

rule in the future. The Church element and the Gentile element have heretofore been arrayed against each other, and the members of the Church have naturally voted together at all times—no living man would have expected them to do differently—but there is nothing whatever in that fact to warrant the assumption that the Church makes slaves of its members. Every statement made by men who ought to know contradicts the assertion; every scrap of evidence sets the seal of error upon it; reason cries out that it is wrong; justice demands that it be not assumed to be correct. Every principle of right rises up to insist that a spirit of fairness shall rule; and gentlemen who desire to be fair cannot refuse to recognize and accept the good faith by which the Mormon people are prompted.

"If there had been any doubt upon this point in the mind of any man, it must have been dissipated by the utterances that fell from the lips of Apostle John Henry Smith at the meeting last night. That address left no ground whatever for the alarmists to occupy. In spiritual matters alone, said Mr. Smith, did the Church aim to control its members. In civil affairs each was a free agent. There were no chains upon any member; the Mormon people were not slaves; and," said the speaker, "I am as free a man as Judge Dickson himself."

"The close and respectful attention given to Mr. Smith's speech showed that it sank deep into the minds of all present; and the *Times* has no hesitation in asserting that it cleared away doubt from the mind of every man who was at all inclined to be just. And that speech, in its other features, was as magnificent a Republican appeal as any one could wish to listen to. It was a trumpet call to the people of this Territory to lift up the Republican banner and rally around it."

CAUSES OF NATIONAL DISSOLUTION.

THE following, from the *Brooklyn Eagle*, embodies some of the most striking statements and views of existing conditions in this country we have encountered in any journal. The circumstances under which the ideas were expressed render them all the more forcible:

"There has probably never been another Sunday school lesson in the city just like that taught by the Rev. Dr. R. R. Meredith to his Bible class last night. The lesson was the eighth chapter of Amos, where the prophet foretold dire punishment of the children of Israel for their sins. The peculiarity of Mr. Meredith's treatment lay in the fact that he paid very little attention to Amos and not much more to the children of Israel, but, instead, drew a peppery comparison between the Israelites, rich, dishonest and oppressors of the poor, and the United States of today. He told the teachers to point out to their boys and girls that the way of salvation for this country lay through civil service reform, punishment for not voting and restricted immigration. He denounced the sugar trust and the standard oil trust by name, and when some of the class undertook to defend the standard oil trust (of course every one in the room knew that one of the standard oil millionaires was lying dead in the city) Dr. Meredith redoubled his denunciations and included the coal barons and other stock watering corporations which he did not call by name. These denunciations were vigorously applauded by the people who agreed with them. Those who disagreed with him were too polite to hiss.

Some of them tried to get in a word of protest edgewise, but they did not make much headway against the flood of Dr. Meredith's excited eloquence.

"In his introduction Dr. Meredith said that the lesson was given to show how God deals with nations, and was needed by Sunday school children. The teachers must not let them get the idea that God was in the affairs of Israel more than in those of the United States or Great Britain or France. The best way to get it out was to summarize the history of Israel, beginning with the promises in Genesis xv, and sketching it rapidly to show how faithful God was and how faithless they were until they wrought their own destruction. Then he asked: 'What were the prevalent sins to which Amos referred?'

"Voices—'Dishonesty in business,' 'Oppressing the poor,' 'Irreligion,' 'Greed for money.'

"Dr. Edward Beecher—They didn't love God supremely and didn't love their neighbors as themselves.

"Dr. Meredith—Did they love God at all?

"Dr. Beecher—I should say not.

"Dr. Meredith—I say not, too. The root of the matter was their greed to be rich, not to hoard, but to get money to feed their vices and support their luxuries. They lived in ivory palaces and luxurious houses, and they swallowed up the poor and showed no mercy. They wanted the holy days cut short so that they could have more time to make money in. No nation could stand that was so undermined by irreligion and honeycombed by immorality. But Israel seemed as secure then as this country does now. She had large revenues and was in her second century of prosperity. She never saw a third century and God only knows whether we shall. God governs this nation and will wipe us out for our sins as quickly as he did Israel. Teach the children that. They need it. By what nation was Israel destroyed?

"Voices—'By Assyria,' 'By Rome,' 'By themselves.'

"Dr. Meredith—Why didn't you say that first? That's the point of the lesson. No nation was ever destroyed from the outside.

"A voice—How about Poland?

"Dr. Meredith—Carlyle says that Poland had become so corrupt and immoral that she had to be wiped out for the general health of Europe. No nation of honest, God-fearing men was ever wiped out. Spain couldn't crush the Dutch, Austria the Swiss or Turkey the Greeks. Public luxury and private dishonesty are the foes to national life. Prosperity is no sign of permanence. You might multiply our area, our population and our wealth all by three and make us weaker than we are. Teach the children that so long as the public service is a subject of party spoils our nation is in danger. There is not a worse government on earth than that of New York City, and Brooklyn is not so much better that we can laugh at them. We are taxed, taxed, taxed. Yet we can't get decently clean streets because there is so much thieving. That's the truth. If bribery is to make void our laws, if public corruption is to sap our vitality, while atheism stalks abroad corrupting the hearts of the young, it is God's truth that this nation can't go on. I didn't choose this lesson, but it's here to be taught, and it is one to make good citizens with. The rich Israelites at this time were swindling the poor and Amos gives their methods. Is there anything in our system that robs the poor in the same way?"

"A voice—The institution of trusts."

"Second voice—Do they?"

"Dr. Meredith—Well, do they? Talk, all of you. This isn't theology and you ought not to be afraid."

"Third voice—They do, because they are a monopoly."

"Fourth voice—Everybody likes to have his hand in a monopoly if he can. (Laughter.)

"Dr. Meredith—Does that make it right?"

"A voice—The standard oil trust has been a blessing. It has reduced the price of oil and they pay better wages than other people."

"Second voice—Let him start in the oil business and see."

"Third voice—Wages are rising and the cost of living is coming down."

"Fourth voice—Where did that man live when he saw that?"

"Third voice—In Brooklyn when I saw wages rising."

"Dr. Meredith—What's been the effect of the sugar trust on sugar? It has put up the price of sugar 50 per cent, until the courts declared it illegal. That's the fact. Let's have an end of the nonsense. (Applause.)

"A voice—What's the price of granulated sugar today?"

"Dr. Meredith—That's because the courts have knocked the trust out."

"A voice—It's been reorganized in Jersey."

"Dr. Meredith—Jersey's a good place for it. We don't want it here. I don't want to denounce my fellow men. I believe that there are just as honest men in business today as there ever were or ever will be. I also believe that it is possible to have a trust organized purely to reduce the cost of production that should be a great blessing, and that we have several such. We have others that are purely selfish and care for nobody but those in the ring. The coal barons get together yearly in elegant offices in New York and declare that no more than a fixed quantity of coal shall be produced in order to protect their profits. Somebody talked about oil. Where did the oil come from? God sent it rolling out of the earth like water, so that when they handled it in barrels it would have been money in the oil men's pockets if 600,000 barrels had burned up. When coal miners are thrown out of work and prices are raised on the suffering poor of the cities, when it is shut out of the market for the profit of rich men, is it any wonder that the working people say, 'God put that coal and oil in the earth. It is ours as much as it is theirs, and we will have it.'

"A voice—How are they going to get it?"

"Dr. Meredith—They'll show you a way. I don't say it is right. But I say it is natural for working people to think that thing under the circumstances, and that if things don't change they will act on it.

"A voice—Isn't labor more tyrannical than capital ever was?"

"Mr. Meredith—It is learning pretty fast, but it is learning from capital. When a corporation waters its stock four times and then pays dividends on \$30,000,000 of capital somebody isn't getting his share.

"A voice—Has anybody got a show there who doesn't own stock?"

Dr. Meredith—Yes, the laborer has. You've got to face that. I wasn't talking at random. I know one company that on \$3,000,000 of invested capital has watered its stock to \$30,000,000 and another that has made a capital of \$50,000,000 out of \$15,000,000 of investment.

A voice—Couldn't a man go into the oil business independently?

Dr. Meredith—No. I don't like the Standard oil operations. I don't like anything that tries to smash down other people. When I see the coal barons limiting production my blood boils. And there are rich men who own tenements that I should like to make them live in. (Applause.) There are several instances of profit sharing in this country which