

In addition to his desire to induce people afflicted as he had been to try a remedy so simple and efficacious, he desired the News and other journals to urge the retention by the city of the Warm Springs property, that it might be operated as a public benefit, to be used by the people free or for a nominal price.

We needed no convincing upon the point made by the visitor. We have always been opposed to the sale of the Warm Springs property or even to leasing it for more than a brief period. The intimation of Mayor Scott that the city finances were at such low ebb that it might be necessary to sell that valuable property to replenish the treasury is absolutely appalling. The present administration went into power a year ago, with a round sum on hand, left by their predecessors in office; the taxation has been higher by from two to five times what it ever was before, and the expenditures have been so lavish, largely through the increase of officials, until they have become a multitude, and yet more money is called for. The "Liberal" administration has been a veritable quack into which the funds of the people have been sucked and swallowed.

The visit of the soldier brought up another phase of the municipal government of Salt Lake. He said he was in this city thirteen years ago. It was at that time the most respectable, orderly and moral city he had ever been in. Since then a revolting change had occurred. He had only been here a short time, but it had been sufficient to prove to him that the place had been completely transformed, because now dens of vice of the most debasing character exist everywhere. Said he: "Since my arrival here I have written to my relatives that when I first visited Salt Lake it seemed really like a city of Saints, but now it is more like a city where devils have been getting in their work. I am not an angel myself, but I have been struck and disgusted with this change for the worse."

In this recognition of the fearful transition from comparative order and morality to the present abominable aspect of affairs and the regret the situation inspires, this humble and thoughtful soldier has lots of company. The better element of society here is in sympathy with his views and feelings. He expressed a hope that the News would continue to battle against the evils that are rapidly corrupting society in this once most moral and orderly city in the United States. This is one of the functions of this journal and should we cease to expose wickedness, exalt virtue and contend for truth we would not be in accord with the highest and noblest duty of man.

THE MONEY-MAKING SPIRIT.

The most marked trait in the American character is the desire to get rich and make a grand display. This is a fact that the most superficial observer cannot fail to notice. The desire to become wealthy is fast assuming a phase of semi-insanity. No other consideration seems to occupy the minds of a vast majority of the American people, but that of making money. A wild, unauthenticated report from a mining district will set whole communities into an uproar about gold and silver. We have seen what occurred in Oklahoma a couple of years ago, when men went clean crazy to grab the lands of the Indians. It can also be seen that the latest disgraceful excitement regarding the Indians was caused by men yearning to get rich. When money-making assumes phases of this kind it is a national evil.

As far back as 1794 the Frenchman, Talleyrand, visited this country. He was a close observer, and a remarkably shrewd and sagacious thinker. In his Memoirs he relates many interesting incidents of his American visit. He dwells especially on the money-making propensities of the people of this nation. In every environment the dominant impulse was to get rich. The plowman, the peddler, the school teacher, the trapper, and in fact, every class that he came in contact with entertained hopes of getting rich and making a display.

Talleyrand narrates fully a conversation held with a citizen of Machias in the Eastern States. During a violent storm the philosopher sought shelter in a house, the best in the place, and the owner of which was a most respectable man. Talleyrand asked this man whether he had ever seen George Washington. The reply was a negative one. He was asked whether in the event of his visiting Philadelphia he would not make it part of his business or duty to see Washington. The American replied that he should like very much to see George Washington but he would be more pleased to see Mr. Bingham, the man who was said to be richer than Croesus. Talleyrand deduces from this incident theories that are being realized in our time. Do we not see the money idol worshipped on every hand.

One cannot ride a hundred miles on a railroad without having an opportunity of speaking to dozens of men who are going to make fortunes next spring. These men have not a beautiful sentiment and healthy hopefulness of the future, but they have a degree of the insanity of the poor idiot who fancies himself the Prince of Wales or the

President of the United States. The *New Orleans Weekly States*, speaking on this objectionable national characteristic says:

"This ostentatious parade of riches by Americans in Europe has become a reproach to the national character. Foreigners take all the profit from American visitors that they can get but they laugh at them while they fleece them. American tourists number a hundred thousand annually and spend from two hundred to two thousand dollars each, or more, making an aggregate of a hundred millions, to say nothing of fortunes given in matrimonial trade for titles and 'position.' Talleyrand never dreamed of the tremendous wealth the American people were to possess, but if living he would join his countrymen in their ridicule of American extravagance and monetary ostentation. All kinds of abuses have their ludicrous aspects and the abuse of wealth by the ignorant is no exception."

Thrift, economy, industry and energy are splendid virtues, but when thrift becomes avarice, economy becomes dishonesty, and industry chicanery, then it is time for the moral and religious reformer to cry out. A nation that worships the golden calf cannot remain a nation long. A people who rush madly to see Jay Gould, and leave Whittier to mope in a hovel are a people who are mentally slaves to wealth, vanity and display.

The Latter-day Saints cannot imbibe an inordinate spirit in the direction of money-making without impairing their spiritual growth. It is not improper to seek to obtain wealth so long as it is made a secondary and not a primal object. And the efforts should invariably be accompanied by a desire to do good with the means acquired by personal effort and the blessing of God. At this point it is appropriate to quote the words of the Prophet Jacob, delivered to the Nephites with regard to having too great anxiety for riches and in relation to pride, both of which, are more or less exemplified in this community. (Book of Mormon, page 181):

"And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound plentifully.

"And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel and persecute your brethren, because ye suppose that ye are better than they.

"And now, my brethren, do ye suppose that God justifyeth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgment must speedily come unto you.

"O that he would shew you that he can pierce you, and with one glance of his eye, he can smite you to the dust."