

EDITORIALS.

REVOLUTIONS IN PUBLIC SENTIMENT.

ONE of the most remarkable of recent revolutions in public sentiment is the demonstration at the national capital in honor of "Boss" Shepherd. It is but a few years since he was almost, if not quite, actually driven out of Washington by the execrations and threats of the multitude. His name was for a long time held as a synonym for fraud, extravagance and official depravity. The District of Columbia vibrated from centre to circumference with public anathemas. To-day the press and the populace unite in his praise and make the welkin ring with shouts of welcome to this "public benefactor."

"Boss" Shepherd found Washington a tenth-rate town, so badly paved, drained and lighted and so ill-managed and slovenly, that people compelled to congregate there for public or private business, hurried away as soon as possible, and it was marked as an unhealthy and unattractive city. He went to work with a clear head and a resolute will to make a transformation. With the vigor and courage of a Louis Napoleon he prosecuted his designs. As Paris was beautified by a transfigured through the genius of its last Emperor, so Washington was raised to the dignity and attractions which now make it the admiration of all beholders. It is a spot that refined and quiet people love to dwell in, and is a fit place for the home and headquarters of the Government of the United States.

Shepherd spent enormous sums of money and perhaps some of it clung to his fingers, as is customary in such cases in the outside official world. Of that we are not prepared to speak with certainty. But the improvements he inaugurated and the plans he projected and started, which have since proven to be of illimitable value to the city and district, were of a character that no penny-wise-and-pound-foolish policy could have conceived or attempted. That which was then denounced as a reckless squandering of public funds, is now praised as the source of prosperity and the proof of foresight and wisdom. The willow "adventurer" and "corruptionist" is now the "man of brains" and "the soul of enterprise," and his alleged shortcomings or long hauls are condoned, while he is the most popular guest in the city that cast him out.

We do not wish to apologize for "Boss" Shepherd or his methods. We have no sympathy with high-handed or reckless dispositions of public money. Yet we cannot ignore the facts which contribute to his present popularity, nor close our eyes to the excellencies which are said to be the result of his plans and labors. But this is not the point to which we desire to draw special attention. It is the change that has taken place in public sentiment, rather than the improvements in the appearance of Washington, that we have in mind. This is as striking as in reference to anything of note in modern times.

It is encouraging to those who, knowing the honesty and integrity of their own purpose, are the present objects of popular disfavor. If such a radical revolution in the public mind can be effected in a case so doubtful as "Boss" Shepherd's, what may not be expected concerning a people and a cause, that only need to be understood as they are to call forth the admiration of the just and good of every land! Time works wonders. The changes it effects in the physical world are not more marvelous than those it brings to the social world.

Popular opinion is not stable. The same voices that exclaimed, "Blessed is he that cometh in the name of the Lord!" while palm branches were strewed in the path of the Nazarene, cried out after a little while, "Away with him, crucify him, crucify him, he is not fit to live!" On the other hand, mobs that have gathered to destroy, have often been suddenly wrought upon till they have determined to preserve, and have eulogized and risked their lives to protect men whom shortly before they would have delighted to slay. The so-called malefactor of one generation frequently becomes the "martyr" of the next, and the doctrine that was condemned as deadly heresy is received as established truth, so plain that its rejection is counted as criminal.

The Latter-day Saints are to-day under the ban of the world. Their names are cast out as evil. Like their prototypes in early Christian times, they are counted "a little sect everywhere spoken against." But they have a glorious future in view. It will not always be as now. They will yet be valued for what they are, because their virtues and their views will be known and recognized. At present the ordinary avenues to the public mind are virtually closed against them. Editors of leading journals have said, in so many words, "We don't want anything on your side of the question, because the public don't want it. We publish for money. We don't care a fig whether what is said against you is true or false, it is what the public want, and that we expect to furnish."

But the time will come when the

great people of this country will be interested enough to demand facts instead of fiction. The change will be wrought through good works, good government, good order and general good results flowing from the so-called "Mormon" system. These will force themselves upon the attention of thinking mankind. The revolution will be sweeping. The press will be not only willing but anxious to present "the other side." People who to-day would cast something heavier and more hurtful than opprobrium at a "Mormon" Elder, will hail his presence as a bearer of light and salvation. The principles he advocates will be examined, and opportunities will be ample for the delivery of his divine message.

We do not expect a general conversion of mankind to "Mormonism." This is a perverse and wicked generation! The consequences of rejecting the truths of heaven will no doubt be felt wherever deserved. But this change will certainly come in due season, and we must wait patiently while we work diligently for its advent. Let us all be encouraged in its anticipation, and let our lives be witness of the potency of our principles.

"MORMONISM" AND HUMAN LIBERTY.

"Mormonism is founded upon the slavery of men and the degradation of women."

This untruth has been repeated so many times that it is commonly believed. Not so much perhaps by those who utter it as by those who hear or read it. And yet there is nothing in the system called "Mormonism" which justifies the assertion or even gives color to it. The exact opposite is the truth. For it aims to redeem man from every kind of bondage and to elevate and glorify woman as man's helpmeet, companion and partner in time and eternity.

"Mormonism" came to its earliest converts, who have in turn become converts of others, as the evangel of liberty. It proclaimed the right of every human being to think and act for himself. It based the exaltation of mankind upon their personal righteous acts, performed of their own volition. One of its cardinal doctrines was and is the free agency of the creature. The right to worship God according to the dictates of individual conscience, it has ever maintained as fundamental and inherent. Its theory of future rewards and punishments springs from its recognition of the liberty of thought and action, without which there could be no just responsibility.

"Mormonism" has redeemed its votaries, and many thousands of others who have not embraced the system but have been influenced by its spirit and teachings, from the thralldom of ecclesiastical bondage. "Prove all things and hold fast that which is good," has been one of its favorite texts. Priests and other religious dictators holding the masses in mental slavery, hate "Mormonism" for the very liberty it breathes and insists upon. It has done more to burst the bands of priestcraft and statecraft than any other system of the century. It has appealed, not to the passions of the fears of the multitude, but to their reason and their right to determine for themselves what creed they will accept and what rules they will set up. It forces no one to bow to its authority. Willing obedience to God and truth it declares to be essential to genuine fealty. Enforced servitude, in any sense, is foreign to its genius and principles.

It has liberated hosts of people from virtual serfdom though they may not have seen slaves in name. In the older nations of the world it has dawned like the light of heaven upon the tolling millions fettered by creed and custom, master and rule, and made clear the way to mental and civil freedom. It denied the right of any man or government to blind conscience, compel assent to any dogma, require unwilling votes for any person or measure, or hinder the free exercise of religion when it infringes no other liberty. This was one of its great charms and attractions. It remains a power and a glory to it to-day.

The doctrine of "the gathering," worked out in practice is in the interest of liberty. It takes people from veritable bondage and brings them to a free land and familiarizes them with republican ideas and institutions. It urges them to become freeholders of the soil, citizens of the United States and living, active participants in religious and secular government. It shatters the dogma of divine right of kings and also of priests, to hold human beings in mental, physical or spiritual bondage.

The power it wields comes not from force but from freedom. It advises union but never compels it. The "Mormon" people unite from choice. They see and sense their need of unity. When they vote together, whether it be for civil or ecclesiastical officers, it is because they wish to. The authorities of the Church occupy their responsible positions by the choice of the body. Priesthood comes from above, though it be conferred through human channels. Priestly duty comes by the will and consent of the governed. The rights of the people are carefully preserved in the order of Church government given by God. No

person is to be ordained to an office where there is an organized branch or Stake of Zion without the consent thereof. The First Presidency is composed of "three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church," so says the revelation on that subject. Twice a year, at the General Conferences, all the officers of the Church are voted upon by the member, both sexes having an equal vote and all having the right to be present and take part in the proceedings. The voting is usually unanimous, and this is because the people are agreed in spirit and desire of act in union. There is nothing to compel them to hold up their hands for any man or measure, or to hinder their manifestation of dissent. Their right to vote for or against any nomination is recognized by revelation. "All things shall be done by common consent in the Church," is a direct divine command to the Latter-day Saints.

At the polls the "Mormons" are entirely free to vote for whom they please, so far as the limited liberty of the anti-republican territorial system extends. They are not and cannot be terrorized or compelled in any way. The secret ballot would be their complete protection if they desired to vote differently from their associates and feared consequences. They vote for their friends and not their enemies, in the exercise of common sense and for common preservation. All statements to the contrary are manifestly false in the face of the absolutely secret ballot. Here is the answer to all who assert that the "Mormon" Priesthood is a despotism. It is the word of the Lord to the leaders of the Church:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness and by love unfeigned."

"Mormonism" seeks to exalt woman as part of man. It recognizes her equality in things wherein she is man's equal, her inferiority wherein he is superior, and her superiority where he is inferior. A woman occupies a sphere as essentially her own as the man's. In that she is his peer and in some things is beyond his powers. But she cannot be a man, any more than he can be a woman. In force, energy, government and all things that are natural and peculiar to masculinity he is above her, as she is above him in her motherhood and those faculties and powers essential to femininity. God has placed him at the head. Nature, if some people like the term better, has echoed the divine fiat. But this is for woman's guidance, protection and elevation, not her degradation. Her place is by his side, not at his feet, nor yet in the ruler's seat.

Woman is not made servile in any way by "Mormonism." It is true that it teaches the necessity of her union to man as a condition to full exaltation. But this union is shown to be just as essential to his exaltation. "The man is not without the woman nor the woman without the man, in the Lord." "The woman is the glory of the man." That is Pauline doctrine. It is also "Mormonism." The sensational statements which have been reiterated with shameful mendacity, that it teaches woman's entire dependence on a man's will to save her from perdition, are utterly unjustifiable by any "Mormon" tenet. The development of all her faculties—spiritual, intellectual and physical—is required by "Mormon" teaching just as much as the man's. Her degree of glory and exaltation is made dependent, like his, through faith in Christ, upon individual excellence and capacity, and it affords her every inducement and encouragement to advance in the scale of being, with her gaze directed to the sublimest heights of celestial glory in the perfection and enjoyment of all her powers.

True liberty, the liberty of right, is an element of "Mormonism," and anything that tends to enslave man or degrade woman is antagonistic to its spirit and practice. The fallings and follies of persons of either sex are not to be fastened upon a system that teaches their avoidance and proclaims their incompatibility with itself and the character of its Author. Everlasting progression is one of its principles, and to become like the Eternal Father it holds out as the grand object of human existence, trial, mortal probation and obedience to divine law. "Mormonism" is the true gospel and that is "a perfect law of liberty."

ANOTHER RAILWAY HORROR.

THE fearful accident on the Chicago & Atlantic Railway at Kouts station, Indiana, which occurred early yesterday morning, does but add one more to the list which had previously made this the most destructive year in all the annals of modern travel. Following so closely, as it does, upon the heels of the Chatsworth horror, and it being a close successor of so many others, the full appreciation of the calamity will not be reached by those who only read of it, and we can only shudder as we hurriedly run through the details.

It would seem that the catastrophe was bad enough without being aggravated by such action as that adopted by the Chicago & Atlantic authorities—that of concealing the

facts as far as possible, giving out no information and covering up all traces as far as such a thing could be done. It would seem to be better that the worst be known as a kind of mitigation to an otherwise unmitigated catastrophe. Although the news of some dear one's unheard-of destruction in the midst of crashing timbers and hungry flames would be the most unwelcome of all tidings, it would surely be preferred to the terrible suspense which must take possession of the minds of those who knew of friends or relatives being on the ill-fated train; and why such details should be withheld, why every energy should have been bent toward removing the debris and concealing the dead, is a mystery which the railroad people should be compelled to solve and at once. They give it out that but few persons have been killed and fewer still wounded, and in this statement they are corroborated by the young coroner of the county where the disaster occurred and whom they early found and transported to Chicago, from which point emanated the startling announcement that no inquest was necessary. On the other hand, the surgeon who attended the sufferers shortly after the accident gives the total of dead as at least thirty and of injured as about half that figure. Do not these circumstances in juxtaposition savor either of criminal carelessness or of inexcusable misrepresentation on the part of the railway authorities and their henchmen? It would seem so, and it is to be sincerely hoped that their plans will not be permitted to succeed, whatever the cause or the object.

THE "POST" NOT POSTED.

THE article from the New York Post which appears in another column of this paper, is written in a spirit of fairness and with no apparent purpose of misrepresenting facts. Yet it contains some errors which ought to be pointed out. It is a mistake to say that the Swiss Mission has been "largely devoted to exporting children between the ages of four and fourteen," often "without their parents and in charge of an agent, sometimes as many as twenty at a time."

No such business has ever been engaged in by "Mormon" Missionaries. Their work is to preach the Gospel and assist the Latter-day Saints abroad by advice and counsel, when they wish to gather with their co-religionists to this country. It is possible that some parents abroad, burdened with large families, have sent ahead a child or two with relatives or intimate friends, so that they might be able more readily to acquire means for their own emigration. Sometimes relatives in Utah have agreed to take charge of children of such parents until such time as the latter could pay for their own passage. But no such business as that intimated by the Post is part of the missionary system of the Latter-day Saints.

The Swiss Government may have the right of suppressing or expelling any religious community that is dangerous to the State. But if a fair investigation is conducted, it cannot be made to appear that the "Mormon" Church in any part of the Federation is dangerous to anybody but hireling preachers, or inimical to anything but religious error. No charge of immorality is brought against the Elders, neither can it be against their teachings. They do not preach the marriage tenets which so much disturb the righteous souls of people who pant in theory—to go to "Abraham's bosom." They do not interfere with the freedom of any other religious body, nor promulgate anything that is not inculcated in the Scriptures, which all the Christian sects profess to believe in as the only guide to salvation.

At first it was charged against the Swiss Elders that they taught polygamy. But when this was found to be untrue they were blamed for not preaching it, seeing that it was believed in by the people in Utah. It is hard to please anti-"Mormons." According to their logic it is a sin in a "Mormon" to preach polygamy, but a worse sin not to preach it.

As to the process against emigration agencies, it cannot be shown that our Elders have acted unlawfully, nor that the United States is "legally closed" to "Mormon" immigrants. They are on the same footing as others who are neither criminals nor paupers. The Swiss government cannot lawfully expel the Elders on either of these grounds.

The Post is much mistaken in saying that "the Mormons have owed a very large part of their success to the offer of greater sexual freedom without social discredit." It has been claimed by other papers and with much greater show of reason, that the greatest blow "Mormon" proselytism ever received was the announcement of the revelation on polygamy. And "the offer of greater sexual freedom" is all in the mind's eye of the Post and other papers not better acquainted with "Mormon" sentiment and doctrine. There is more restriction on the indulgence of the passions in "Mormonism" than in any other religious system in Christendom.

Self-government, self-denial, the legitimate and temperate use of all the faculties of man's nature is an integral part of "Mormon" doctrine, and he who gratifies himself inordinately and to excess is not guided by the spirit of "Mormonism," but is under the dominion of the flesh and is

led by the influence of the world. A true Latter-day Saint is master of himself, and all who are striving to be Saints in very deed keep up a warfare with their lower nature, that they may be numbered among those who have "overcome all things" and will be counted worthy to "inherit all things."

It is a common mistake to suppose that "Mormonism" abroad appeals to a low class and that desire for a low morality which is prevalent in the world. It does no such thing, but takes an exactly contrary course. And that is why it does not take with the rich and the luxurious. The poor received the Gospel in the days of Jesus of Nazareth, not because he appealed to their passions, but because he made plain to them the truth. The Elders do the same to-day. And as the proud and the worldly-wise rejected the simple Gospel with its strict requirements of life then, so they do now for similar reasons.

There are unwise preachers and unrighteous members in the "Mormon" Church, and many thugs are said and done that are improper. But they are not according to the teachings of "Mormonism," which requires truth, honesty, justice, fairness, chastity and holiness, and those who do not practice these virtues are not fully entitled to be called genuine "Mormons" or true Latter-day Saints.

"MORMONISM" IN WALES.

FROM copies of Welsh papers that we have seen we learn that some "Mormon" meetings recently held in Swansea, Wales, became a subject of considerable public interest and newspaper comment. A meeting was held in the Albert Minor Hall, Swansea, on Monday evening, Sept. 12th, at which the attendance was large, but many persons in the audience were very noisy and disorderly, and the services were in consequence hindered and interrupted. On the following evening another meeting was held in the same hall, a lengthy account of which is given in the *Cambria Daily Leader* the next day. Apostle George Teasdale, President David Williams, of the Welsh conference, Elder B. S. Campbell and other missionaries were present at both meetings. It seems that the disorder at the meeting on Monday evening was caused by an interruption and remarks made by a person of local notoriety named Adolphus D. Bolitho. The *Leader* says:

"The meeting on Monday, would in all probability, have ended in peace and quietness, but for the intervention of Mr. Adolphus D. Bolitho, the self-constituted censor in Swansea, of religion and morality; again, on Tuesday night, Mr. Bolitho was at the meeting helms, in a prominent seat prepared to fight, tooth and nail against all forms of error. Mr. Bolitho, whatever his orthodox friends may think, or do, must, at all hazards, and single handed, champion the cause of truth in the midst of this evil and untoward generation, 'faithful among the faithless, faithful only he.'"

Before the opening of the meeting Apostle Teasdale addressed the assembly, urging that good order be observed. While President Williams was delivering a discourse he was interrupted by cries for Bolitho. The hall was crowded, and prior to this juncture a good deal of noise and confusion had been created by a lot of mischievous young fellows. After the calling for Bolitho the noise and confusion increased to such an extent as to break up the meeting.

An unusual feature of the affair is the tone of the local papers in treating upon it. The *Leader* condemns the treatment extended to the missionaries, praises them for their dignified and patient demeanor, and urges in their behalf the right of free speech. The *Herald of Wales* has an editorial article in a similar strain, speaks of the missionaries as "grave, earnest, plough-minded men," and says: "The strangers within our gates are entitled to a fair hearing."

On Friday evening following the meetings above referred to, Mr. Bolitho held one in the same hall for the purpose of "replying" to the "Mormons." He had sowed to the wind and reaped the whirlwind. The class of roughs who, under his influence and leadership, had disturbed the meetings held by the "Mormon" missionaries, attended his in force, and transformed it into a pandemonium, according to accounts of it given by the *Leader*. He struggled bravely against the efforts of a roystering mob to drown his voice by the singing of comic songs, jeering and gulling him, etc. His effort to oppose the teachings of the Elders was received with boisterous derision, and he was prevented from finishing his address. The meeting closed while a shower of peas was rained upon him.

The public ridicule and contempt which this anti-"Mormon" champion has brought upon himself, are excessive, as is indicated by several editorial and communicated articles which have appeared in the Swansea papers. The *Herald of Wales* thus refers to him: "So popular has Mr. Adolphus D. Bolitho (the anti-Mormon) become, as the advocate of one man for one wife, that the ladies of the town are about to present him with a horn spoon, having a whistle at the end, to aid him in supping his 'porritch.' How ingenious and thoughtful!"

It sometimes occurs, but is not usual for the tide of public sympathy to turn