine faith, nor stop the labors of devoted men inspired with the zeal that comes of profound conviction.

The ignorance of the converts to "Mormonism" is a favorite charge of its opponents. It is a great mistake, but finds some excuse in the fact that the so-called educated classes do not take to the system very kindly. They are so wrapped up in their own conceits, and that sublimity of egotism which takes for granted that anything opposite to that which they have accepted as truth must of necessity be false, that they do not take the trouble to look at "Mormonism" in any spirit of fair inquiry. But there are a great many educated people who are extremely ignorant, and there are many thousands of people who have not had the benefit of much book learning who, in native intelligence, good common sense, the power to grasp a truth and reject an error, are vastly superior to the learned and pedantic fools who know nothing but what has been drilled into them in the schools. It is a great blunder to dub all people ignorant who are not versed in the literature of the times and have not graduated in the seminary of book knowledge.

It will be found on acquaintance that the very large majority of the converts to "Mormonism" are naturally intelligent, generally well informed and possessed of a fair familiarity with the common branches of scholastic learning. That they have embraced this system of religion from conviction of its truth and its superiority to any of the forms of orthodoxy. That they are able to give reasons for their change of belief. That they have the courage of conviction and that independence of character that only accompanies intelligence. And that this has enabled them to face a frowning world and cast in their lot with a small body of believers who are despised, hated and persecuted by the immense majority.

The statement that a "Mormon" is now living with two wives in North Georgia must be a mistake, as the practice of plural marriage is not permitted away from the gathering place of the Latter-day Saints. It does not follow that a man who has more wives than one is a "Mormon," nor that a man is not a "Mormon" who has not a plurality of wives. Plural marriage is only a small part of the creed of the Latter-day Saints, and it is governed by rules and regulations and ordinances that render it entirely different to that which is commonly called bigamy or polygamy.

The lady and gentleman who applied for the child in the Orphan's Home had as good a right to its charge as members of any other denomination. The objection that they were "Mormons" was founded in prejudice and ignorance, and the astonishment expressed when it was learned that the applicants were well-to-do, and endorsed by some of the best people of the locality where they resided, is ludicrous to those who are familiar with the facts. There are many parts of the world where men and women of other denominations are on the most friendly terms with Latter-day Saints residing in their neighborhood, and if it were not for the falsehoods and malignity of bigots and modern Pharisees, their friendly relations would not be disturbed.

The popular idea concerning the status and character of the people who have embraced the "Mormon" creed, is just as fallacious as that in regard to the doctrines, principles and practices of its adherents. They are both founded in ignorance and prejudice, and injure the unfortunate beings who are blinded by them much more than the objects of their pity or denunciation.

IMPLEMENTS OF DESTRUCTION.

THE spirit of destruction is working "in the hearts of conspiring men" to an alarming extent, as foretold by the seer of the nineteenth century. The revolutionary societies existing in Europe and America, which are only biding their time and waiting for opportunities favorable to their nefarious work, encourage the construction of death-dealing instruments and the exercise of inventive talent in that direction. Infernal machines of new designs are being

made continually, and their manufacture and sale are very much more extensive than is generally supposed.

An English paper makes this statement: There are living in New York and Philadelphia, representatives of all the revolutionary societies of the world. They are not confined to Europe, but extend through Mexico and South America. A considerable number of eight-day and thirty-hour infernal machines have been made in Philadelphia and sent to San Domingo and Hayti. Italy, Germany and Austria order them plentifully. A manufacturer was asked the other day what would be the result of the Explosive Act now before the Pennsylvania Legislature. He said: "It will be inoperative. Anything can be made into an infernal machine; an orange, a hat, a book, a coat, a shovel, a pound of sugar—anything, in fact. To crush the business in this way is impossible."

CLEANLINESS AND DISEASE.

THE discussion on sanitary measures for this city has brought out some expressions from medical sources that may be misunderstood. It has been contended that there is no danger from dirt, and that filth does not breed disease. It is perhaps true that the germs which produce many fatal disorders in the human system are not originated in filth, but it is generally conceded that they are fostered and find congenial conditions in which to multiply, in decaying organic matter.

If by the term "dirt" mere earth matter is meant, there is no danger in dirt. A child may roll in the mud, be covered with dust, or become grimy from head to foot without peril to health. But in such filth as excrements, human exhalations, decaying animal and vegetable matter and other decomposing substances, there is a fine field for the growth of those germs that carry suffering and death into the body and are the active agents in epidemics.

That cleanliness is essential to health, it appears to us, needs no argument in these latter days. But cleanliness means something more than washing the surface of the body. It means clean clothing, pure air, proper diet and wholesome surroundings as well.

It is claimed by some scientific men that the cholera germ will breed only in the human body. It is also alleged that certain fever germs are only transmitted by means of water. But there is excellent evidence to prove that filth is a prolific nursery for those diseases that are often epidemic, and that the removal of that cause has banished the effects.

Professor Tyndall has lately given some clear points on this subject in the *London Daily News*. He cites an instance in Northumberland of a sudden attack of cholera among the inmates of a row of cottages behind which were some pig pens in a filthy condition. When the wind blew from the direction of the pens the disease raged; when the wind blew the other way it abated; the removal of the filth caused the cessation of the disease.

Cholera broke out in the poor-houses of Baltimore where the most approved sanitary regulations were in force, where food was given in plenty and of good quality, and there was no over-crowding of the inmates. The death rate was enormous. Investigation showed that the drains from the houses led to a marsh, and that when the wind blew from that direction it had the same effect as in the Northumberland case. When the drainage was changed the disease abated.

Another case was in a Mexican town where the cholera raged although it was situated on a mountain side, where the air seemed pure and no cause could be discovered for the attack. It was noticed by the physicians that the epidemic was guaged in its fury by a wind blowing from a certain direction, and following up this sign they found a heap of decayed matter in a filthy yard and when this was removed, as in the other instances the disease was stopped.

Prof. Tyndall very naturally concludes from these and other evidences, that cholera germs breed in other places besides the human body, and that filth, especially human excrements, furnish conditions for their reproduction, to be carried by the atmosphere waves

they can be inhaled and perform their work of woe and destruction.

Dry earth is not filth, it is a foe to filth. It is not a germ-breeder, but a germ-destroyer. But that which may be properly called filth is not only offensive to eye and nostril, it is full of danger, especially in times of epidemic disease. Homes to be healthy must be kept from accumulations of filth of every kind. Cities must have regulations for the same purpose, or they are liable to become death-breeds by wholesale. And when sanitary rules are adopted to govern a town or municipality, there must be as good care taken to find localities for the disposal of refuse, where it will not become a worse nuisance than if left unaccumulated, as to remove it from its original places of deposit.

Cleanliness is said to be next to godliness; it is really a part of godliness, for no one who is filthy in body, mind or surroundings can truly live his religion or come into close communion with the higher powers.

THE MINERAL WEALTH OF TONQUIN.

IN the endeavor to capture Tonquin the French have something more in view than the mere acquisition of so much more territory. Its gold mines, says a writer in the *Paris Figaro*, can rival those of California and Australia. The natives use that metal for exchange; the females of the Muongs of the Black River, on their way to and from market, gamble with thousands of francs' worth of it, without caring whether they win or lose. The mines of Tala, near Yuen-Kland, on the Red River, were visited by the Commission of the Mekong, who found gold there in bars as well as dust. Still higher near the source of the Red River, the precious metal is obtained in large quantities. Silver also is not rare, and copper is found everywhere, all the domestic utensils of the people being made of this metal. The tin mines are not worked for want of capital, although those worked near Mong-tze, in Yunnan, near the Red River, are the most valuable known to exist. Zinc, lead, iron and bismuth are also known. The coal mines, however, are the most important of all. Tonquin produces also musk, tortoise shell, mother-of-pearl, wax, silk, peacocks' feathers, as well as those of the blue pheasant and other birds of brilliant plumage. "In short," concludes the *Figaro*, "it is a rich country, and worth the trouble of occupying it."

DIVINE LAW AND HUMAN LIBERTY.

THERE are some persons who cannot reconcile the doctrine of God's foreknowledge and man's free agency; they are equally perplexed over the theory that in the Church and Kingdom of God the theocratic and democratic principles are united. They imagine that if God knows beforehand what an individual or nation will do, the individual or nation is of necessity compelled to perform that action. And they think that when God commands His people, obedience is compulsory and the people's consent is superfluous. These conclusions are reached through imperfect reasoning and spring from lack of information concerning the ways and designs of the Almighty.

When our first parents were placed in the Garden of Eden, as related in the Book of Genesis, they were commanded not to partake of the fruit of a certain tree, and a good reason was given why they should refrain from eating of it. The Almighty knew beforehand that they would break the law, for a Redeemer was chosen from before the foundation of the world to atone for that sin and rescue mankind from its consequences. Satan tempted Eve but did not compel her to partake of that which was forbidden. God gave the command against partaking, but did not prevent the commission of the sin. Adam and Eve were left perfectly free to obey the law or to violate it. The choice was theirs. Their volition was not interfered with. The fact that God foreknew what they would do in these circumstances did not in the least affect their liberty of action. The

notion entertained by some that Satan stepped in at the thing and thwarted the purpose of the Almighty in the creation, together erroneous. The work of creation and redemption is perfect, and was made with a free agency of man, and owing to Divine foreknowledge of its exercise, the issues flowing therefrom, being in the Divine will while human action was untrammelled.

As the tree of life and the death were planted in the garden and evil are placed to descendants of the first pair are left free to choose for themselves. The spirit of light draws mankind to that which is good, and the spirit of darkness prompts them to evil; but God has power to force the human will. God is over all, and, for the acts of men and women, the results thereof to fit accomplish his great design every individual has his own power, and behind all circumstances, forces and inducements is the power, which determines his will, and makes him a responsible being. Mankind could not be justly accountable for their actions were not free to perform them. The judgment will be a long one because all the performers are destined to certain time and place of their own ordaining, but their days are lived in free agency, and for at the end they must account of their doings. Knowledge of the finale does not interfere in the remotest degree their liberty of action.

In the Church and Kingdom of God *vox Dei* and *vox populi* are recognized and both are necessary for perfect government. God and the people accept. God and the people say Amen to command or counsel. But in liberty except the liberty. Undoubtedly there is. Liberty is exercised. The law may be ignored or rejected. Human freedom recognizes the divine command is what explaining. In order that Israel not to have a king, was free to accept or reject Divine direction. The results told followed exactly as predicted and the wilful people reaped fruits of their own folly. Every of God has its penalty and attached. The blessings of are predicated upon obedience. Obedience are the consequences of a blessing with its. Non-compliance brings a curse of the blessing. No one is to obey a Divine law, no one to follow Divine counsel.

As it is with the individual is with the Church or the Kingdom. The method in God's Church declare the will of the Lord, explain and exhort, take the vote of the people, receive, accept, respond to the matter becomes part of Church polity. If they do not, it is none the less but not being *vox populi* a vital element is lacking in the plan. It is doubtless of the people to be guided and commanded of the Lord be submissive to His will certain that neglect to obey will bring disaster to the Church. But sometimes people dominate the divine voice, and are wilful and headstrong, take their own course, which to sorrow and destruction.

History, both ancient and modern, relating to the dealings with His people, abounds with instances of their neglect of His commands and of the evil consequences thereof. And these are the correctness of our position show that the people will receive or reject the counsel. Most High, and then, of the consequences. Liberty is complete. The consent of the body is recognized as the will of the head. There is no compulsion. There is no bondage. There is no slavery. The democratic principles meet and combined. The free agency individual is not lost or destroyed in the union of the Church or the Kingdom of God. There is as much liberty in as in disobedience. Independence of action does not consist of ordination or shine forth