

that may result to the actor himself by seeking his own advantage by any line of action, but also, and emphatically so, the consequences that will accrue at large.

Not only this, but it is well to take into account the loss of personal power for good, in every direction, of the individual who places himself in either a real or apparent position of inconsistency. In this regard, how forcibly the injunction of the ancient Apostle comes home, to the effect that we should "show the very appearance of evil." The reason for this avoidance of wrong or its seeming is that the acts of men have one of two effects upon popular sentiment—they either debase or purify it. As a brotherhood, the Latter-day Saints are not justified in seeking personal gain to the injury of the community in part or as a whole.

Many men who probably mean well make a grave mistake in governing their conduct by circumstances on the surface and immediately in view, in place of ascertaining the higher law involved and being guided by that. When the latter course is taken a person may, under existing conditions, when many men are none too particular about the rights of their neighbors, be compelled to trudge along in comparative poverty, but he will never lose his own self respect, and is never driven to resort to sophistry in order to deceive himself into the delusion that he is strictly upright according to the Gospel standard. When he speaks upon principles by which professed followers of Christ should be governed, the chips do not torture and darken his mind by flying back in his face. It is not needful that he should pause for breath and explain something he has done to render it on the surface in keeping with the theory he advances. His statements are accepted because the harmony between his theory and conduct must remain unchallenged. Such a man is wealthy in the true sense of the term.

The present phase of things, when men are tempted that they may become refined after the manner of gold, exhibit some interesting subjects for reflection to the student of mental and Gospel philosophy. One man will explain his reasons for taking a certain course which, on general principles, may be open to question from the higher standard erected by the Redeemer, and announce that his conscience is clear on the subject. The sincerity of the individual making this announcement may not be open to reflection. Then there is perhaps another who has been similarly tempted, whose circumstances would afford a much greater justification than he of the former example. He resists the temptation because he is unable to see where he could be justified. Thus, imperceptibly, perhaps, circumstances arise that produce classifications in the midst of the people of a more striking character than those of wealth, the latter having no reference to the eternal principles involved in the grandest philosophy ever offered for man's acceptance—the truths of which Christ was the great exemplar. If a given course is detrimental to the community no person who values the interest of the brotherhood above his own personal advantage will give it aid. Every person who acts in unison with the line that must necessarily lead to discomfiture, directly or indirectly, contributes his quota toward swelling the stream that will inevitably produce a disastrous flood. To that extent he must be responsible for the appalling consequences.

THE CORRUPTIONS OF THE AGE.

REV. DR. DIX, who some time ago drew down upon his devoted head the wrath of kid-gloved, silk-gowned and sweet-scented Christendom, for shedding daylight upon the divorce system and fashionable consecutive polygamy, has again exposed himself to the spears and anathemas of society leaders and apologists, by telling unpalatable truths about present social conditions. It is not claimed, so far as we can learn, that the pictures of sin and shame the preacher has drawn with a bold and skillful hand, are improperly painted or in any sense caricatures of living realities. But the inexpediency of his exposures and the impropriety of drawing the curtains for public observation, seem to be the ground of objection to his vigorous portraiture.

Dr. Dix has been taking advantage of the Lenten season, when orthodox Christendom figuratively clothes itself in sackcloth and ashes, and makes a pretended effort to deny itself of some favorite dish or cherished diversion, thus "appearing unto men to fast," to point out some actual evils that Christian people ought to shun, and sinful horrors that they should endeavor not only to avoid but to suppress. If the Dr. had launched forth a tirade against the distant "Mormons" about whom his hearers knew nothing, but who are supposed to be legitimate subjects for theological tongue-lashing, no doubt his strong language would have been received with orthodox eyerollings, head-shakings and internal satisfaction. But his strictures came too near home, and his warnings were too pertinent to present wickedness, to suit the tender sensibilities of lip-whisperers and the surface pie of faithless devotees.

On the 11th inst. Dr. Dix contrasted pure and godlike love with the common passion which fills its place in the world today. He claimed that the devil has a double propaganda—infidelity and impurity. These are the sins of the age, and he dealt them each some terrible blows. Pointing to France he depicted its political propaganda of atheism and social and literary carnival of indecency. Its filthy literature and lascivious works of art were denounced, and then he showed that nowhere is there a more easy field for this evil propaganda than in America. These prurient productions, he contended, were not only brought here and reproduced, but were imitated and were widely circulated and received.

Turning from these vile works he asked, "What is the state of society in which they are to be found?"

In reply to this question he drew a startling picture of modern society in the nation that is always boasting about the "sanctity of home" and accusing people who differ from the majority on social questions of "aiming to destroy the American family circle." His portrayal is the work of one who lives in the midst of what he describes and condemns. The daily journals published in the chief cities of the land are diaries of crime and impurity. And the preachers' denunciations comes as a testimony of their correctness. He is doing a preacher's duty in warning the people against the crying sins of the age and arousing the good and pure to a warfare against them.

This is what is needed in every great city on this continent. Cleanse the inside of the platter! Prayer books for the Hottentots and religious tracts for the South Sea Islanders may be all very well (only prisons and penalties are prescribed for alleged sinners nearer home), but the purification of present society and the conversion of infidel "Christians" are much more important to this civilized country. A living faith in God, truth and purity is necessary to start the reform. Where can this be found? While worship is but a form and prayers are but "vain repetitions," without heart or vitality, how much will they avail? While the betrayer and the libertine are welcomed into the "best society," while wealth glides over the blackest corruption, and while male morals are gauged by a different standard from female chastity, corruption will continue and increase in the midst of the social system, and unless a radical change shall occur, the doom of ancient and licentious republics will be repeated in the new world and upon the western hemisphere.

The people who have made their homes in these mountain valleys, gathering here for religious ends, have been warned by the living word of God against these evils. Let them be careful, lest in following other ways of the world, they drink of the foul stream that is defiling the nation. They should get their faces like a flint against encouragement of vice and apologies for deadly sin. God forbid that we should say a word to crush or prevent sweet Charity! But the strength of our cause will be found, not only in our union but in our faith and our chastity as the people of God. By example and by precept these must be upheld, and as Dr. Dix exhorted the few truly Christian women of his congregation, so may we exhort the women of latter-day Israel.

Watch over your sons and daughters. Know where they are at night. Find out what they read and delight in. Regulate their company. Keep out from public and private social circles the confirmed scoffer and inebriate and licentious. Put a guard upon the tongue and resent the tainted jest. If the erring girl is cast out, be as sternly just to her betrayer, and be at least as merciful to her as to him who is the greater sinner. Beat back the tide of impurity that is rolling hitherward and make a stand, in quiet firmness and unyielding faith, against the corrupting influences which are sapping the foundations of so-called Christian society, and which, if allowed to prevail among those who are in covenant with God, will surely bring upon them the greater damnation.

CONFIRMATORY EVIDENCE.

THE interviews given in Wednesday's News relative to excavation and discoveries recently made in certain ancient ruins near Mesa, Arizona, is fraught with considerable interest to Latter-day Saints, for the facts therein set forth sustain, or rather demonstrate the truth of some of the most remarkable statements contained in the Book of Mormon. The population of the American continent must have been very great, judging from the statements of that record and corroborating proofs discovered since its publication, in the form of ruined cities, temples and other structures, roads, canals, vast tracts of land once cultivated, etc., which have been found in both North and South America. In fact it has been fully shown that vast regions of country in the western world once swarmed with a teeming civilized and industrious population, centuries before the birth of Columbus.

A chapter in the Book of Mormon describes the manner in which that population was suddenly destroyed,

with the exception of about 5,000 souls, and its declaration that this vast destruction was accomplished in "the space of about three hours" has been indicated as one which challenged the credulity of intelligent persons. That such an event as the almost instantaneous depopulation of a thickly inhabited continent, with the exception of a remnant, comparatively very small, has ever occurred in the history of our planet, was formerly incredible to the masses of mankind, and the statement that such a thing had happened, couched in the simple but impressive language of the Book of Mormon, only had the effect to increase the ridicule heaped upon the believers of that book.

But such discoveries as those made in Arizona, of which our correspondent wrote, absolutely demonstrate, beyond the possibility of a doubt or cavil, that those historical declarations of the Book of Mormon are true. As explorers visit one after another of the hundreds of ruined cities in the regions formerly inhabited by the race of which that book is a history, they find multitudes of skeletons buried in ruins in a manner which tells more forcibly and plainly than language could, that death overtook the populace "at an instant, suddenly."

The account given by the Book of Mormon of the origin of that race is far less wonderful and easier to believe than the account it gives of their extermination. But the truth of the record in its narrative of the destruction of the race (with the exception of a small remnant) having been fully demonstrated, why should not its statements concerning the origin of the same people be received?

Time will unfold such further and resistless proofs of the truthfulness of the Book of Mormon, not only in its historical statements, but also in its religious teachings, as will compel all honest men everywhere to accept it for what it claims to be, a divinely prepared and preserved repository of truth.

CONSTERNATION IN THE CAPITOL.

THE following account of some of the effects of a thunderstorm, which passed over the national capital on the 21st inst., is given in a special dispatch to the Denver News:

"There was an unadvertised scene at the capitol today, which suggested the last day of Pompeii. A terrible thunder storm passed over the city about 2 o'clock and an uncommonly strong thunderbolt struck the Goddess of Liberty, who stands on guard at the top of the dome. The fluid was instantly distributed over the entire building, being carried upon the iron girders and pillars. The report was like the explosion of a shell and every person on the floors and in the galleries of both houses sprang to their feet. Balls of fire seemed to be circulating in the air, of both chambers and running about promiscuously in the corridors.

No injury was done within the building further than the destruction of the telegraph and telephone apparatus in the reporters' galleries, but a horse which was standing under the archway of the senate side was instantly killed and his driver received a severe shock.

The people in the rotunda, where there were a number of sightseers, were the most frightened, for the bolt fell immediately over their heads and it seemed to them as if the dome was coming down, but it survived that blast as it has many former ones.

The Goddess of Liberty is always "a favorite mark for Jove and similar incidents have happened, although never before while congress was in session.

The justices of the supreme court were so shocked that they rose from their chairs, but settled back again at once, looking as if they had done a childish thing. In the sub-basement, an engineer in charge of the electric light apparatus, was knocked out of his chair, and nearly all the electric lights were extinguished.

In the Senate an unimportant bill was under consideration and no one happened to be on the floor except the reading clerk, who was reciting its lines in a slow-song tone. He stopped as the crash fell and looked around in a dazed way, whereupon Senator Manderson, who is an old soldier and has heard similar noises on the field of battle, arose as coolly as if nothing had happened and offered an amendment. Senator Stanford acted for a moment as if he was injured. He placed his hand first to his heart, then to his head. Two or three of his colleagues, who noticed the movement, went over to him, but he said he was all right, and explained that he was peculiarly sensitive to the effects of lightning.

In the House of Representatives consternation reigned for a few moments. The House was considering the eight-hour rebate bill. Mr. Lane was speaking, the galleries were well-filled, and the House was attending with more than usual interest to the proceedings. Just as the hands of the clock marked 2, there was a vivid flash and a peal of thunder. For an instant the proceedings stopped, and every member started in his seat. Some jumped out of their seats, and all looked as if expecting the roof to fall upon them.

People in the galleries got into the corridors as quickly as possible. In the press gallery a ball of fire as big as

a man's two fists flashed upon the switch board, and all the wires but one were cut off.

WHERE ARE WE NOW?

SALT LAKE CITY, March 24.

Editor Deseret News:

Everybody says we are having a "boom." I presume that what everybody says must be true; but it looks to me like a great deal of fizzing among real estate agents. Such a "boom" means a temporary excitement in the transfer of property, money for speculative agents, and then a collapse.

Some claim that it will be a great benefit to our Territory. In what? Placing fictitious values on real estate, or in making people outside believe there are great opportunities for making fortunes here, and causing them to rush in? There can be no doubt as to these being the chief results of the present hubbub.

A "boom" is of no value to any community unless it results in enlarging the business and increasing the permanent wealth of the people. To take a piece of ground that heretofore has been valued at \$50 and put the price at \$500, while at the same time nothing is done to increase its productiveness, is no gain; it is rather a loss. The principal effect the increase in figures has is to give the tax collector a better grip on the owner—he can raise just ten times as much taxes as before, but the individual does not possess or receive any more.

"But," says one, "we are going to establish substantial industries, and thus make a grand thing out of it." Maybe we are; but it is always "going to," and never getting there.

"We will have the blocks cut up and opened for business." Yes, and do as we have done, sit still, waiting for the business to walk around and fill up the corner lots.

"We are to have a big Chamber of Commerce building." Oh, yes—"Boom!—Bang!—Fizz!" It's on paper, and looks an immense thing. We'll see what it is when we get it. Last fall we were going to have something stupendous. Everybody was to be fixed up in high style, and the millennium for easy living had come. We were to have a railroad to Los Angeles, and to get it in a few minutes, as it were. Then we were to have two, and it was to be a race at break-neck speed as to which could get there first, the Union Pacific, or the Salt Lake, Nevada & Los Angeles. There was noise—no end of it—and that was all. Where now is the S. L. N. & L. A.? "Ask of the waves." The Union Pacific put a few surveyors in the field, and the other seemed to have got out so fast that it left not a trace behind.

There are two occurrences of recent date that indicate the shallowness of the foundation on which the "boom" is permitted to rest, and go to show the necessity for the adoption of means to increase home production and give employment to many idle persons. One of these is the case of a young man now in the penitentiary, Charles Saylor. Last October he came to Utah, hearing of the "good times." He brought with him his young wife, and hoped to make a start in life. He sought employment, but in vain. At every point he was turned aside with the information that all places were filled. Month after month he met with this discouragement, and grown desperate at last, he forged a check to obtain means of subsistence and clothing. He was caught, admitted his guilt and stated his circumstances. He was sent to prison, the court imposing the shortest term prescribed by law, one year, while his young wife, in delicate health, was left to get along as best she could, at the mercy of strangers. And all this because the man could find no employment, and could not raise means to seek it in another field.

The other case: A middle-aged man, D. B. Sobel, was unfortunate in business in Nevada, and failed. He had a family to support—wife and children dearer to him than life. He came to Utah and sought to obtain a livelihood. His story is told in his dying testimony. He had failed, utterly failed, to get employment, and driven to the verge of insanity by his troubles and the prospective suffering of his wife and babes, he took his own life.

Are not these things a sad commentary on the course now being pursued? "Great words and foolish actions" is the judgment that will be passed in the light of such evidence. Experience shows, and time will prove, that if we are to have a substantial boom, we must return to first principles, and by working more and crowding less, establish ourselves on the rock of material progress and internal development, that we may withstand the storms of business adversity. It is too late when we say the foundation by foolish methods, to bolster the tottering structure. When we relinquish the ground whereon we have stood, it will be for those who have occupied it to say what can and will be done, and we can only bow in our self-imposed slavery, or seek to retrieve lost fortunes in other and less congenial climes. SHADES.

THE TENDENCY OF THE TIMES.

Absorption in the Pursuit of Wealth Shuts Out the Spirit of the Gospel.

Editor Deseret News:

I have been reflecting somewhat up-

on the situation of things as a Latter-day Saint. It superinduces in me a species of seriousness that does not add to my personal comfort. I see an increasing disposition among many of my co-religionists to fall down and worship the golden calf—there is not much difference between a calf and an eagle when each is composed of the same kind of metal.

According to my philosophy, which is, as near as I can get it, harmonious with the Gospel standard, the mind of man is after the manner of a vessel or receptacle. Suppose you call it a tub, to use a homely comparison. If you fill that useful article with soap suds there is no room left for clear water. If you put any in you go beyond its capacity to hold or retain and some of the liquid is spilled and a mess is the result. Well, if you fill a man's mind to the brim with business, i. e. the gold-hunting fever, pure religion undefiled is crowded out. If you try to pump some into the mental receptacle, trouble ensues. Philosophically then, as the minds of my co-religionists get loaded up with the spirit of the world, the spirit of the Gospel of Christ is crowded out. This is as plain as a pipe-stem.

You ask for the proof and it can be furnished. Just notice those who are carried away by the spirit of the times and you will observe that all of a sudden some of them are so tired of a Sunday morning that they are unable to take perhaps an accustomed class in the Sunday school; their spiritual memory is shortened so they cannot recollect when their quorums meet. If they have been officiating as Teachers their districts are neglected, and so one might go on enumerating odds and ends of that kind. Occasionally, however, some of them can find time to appear in a public capacity and tell how they love their religion, as much as to say, "Just look at me. This business has not demoralized me. I am strong in the faith."

I don't say this is universal with the class referred to, but it is prominent enough to be visible to the naked eye of the close observer. Should such parties attain what seems to be the leading object of their chase the result will be still more disastrous, unless wealth does not have the usual effect upon the present pursuers of it.

If I were asked for proof of this, I would request the interrogator to point out to me the actual indefatigable workers in the Church of Christ. Who are the ones who are generally found plodding around the blocks visiting the Saints and exhorting them to be faithful, true and virtuous? Who are the persons who assemble in quorums to teach each other the laws of the Lord? Who are the Seventies and Elders who are traveling without purse and scrip, footsore and weary, bearing the continuance of the world and its buffetings, carrying their lives in their hands? Don't all speak at once and say the rich and powerful in a worldly sense! I will answer by asking another question—is it not the poor and the meek of the Church as a rule? Is it not those who in a worldly sense are the least able to do it, but who in a Gospel sense are the most able because of their wealth of faith? I might go further in my interrogations and ask how many wealthy and powerful have suffered a good many things for the Gospel's sake within the memory of man?

What bothers me is the possibility of many men leaping into the regions of religious coolness should they suddenly vault into affluence, for such is human tendency. Real workers in the Church and for the Church can hardly be spared. They are none too plentiful now. Those belonging to the class too full of their own business to attend to any other than dress parade religious duties are too numerous at present, and a swelling of their numbers would be a misfortune, or I am of the signs of the times no

JUDGE.

The American Analyst is endeavoring to repeat the crusade against cosmetics which the medical profession and the press waged so successfully some fifteen years since. Within the last three years, owing partly to the inexplicable "English" craze and partly to the increased admiration, if not idolatry, for the stage that has come over the American heart, the rage for cosmetics has revived, and today is more virulent and baneful than ever before. In addition to the numberless external applications there are a few preparations used internally to beautify the exterior of the body. Of these, arsenic wafers and other forms of arsenic are the chief. It scarcely seems needful to remark that they are vile and wicked in every respect; that the man who makes and sells them is either a knave, a fraud, or a fool, and that only a fool, hopeless and unmitigated, will purchase his miserable trash. As, however, the fool-killer is not a legal official, it may save the pocket or the health of some one to add that if any preparation contains enough arsenic to influence the condition of the skin, it is a poison which is bound to inflict sickness, suffering, and eventual death; and that if it does not contain this quantity, but only a homeopathic amount, it is a pitiable fraud and swindle.

In olden times it was the martyrs who were burned at the stake. Now it is the steak that is burned for the martyrs.