

[COMMUNICATED.]

THE CRY OF THE POOR.

The condition and demands of human nature in what is called civilization are continually changing. These affect the relation of things to things, and of man to man. Turnpikes, passenger wagons and stage coaches have gone beyond revivification; the flambeau, the oil lamp, and gas, indeed, have become in part superceded by electricity; steam and machinery have dashed aside the superabundant muscle or turned per force into new channels, this wealth-creating element of life; trade has been revolutionized, and production augmented; markets have been opened and exchange of commodities internationally have been created at the point of the bayonet; and so chronic has this spirit of traffic become, so insatiable its demands and so necessitous to over-crowded or over-producing centers or nations, that selfishness and jealousies are easily provoked, and the advanced section is hourly on the very brink of war with any competitor.

This is now reacting among the millions of producers, and each division in turn, manipulated by the cormorants of commerce, sees encroachments upon its pittance, and competition is made the key word of an oppression, which is all the more galling, because the laborer seeing the flush of product and the power of wealth, naturally wants to share in this teeming plenty, and to have for his dependents, his posterity, the ornamental as well as the useful, the graces of life as well as the absolute necessities of a brief existence.

The laborers, the artisans, from their standpoint, combine to resist what they deem unjust, and capital created by labor originally, combines also, not only against "the goose that lays the golden egg," but against itself as held by individuals or competing associates; but little attention to date has been given to increasing the facilities of the creator for possessing and enjoying a large proportion of "the work of his own hands"; and so it comes to pass that the maker of shoes is nearly shoeless, the creator of clothing is half in rags, the artisan of the foundry, only owns an old type of stove instead of an improved range; the housebuilder, mechanic, lives in a rented hovel or cottage, and the creator of furniture uses the most commonplace of appliances, while his handiwork, the creations of his deft fingers and cunning brain are in the palaces of his employer; the farmer is similarly handicapped when his wheat, fruit, pork and beef go past his hungry or half satisfied neighbor to feed a stranger five thousand miles away!

Statesmanship is surely needed, more to place distribution at home on a common sense basis, than to scour the world for new markets which are limited at best; to care for the worker rather than for "those who toll not, neither do they spin;" to provide against the inequalities of conditions which are a disgrace to a proud Republic, and a continuous menace to its stability and life; to encourage the working men to bear their burthen of common taxation ungrudgingly and to compel in equity the wealthy to pay for the protection they enjoy; to make pride in citizenship the essence of patriotism in the masses because of impartiality; and to restrain all organizations and boasting resources which now control and press with heedless indifference upon their brethren, if the Scriptures are really "the oracles of God!"

It is not fair that the man at the printer's case or press, shall be unable to purchase books; that the artisan,

shall see schools around him, whose doors if not closed are only half open to his children; that churches built ostensibly to God and Christ, to religion and to humanity, should have no seat for him or his, because his willing hands are unable to give shoes for his children, a dress for his wife and a suit of clothes for himself befitting a sovereign of the nation in which he lives, or where he first drew the breath of life; one who is declared to be by both revelation and nature, by divine and scientist a veritable child of God!

The Malthusian doctrine is to limit the production of ordinary human-kind, until supply and demand are more nearly equal than they are today; the divine shrinks from this conclusion, the statesman is in doubt and general opinion rebels against a theory deemed pernicious; but the forces of society are surely working in this direction if without intent; every unsuccessful strike, every reduction of wages is a lever against increase; ten per cent from the colliers' wages means deprivation, increased economy, and the determination of progeny; to them comes depreciation of the standard of life from sheer lack of nutrition and comforts which affect constitution and physique. On the other hand reduction in wages prevents the assumption of responsibility, and it also means the shelving of experienced men who having already the burden of family cannot and should not be satisfied with the remuneration considered adequate for boys or for single men.

To cheapen production, to make dividends for mammoth corporations and keep up the number of well-paid managers is now a settled policy which is developing increasingly day by day, and many good, honorable, industrious, capable citizens today are excluded from the privilege of earning their bread, because of this competitive policy inaugurated by avarice, and one contrary to every principle of right, justified only in part by its active ones on the devilish plea of competitive economy.

Application made now by such adepts as only years of experience creates, are coolly informed that the first requisite for employment is medical examination; then if credentials of capacity and ability are presented and the applicant is over thirty or thirty-five years of age, he is barred by "the statute of limitations." The old formula of "no Irish need apply" is revoked, and "no man of ripe experience need apply," could as consistently be written or printed over some works in this very city of Salt Lake.

Are not the conditions such as to suggest that a host of young men may never hope to marry, or marrying, that they must determine a limit as to their families, and will they not pray especially that old age may never come and find them dependent upon the tender mercies of the present system of disintegrating competition? Rather let it be their ambition to become self-employers, self-reliant; outside the terrible pressure in the ranks of industry, of artisan life, of professional activity! Shall not the lesson of self-preservation, which has been epitomized into proverb, be early and faithfully learned, for the trade of a life-time, when most needed may prove to be but "a reed in the hand" when they reach the valley necessitous of age.

A multitude testifies all through these mountains, and "the rush to Klondike" also testifies to the growing nonular recognition of the power of wealth: the consolidation of political parties, evidences the same conclusion: capital feels its potency more than ever in the history of the world; labor in all its unsuccessful struggles, comprehends the value of "the Almighty dollar;" trade,

literature, religion, professions, place, are all looked upon but as stepping stones to the acquisition of that Moloch gold whose altars are crowded in all the avenues of life, and whose votaries outnumber in earnestness and devotion the worshippers at all religious shrines combined; heathenism is no more tainted with this superstition than Christianity, and the true love of country is as scarce a commodity as is true love of man in the hearts of many, though they pose as lights and exemplars in every line of thought and action beneath the glorious sun.

If it were not for "the little leaven" already working in the earth, for the little "salt" reserved by the decree of higher Power than man, destruction would find itself enthroned upon the rolling earth; men's passions, greed, lust for wealth and power, would be the harbingers of those conditions which have overthrown the mighty nations of the past; and even now, it is revelation alone which can pierce the cloud and see the salvation of "the remnant" whose hearts have been turned to righteousness, preparatory to the coming of the Messiah, who shall "render unto every man according to his works;" "Dost thou like the picture?" said Shakespeare, or is this day of foreboding only realized by "the gifted few?" Do the reckless many, do men in high places, can usurpers of power or those of influence realize, that the complaints of the poor and the oppressed are heard in the heavens, that He who rules "will avenge His own elect?" Is it believed that the oppression of "the hirelings in his wages" is condemned of God? or does not the neglect of Christian professors, who simply say, "Be ye warmed and filled," then complacently turn again to their own clearly demonstrated that such a course is in no sense harmonious with the obligations and covenants of a Christian life?

A NEW BIBLE.

Some time ago it was mentioned in these columns that a number of scholars had decided to publish the Bible in various colors for the purpose of showing the position of "higher criticism" on the question of the authorship of the sacred books. The new Bible, of which the first installment now has been issued, will be known as the "polychrome Bible." Genesis is printed in eight different colors, Leviticus in two; Joshua in seven; Samuel in eight; Job in three; Chronicles in four, and Ezra in nine, and so on. The translation is also new and is an attempt to render into classical English the language of the ancient Hebrews.

Atterbury Digest gives the subjoined specimen of its rendition of Isaiah 28: 23-29:

POLYCHROME BIBLE.

- "23 Listen, and hear ye my voice,
Attend, and hear ye my speech.
24 Is the ploughman never done with
his ploughing?
With the opening and harrowing
of ground?
25 Does he not, when its surface is
leveled,
Scatter fennel, and sow cummin
broadcast,
And duly set wheat there and
barley,
And for its border plant spelt?
26 It is Jhvh who has taught these
right courses
It is his God who has trained him.
27 We do not thresh fennel with
sledges,
Nor are cart-wheels rolled over
cummin,
But fennel is threshed with a staff,
And cummin is threshed with a
rod.