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# IMPROVEMENT ERA

ORGAN OF

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS,

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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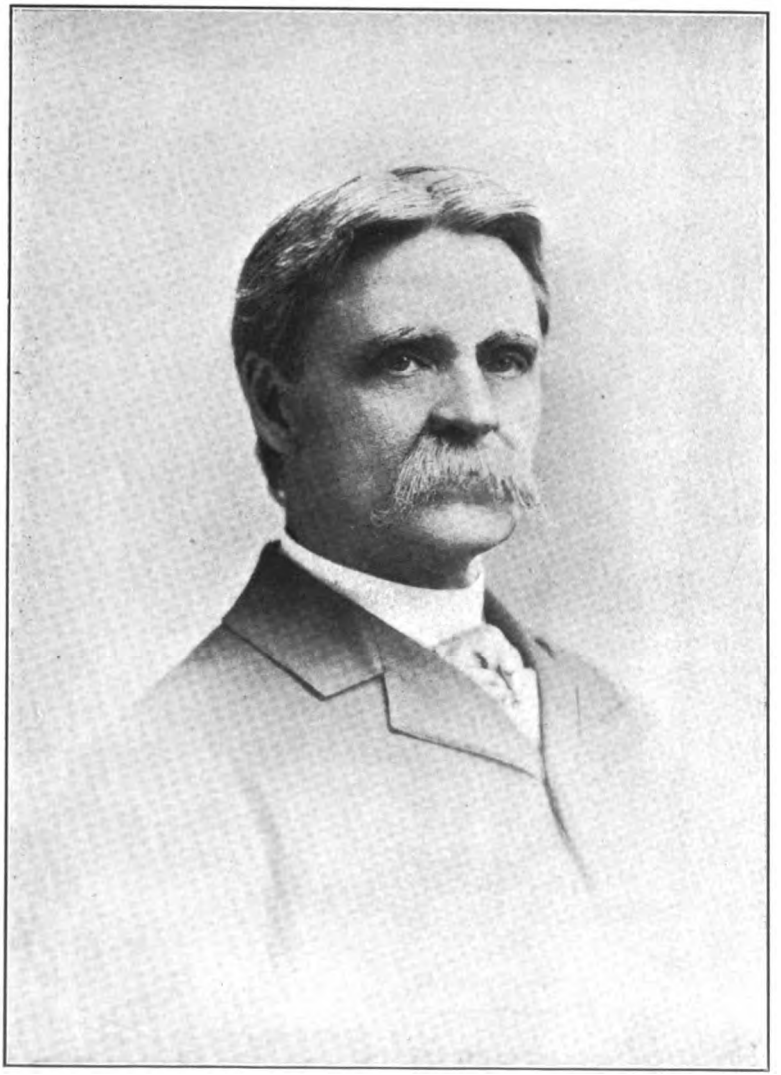
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HON. FRANK FULLER,
Secretary of Utah Territory 1861-1863.

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# IMPROVEMENT ERA.

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## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### I.—INTRODUCTORY.

Persons who are not acquainted with the labors and writings of the great Prophet Joseph Smith, are prone to believe that in no way did he furnish intellectual food to his followers. Those, however, who know, though it be only in outline, the comprehensive character of the system of theology which he taught, are not surprised to find principles enunciated in his writings which clear away mists of uncertainty in every department of human knowledge.

The purpose of these articles is to show that even though the mission of Joseph was chiefly of a spiritual nature, yet he recognized definitely the fundamental laws and many of the facts of natural science; and that, in many cases he stated natural laws which later have been discovered and accepted by men of science. Such a demonstration will not of itself be sufficient to establish a testimony of the truth of Joseph Smith's mission: but it may remove an obstacle from the way of those who are seeking for truth. At the same time it may show the falsity of the assertion

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frequently made by enemies of the Church, that the writings of Joseph Smith are devoid of ideas that can furnish intellectual stimulus to an educated mind.

Throughout these articles the word science will be used in the narrow, popular sense of biological and physical science, meaning the systematically arranged knowledge of external nature. The domains of political and mental science, in which Joseph Smith made numerous suggestions of fundamental importance, are not at all considered in this series of papers.

Joseph Smith had few educational advantages during his life; and his scientific teachings did not rest upon information gained in schools or from books. His parents fully appreciated the value of an education, but the pioneer lives which they led, and their numerous financial misfortunes, made it impossible for them to realize their desires for the education of their children. The Prophet's mother writes that when Joseph was about six years old, Hyrum, the elder brother, was sent to an academy at Hanover, New Hampshire, and the smaller children to a common school.* It is probable that throughout the wanderings of the family the children were given such meager schooling as was possible. Joseph was a "remarkably quiet, well-disposed child," and his life up to the age of fourteen was marked only by those trivial circumstances which are common to childhood.†

A few months after his fourteenth birthday, the future prophet beheld his first vision. In his autobiography he mentions that at the time "he was doomed to the necessity of obtaining a scanty maintenance by his daily labor."‡ This would indicate that at this age he was spending little or no time in school. During the time that elapsed between his fourteenth and eighteenth years, there is nothing to show that the boy was receiving scholastic education. The Prophet says that he was left to all kinds of temptations, and mingled with all kinds of society.§ Nothing is

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* History of the Prophet by his Mother, IMPROVEMENT ERA, Vol. 5, p. 166.

† Ibid p. 247.

‡ History of the Church, Vol 1, p. 7.

§ Ibid p. 9.

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said about the acquirement of book learning. About the age of nineteen he writes, "As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal. During the time I was thus employed, I was put to board with a Mr. Isaac Hale—it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, [when the Prophet was a little more than twenty-one years old] we were married, while I was yet employed in the service of Mr. Stoal. Immediately after my marriage, I left Mr. Stoal's and went to my father's, and farmed with him that season."* From his eighteenth to his twenty-second year, then, there is evidence that he worked as an ordinary laborer, and attended no school.

It seems, moreover, that Joseph Smith was not a boy to gather information from books, for his mother says of him, when he was eighteen years old, that "he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study."† From the records extant, the conclusion is justifiable that from his fourteenth to his twenty-second year Joseph Smith received practically no school education, and did no extensive reading. What he might have gathered from conversation with others during that time is unknown to us. However, it is known that the heavenly messengers who visited him at intervals gave him much valuable information, which more than compensated for his poor scholastic advantages.

One month before his twenty-second birthday, the golden plates were delivered to the Prophet, and the next two and a half years he was engaged with various assistants in translating the Book of Mormon; though at different times during this period he farmed and did other manual labor. During this period (twenty-two to twenty-four and a half years of age), he most certainly attended no school nor gave special attention to worldly knowledge.

On the 6th of April, 1830, when the Prophet was twenty-four

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* History of the Church, Vol. 1, pp. 16, 17.

† History of the Prophet Joseph, IMPROVEMENT ERA, Vol. 5, p. 257.

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years and four months old, the Church was organized. The life led by the Prophet from this time to 1844, when he was assassinated, was not conducive to the gathering of information, and quiet, deep reflection. During almost the whole of this period his life was in danger; scores of times he was arrested on trumped-up charges; the Church was driven from place to place; he built at least three cities, and two temples; organized and governed the body of the Church; taught the doctrinal system accepted by his followers; organized the public ministry of the Church for spreading the Gospel among all men, wrote his autobiography; compiled the revelations given him, and made a revision of parts of the Bible.

The mistake must not be made, however, of assuming that because the Prophet' s education had been limited, he lacked a due appreciation of schools and scholastic attainments. On the contrary, at a very early date in the history of the Church, schools were organized even for the older men, that they might improve their time and make up in a manner for the lack of opportunity during their early days. During the winter of 1832-3, a school of the prophets was organized in Kirtland, Ohio, and another in Independence, Missouri, at which the elders of the Church received various instructions. In the discussion relative to the building of temples, references to schools being held in them were always made, and, in fact, in the fall of 1835, when a portion of the Kirtland temple was finished, "schools were opened in the various apartments." Many "were organized into a school for the purpose of studying the Hebrew language."* The reading of Greek had previously been begun. In these languages as well as in German, the Prophet acquired considerable facility. His studies tended, of course, towards the interpretation of the Bible and the explanation of Gospel truths; though at times his investigations appeared quite foreign to his special work, as when, in 1838, he began the methodical study of law.

When the city of Nauvoo was chartered, a section was included, providing for the establishment of a university, to be called the University of the City of Nauvoo, under the direction

* Autobiography of P. P. Pratt, p. 140.

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of which should be taught "all matters pertaining to education, from common schools up to the highest branches of a most liberal collegiate education."*

In numerous revelations did the Lord urge the Prophet and the Church to gather information from every source, of which the following quotations are good illustrations: "Teach ye diligently, that you may be instructed in theory, in principle, of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and a knowledge also of countries and kingdoms. Seek ye out of the best books words of wisdom; seek learning even by study."† "Obtain a knowledge of history, and of countries and of kingdoms, of laws of God and man."‡ "Study and learn and become acquainted with all good books, and with languages, tongues and peoples."§ "It is impossible for a man to be saved in ignorance."‖ A more comprehensive outline of education can hardly be imagined. The energetic manner in which the Church has acted upon these instructions, during its whole history, need not be recounted here.

However much the Prophet sought for knowledge, even from books, in his later life, the fact remains that the evidence in our possession indicates that, up to the time of the organization of the Church, his book learning was very slight, and that during the years immediately following, his time was so fully occupied with the details of organization that little or no time was given to education, as ordinarily understood. These statements are of especial importance, in view of the fact that all the principles to be discussed in the succeeding papers of this series were enunciated before the end of the year 1833.

The associates of the Prophet are unanimous in saying that his spiritual and intellectual growth was marvelous, from the time

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* History of Joseph Smith, George Q. Cannon, pp. 341, 343.

† Doctrine and Covenants, 88: 78, 79, 118.

‡ Ibid 93: 53.

§ Ibid 90: 15.

‖ Ibid 131: 6.

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that the work of the ministry fell upon him. He was transformed from a humble country lad to a leader among men, whose greatness was felt by all, whether unlearned or educated, small or great. Of himself the Prophet said, "I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone." Certainly, his whole history shows that the great learning which he did manifest was acquired in a manner very different from that followed by the majority of men.

The mission of Joseph Smith was of a spiritual nature; and therefore, it is not to be expected that the discussion of scientific matters shall be found in the Prophet's writings. The revelations given to the Prophet deal almost exclusively with the elucidation of so-called religious doctrines, and with such difficulties as arose from time to time in the organization of the Church. It is only, as it appears to us, in an incidental way that other matters, not strictly of a religious nature, are mentioned in the revelations. However, the Church teaches that all human knowledge and all the laws of nature are part of its religious system; but that some principles are of more importance than others in man's progress to eternal salvation. While on the one hand, therefore, it cannot reasonably be expected that Joseph Smith should deal in his writings with any subject peculiar to natural science, yet, on the other hand, it should not surprise any student to find that the Prophet at times considered matters that do not come under the ordinary definition of religion, especially if they in any way may be connected with the laws of religion. Statements of scientific detail should not, therefore, be looked for in Joseph Smith's writings, though, as will be shown in paper No. 7, these are not wholly wanting; but rather, we should expect to find general views of the relations of the forces of the universe.

It is not in harmony with the Gospel spirit that God, except in special cases, should reveal things that man by the aid of his natural powers may gain for himself; hence, it would be improbable that much scientific detail should be found in the Prophet's writings. The Lord spoke to the Prophet as follows:—"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold,

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I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."* Such a doctrine makes it unreasonable to look to the Prophet's work for a gratuitous mass of scientific or other details, which will relieve man of the labor of searching out for himself nature's laws. So well established is this principle that in all probability many of the deepest truths contained in the writings of Joseph Smith will not be clearly understood, even by his followers, until, by the laborious methods of mortality, the same truths are established. It is even so with the principles to be discussed in the following papers. They were stated seventy years ago, yet it is only recently that the Latter-day Saints have begun to realize that they are identical with recently developed scientific truths; and the world of science is not yet aware of it. However, whenever such harmony is observed, it testifies of the divine inspiration of the humble, unlearned boy prophet of the nineteenth century. Moreover, the absence of such scientific detail, as would in all probability have been used had the Prophet known of it, is additional testimony that he did not get his information from books.

The Prophet Joseph does not use the language of science; which is additional proof that he did not know the science of his day. This may be urged as an objection to the assertion that he understood fundamental scientific truths, but the error of this view is easily comprehended when it is recalled that the language of science is made by men, and varies very often from age to age, and from country to country. Besides, the God who spoke to Joseph Smith, says, "These commandments were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."† If God had spoken the special language of science, the unlearned Joseph Smith would not, perhaps, have understood. Every wise man explains that which he knows in the language of those to whom he is speaking, and the facts and theories of science, can be quite easily expressed in the language of the common man. It is quite needless to expect

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* Doctrine and Covenants 9: 7, 8.

† Doctrine and Covenants 1: 24.

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scientific phraselogy in the writings of Joseph Smith. The absence of the language of science is further proof that the knowledge of Joseph Smith was not obtained from books or men.

Finally, another important fact must be mentioned. Men in all ages have speculated about the things of the universe, and have invented all kinds of theories to explain natural phenomena. In all cases, however, these theories have been supported by experimental evidence, or else they have been proposed simply as personal opinions. Joseph Smith, on the contrary, laid no claim to experimental data to support the theories which he proposed, nor did he say that they were simply personal opinions, but he repeatedly asserted that God had revealed the truths to him, and that they could not, therefore, be false. If doctrines resting upon such a claim can be shown to be true, it is additional testimony of the truth of the Prophet's work.

In the following papers it will be shown, by a series of comparisons, that, in 1833, the teachings of Joseph Smith, the Mormon Prophet, were in full harmony with the most advanced scientific thought of today, and that he anticipated the world of science in the statement of fundamental facts and theories in physics, chemistry, astronomy and biology.

References to the literature used are frequently made, for the benefit of those who desire to verify the quotations made. This work has been done in all soberness, and with no desire to force facts into the line of argument. For that reason, much valuable matter of an indirect nature, has been left untouched. Lack of time has prevented the discussion of other direct scientific evidences of the truth of the mission of Joseph Smith.*

(TO BE CONTINUED.)

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* It may be observed that all the reasoning in the following papers is based upon statements made in the Doctrine and Covenants and Pearl of Great Price. For various reasons, the Book of Mormon has been left for later study.



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# FISHERMAN KNUTE'S CHRISTMAS GIFT.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "MARCUS KING, MORMON," "THE HIGHER LAW," ETC.

## I.—FAITH.

And so Ingeborg and Knute were married—while the whole village wondered at the strange decree of fate that launched two such persons into the uncertain sea of wedded life.

To all outward appearances, the occasion was auspicious enough. The land of the North never looked brighter than on that day. It was an ideal spring day in northern Norway, a day when the sun sheds warmth and gladness on the awakening earth, and coaxes out from their hiding places the hardy flowers and buds. The mountains now were taking upon themselves a tinge of green, the smaller slopes were soft with young grass, and even the sea, usually wild and cold, lay as if peacefully asleep under the warming, soothing rays of the sun. Yes; it was a day full of God's sunlight when Ingeborg and Knute were married, a day such as sometimes is given to man to bring out also from him, as it does from nature, the best that is within, a day in which no man can have doubt in his heart.

They were married in Trondenes church, that ancient landmark of northern Norway. At a distance it looks like a great stone barn, standing on a point of land jutting out into the fjord, but when one gets nearer, he sees the parsonage at the rear, and the small grave-yard by the side. Within the church, it is dark and gloomy, and no wonder the bridal party hastened from its dismal atmosphere to the sunshine without, as soon as the ceremony had been performed.

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Down by the wooden pier lay a fleet of boats—Nordland fishing-boats with high prows and square sails, and towards the boats Knute and Ingeborg walked, followed by the company. They were a pair to be admired, at least, much as some of the more pessimistic shook their heads. Knute was a big, broad-shouldered man, dressed in a suit of black in which he looked as he felt, completely out of place. His large head was covered with a mass of curling brown hair which revealed a tinge of red as he walked bare-headed in the sun down to the water. His face was smoothly shaven, and glowed with the health that comes from the winds of the north.

Ingeborg was tall and fair. Her face was pale, save for the red on each cheek. Her hair was a light golden color, and hung in a long, gleamy braid down from under her silk kerchief. As she walked by the side of her husband, she looked up into his face with a smile, and tightened her grasp on his hand.

A breeze came from the land, and, though laden with the sweet scent of bursting buds, the company soon embarked in the boats, which were dancing at the end of their ropes. The sea breeze was more to their liking—these Northlanders whose lives were spent in company with the screeching sea-birds that skimmed the waves.

Then the sails were hoisted, and there was a grand race for home. Knute had promised the first boat that arrived a prize worth having, and now there was a test of seamanship. Even when made, Knute vowed to win it for himself. He had Ingeborg only in his boat, and a light burden she was. Adjusting his sail properly, he came and sat by her on the tiller seat. The boat sped out into the fjord with a score of others close at hand. The breeze came strong from the open sea. Color was in every face, and joy and courage in every heart.

Ingeborg sat for some time looking at her handsome husband.

"Knute," she said, "you are as eager as the rest. You surely do not wish to win your own prize."

"And why not," replied he, "I said the first boat that touched the pier should have it. That doesn't exclude my boat, the best in the fleet."

"What will the prize be, Knute?"

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"Ah, little wife, something good."

"I hope Lars wins it," said she after a pause.

"Lars? Why?"

"Well, he needs something good."

Knute laughed aloud; then pulled the sail a little higher up the mast.

"Knute, I am so happy," said Ingeborg. Of course, he could see that, but she wished to tell him of it besides. For reply he put his arm around her and kissed her. She was content to nestle closely to him—and the boat sped over the waves.

"Knute," she said, "we are beginning life's journey, do you know that?"

"Well, I thought I began some years ago," said he.

"Oh, no, you didn't. You have just been taking little journeys among the land-locked fjords; but now the big, boundless sea is before you. And, Knute, you'll have to steer straight and well, because you have such a precious cargo on board, you know."

"Yes, I know," said Knute.

"But you say it so carelessly, dear." She laid her head on his shoulder. The shiny braid fell over into his hands. "I look on life to be so real, especially now. We—you and I—are going to succeed. I am going to help you succeed—you must let me, and to do that we must plan together—there must be no secrets between us. I hope it won't be long before you will have a boat that you can take to Bergen yourself with fish. They say there is much more money in that than to sell to the fish merchants up here. Then, perhaps, I can go with you to Bergen and see the city, and city life.

"You shall, dear."

"Yes; it will be pleasant; but I don't care so much for that as I do to see you become a man that people will look up to and trust—dear, just as I look up to you and trust you."

Fisherman Knute had that day received a gift from God, priceless to him, if he but knew it; but he, as many another man, did not then realize that the Creator places within women some of his most precious souls, and in this form bestows them on man. Not then did he know it, but afterwards.

But Knute was happy, and so intently did he gaze on the

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sunny head on his arm that he did not see that his boat was falling behind in the race, until he was half a mile to rearward.

"Oh, never mind," said she, when she saw his chagrin.

"But I do mind—and I shall beat them yet by running through the Shallows. It is a mile shorter."

"But, Knute, is there not danger there?"

"Not to one who knows the passage as well as I do. Never fear, little one, I know every rock and opening. We will go through the Shallows, and by the Promontory, and beat them yet" —and, as he shifted the helm to the new course, he gave a great shout to his friends down to leeward.

A long island lay to the right, around which the party would have to sail; but at the southern end there was a narrow passage, filled with rocks. The water was shallow, and when the least sea rolled it was thought too dangerous to risk a passage through; but now Knute pointed his boat straight for the cliffs which hung close over the water. His eyes and arms were steady, and the boat slacked not when the white foam flew over them as the waves dashed themselves into spray on the sunken rocks.

"Don't be afraid, dear," said Knute. "Right here is plenty of water, and through we safely go. See!"

True enough, though the rocks were so close that Ingeborg thought she could have reached out her hand and touched them.

"There! once more we are ahead," exclaimed the fisherman. "They are not so smart, even if they caught me napping. Now we can beat them easily. Away we go for home, then."

"But, dear, why should you run risks just for this?" She trembled, yet was happy in the skill and bravery of the man she loved.

"You wouldn't have me beaten the first day of our journey, would you? You said something about success, didn't you?"

"Yes, I know, but"—

She looked towards the harbor where the fishing village clustered around the water. Some distance to the right of the town, a little white painted house stood up close under an overhanging ledge. On the rocky point that extended into the sea just below the house was planted a pole, from the top of which floated a Norwegian flag. This was Knute's house. This was where he was taking his wife. This was their future home, where she was to

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work and watch, and that he was to come to, occasionally, from his work on sea and fjord.

Knute's boat touched the landing first, though there were some not far behind. Then, as the remainder of the party came up, there were hurrahs and expostulations and all kinds of commotion.

"Mates and people," said Knute, as he mounted an upturned boat, "the race was a good one, and fair, but you all have been outdone by the best sailor in the company, my wife, Ingeborg. The prize belongs to her. Come to the house, all of you."

This was received with cheers of approval, and up the stony path they all trooped. Then they gathered into the large front room of Fisherman Knute's house, and awaited the serving of the good things which were in store. Knute brought out a bottle of wine, and holding it aloft, said:

"This bottle of wine is the best that could be bought in Bergen. I present it to the winner of the race."

Ingeborg took the wine amid the cheers of the company. "Friends," she said, as she motioned for silence, I told Knute out on the fjord that some one other than he should win the prize"—

"I did not win it," shouted Knute; "you, Ingeborg, you are the winner."

"But, Knute," and the young wife straightened herself up to her full, fair height, "I have one prize today, and I do not wish to be greedy in such things. We, making that run through the shallows, were hardly fair. I think that should bar us from the prize, which ought to go to the next boat that touched the home landing—and that was Lars Johnson's. Lars, take this bottle of wine to your wife, who is at home, I know, too ill to join us in this celebration."

At first there had been murmurs of dissent, but when the final announcement was made, it was received with a shout of approval, and soon the festivities were going in that hearty manner which characterizes those simple, good-hearted people of the North.

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## II.—HOPE.

And now the full gladness of midsummer filled nature and all the people in that Northern land. It was midnight, yet the sun shone.

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Away in the north, low down near the distant mountains, it hangs in the sky. The world is full of color. The night is still and calm and holy. The distant inland peaks glisten with white, tinged with the red from the sun. The hills are brown and green and red. Patches of hawthorn bushes are white with flowers. The delicate leaves of the white birch tremble in the sunlight, and into the depths of the denser foliage, there streams a wonderful mingling of purple and green. The water is still tonight, and even the ocean sleeps. Away westward, some outer islands lie in the shining sea as rubies in a silver setting.

Ingeborg sat at her open window looking out upon the scene. The same long braid of golden hair hung down her back. Her fair face was yet fairer, paler now, and devoid of even the tinge of red in the cheeks. She played with the red geranium blossom in the window.

To one who had lived all her life amid the darkness and the sunshine of the north, this summer scene, one might think, would not be especially impressive; but not so with Ingeborg. The beauties of the northern summer, and especially the glories of the midnight sun, were not lost to her. They were her light and life. Amid the grinding toil, the chrushed hopes, the neglect and wrongs of those who should protect and love, no other solace, next to that which she received from the Father above, was equal to that which she derived from communing with the glories of nature about her.

And she needed comfort, this young wife. So far, Knute, the husband, had not proved what she had hoped and longed for. He was kind enough to her in a way. In fact he was much kinder to her than he was to himself, not understanding that her love knit her soul to his so closely, that her greater suffering was when he abused himself. Such is the love of woman.

Knute was away on a summer fishing trip, and he might be back at any time. This was why she was up that night. He was not much at home. The sea, rather than his house, was his home, as it must needs be to the fishermen who reap the seas for their harvest; and when he came to her, ofttimes it was not in such a way as a husband should return to his wife. Oh, the yearnings of that wife's heart! What mattered it if she did make the floors

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of her rooms shine with the whiteness of newly-sawed boards? What if she made the pretty rugs for the floor, and the cushion for the chairs, for his chairs especially! Why should she place so much care on her windows to make the green plants peep from out the white curtains, and make it pretty and home like for him! He was yet a common fisherman. He was poorer now than when they were married. He would never get a larger boat, his house could never get a new coat of paint. He would never get to Bergen with fish of his own—and she would never get there either. And yet, how she loved him, and longed to see him a man among men!

Then Ingeborg said softly her prayer, not forgetting him who was away; after which she read her daily chapter from the Bible. Then she closed the window and lay down on a couch for a little sleep.

In half an hour she awoke. Hardly knowing why, she got up, smoothed out her hair, and looked out upon the fjord. Everything was as still as usual. The sun had swung around to the eastern sky, and was slowly mounting upward. Ingeborg threw a shawl over her head and stepped out. She would take a walk along the shore and gather some duck eggs. Knute would surely come home soon, and they would be such a treat to him.

The eider duck was not plentiful that year, as the good fishing in the neighborhood had made night-noises unavoidable, and as this is what the ducks do not like, they had to go to other shores to make their nests and lay their eggs. Ingeborg found but few nests, and she thought of the scarcity of eider down for the coming winter.

At midnight the sun's rays are bright enough, but they are not warm; but now, as the morning hours advanced, the rocks reflected the warmth of sunlight, and the air lost its chill. The morning was full of life and glow, and hope again struggled for existence as it had many times before, in the breast of the woman. She plucked some wild flowers, and arranged them in a boquet as she walked along.

Presently, she came to a high point jutting out into the fjord, and as she walked around the rocks, she saw a boat lying at anchor close in by the shore. The boat looked very much like Knute's—yes, it was Knute's. He had come home—but where

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was he? Then hope again gave up the timid struggle and fled, for there in the grass, on the sunny side of a rock, lay Knute, fast asleep. The wife stood still and looked at him, while her throbbing heart seemed to come up into her throat as if to choke her. She knew the meaning of it all, full well. The empty bottle lay by him in the grass.

He was a handsome fellow yet, was fisherman Knute. He lay full length in the grass, his great sea boots digging into the sand, and his head resting upon his arm. His hat was off, and Ingeborg saw the matted, brown hair fall over his face.

The woman did not proceed further, but she crouched down behind a boulder and looked at him. Her hand trembled, and she shook as if with cold, but she did not stir or speak. What could she do to help him!

The boat rocked idly on the sea. There was nothing in it but his fishing tackle and nets. He was to have brought home a sack of flour, with other necessities for the house, but his fish had, no doubt, been exchanged for someting else. He had come home, empty-handed, and in no condition to meet his wife. That much he had realized. He would at least sleep off the effects of his drinking before he went home—and here he was.

Ingeborg cried softly behind the shelter of the rock. Knute still slept on as peacefully as a child.

He must not lie there longer, she thought. He will catch cold on the damp earth. She would wake him and take him home. She had three large eggs for his breakfast.

Softly she went along, and knelt down by him.

"Knute, get up!" she said, "Knute dear, wake up."

The sleeper rolled over on the grass. Ingeborg pushed back the hair from his face, and let her hand lie on his head.

"Knute, dear, wake up"—and then he opened his eyes and saw her. He knew in a moment what he had done, and where he was.

"Come, Knute, come home with me, and if you are tired you may rest at home. Come, dear."

The man sat up. "Ah, what a brute I am!" said he. "Can you forgive me once more, Ingeborg? I am not worthy such a

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woman. You do not chide me, you do not even scold, but awaken me with a loving touch."

"Yes, love is stronger than all things, Knute. If love will not help you, nothing else can. My love, Knute, my love will help you to make a man of yourself yet, will it not? Tell me it will!"

"Through the grace of God, it will," said he.

He took her down to the boat, and they sailed home together. And hope again dared to peep out from its place of hiding.

(TO BE CONCLUDED IN DECEMBER NUMBER.)

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# YOU CAN ALWAYS TRUST MOTHER.

BY SARAH E. PEARSON.

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[*For the Improvement Era.*]

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Out in the world with its untried joy,
  Its triumphs, pleasures and pains,
You are eager to enter the fray, my boy,
  And share in its glittering gains.
Strong in youth, in faith and in health, my boy,
  You smile as you enter its strife;
You taste the elixir without the alloy
  Old experience offers to life.
And yet, don't forget, in the whirl and fret
  Of the strenuous life of the man,
There's a true heart beating for you, my boy,
  Which never will change nor can.
Unselfish type of our Father's love
  Which yields the palm to no other;
Whatever the failure or grief or care,
  You can safely trust your mother.

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Her pride and joy is your honor, my boy,
Her hope is your happiness;
But if sorrow and care early silver your hair,
She'll love you none the less.
Though her cheek may be withered, her footstep slow,
Growing dim those eyes of blue,
Yet they have grown old in your service, you know,
She would give her heart's blood for you.
For love sharpens the wits and steadies the hand,
And strengthens the judgment true;
And lends a sort of second sight
To those faded eyes of blue;
Ah, the Autumn of life, brings the seed time of faith,
Which bloomtime can never bring;
And her prayers are most often for you, my boy,
And her thoughts most around you cling.

So, trust your mother, for never another
Will love you just as she
Who bore, and guarded and guided you,
And your baby prayers heard at her knee.
Oh, be tender as well as brave, my boy,
And thoughtful as well as gay;
'Twill smooth her path to the grave, my boy,
And be balm to your heart alway.
And so, don't forget, in the whirl and fret
Of the strenuous life of the man,
There's a true heart beating for you, my boy,
Which never will change, nor can.
Unselfish type of our Father's love
Which yields the palm to no other;
Whatever the failure or grief or care,
You can always trust your mother.

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# PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

BY JOSEPH J. CANNON, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR," LIVERPOOL, ENGLAND.

## II.—PRAYING IN ST. PETERSBURG FOR THE LAND OF RUSSIA.

The Finns sing of their country as a land of poverty, and the ride from Abo to St. Petersburg does not convince the stranger that they are wrong. Few of "the thousand lakes" are seen, at least in the early part of the journey, but the deep drain ditches indicate that the soil is swampy. The forests are not nearly so large nor the trees so great as in northern Finland, but there are no indications of the famine that has lately afflicted that district. As twilight came on, the landscape became much more picturesque, lakes alternating with wooded hills. A change of cars and half an hour's wait were made at Riihimaki, and the platform of the station was very interesting to us. New types of men and women were to be seen. There happened to be a large number of Russian officers, and they looked very striking in their long gray cloaks with swords and in some cases pistol holsters exposed to view. Several wore flowing beards, an uncommon style for military men. Though late in the night, dozens of women and girls stood along the fence that divided the platform from the street, reaching over their various fruits and other eatables in the hopes of selling them.

When the morning dawned we were in Russia, approaching its capital. After about seventeen hours riding we reached the city. Our first impression of St. Petersburg was not good. It was raining, and the cobblestone pavements looked exceptionally bad.

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There were scores of cabs, but we were unable to get one to take us to our hotel. The drivers only shook their heads solemnly. Help came at length in the form of a young Englishman who knew Russian and the customs of the country. The streets of St. Petersburg are paved with round stones, though the principal ones have a strip of wooden pavement on each side, and these help matters very much. In spite of the general roughness, the rubber tires of the vehicles make the travel tolerable. Though the streets themselves are bad, there is at least one thing that adorns them; that is, the beautiful horses that are used there. In no other city of Europe can such animals be seen. Black and dappled gray are favorite colors. On the way to the hotel, we were surprised and interested by a custom that has since grown very familiar to us. Our cabman was evidently religious (though he did not scruple at demanding over twice the agreed and regular price at the end of the drive), and whenever he passed a church or shrine in the street, he took off his strange-looking hat with his left hand, and made the sign of the cross with the right by touching his forehead, lower part of chest and shoulders. The falling rain did not deter him. Naturally this is an awkward thing for drivers to do, and many times they drop their reins for the moment while they attend to their worship.

A curious coincidence at the hotel was that President Lyman found, shortly after becoming located, that in the adjoining room on one side, Elder John P. Horne was living, and on the other, Elder Kenneth Crismon had taken up his abode. These Elders from Germany had attended the didication services at Christiania, and later visited Stockholm, thence sailing to St. Petersburg.

Religious conditions among the Russians are naturally the most interesting subject to us, and to learn these was one of the motives President Lyman had for making the journey. There are many and conflicting currents of religion here; many that are deep and hidden, which are not learned or understood without intimate association with the people. Only in few places is it possible to see and at least partly understand the religion of the great majority. We went into the Kasan cathedral soon after arriving, and there saw a scene of most active worship. Russian churches have no seats, and there is room for the devotee to kneel or prostrate him-

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self if he wishes. People of all classes were there. Beggars in their rags (their purpose being to obtain charity), the lame, the halt, the blind, laboring people, richly clad men and women, officers of the army, all kissed the same icons, made the cross and bowed their foreheads to the floor. One poor fellow, evidently with a heavy weight on his conscience, we noticed when we entered, making the cross, kneeling, bowing to the floor and rising again only to repeat the movements. During the whole time we were there he continued. The only thing to break the monotony of it was that sometimes he remained down for a few moments and smote his breast with his hand. The churches are open all day, and the people come in and usually go out after a few moments' worship.

Later in the afternoon, the sun having begun to shine brightly, we visited the St. Isaac's cathedral. This is the greatest church in the city. The interior is highly decorated, but is dark and gloomy, the candles burning at the different shrines helping little to illuminate the great cross-shaped structure. As a rule, we find the outside of Russian churches much more pleasant to us than the inside. With St. Isaac's this was certainly the case. We were permitted to ascend to the top of the great dome, and there look over the city. The church is three hundred and seventeen feet high, but the view is worth many times the effort of the climb. The church is almost the center of St. Petersburg, and the top of the dome is its highest point. Below can be seen the Neva river, as it flows one united stream almost to the heart of the city, and then divides into five minor ones as it empties in the Gulf of Finland, an arm of the Baltic. The numerous deltas form part of the city.

In all directions are gilded spires, domes and cupolas. The roofs of the buildings have bright tints of many colors, and their walls are clean. Parks and boulevards add to the beauty of the scene. St. Petersburg is a new city. Two hundred years ago last month, Peter the Great, its founder, laid the first stone, within the Fortress, of the Peter-Paul cathedral, whose gilded spire rises before us. This is considered the birthday of the great capital. The streets are laid symmetrically, and are wide and straight. Canals, on which float great barges loaded with wood, the fuel of the country, traverse the city and connect with the Neva.

It may not be generally known that there are Saints in St.

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Petersburg. One faithful family lives there, and they are probably the only ones in all Russia. Brother Johan M. Lindelof, who with his wife originally came from Finland, accepted the Gospel in St. Petersburg, where he and his helpmeet were converted by the Spirit of the Lord; years before, he had heard the Gospel at his home in Finland. The family all speak Russian, and would be considerable help if missionary work were prosecuted there. They would be glad indeed for elders to come, for now they are shut off from communion with the Saints, except when an elder visits St. Petersburg, and that is seldom. Brother Lindelof believes that profitable work could be done, though he assured us that the difficulties would also be very great. He is doing what he can among his fellow-workmen and friends, and with his wife is rearing his children in the fear of the Lord.

The Russians are different in many respects from other peoples. An interesting and somewhat confusing point of difference is in the reckoning of time. We entered Russia on the fifth of August, but the Russians called it the twenty-third of July. The cause of this is that while most western nations accept the Gregorian calendar, the Russians follow the Julian, and are now thirteen days behind us in their reckoning. It happened, therefore, that though President Lyman offered the prayer of dedication in the chapel house at Christiania, Norway, July 24, 1903, he was also able, according to Russian time, to offer on July 24, 1903, at St. Petersburg, Russia, the prayer of dedication of this great land for the preaching of the Gospel.

On the afternoon of that date, which was according to our time the 6th of August, accompanied by Elders Crismon and Horne, we went to the beautiful Summer Garden, on the left bank of the Neva, just beyond the Field of Mars, and finding a secluded spot President Lyman offered prayer. It was a fervent petition for the Lord to open this great land that his servants may preach the Gospel here. He dedicated it for this purpose, and turned the key that salvation and truth might be brought in. He prayed that religious liberty might be given that all might worship unhindered and without persecution. He besought the Lord that the remnant of Judah in this land might be preserved and relieved of the terrible suffering imposed on them from time to time. He prayed

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that the Jews may learn and acknowledge that they have all these long years rejected their Redeemer and Lord, that they might be converted to the Gospel and go back to Palestine to dwell, that Jerusalem might again become a sacred city, and that Palestine might become a fertile land. He prayed that the other peoples of this country, in whose veins the blood of Israel flows generously, might also accept the truth, that Ephraim and Judah might thus become reconciled. He besought the Lord to touch the hearts of the Gentiles that they might be grafted into the true olive tree, that their branches might become fruitful. He called upon the Lord to bless this great empire, in many respects the greatest in the world, and endow its rulers with wisdom and virtue, that there may be peace and progress here, that darkness may flee and the voices of his servants may sound the glad tidings to the uttermost parts of this great land. He prayed for the great work of the missionaries in every nation, that Elders of Israel abroad may not diminish in numbers, but that every people may hear their message. He petitioned the Lord to bless his servants with his Spirit that the cause of Zion may grow steadily in the earth, that the center stake may be redeemed, and the great Temple built.

The peaceful garden was a fitting place for prayer, and the stately trees, through whose foliage could be seen the blue heaven, formed for us, as for the first of our race, a place for the worship of the Lord.—*Millennial Star.*

Moscow, Russia.

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# A TALK ON NATURE'S REMEDIES.

BY J. H. WARD, EDITOR OF "BEOBACHTER," SALT LAKE CITY.

It is quite probable that there are not a hundred persons in the United States who are familiar with the interesting history of the development of the ideas concerning the remedies that nature has provided for the preservation of health, or the restoration of it.

These ideas are not of mushroom growth, nor in any wise resemble the development of Jonah's gourd. On the other hand, their origin may be traced back through many centuries. Some twenty-four centuries ago, there lived in Greece a man whose master mind recognized great truths, and formulated mighty principles the influence of which has grown with the lapse of time, until now their importance is recognized. This man, Pythagoras, numbered among his disciples such men of genius as Socrates and Plato. It was he who first conceived the idea of the rotundity of the earth, and of its revolution around the sun. Pythagoras established a health colony which he called Crotona. There he gathered about him hundreds of disciples to whom he taught the simple rules of life which he himself had followed. These comprised abstinence from all unwholesome foods, especially meats, for Pythagoras considered the slaughter of animals as sacrilege. In Crotona there were no slaughter houses or butcher shops. Temperance in all things, an active out-of-door life, simple dress, purity and uprightness in conduct, were strictly enjoined by this prophet of a then newly-taught truth. The decadence of Greece had already set in, and the doctrines of Pythagoras were little appreciated. The members of his health colony were massacred by their ignorant and degenerate countrymen: yet, his philosophy survived.

The famous biographer, Plutarch; the noble old Roman, Seneca;

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the Latin poet, Ovid, and many of the early Christian fathers, followed in after years the teachings of Pythagoras. Byron, during the better part of his career, so also Shelley, Goldsmith, and many other English writers, accepted these teachings. The great Russian writer and reformer, Leo Tolstoi, is also an ardent defender of these doctrines.

A little less than a hundred years ago, a fourteen-years old peasant boy of Germany, who was barely able to read and had not been taught to write, while engaged in cutting wood on a mountain near his home, observed a wounded deer bathing its injured leg in one of the numerous springs which abound in that region. Day after day, the deer came and bathed the damaged parts until entirely healed of its injury. The boy (who was afterward known as the philosopher Preissnitz) soon after suffered a severe accident from which the physicians, who were consulted, declared he could not recover. He tried the deer's remedy, applying water by means of wet cloths placed over the injured parts, and in a few weeks was quite restored to health. He induced others to try his remedy, and invented many different ways of applying water by means of baths, douches, packs, compresses, and various other methods. Before he was twenty, he had become famous. During the first half of the last century, the little village of Graefenburg, where he lived, was thronged with invalids from all over the world, including many physicians and notable people of high station, government officials, princes, lords and barons, who sought relief by the employment of water skillfully applied under the direction of this prophet of a new method of healing.

Institutions known as "water-cures" sprang up in Germany, France, England and America. For many years they flourished, but failed in some cases on account of want of knowledge and reckless experiment.

Half a century ago, there gathered, on a little farm not far from New Haven, Connecticut, the most remarkable collection of men and women who have ever been associated in any community in modern times. George Ripley, the most famous Unitarian minister of New England at that period, was the founder of the community. The practical realization of the Pythagorian philosophy was the central idea of the Brook Farm experiment. Among the

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one hundred and forty members, many of whom afterward became eminent, were Emerson, the philosopher; Bronson Abbot, the transcendentalist; Thoreau, the interpreter of nature; Margaret Fuller, the educational reformer; Charles Dana, the founder of the New York *Sun;* and Hawthorne, one of the greatest literary lights of the past century. The Brook Farm experiment failed for lack of financial management, but the ideals survived.

Something over thirty years ago, a small group of men organized in Battle Creek, Michigan, a society which recognized the principles taught by Pythagoras and those who have followed his teachings during the last two thousand years; and, in 1876, it became known as the Battle Creek Sanitarium. In addition to the healing by means of the application of water, there has been introduced many other natural remedies, notably the Swedish movement cure. Gradually, by means of observations and researches, an elaborate and carefully perfected system has been developed, and Battle Creek became a Mecca for health seekers who thronged the place, summer and winter. During several years, the number of visitors exceeded six thousand annually.

Then came the great fire of February 18, 1902, which consumed the two principal buildings of this Sanitarium. This loss seemed to start a wave of sympathy for these health reformers; and, in the short space of fifteen months, another temple of health has been erected. The new building is five hundred and fifty feet in length, and seven stories high, and, as far as possible, fire proof. Seven hundred patients can be comfortably accommodated. The arrangements for baths are very elaborate, as also applications of electricity, light, heat, and all natural methods, in addition to ordinary medical and surgical means. It is strictly unsectarian and undenominational. The doctors, managers, and nurses, seem to be filled with enthusiasm for the doctrine of simple, natural living. Many similar establishments have started in various parts of the United States, notably in Portland, Oregon; Seattle, Washington; Los Angeles, California; Chicago, Illinois; and Boston, Massachusetts Society is awakening to the benefits of pure air, healthful exercise, pure food, and frequent bathing. The evils of improper clothing now begin to be understood. In spite of the foibles of dame fashion, the evils of tight lacing, long, trailing skirts, and thin shoes, are

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begun to be appreciated. Members of the exclusive "four hundred" of New York may ridicule the high-neck dresses, loose waists, short skirts, and solid, warm, shoes of the lady members of these medical reformers, but the latter are perfectly contented to enjoy good health, and let them laugh.

Even the conservative medicos of the older schools of medicine realize that a change is coming, and the rule of the drug store among many sensible people is passing away. The people everywhere may adopt these health ideas in their homes without sanitariums; and the Latter-day Saints, in the Word of Wisdom, have all the knowledge needful to make life a long day of health and happiness.

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## TIME ENDEARS.

[*For the Improvement Era.*]

We have been friends, and shall we part ?
Nay ! friends forever must be true;
Here on the altar of my heart,
Still burns my love the same for you.

We have been friends—together trod
Fair fancy's realm—the poet's dream;
Our hearts have bowed before our God
When sorrow's vale lay dark between.

We'll e'er be friends ! and cold Distrust,
Change thou O not the love of years;
Love, rise again e'en from the dust,
Discard thy seeming doubts and fears.

The touch of hands and love's caress,
The soft words breathed through falling tears;
The happy smiles, fond kisses' press,
Bind heart to heart; for time endears.

LYDIA D. ALDER.

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# RELIGION—TRUE AND FALSE.

BY JOSEPH R. TUDDENHAM, TWENTY-FIRST WARD, SALT LAKE CITY.

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The gospel of Jesus Christ—true religion—represents all that is righteous, uplifting and ennobling; represents that which brings light out of darkness, truth from error. It is true religion that fills the heart with charity and brotherly love, and draws man near unto his Maker, in whose likeness he is created; teaches him of the being and attributes of God, his laws and purposes in relation to his being, both in the life that was, the life that is, and the life that is to come. The Apostle Paul describes the gospel as the power of God unto salvation to all that believe.

For centuries, the world has drifted away from the laws of God, as laid down by our Savior. The cause of this is false religion; which is the misconceived ideas of men, the inconsistent interpretation placed upon the words of light and life, which leads to narrowness of mind and soul.

The natural instinct of man seems to lead him to extremes. It is hard for him to be a zealous worker without becoming filled with the vanity and conceit of his own importance.

After the death of the Savior, little by little the dark was substituted for the light, until in religion's name, the foulest crimes, the darkest deeds, the most evil designs, were planned and executed, until all Europe reeked in the blood of God's children. Well might Shakespeare say, "What damned error, but what some sober brow will bless it, and approve it with a text; hiding the grossness with fair ornament." Did the truths enunciated by Christ permit of such worship? From whence did the priests of Rome take their example? Where, in the teachings of God, did they

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find licence for the horrors of the Inquisition? Surely the love and charity taught by Christ and his apostles was no longer to be found. In true religion, no place is found for persecution.

The horrors of the Inquisition could not long be endured, and by a mighty revolt against Roman priestcraft, the reformation was accomplished. Men began thinking for themselves, until, at the beginning of the eighteenth century, the Lord had prepared the way for the coming forth of his precious truths. That the Prophet Joseph Smith did bring forth the fulness of the gospel, and the restored priesthood, is very evident from the opposition it aroused. With the reformation, the terrors of persecution were for the time abolished, but the dogmatic creeds and teachings to a great extent remained; and, when the truth was again restored, and brought in sharp contrast with the errors of the world, persecution, the tool of false religion, broke forth in all its fury and tried to destroy the truth.

It is very apparent that the religious world at large is ashamed of the doctrine it espouses. Attend the meetings of the secterian people of Christendom, and see how much doctrine is taught in their churches; read the sermons and lectures of the so-called ministers of the gospel, and find how much light they possess. Morality is the sole topic touched upon that will help man to live better. The great plea is, "Follow Christ." How follow him, if you hear not of his laws and commandments? "Be charitable"—how be charitable, if ye be not taught charity? The greater part of false religion is platitude. The whole fabric is of such flimsy character that many thinking minds, disgusted at the insipidness of its doctrine, turn their backs on religion in general, and lend their aid to atheism.

How different the gospel, the truth! By its influence man may learn of the Creator as he is; by faith and good works, he can go on to perfection. There is no limit to the greatness to which he may aspire. By obeying the teachings of the gospel of truth, his heart is filled with charity, he has love for his fellow-man, he loves his neighbors, and his life is one of peace, contentment and blessings. The more good he does, the greater the power that is given him for the accomplishment of good. He knows there is a purpose in life; and what is more, he knows what that purpose is. True, there

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is good in all creeds, but the little truth contained in each is so enveloped in a mass of tangled misconceptions and false ideas, that the advocates of these various creeds become like Gratiano, the ancient proser, who spoke an infinite deal of nothing; and whose reasons were as two grains of wheat hid in two bushels of chaff; "you shall seek all day ere you find them, and when you have them they are not worth the search."

Truth brings unity, and unity strength and power. Let us all work for the advancement of truth, that God's purposes might be fulfilled in the earth, and that the truth may become a greater factor in the world than it is at the present time.

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## ABOUT FRIENDS.

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, roundabout man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself; if you do not, others will not believe in you. You must look upward, and be hopeful, cheery, and optimistic. * * * *

If you are selfish, and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success capital; if you measure people by the amount of business they can send you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy anyone's company, why not say so? It costs you nothing; it may mean everything to your friend, and to your friendship.—*O. S. Marden.*

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# TALKS TO YOUNG MEN.

## I.—COUNSELS OF SUCCESSFUL MEN.

If a young man is wise, he will not treat lightly counsels by men of experience. If you wish business counsel, business men are most competent to give it; and so in other matters, the men who succeed in any line are not to be disregarded, but rather sought for and listened to by the young man seeking advice. So the writer asked the counsel of a successful, leading Salt Lake business man, on how to win material success—how to make money. He was too busy to write on the subject, but handed me a collect of maxims, which he said he had gathered at odd times, of men of affairs who had made millions. "There are some splendid truths in them," said he, "and I wish, if you print them, that you would just add that my counsel to our young men is to read them once, and then again and again, until they have learned to practice what they read." I now hasten to comply, and caution you, dear reader, that mere knowledge is very useless without ability and good common sense to put it into practice in some useful way, for the good of others and yourselves. Some ability and common sense are born with all men, but they may be cultivated or neglected according to the determination of the individual. You determine right, then.

Now as to maxims. I once asked the late Hon. D. H. Peery what was his advice as to investing in a certain enterprize. "Fine; can't do better, but be sure you get the control. I never invest in any business in which I can't have a controling voice." On second thought, I asked: "But how am I to get a controling voice in a $50,000 business with $200 to invest? He replied in his peculiar

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way: "That is another question," and I was left to do the best I could with the problem. Now the young reader should remember that, maxims are good only as your circumstances will permit their practice. But you must also keep in mind that to succeed, circumstances must be overcome. Don't let simple circumstance stand in the way of your succeeding in a just and rightful cause.

Before coming to the maxims, let us consider this quotation from a recent address on success by A. B. Farquhar, a member of the National Manufacturers Association. It contains some interesting reminiscences. He says:

I decided when quite young to enter upon a business career, and recognizing that the battle of life is a hard one, that every step of progress, must be attained by a triumph over difficulties, and that a thorough knowledge of the way was all important, I visited New York, then as now the commercial center, in order to interview the great financiers there, and to learn what I could from them. It did not enter my head that any of them would refuse to see me, and it was probably owing to the sublime assurance of youth and my earnestness (for I was very much in earnest) that I did succeed in seeing all on my list. The wealthy New Yorkers of those days, nearly half a century ago, were W. B. Astor, A. T. Stewart, the great dry-goods merchant; Commodore Vanderbilt, and James Gordon Bennett, founder and editor of the *Herald*. I had also a list of able financiers—John J. Cisco, subtreasurer; Pascault president of the Board of Brokers; Stevens, president of the Bank of Commerce; George S. Coe, president of the American Exchange Bank, and others. I saw them all before returning.

My first call was on Mr. Astor. I found him at 7:30 a. m. hard at work in a shabby uptown office (it would be called far downtown now); succeeded in running the gauntlet of his old clerk, stood by his chair, until, looking up, he snapped out, "Well boy, what do you want?" I answered briefly that I wished to know how to make a million dollars. After staring at me a moment he was apparently satisfied of my sanity, and said: "What do you want a million dollars for? To make yourself a miserable slave as I am, not a moment's peace of mind night or day, always watching to keep someone from stealing what I have, or cheating me out of rent? You could not do a more absurd thing than make a million dollors; but if you are determined on it, my advice would be, work hard and spend nothing, and you will be rich before you know it." This is about all I learned from him, that I remember.

My next call was upon the great merchant, Mr. Stewart. He was

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difficult of access, but when I succeeded in attracting his attention, he was very courteous, and gave much useful advice, telling me thoroughly to understand what I was engaged in, keep my whole mind on it, and try to do my work better than anyone else; in business to trust no one until I had investigated his credit; if I found him energetic, persevering, economical and temperate, with reasonable ability, I might pretty safely trust him, and if I cultivated those qualities, I should find that people would trust me. He especially extolled economy as an essential to success, adding that economy did not mean not spending, but spending to the best advantage, and wasting nothing.

My next visit was to Mr. Stevens, of the Bank of Commerce; a lovely old gentleman. He told me he did not know much about making money, only about taking care of it, but he gave me a letter of introduction to Mr. Coe, a rising young financier. This gentleman received me as a brother, inviting me to meet his bank board at the close of its session, when he introduced me to the several members. I met there Mr. Cisco and Mr. Pascault among others, and received many valuable suggestions. One old gentleman—I did not learn his name—placing his hand on my shoulder, said:

"*Young man, wealth consists in character. You must necessarily keep your own company as long as you live. That company is in your control. Have it the best, keep it pure; be a gentleman always, honorable, honest, frank, manly; do not waste your time; take your enjoyments intelligently. You say you love books. That is well; never value a dollar above a book. The love of reading is the greatest blessing that can come to a man, especially when he grows old.*"

What he said made a lasting impression.

The next morning at about seven, I called at the office of the *Herald*, and saw Mr. Bennett. I shall never forget that interview. Looking at me intently for a moment, he said: "Have you had your breakfast?" My reply was negative. He answered, "I thought as much; no one should go out before breakfast; he can't do himself justice on an empty stomach. Go across to the Astor House and get yourself a good breakfast, and when you come back I will talk to you." I wonderingly followed his advice. When I returned, he said: "Now, you look better. I am a very busy man; if you are not, you ought to be, and my advice will be short:

"*The most important thing in this world is to take care of your health. You can store up your health as you do a bank account. If you have good health you can do far more work and do it better than your neighbors without it. I owe my success to my good health more than anything else.*"

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### MAXIMS: RUSSELL SAGE.

Russell Sage, the dean of American financiers, set out in pursuit of his present one hundred million dollars as an errand boy in a country grocery store. His maxims are:—1. Be temperate and you will be happy. 2. Plain food, an easy mind, and sound sleep make a man young at eighty-six. 3. Opportunities are disgusted with men who don't recognize them. 4. Despair is the forerunner of failure. Next to a fat purse is a "stiff upper lip." 5. When a man "loses his head" he mustn't complain about the other fellow taking advantage. Keep cool and freeze out the enemy.

### CHARLES B. ROUSS.

The late Charles Broadway Rouss, who was worth six million dollars, and who began his career as a clerk in a small store, suggested the following seven maxims as embracing the essentials of a successful business career:—1. The dignity of labor is the greatest of all dignities; the genius of work is the greatest of all geniuses. 2. Industry, integrity, economy, and promptness, are cardinal requisites to certain and honorable success. 3. Merit is the trade-mark of success; quality the true test of value. 4. Success is not in time, place, or circumstances, but in the man. 5. Credit and partnerships are the scourge of commercial history, and the bane of commercial experience. 6. Beware of the gifts of the Greeks; they allure that they may destroy; credit is tempting, but ruin surely follows in its path. 7. Burn the ledger, and learn to say No; this is best for both buyer and seller.

### HENRY CLEWS.

Henry Clews began life as a messenger boy in an English woolen factory. He is now worth eight million dollars, and attributes his rise in life to his belief in these simple mottoes:—1. It requires other things than ambition to become a millionaire; making everything count for something is one of the other things. 2. Sobriety, honesty, and industry are the three graces of a successful business career. 3. Save without parsimony; spend without lavishness. 4. Sound health, a clear head, wise economy, and work, work, work will declare big dividends for any one who looks

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well after the original investment. 5. Shun wild speculations, and be satisfied with slow but sure returns for money invested.

### DARIUS O. MILLS.

Darius O. Mills, financier and philanthropist, started on his road to fortune with nothing but a good physique and a large determination. He is now worth twenty-five million dollars, and he has acquired that amount of money by observing these rules:—1. Work develops all the good there is in a man; idleness all the evil, therefore work if you would be good—and successful. 2. Sleep eight hours, work twelve, and pick your recreations with an eye to their good results. 3. Save one dollar out of every five you earn. It is not alone the mere saving of money that counts; it is the intellectual and moral discipline the saving habit enforces. 4. Be humble, not servile, or undignified, but respectful in the presence of superior knowledge, position or experience. 5. Most business projects fail owing to poor business management and that means a poor man at the helm. 6. *Success is measured by the good one does, not by the number of his millions or by the extent of his power.*

### COLLIS P. HUNTINGTON.

Collis P. Huntington laid the foundation of his fortune of fifty million dollars, by peddling hardware in California during the feverish days of 1849. His business maxims were:—1. Don't talk too much during business hours. 2. Listen attentively; answer cautiously; decide quickly. 3. Do what you think is right and stand by your own judgment. 4. Teach others, by your conduct, to trust you implicitly. 5. Never let your competitor know what your next move will be; time enough to talk after you have acted. 6. Have a definite aim and keep your eye on the objective point. 7. Be bold with caution, prudent with boldness.

### GEORGE G. WILLIAMS.

George G. Williams, president of the Commercial National Bank, of New York, who is worth five million dollars, has worked his way from a clerkship to the head of one of the soundest financial institutions in the country by conduct founded upon the

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principles in his five favorite dictums:—1. There is no royal road to success. Work is the key-note. 2. Learn to do one thing well, and do it thoroughly. 3. Ambition and common sense will win success for any one along legitimate lines. 4. The really successful man is made, not born. 5. Determination is the lever of the great machine of life.

D. K. PEARSONS.

Mr. D. K. Pearsons, millionaire, philanthropist, and patron of colleges, says that the rules of life can be summed up as follows:—1. Practice steady economy. Do not spend until you have it to spend. Be strictly honest, and never take advantage of men. Avoid show and extravagance. Use your money to educate the poor. 2. Be your own executive. Trust no man to administer your own estate. You cannot carry out of this world any amount with your dead hands. There is no use for money beyond the grave.

JOHN J. MITCHELL.

President John J. Mitchell, of the Illinois Trust and Savings Bank, and a financier of the first rank, simplifies his code of business ethics as follows:—1. There is no question that the golden rule is the best one to apply to business transactions. 2. I put myself in the place of the man with whom I am dealing and govern my actions accordingly. 3. Success has attended my efforts because of dealing with others as I would be dealt with. 4. My rule in investments has always been: Look to the principal rather than the interest.

C. L. HUTCHINSON.

Says Mr. C. L. Hutchinson, another millionaire:—1. The business man should not forget that there is much in life outside of mere business. It is a mistake for one to devote himself to it so exclusively that in time he loses all power to find enjoyment or interest outside of it. 2. Business is a means to an end, and the best of life is to be found outside its daily routine.

JOHN D. ROCKEFELLER.

John D. Rockefeller, the "Oil King," whose wealth touches the four hundred million dollar mark, and whose income on

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oil investments alone is three million dollars per month, at present, won his first start in a business way by working on a New York farm twelve hours out of the twenty-four, for twenty-five cents a day. He has earned his position as a multi-millionaire by adhering to the principles of the following maxims:—1. It should be every man's duty to get all the money he can, keep all he can, and give away all he can. 2. Buy only what can be paid for, and look upon debt as an ogre that first paralyzes and then kills. 3. Live within your means, and don't think too much of your neighbor's good fortune. 4. Keep a record of all expenditures and receipts so that at the end of the year you can tell whether you are saving enough money to provide against the inevitable rainy day. Any one can make money; few can save it. 5. "Live as though every act of yours was under the scrutiny of your bitterest enemy."

### MAYER ANSHELM ROTHSCHILD.

MayerAnshelm Rothschild, founder of the famous banking house, adopted the following maxims which also form a part of his will:—1. Seriously ponder over and thoroughly examine any project to which you intend to give your attention. 2 Reflect a long time, then decide promptly. 3. Go ahead. 4. Endure annoyances patiently and fight bravely against obstacles. 5. Consider honor as a sacred duty. 6. Never lie about a business affair. 7. Pay your debts promptly. 8. Learn how to sacrifice money when necessary. 9. Do not trust too much to luck. 10. Do not pretend to be more important than you really are. 11. Never become discouraged; work zealously and you will surely succeed.

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# "BLESSED ARE THE MERCIFUL.'

BY ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES MISSION.

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"How great, how glorious and complete,
Redemption's grand design,
Where justice, love and mercy meet
In harmony divine!"

Our religion teaches us that by walking in the footsteps of the great Master, we will gain eternal life. We must, therefore, cultivate his character and attributes, and delight in the principles of virtue, excellence, truth, meekness, long-suffering, charity, self-denial and mercy. God is a God of mercy. He is full of compassion, and many a time he has turned away his anger, forgiven iniquity, and destroyed not the transgressor. Though he cause grief, yet does he have compassion according to the multitude of his mercies. Comprehending how weak we are, how organized, and how the spirit and the flesh are continually at war, he not only reveals himself in the lessons of nature, but takes us by the hand, and with the love of a parent, leads us onward and upward—

"Along the line of limitless desires."

Nothing can supercede God as the ground and stimulus of the highest devotion. It is our duty to try and become like unto him. Jesus looked in mercy upon his persecutors, while with derision they dressed him in purple, placed upon his head the crown of thorns, and mockingly bowed before him. He was indeed their King, notwithstanding their mockery; and with that spirit belonging to the Gods, which we are considering, this great and mighty

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King of kings, while bleeding upon the cross, lifted his eyes heavenward with the mercy of his gospel saying, "Father, forgive them, for they know not what they do." To be clothed with love and mercy is to be God-like. To be a petty tyrant is to make our faith and calling sounding brass and a tinkling cymbal. To hear both sides of a question before passing judgment, and even then, to be willing to go more than half way with out-stretched hands towards a brother; and at all times remembering the words of him who said, "Judge not, lest ye be judged," and "I will forgive whom I will forgive, but unto you it is commanded that you forgive all mankind;" with these thoughts uppermost in one's mind, to say from the heart, when facing a real or imaginery enemy, "The Lord judge between thee and me," is to be like unto the Captain of our salvation, who died upon the cross.

Many professing Christians, and even a few among our own people, as soon as they are endowed with a little brief authority, exercise unjust dominion over their brethren. Where much is given, much will be required. Remember it, oh! ye Saints, who have been given the light of the gospel; and have had bestowed upon you the Aaronic or the Melchizedek Priesthood; perchance you have been called to preside over a quorum, or as a bishop; you have been called to act as a father over a ward, or a president over a stake. Do you cultivate mercy? Do you read the words of Paul to the Corinthians, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal."

When we compare Godly acts with some of the petty, tyrannical methods of persons, who, thanks be to God, only occasionally drift into the Church to receive a little "brief authority," then do we realize that the gospel net does indeed gather of all kinds, the choicest among the best, and at times the basest among the worst.

There are two mighty powers at work upon the earth. The power of light and the power of darkness. Christ, the Captain of our salvation, stands as a representative of light, of faith, of hope, of charity, of mercy, of righteousness. Lucifer, the ambitious one, who rebelled in the heavens, stands as the captain of destruction, representing envy, hatred, tyranny, false ambition and malice. The choice should be easily made; but how careful we should be to

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keep the windows of heaven open, and the doors of hell closed. Faith, hope, charity, mercy, and forgiveness, are the keys that are continually opening the windows of heaven, and they act as bars and bolts in keeping the doors of hell closed.

Were we looking for acts of mercy, would we go to the life of Cambyses, that great Persian king? He it was who called three brothers to his army. The father of those boys, inasmuch as they were his only support, appealed to the king to leave one of them at home with him to help him get a living. The monarch, though unused to having his decision set aside, granted the aged man's request. He immediately called his servants, and had them put the three brothers to death, and carry them into the presence of the stricken father. Surely that is not the mercy shown by God! Is he not grieved when we adopt harsh measures instead of the more merciful ones? If travelers were to stop in a house, and in the presence of him who built and furnished it, were to destroy the food and injure the furniture he had provided for all, he would be grieved and justly incensed. It would be an ungrateful disregard of his wishes, and an abuse of his goodness. So it is when men pervert the works and ways of God. He has commanded, "Be ye therefore merciful, as your Father also is merciful." "For he shall have judgment without mercy, that hath shown no mercy."

How was it when the Scribes and Pharisees brought unto Jesus a woman who had sinned? After continued asking and tempting him as to what should be done with her, he slowly lifted himself up from the sand and said: "He that is without sin among you, let him cast the first stone." One by one the accusers slipped away, and again, when Jesus lifted his head, he found himself alone with the woman. As no man had condemned her, Jesus said, "Neither do I condemn thee; go and sin no more."

It seems so hard to bring into our everyday life the little things that are approved by our Father. In dealing with our fellow-men, the mercy and justice that characterized his life, is often not shown. Many of our own people demand full payment, even as Shylock with the pound of flesh. As the globe we inhabit is composed of small particles, so also is the walk of man made up of acts performed from day to day; the aggregate of these acts which are performed through life, makes up the conduct that will

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be exhibited in the day of judgment; and when the books are opened, there will be an account rendered; those who have exacted the pound of flesh—who have shown no mercy—will have nothing standing to their credit, and "he shall have judgment without mercy." Those who pleaded to Shylock shall be exalted high above the heavens, for "As the heaven is high above the earth, so great is God's mercy."

I bid you remember that as we all pray for mercy, that same prayer shall teach us to show mercy.

Let not mercy and truth forsake thee;
Bind them about thy neck.
Write them upon the tablet of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.

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## THE MAN WHO FEELS.

The man who feels is happier far,—
I say it again and again,—
Than ever can be, or ever are,
The pitiless sons of men;
For if he sighs for his own gray woes,
He sighs for another's too;
If the plant of pain in his bosom grows,
It is covered by sympathy's dew.
And after it all, when all is said,
Still pity and love forever are wed;
That the heart unfeeling is chill and dead
Is true, and forever is true.—*Success.*

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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*The Open Shop.*

Shall the government of the United States keep an open shop? That is the question. Shall it permit men to enter its employment without respect to their membership in the unions? If the unions become sufficiently strong, they may make that question an issue, and keep all men from enjoying the exalted office of President of the United States who will not pledge themselves to shut the door of employment in the face of every man who is not a recognized member of the union.

A Mr. W. A. Miller was a foreman in the printing office of the United States. The union said that the binding of ten volumes a day should be the maximum work required in the government bindery. Mr. Miller thought that twelve or even thirteen volumes would not be an unreasonable requirement, and more in keeping with what men do in private institutions. For this breach of duty to the union, further membership in that body was denied him; and the union succeeded in having him removed from his office. Upon his appeal to the President of the United States, President Roosevelt reinstated Mr. Miller, and declared that a membership in the union could not be made a test by the government of the United States in the choice of its employees.

Unionism is now defining its position, in a circular sent out by the Washington Central Labor Bureau with the endorsement of the American Federation of Labor. The different bodies

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constituting the Federation of Labor claim a membership of two and a half million working men. This circular expresses the displeasure of the unions over the President's attitude toward unionism. The gist of the circular is found in the following resolution:

> Whereas, the President of the United States has seen fit to reinstate W. A. Miller, who is an expelled member of trades organization, notwithstanding the overwhelming evidence of his moral turpitude, and has also committed himself to the policy of the open shop, as shown by his letters.
>
> "Resolved, That the order of the President cannot be regarded in any but an unfriendly light."

The question of Mr. Miller's morals was apparently an afterthought, or side issue. Miller's reinstatement was strictly on the ground that the government could not discriminate in favor of unionism; and the President has given offense by "committing himself to the policy of the open shop." If the unions make war on the President, they may certainly endanger his prospects for re-election. Two and a half million voters would constitute a formidable electoral army confronting a candidate for presidential honors.

Only a short time ago, President Roosevelt was the hero of unionism when he interceded in the coal strike to bring about a settlement between the operators and the strikers. This rapid shifting on the part of unionism illustrates the fickle conditions of a large part of public sentiment in this country.

It is an age of social and industrial cyclones. No one can tell what the morrow may bring forth. Such great political, social, and industrial uncertainties must, sooner or later, give rise to instability in the institutions of our country, if present untoward conditions in this country move as rapidly in the future as they have moved in the past. The dangers of such instability may have no direful effects in the immediate future, but such conditions illustrate the grave possibilities which may suddenly and at any time be realized in such social, political, and industrial revolutions as the world has never witnessed.

On September 30, the President granted an interview with

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the executive council ofthe Federation of Labor, and, concerning the Miller case, made the following statement, after thanking the committee for their courtesy, and assuring them that he would always be glad to see them or other representatives of labor. But he told them his decision was final, and the government will not discriminate against non-union labor:

As regards the Miller case, I have little to add to what I have already said. In dealing with it I ask you to remember that I am dealing purely with the relation of the Government to its employees. I must govern my action by the laws of the land which I am sworn to administer, and which differentiate any case in which the Government of the United States is a party from all other cases whatsoever. These laws are enacted for the benefit of the whole people, and cannot and must not be construed as permitting discrimination against some of the people.

I am President of all the people of the United States without regard to creed, color, birthplace, occupation or social conditions. My aim is to do equal and exact justice as among them all. In the employment and dismissal of men in the Government service, I can no more recognize the fact that a man does or does not belong to a union, as being for or against him, than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him.

It is a remarkable circumstance in the history of the free institutions of America that a committee, representing two and a half millions of working men, should call upon the President and seriously advocate to him the justice of closing the doors of remunerative employment in the faces of all men who are not members of some union. It is doubtful that a single ruler in the world ever urged measures so drastic against human rights. It clearly indicates that there may be gross tyranny in large masses as well as in individual sovereigns. The extreme, yet logical result of such a demand might be the utter starvation of all men who would not yield to the coercion of unionism, and with them the starvation of their wives and children.

***Political Affairs in England.***

England is now undergoing a political and economical revolution that has not been equaled since the days of her adoption of

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free trade. For a long time she has felt herself crowded here and there from the markets of the world. Other countries are showing wonderful increases in their exports while England shows none. To-day, her exports are twenty per cent. less than they were thirty years ago, while the United States has increased more than two hundred per cent. in that time, and Germany more than one hundred per cent. Russia charges an average tariff against Great Britain of one hundred and thirty per cent.; the United States, seventy-two per cent.; Austria, thirty-two per cent.; France, thirty per cent.; Italy, twenty-seven per cent.; Germany, twenty-five per cent.; Canada, ten per cent.; Belgium, thirteen per cent., and Australia, seven per cent.

The most discouraging feature of it all is, to find herself hard pressed in her own colonies, such as Canada and Australia, by such competing nations as the United States and Germany. For years there have been mutterings against the tariff system of Great Britain; but in that empire free trade has been a sort of political idealism, against which no man's voice could be heard. For years England, however, has felt herself loosing ground. Lately, Joseph Chamberlain, one of England's strongest personal factors in political life, announced his conversion to a modified form of tariff. He did not come out and repudiate free trade, but attached a tariff string to it; he would enter into treaty relations with the provinces of Great Britain, whereby absolute free trade could exist between England and such colonies as Canada and Australia; and then he would erect a tariff barrier against other countries. In the first place, this would mean that England would put a tariff on our wheat, and let in Canadian wheat free; but the free traders felt alarmed at such a proposition, for they believed that as Canada could not furnish all the wheat England needed, Canadian wheat would cost as much as our wheat after a tariff had been added to it.

Mr. Balfour, the Prime Minister, became a convert to Mr. Chamberlain's policy of partial protection, though Mr. Balfour was much more conservative than Mr. Chamberlain. It was finally decided that Mr. Chamberlain should resign; but, it apoears now, that his decision to resign was accompanied by a plan that kept him in the Balfour cabinet, until those members of the cabinet who were

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uncompromisingly free traders, and opposed to Mr. Chamberlain's policy, should first withdraw, as they could not consistently serve in the cabinet along with Mr. Chamberlain.

It now looks as though the voters of England would undergo a re-alignment along political lines. There are undoubtedly many conservatives and many liberals who will go with Mr. Chamberlain. If the number becomes sufficiently powerful to constitute a political party, political divisions in Great Britian will be entirely changed within the next few years. If England becomes a protection country, free trade will have lost its last exponent. Manufacturing committees in the past have said that England's loss in the markets of the world was due to old and relegated methods; that machinery was not up-to-date, and should be thrown into the scrap pile. Committees of scientists have made investigations, and declared that what England needed was better laboratories, schools of technology, and that technical education would solve the problem. Mr. Chamberlain now comes along and says that tariff is the remedy. The present political contest in Great Brstain is one of the most interesting and significant that ever came to that country.

*Cured in Graves.*

Up in the mountainous country of Morris County, New Jersey, there is a sort of sanitarium called Bethesda, where people go during the summer season to be cured by mother earth. This sanitarium is under the charge of a Newark physician named Charles W. Lauterwasser who is an ardent disciple of the German physician, Adolph Just, whose sanitarium, in the Hartz mountains, attracts thousands of people who tell of the wonderful cures effected by his treatment of outdoor life in that region. The New Jersey sanitarium is certainly a novelty, and illustrates the fact that the methods of treating diseases increase with the number and variety of afflictions that come to the human family.

Mr. Lauterwasser receives patients suffering from rheumatism, consumption, kidney trouble, and a great variety of diseases, and subjects them to a drastic treatment of what he calls nature's cure —a cure brought about by a living resembling that of the animal world. As soon as a patient reaches the camp, he is required to

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abandon his clothing, live on a simple diet, consisting of uncooked fruits, nuts, graham bread, and sweet butter and milk.

But the strangest feature of the treatment consists of the bed which the patient prepares and sleeps in. He first digs a sort of a grave in the earth, a foot or two deep; the loose virgin soil, at the bottom of the grave, is carefully raked so as to remove twigs, sticks, or rocks that might prove excessively uncomfortable to the body. The ground is so curved as to fit the shape of the body. When evening comes, the patient gets down into his little grave, and is covered with a blanket. At first it is said he is troubled by the crawling, creeping sensation of bugs and worms which he imagines are creeping about his body. This, it is explained, is the electricity of mother earth, the powerful factor in eliminating the disease.

For the first night or two, it is said that the patient is unable to sleep, but he soon overcomes the strange feelings that such a treatment creates; and, though he may not have more than five or six hours sleep after he becomes accustomed to his new bed, he nevertheless arises in the morning thoroughly rested. In a few days, nausea and depressed feelings set in, and the patient becomes ill. This is said to be the crisis and that the body is now purging itself of its weakness. Some persons develop boils, and others, perhaps, are sick at the stomach for days. Soon these trying conditions pass away, and while the patient may feel weak, he is improved in health. After a while, the patient discovers that the sensation of sleeping in mother earth is agreeable, though his sleep is said to resemble that of animals; it is never very sound; he awakens at the slightest rustle of the leaves or other movements about him.

In the morning the patient arises, goes to the river near by, and takes a sitz bath, after which he is rubbed dry by an attendant. During the day the patients are put in mud packs for two or three hours. If they are suffering from consumption, mud is packed over the lungs; if from some nervous disease, it is packed along the spinal column; if he suffers from kidney troubles, the back is encased in clay. After the patient is thus packed, he is put back again into a new grave where he lies for two or three hours. This is substantially the complete treatment.

During the rest of the time, patients roam about the camp or

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forest at their pleasure, of course, always without clothes. It is said that sleeping thus in mother earth has become quite pleasant to those who have recovered through this treatment from the diseases that afflicted them, and that they return often during the summer season to spend their vacation in the mountains, where they can sleep so restfully and pleasantly in the soil. During the winter season, the patients return to their homes where, it is claimed, they experience the beneficial effects of their summer's treatment.

*The Situation in the Balkan.*

It was pointed out by the writer in the October number of the ERA that the solution of the Turkish question was by no means so easy as many people supposed. There can be no question that reforms in the government are sadly needed, and that the Turkish rule is not desirable, and especially where it touches modern civilization. It is ancient, corrupt, and oppressive. But misrepresentation of the Turk in the long run only retards the work of reform. The Great Powers have concluded to delegate to Austria and Russia the right and freedom of reforming Turkish rule in Macedonia. England has been more yielding in the matter than ever before. Russia and Austria have made their demands, and outlined a program by which it was intended to bring about necessary reforms. From the standpoint of democratic institutions, and the highest ideals of human rights, it must be confessed that the selection of these two powers in some respects was most unfortunate. They are both despotic governments, and are both vastly more intolerable than the Turk. The Turk will take bribes, and lay a heavy tax burden on the people, but he is neither so intolerant nor oppressive as the Russians or Austrians. One of the great troubles with the Turk is that he is both poor and weak. There is more religious liberty and toleration in Turkey than in either Austria or Russia.

The work delegated to these two powers was due largely to their close proximity to Turkey. Force might be necessary, and they were in the best position to exercise it. Again, if it became necessary for the Great Powers to set up any claims, in case a partition of the territory of Macedonia became necessary, the rights of Russia and Austria would be, of course, foremost. None of the other Great Powers cares to undertake a controling influence over

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any of the Slavonic peoples in south-eastern Europe, nor would any of the other Powers care to undertake their government.. In the case, therefore, of war, it would mean Turkey on one side, with Austria and Russia on the other. These Powers have already informed both Turkey and Bulgaria that in case they went to war neither could hope for any enlargement of its territory. The dual powers called to treat with Turkey have been persistent in their warnings to the Sultan; and it is not impossible that such complications may arise as will lead to war between Turkey on the one side and Russia and Austria on the other.

Bulgaria is sending out delegates to the great nations of the earth begging them to intercede in behalf of Macedonia. The United States has no visible ground for interference, and all the other great nations have fully determined to give Austria and Russia a free hand. Such appeals are, therefore, not likely to be of any avail. Many people wonder why some of the Great Powers do not step in and put a summary end to Turkish misrule. They talk as though it would be an easy matter; that it would mean simply a sending of a small army corps into Macedonia, and the whole thing would end in short order in the expulsion of the Turks from Europe. The world has just had an astounding lesson in the unexpected powers of defense, in a country attacked by a foreign nation, in the case of the Boer war. The Turks are in all probability every whit as good fighters as the Boers, and they would have the same dogged persistency. The work of expelling the Turks from Europe might easily cost half a million lives to the country or countries undertaking it, as well as an enormous treasury.

The world had a lesson of the fighting powers of Turkey in the war between that country and Russia, in 1877. Turkey can put in the field, today, an army probably double the size it was then, and vastly better trained and equipped. The highest military strategists in the world have been training and educating the Turkish army for the past twenty-five years. The great German military officer and author of military works, Von Golz, has been the Turkish adviser for many years; and it may be safely predicted now that if the Turks do go to war they will certainly surprise the world, as the Boers did, although it may be as safely predicted that

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in the end they will be defeated. Whoever sticks his hand in the fire is going to be horribly burned, even if the desirable chestnuts be pulled out.

Again, the Great Powers understand perfectly well how exasperating the Bulgarians have been toward the Turks, and that they are blameworthy, and are unnecessarily responsible for the horrors that now characterize the revolution in Macedonia. Recently the church ministers of England appealed to Prime Minister Balfour, expressing the anxiety of church men over the sufferings of the Macedonians. In my last article on the question, in the October ERA, I said that if the Great Powers believed half the stories that were sent out they would certainly have interfered, and that they understood very well that the Bulgarians were very greatly to blame themselves. Mr. Balfour's words to the ministers confirms this view of the case, in the following very truthful reply which he makes, and which shows why no more can be done than is now taking place:

We have to pass judgment on men, not angels, and if outrage is met with outrage, and brutality with brutality, we may regret, but cannot wonder, and hardly blame.

But, as I read the history of the last unhappy year, the revolutionary committees have done more than this, and worse. They have deliberately set themselves to the work of violence, not for the purpose of repelling their opponents, but for the purpose of provoking them.

They thought, and with but too much reason, that if Turkey were compelled in self-defense to send in large bodies of troops, excesses would assuredly be committed which would justly excite general horror. They have not shrunk from crimes against the innocent in order to play upon the sympathies of the world.

I can no more believe that methods like these are morally tolerable than I can speak without indignation of the misgovernment which is quoted as their excuse. Between the two, the very organization of social life is lapsing into dissolution.

Omitting the smaller elements, it may be said that more than a third of the population is Mohammedan, and that of the remainder the two most considerable constituents are Bulgarians, who in religion are Exarchists, constituting, I believe, the largest group of all, and Greeks, who in religion are Patriarchists.

All suffer under Turkish misrule. All would gain immensely by the

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reforms, but while the Mohammedans would be terror-stricken at being placed under Christian dominion, the Exarchist Christians would persecute the Patriarchist Christians, often, I fear, with much cruelty, and the Greeks, both in and out of Greece, would rather find protection for their race and religion under the rule of the Sultan than be left to fight the matter out with the Bulgarians under a scheme of unfettered autonomy.

I cannot think that any man of sober judgment will doubt that the best hope of dealing with this unique problem lies in the continued co-operation of Austria and Russia, strengthened by the support and aided by the advice of other signatories of the Treaty of Berlin. They possess, if only in virtue of their geographical position, an incomparable influence over the antagonistic forces by which the Balkan peninsula is rent.

No other nation or group of nations can do the work as well. No other could do it at all if Austria and Russia were supercilious or hostile. It follows that our best hope at present of ameliorating the condition of Macedonia, as well as of avoiding an international complication, is the support of the two Powers.

*Another American Peril.*

Europe, and especially Germany, has been very much disturbed since the beginning of the present century, by the invasion of American commerce into European markets hitherto undisturbed, by American industry and American enterprise. Germany has been ceaselessly sounding an alarm to the rest of Europe, and demanding a European combination that would defeat the pernicious and aggressive Yankee.

The Americans, it would seem from the statements of the *Staatsburger Zeitung*, are now disturbing the peace of Europe on a question more vital than commerce. This is what our esteemed Berlin contemporary has to say:

The most prominent European statesmen, diplomats and politicians marry American girls, who thereby obtain unbounded influence over their public acts. This tends to democratize Europe and produce other dangerous consequences. This is a serious phase of the American peril. American wives are really political agents of the western republic away from America.

The difficulty in averting such a calamity is found in the natural tendency of man to court dangers. An embargo might be put on American women, and save Europe a world of trouble.

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# REST AND PROGRESSION.

BY L. L. GREENE RICHARDS.

[*For the Improvement Era*]

The struggle is ended, the labor is done;
The battle is over, the victory won.
As fierce was the conflict, so sweet is the peace
Which comes to the wrestler, as life's troubles cease.
Sleep on—sleep on—take now thy rest,
Well-earned, among the faithful blest.

All this for the mortal, lain quietly down;
The spirit, in heaven, receives a bright crown;
A halo of glory, through righteousness shed
Around the immortal, here mourned for as dead.
Work on—work on—and still progress;
No hindrance now—no weariness.

What knowledge, what mem'ries, forgotten at birth,
(First union of spirit and body on earth,)
Awake as the spirit to heaven ascends,
Meets father and mother, dear kindred and friends.
Truth, love, all pure intelligence,
The glory of Omnipotence.

In humiliation, the Savior laid by
His judgment;—his mission to suffer and die;
The will of the Father to learn and obey;
And man can but follow as he leads the way
On to perfection—glory rife,
"The Resurrection and the Life."

Salt Lake City, October, 1903.

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# EDITOR'S TABLE.

## TRUST IN GOD.

The need of one's having a keen knowledge of the truth is paramount. So also is it that every Latter-day Saint should have a deep-rooted conviction of the justice of God, and an implicit confidence and faith in his being and mercy. To rightfully understand the gospel and to be able to keep his commandments such knowledge is absolutely necessary. Let each person ask himself if in his soul there is a sharp and immovable conviction of these facts. Could anything that might occur to you, or that might take place in the Church, or with her officers or authorities, change your faith in the purposes, and in the absolute justice and mercy, of the Lord, or in the saving power of his gospel, the message of his salvation? If so, your faith is not deep-rooted, and there is strong need of your becoming convinced.

The scriptures abound in examples of men who were unflinchingly grounded in an abiding faith in God. There is need of every young man leaning upon such a pillar of strength.

In the loss of all his earthly goods, and even in the severer bereavement which befell him in the loss of his children, Job yet implicitly trusted in the Almighty, and was able in the midst of his sorrows to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When, later, under the most trying personal afflictions, his wife requested him to curse God and die, his reproving answer was: "What? shall we receive good at the hand of God, and shall we not receive evil?" And to his friends who chided him with sin, he exclaimed, with the utmost confidence in the Lord—a confidence that stands apart as a consoling lesson to all the ages:—"Though he slay me, yet will I trust in him."

In Abraham we have another example of devotion to the word

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of God, and faith in ultimately sharing his goodness. The gracious promises to him were fulfilled, even as they were in the end to Job, who, notwithstanding his sore afflictions, was finally blessed with great abundance in all things, and came into possession of twice his former blessings in material prosperity; and possessed many sons and daughters. The Lord blest his last days more than his beginning, and he lived to see his fair daughters obtain an inheritance among their brethren, and saw his sons' sons, even four generations. And at length he passed to his rich reward full of days.

And so in Abraham's willingness to trust in God in the greatest trial that could come to a father—the sacrifice of his son—we observe deep-rooted faith and abiding confidence in the Almighty being able and willing to fulfill his promises, no matter how improbable it might appear under the most trying circumstances. Having an assurance that his course, in offering his son Isaac, was agreeable to the will of the Lord, Abraham was enabled, in the face of the improbability of all the promises being fulfilled, that he was to be the father of many nations, and that in Isaac should that covenant be established, to place that son upon the altar of sacrifice, and to stretch forth his hand and knife to slay him. But when the Lord saw that Abraham feared him, he permitted his angel to supply a ram for sacrifice instead, and blessed the Father of nations for his confidence and faith. And so will he do with all who trust him, for the promise is unto all.

Such knowledge, faith, and confidence, supply an important part in revealed religion, enabling him who possesses them to exclaim with Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Abraham learned the great truth, which we also must impress upon our hearts, that God is just, and will fulfill his promises to the uttermost. And so he was blessed, as we shall be also, in trying circumstances, because he trusted the Lord and obeyed his voice. It was further told to him, Thus saith the Lord: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

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The situation is the same today: unless the Saints have an actual knowledge that the course which they are pursuing is in harmony with the will of God, they will grow weary in trial, and will faint under persecution and contumely. But, on the contrary, with this trust in God burned into their souls, no matter what comes, they are happy in doing his will, knowing full well that at last the promise shall be theirs. Thus is the world overcome, and the crown of glory obtained which God has laid away for those who love, honor and obey him.

These lessons, or the many others of a similar class that might be quoted, are necessary to be impressed upon the young Latter-day Saints. Every day, there are influences that tend to draw them away from the faith. These being constantly presented before them, it follows as a matter of course that there arises an inclination to deny or become skeptic of the old-fashioned faith of their fathers. But the end of a life that puts no trust in the Lord will be unhappy, while the being who puts his trust and implicit confidence in God, doing his will, shall receive all happiness and glory. Lack of faith gives a little freedom and ease to begin with, but a day soon comes when their is nothing to lean upon in sore affliction, when there is no One to cry to in faith, to comfort and to heal! How then shall they be cast about and cradled in affliction!

No person can realize the fullness of the blessings of God, unless he can approach, in some degree, at least, the standard of faith in God's justice, exemplified in the examples quoted. He must have founded in his own soul belief and confidence in the justice and mercy of God. It must be individual, no man can act for another. Lessons of this class need be taught and held up before the youth of Zion, to bring forcibly to their minds the truth which alone will make them free and able to stand firm in the faith. Let them, as they are called together in their assemblies, present themselves before God, and be reminded of his gracious benefits, in bringing forth the Book of Mormon, in the scenes of Kirtland, in Zion, in Nauvoo, in the trying days of the exodus, and in the wilderness. This that they might count the mercies of God in his promises, and behold how past affliction and sore trial have been turned to the well-being of his people; and so renew their covenants, filled with a deep-rooted, immovable conviction of the good-

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ness and mercy of the Lord. Each individual must learn this lesson, it must be impressed upon his soul, so deep, and be so well-founded that nothing can separate him from a knowledge of the love of God, though death and hell stand in the way. It was thus that Joshua impressed ancient gathered Israel, her elders and her officers: "Now therefore fear the Lord, and serve him in sincerity and in truth: * * * and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, * * * but as for me and my house we will serve the Lord." That was Joshua's declaration. It is that of every true Latter-day Saint who is able with Job to declare: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

God is good; his promises never fail; to implicity trust his goodness and mercy, is a correct principle. Let us, therefore, put our trust in Him.

JOSEPH F. SMITH.

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## THE OCTOBER CONFERENCE OF THE CHURCH.

The seventy-fourth semi-annual conference of the Church convened on the fourth, fifth, and sixth, and was largely attended. The great Tabernacle was filled on Sunday morning at 10 o'clock, and in the afternoon large meetings were held besides, in the Assembly Hall and upon the Tabernacle grounds. The evening meeting of the Sunday School Union was largely attended and well conducted. The audiences on Monday and Tuesday continued large.

President Smith's opening address reiterated the cautions uttered by him six months ago in regard to debt and the industrial training of the young; "get out of debt and keep out of debt;" "young men, learn to become skillful in the arts, and in mechanics, and in doing something that will be materially useful in building up the commonwealth where we live and where our interests are centered," were his counsels to the people. In a striking synopsis

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of the progress of the Church in the past six months, he referred to the building of mission houses in Copenhagen and Christiania, and to the satisfactory growth of the foreign missions, as well as the home colonies. The earnestness and devotion of the people was all that could be expected. He advised against the people leaving their present homes to scatter abroad, except in cases of actual need. When they do go to the new settlements or places, however, it should be done, "under the direction and counsel of those who have these matters in charge, that instead of scattering abroad you may gather abroad, and establish yourselves in communities where you can have the advantages of schools, of meetings, of Mutual Improvement associations, and of all the other auxiliary organizations of the Church, and where you will be able to associate together in a community for self-protection, and for self-culture and advancement, in all that is good." Six elders had lately died in the mission field, and he cautioned the missionaries to take proper care of themselves, and do all in their power to protect and preserve their health. He referred feelingly to the death of President Brigham Young, and welcomed Apostle Heber J. Grant home from his mission to Japan. He counseled the Saints to look after their children, "that they may grow up with proper habits, keeping the Word of Wisdom, keeping themselves morally clean and pure, avoiding the temptations and the allurements that beset them on every hand, that they may grow up to be men and women without spot and without blemish. This is the great desideratum of life, for me at least. For me to see my children following in the ways of sin, departing from the ways of uprightness, would be the most grievous affliction that could befall me. Death itself would be more desirable to me in preference to that."

A very interesting report of the Japan mission was given by Apostle Grant. So far they had succeeded in baptizing only three, and two of these were inclined to be unfaithful. But he had hopes that in the future a great work would be done by the elders, who are now presided over by Elder H. S. Ensign. One lesson he had learned is that we here in Utah and the west are not making the best use of our lands. We have such great opportunities that young men need not look for new countries, but rather learn how best to make use of the advantages around us. Economy is a great

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lesson that this people must learn; and with it they must learn how to make the best use of their time and resources.

The sermons, reports, and remarks, which followed at other meetings, were full of wise counsel, spiritual and material, for the people who sustained intense interest in the proceedings from opening to close.

The vacancy in the quorum of Twelve was filled by the calling and ordination of Elder Geo. A. Smith to be an apostle and a member of the quorum. Apostle Francis M. Lyman, who has presided over the European mission since early in 1901, was released to return home, and was also sustained as president of the quorum of Twelve Apostles. Elder Heber J. Grant was called to preside over the European mission. These callings and changes were unanimously approved, and the general authorities sustained. This business was attended to on Tuesday, sixth, with the utmost good feeling and unanimity. Altogether the conference was spirited, and will have the effect of unifying the Saints, strengthening their faith, and of giving an impetus to the work of the Church the world over. A special feature was the large number of reunions of missionaries, associations, and meetings of auxiliary organizations, as well as concerts and other entertainments, in which a spirit of fraternity prevailed.

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## HON. FRANK FULLER.

In this number, the ERA presents a recent portrait of Hon. Frank Fuller, a prosperous business man of New York, and in the early 60's a prominent citizen and politician of Utah. Mr. Fuller was appointed Secretary of Utah Oct. 3, 1861, by President Arbaham Lincoln, but for several weeks prior had acted, and he continued in the office until June 11, 1863, when Governor Harding was deposed. During his incumbency, he frequently served as acting Governor. In this capacity he saluted President Lincoln on the completion of the Overland Telegraph Line, completed October 17, 1861. He was acting governor during the Morrisite trouble on the Weber in 1862, and ordered the vindication of the law in that outbreak. He signed the legislative memorial to Congress

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that year for the admission of Utah, and was elected by the Constitutional convention of 1872, with Hons. Thomas Fitch, and George Q. Cannon, to co-operate with Hon. Wm. H. Hooper in presenting the Constitution to Congress and the President. The election was held March 18, when the people of Utah ratified the Constitution by a vote of twenty-five thousand one hundred and sixty for, and three hundred and sixty-five against, and also chose Frank Fuller their representative to Congress. Later the Legislature, April 6, chose Wm. H. Hooper and Thomas Fitch, senators. Mr. Fuller has done many kind acts for the people of Utah, and remains today their staunch friend. The ERA is enabled to present his portrait by courtesy of Elder Junius F. Wells who obtained it specially from him for publication in this magazine.

## NOTES.

A young man who reads the proverbs of Solomon say once every month and makes them a part of his principles, of his very being, has a fund of wisdom, a basis of character that will help him in temptation, and win him the respect of his fellow-men. They should be read and studied, believed and remembered, and their precepts practiced in daily life.

Digging in the soil and chopping wood is hard work, but it requires no special skill, hence the wages paid are the smallest. The pay increases in proportion to the thought and skill required. Learn a good trade and it will be with you when your friends and money are gone. Few boys take to tasks that require thought and persistent effort. Yet skilled work is the only employment in demand. Hod-carriers and common laborers glut the market everywhere. The tradesmen and artizans are the ones that get the easiest jobs and the most money. The others are always hunting work. Should they accidentally stumble upon a job they cannot hold it. A superficial knowledge will not do. It must be thorough. Boys, learn a trade while young. After you are twenty years old few will be found who will take time and trouble to teach you one. When you are that old you will want a man's pay. If you don't know anything you won't get it. Know-nothings work at odd jobs and are paid the lowest scale.—*The Gem.*

In standing beside the open grave of a friend one thought often oc-

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curs to men in later years, and that is : What does the world owe this man and how much of the debt has he collected? The world owes to every man a living, providing he has the industry and determination to collect it. The world owes to every man more pleasure than pain; more good than bad; more gain than loss; more happiness than sorrow; more success than failure; more love than hate; more friends than enemies; but it rests with the man himself whether he collects that debt, for the world holds hard fast to the good things which it possesses, and lets free the bad; and it is only by labor and energy, only by determination and character that the debt which the world owes to everyone is collected.—*Depew.*

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it; without somebody being helped and comforted by the existence of his goodness.—*Phillips Brooks.*

> "Give kindness to the living. No wealth of
> Funeral pomp, no late, endearing words
> Atone for past neglect."

A man who is guided by a low ambition is cold, unsympathetic, and grasping. One who is led by aspiration is magnanimous, helpful, and sympathetic. Ambition tends to deteriorate health and morals; aspiration, to improve them; for high ideals elevate everything above one. They express themselves in the body as surely as the thought of the artist expresses itself on canvas. Ambition desires to have more; aspiration to be more. Ambition often lures us, even to our own destruction. Aspiration is the ladder by which we climb to true greatness.—*Success.*

No boy can afford to neglect his work; and with a boy work, as a rule, means study. I am no advocate of senseless cramming in studies, but a boy should work, and should work hard at his lessons, in the first place, for the sake of the effect upon his own character of settling to learn it. Shiftlessness, slackness, indifference to studying, are almost certain to mean inability to get on in other walks of life. Of course, as a boy grows older it is a good thing if he can shape his studies in the direction toward which he has a natural bent; but whether he can do this or not, he must put his whole heart into it. I do not believe in mischief-making in school hours, as this is the kind of animal spirits that makes poor scholars; and I believe that those boys who take part in rough, hard play out of school will not find any need of it.—*President Roosevelt.*

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## IN LIGHTER MOOD.

During the excitement in Congress after the *Maine* was blown up in Havana harbor Representative McCleary, of Minnesota, made an ill-advised speech. He said the sending of the *Maine* to Cuban waters at that time was practically an act of war, and that some such catastrophe might have been expected. The speech was not popular, naturally. McCleary was criticised everywhere. Speaker Reed, who was in the chair at the time the speech was made, spoke to Representative Tawney, also of Minnesota, about it next day.

"Jim," said Reed, "what's the matter with McCleary?" "Nothing that I know of," replied Tawney. "What's he talking this way for?" "I don't know." "Huh!" said Reed, "he reminds me of the Kansas dog that tackled a cyclone. You see, a family from the East moved into Kansas along back a year or two ago, and they didn't know much about cyclones. They had a dog, a fresh, innocent pup, bred in the effete and windless East. One day a cyclone came along. The folks scooted for the cyclone-cellar, but the dog, being an Eastern product, didn't understand. He hailed the advent of the cyclone with joyous barks and started off to tackle it. The result was, Jim, that when that cyclone did business with that dog, which charged down upon it with open jaws, the dog was blown inside out. It was a dickens of a predicament for the dog. After the cyclone passed along and the folks came out of the cellar, they found the dog there, picturesque, but of no further value as a dog. The farmer surveyed the dog ruefully. He was a good dog and he hated to lose him. Then the foolishness of the dog struck him, and he said, wrathfully: 'There, drat ye; that's what comes of keepin' your mouth open in the face of a storm."—*Saturday Evening Post.*

A cleryman in New Jersey hired a man to act in the capacity of coachman and gardener. One day the clergyman bought a bottle of horse liniment, and told the man to apply it to a lame horse according to the directions on the bottle. About an hour afterward he went to the barn, and found Silas industriously dipping a spike into the liniment and

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then rubbing it against the horse's leg. "What are you doing that for?" he asked. The man looked up with a smile of assurance. "Because," said he, "'twas what it said in the directions on the bottle; but it's slow work." "You must have made a mistake," said the minister. "I have not," answered the man, in an aggrieved tone. "It says here on the bottle, 'Apply with a large nail- or tooth-brush,' and as I had no tooth-brush, I thought I'd better use this spike."—*Youth's Companion.*

Patsy: " Mom, won't yer gimme me candy, now?" Mrs. Casey: "Didn' oi tell ye oi wouldn' give ye anny at all if ye didn't kape still?" Patsy: "Yes'm, but—" Mrs. Casey: "Well, the longer ye kape still the sooner ye'll get it."—*Philadelphia Press.*

Chauncey M. Depew and Mark Twain went abroad once on the same ship. When they were four days out somebody gave a dinner and invited both.

Speechmaking time came. Mark Twain had the first chance. He spoke twenty minutes, and made a great hit. Then it was Mr. Depew's turn.

The canny New Yorker arose and said: "Mr. Toastmaster, ladies and gentlemen: I have a confession to make. Before this dinner, Mark Twain and myself made an agreement to trade speeches. He has just delivered my speech, and I thank you for the pleasant manner in which you have received it. I regret to say that I lost the manuscript of his speech, and cannot remember anything he was to say."

Depew sat down. There was much laughter. Next day an Englishman who was in the party came across Mark Twain in the smoking room. "Mr. Clemens," he said, "I consider you were much imposed upon last night. I have always heard that Mr. Depew is a clever man, but really the speech of his you made last night struck me as being the most infernal rot."

Our English cousins use "left off" for our "cast off" as applied to second-hand garments. The following advertisement recently appeared in a London paper: "Mr. and Mrs. Hardy have left off clothing of all kinds. They can be seen any day from 3 to 6 p. m.—*Lippincott's Magazine.*

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# OUR WORK.

## FAILURE OF THE ERA TO REACH SUBSCRIBERS.

In a few instances, for Volume VI, we have met with the complaint that only two or three numbers of the volume reached certain subscribers, and that they failed to get the remaining numbers. In other cases certain people subscribed for the magazine, and, through some error, failed to receive their numbers. Their names were not placed upon the subscription list. We desire to state to such subscribers, and to all our subscribers, that immediately upon your failure to receive any number of the magazine, you should drop the office a postal card or other notice, informing us of such failure, and the matter will be immediately looked up and the error corrected. We aim, and are proud of the record the ERA has made in this matter, to have the magazine promptly in the hands of our subscribers on the first of every month, and as promptly to mail it to every person on the list, whether the names are sent by the individuals themselves or by our agents, the presidents of the associations. If the office is immediately notified of any failure to receive the magazine, the error can be checked up without delay, and whether it be in the office, in the mails, or with the agent to whom the money has been given, it can be learned in a very short time; whereas, if the error is permitted to continue until the end of the year, it is impossible to unravel the complications and learn where the fault lies. Please, therefore, notify us immediately upon any failure to receive your magazine, or of any errors that may have been committed in our business relations with you.

## A LESSON IN BUSINESS.

In attending the annual conventions of the M. I. A. this fall, some of the members of the General Board have learned and later reported

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that quite a number of the subscribers who were upon the delinquent list for the IMPROVEMENT ERA had already paid; some, weeks before, and others, months before their visit to the convention. They had paid to the local officers of their ward, in some instances, and in others, to the stake superintendent, but the money had not been forwarded to the office, and through neglect had been held sometimes for months by the local officers. This condition of affairs is very regretable, not only to the IMPROVEMENT ERA and to the General Board, but also to such subscribers as have been erroneously placed upon the delinquent lists. It should also be very humiliating for officers who have thus neglected to forward the money to its proper destination. We appreciate very highly the labors of our brethren in acting as agents for the ERA, at the same time, we desire that they should act as they would in private affairs, and let good business rules regulate their actions.

Using money in trust is a very dangerous practice for young men to engage in, and while we have not the least doubt there has been no thought of fraud in any way, it is a matter of history that the retention beyond the allotted time of money in trust, innocently may be, has often led to very serious financial complications, and in many instances to defalcation. Many bank cashiers have innocently taken the bank's money and used it for a day, with the intention of replacing it at night, but something occurred by which they were unable to pay, and so the result was disastrous. Young men especially should be very careful in the handling of money, that they do it in a business way, and when they handle other people's finances that they carefully avoid using the means personally, even for the shortest time. It is the safest plan, it is the only business way, and it is a training that every young man should subject himself to, for his own good and for his own moral and business welfare.

Let us hope that it will not be necessary to call attention to this matter again, but that all the officers who hold money, either for the IMPROVEMENT ERA or for the Manuals, will promptly forward the same to the office, so that the individuals and associations may receive proper credit, and they themselves thereby learn a good lesson in business.

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## FOR CLASS TEACHERS AND PRESIDENTS.

In the preparation of our class work, the first essential is the selection of competent class teachers. Those most competent should be

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chosen for the Junior class. If it is possible, have at least two teachers for every class.

The vital part of *our* work is to teach the truth, and make our students Latter-day Saints. The teacher's familiarity with the lesson is absolutely necessary. Home preparation is of the most vital importance, and special attention should be given to securing it. It is the most potent means for creating interest and enthusiastic study. Various methods have been suggested for ensuring this home study. One is to hold preliminary or preparation meetings; another is to visit backward members in their homes and go over the lessons with them; a third most excellent suggestion is to select quite a number of bright members as extra teachers, whose whole duty it is to coach the delinquents—those who do not prepare the lessons nor take part in the work in the meetings of the association—and get them ready for the meeting each week by assisting them to prepare the lessons. This method has the advantage of not only making active members of the delinquents, but it brings into prominence and encourages a number of leading members, and builds them up by giving them work to do.

There are three essentials in teaching: order, interest, instruction. Instruction should have an aim, which should be developed or illustrated by the lesson, and then the aim or truth of the lesson should be applied to the student, so that it may become practical to him and be made a part of his life and being.

Seek diligently to secure regular attendance. Irregular attendance destroys the interest of the student, and he is liable to discontinue attendance altogether.

In assigning the lesson, one or more topics may be given to a member, or there may be a general assignment of topics to various members, but the entire class should be urged to prepare on the lesson.

One speaker should not be allowed to encroach upon either the time or the subject of another. Strictly prohibit Manual-reading in the class.

A mistake made by teachers frequently is their failure to take a general view of the subject, that is, to get a general understanding of the Manual from first to last, so that they will know at what the lessons are aiming, and will understand the connection between one lesson and another, and between one lesson and all those which precede and succeed it.

The one great, grand idea for this year's senior work is the gaining of a knowledge of the truth of the Book of Mormon. This can only be obtained through the influence of the Spirit of God and by fasting

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and prayer. Our work, therefore, is to encourage the young men to study carefully this subject, and to diligently seek by these means to obtain a knowledge of the truth of this great work. In using the review questions, a general question is recommended as preferable to a direct one.

The Book of Mormon being of such general interest, and this being the first time that an analytical course of study has been prepared upon it, the officers are urged to invite the older brethren to attend the meetings of the associations and take part in the study, and it is believed they will receive much profit therefrom.

## HOW ABOUT MISSIONARY WORK?

The following resolution was adopted at the general conference of Y. M. M. I. A., on Monday afternoon, June 1, 1903:

Resolved, That the general missionary work be suspended and we bend our efforts and energies to the local missionary work; and that the local missionaries be called sufficiently early to be present at the fall convention and there receive their instructions. And further, that a committee from the General Board be appointed to look after this work.

The missionary work for the coming season, therefore, is confined to the local missionaries. In addition to the local officers of each association, two or four competent young men are selected by the presidency of the association, with the approval of the Bishop of the ward, and set apart by the Bishop as local ward missionaries. The missionaries called last season are not released, but are to continue their labors. Where, for any reason, brethren are released from this mission, the vacancies should be filled at once.

These should be released from all other duties in the ward, and should devote the entire time which they have for Church labors to this missionary work. That is, no other duty should interfere with it. The stake organization of the Y. M. M. I. A. should take charge of all the ward missionaries, calling a meeting weekly or monthly to receive reports and give instructions concerning the work of the missionaries. These brethren will labor in the ward under the direction of the ward presidency. The stake superintendency will report monthly on the missionary work to the missionary committee of the General Board. The following brethren have been appointed the missionary committe: J. Golden Kimball, Jos. W. McMurrin, B. F. Grant and Thos. Hull. It is distinctly understood that the officers of the associations are and shall also act as

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local missionaries. The local missionary work must not be discontinued, but it must be made more effective. This local missionary work is the most important that the officers have to do. Upon it depends greatly the success of our organization and its power to do good. It should be the spiritual labor of the season.

Remember, the first step to take in the conduct of the missionary work is to have two or four, as may be deemed necessary, competent brethren called and set apart. Those already called, and who have been faithful in the discharge of their duty, should continue their labors; but where any have been neglectful and cannot be converted to a faithful performance of these duties, they should be released, and others selected in their places. In all of this missionary work, it must be understood that you will be in perfect harmony with the stake presidency and the bishops, and all must be done under their sanction and approval.

In making the selection, first let the superintendency of the stake go to the stake president and obtain his sympathy and assistance, and his authority to select the necessary missionaries in each ward, and when his support is secured, ask him to kindly instruct the bishops to earnestly co-operate with you in this work. When this is accomplished proceed as follows: The ward president will meet with the bishopric of the ward and select not less than two nor more than four, as may be deemed necessary, of the most competent men in the ward. The bishopric will set these brethren apart, and release them from all duties which will in any way interfere with the work.

In selecting these missionaries care should be exercised to obtain men of experience and intelligence; men who can secure the confidence of the boys; who have the spirit of missionary work, and who are exemplary in their lives. We have in the past requested stake superintendents to select this class of men for our general missionaries, and we quote from the letter sent to them as to the qualifications of these brethren. In each of those letters it is said:

We want men of intelligence and experience in the Gospel, zealous in the work of the Lord, but wise and prudent; congenial and capable of making friends; able to express their ideas with a reasonable degree of clearness. Of course they must be men of good standing, upright, moral and exemplary in their lives; but it is not sufficient that a man possess these qualifications alone; he must have in addition the ability to perform this special missionary work.

It may be said that this calls for a perfect man, but we are holding up in this the ideal missionary, and we ask that you select those in your ward who come the nearest to this ideal. At one of our Board conven-

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tions, President Smith, in speaking upon the qualifications of missionaries, said:

"There are many excellent men, but very few really good missionaries.

"The characteristics of a good missionary are:

"A man who has sociability—whose friendship is permanent and sparkling—who can ingratiate himself into the confidence and favor of men who are in darkness. This cannot be done off-hand. You must get acquainted with a man, learn him and gain his confidence and make him feel and know that your only desire is to do him good and bless him; then you can tell him your message and give him the good things you have for him kindly and lovingly. Therefore, in selecting missionaries, choose such as have sociability, who have friendship and not enmity towards men; and if you have not any such in your ward, train and qualify some young men for this work. Some men can never make good missionaries and you should not select such. In the very first place, a missionary should have in himself the testimony of the Spirit of God—the witness of the Holy Ghost. If he has not this he has nothing to give. Men are not converted by eloquence or oratory; they are convinced when they are satisfied that you have the truth and the Spirit of God."

The work of the missionaries is to convert *all* those who are careless and neglectful of their duties, whether they be young or old, as well as all persons who are not of our faith who will receive them. We want it understood that we are not working alone for Mutual Improvement and the increase of its membership, but for the salvation of souls and the glory of the Master. We have reports from Salt Lake Stake which show that the work of the local Mutual Improvement missionaries increased the attendance of the Sunday School in one instance twenty-five per cent.

While we expect the missionaries to be specially interested in Mutual Improvement work, such as the ERA, the General Fund, class work, membership, etc., our work is not only to get the young men to join the associations, but if we can get a boy who is unkind to his parents to be kind and gentle and obedient to them; one who smokes or drinks to abandon the evil practices; one who is profane, converted to reverence for the Deity and purity of language; or, if we can get those who are careless to attend the sacrament and other ward meetings and Sunday Schools, all this is Mutual Improvement work; and, in fact, anything that will make men better is part of our work.

The missionaries should watch the amusements of the young people and set an example of moderation and modesty in these matters. Use an influence to improve the manners of the young people in their social gatherings. Advocate and inaugurate social gatherings in the homes of

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the people, where the young people may meet with the parents. Introduce at them any good plan which will attract those who do not attend meetings. Urge the parents to take part with the young people in all their amusements. It would be well to hold cottage meetings occasionally, and at these meetings introduce some social entertaining features so that they may be made attractive. In all your work, and in every plan adopted, remember that you are seeking to attract those who are indifferent to religious meetings, and you must therefore throw out inducements to get them under Gospel influences.

The presidents of associations and ward missionaries should meet with the bishopric of the ward once each week, and make verbal reports, and fill out the weekly report blank, sending same promptly to the stake superintendent. The stake superintendents should then summarize the weekly reports, and forward the summary, on the first of each month, to the missionary committee of the General Board, addressed to Elder J. Golden Kimball, Templeton Building, Salt Lake City. These reports and summaries will be made on blanks furnished for the purpose by the General Board.

The stake superintendency and aids are to meet with all the ward missionaries once each month at some convenient place, and if the stake is so scattered that all cannot come each month to one place, they should hold district missionary meetings, so as to fully instruct the missionaries from time to time, and ascertain positively whether they are working faithfully and carrying out the instructions.

In conclusion, it is the instruction of the General Board of the Young Men's Mutual Improvement Associations that a mighty effort be made to make this local missionary work a perfect success. Therefore, let us one and all take up this work with interest and devotion, determined that our great organization, approved as it is in all its lines by the authorities of the Church, shall, more than ever, be felt as a mighty power for good in the midst of Israel.

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## THE LATE M. I. A. CONVENTIONS.

Without exaggeration, the conventions of the Mutual Improvement Associations, which were held this fall, were the most successful that have ever been convened. The brethren who visited the various stakes of Zion give good reports of the condition of the associations, and the work generally in those stakes. For the first time since the inauguration of the M. I. A. Conventions, every stake in Zion, including those in

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Mexico, Arizona and Canada, has been visited by a member of the General Board. The spirit of the meetings in every case has been uplifting, and will tend greatly to accelerate the work during the present season. A pleasing feature of every convention was the presence of the Presidents of stakes and their counselors, and the Bishops and High Councilors, and other authorities of the Church, who took a living interest in the labors of the young people, and whose presence gave prestige and encouragement to the leaders in the work. The representation at all the conventions was the largest ever witnessed, and was all that could be expected in zeal and intelligence. Frequently officers came for a hundred miles or more to attend the conventions, and the instructions and exercises were all given with spirit and vim. The holding of the Young Ladies' conventions at the same time and in the same settlement was a new feature this year, which added to the interest of the gatherings. It is safe to predict that much good will result, if the spirit which was made manifest in these conventions is carried to the various associations; and the year 1903-4 will outdo all previous years in the progress and usefulness of Mutual Improvement work. The Board can only urge the officers to continue the labors so well begun, and are united in asking the Lord that the zeal and energy and interest displayed in the conventions may continue through the season in every association throughout the Church.

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## SEND ORDERS TO THIS OFFICE.

The attention of Mutual Improvement officers and others is called to the fact that the General Board of Y. M. M. I. A. is publishing the ERA, Manual, and Roll Books, and all orders for these should be sent directly to the general office of Y. M. M. I. A., 214 Templeton Building, Salt Lake City. Orders are sometimes sent to other offices, and delay is thereby caused, which may be avoided by ordering directly from the general office.

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## OUR STUDY AIM FOR TWO SEASONS:

*To prove the origin of the Book of Mormon to be what the Latter-day Saints say it is; and the book itself to be what we proclaim it to be—a revelation from God.*

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# EVENTS OF THE MONTH.

*Local.—September, 1903.*

NEW LIGHT IN UTAH.—About two years ago while Stephen T. Lockwood, of Buffalo, was in the West, he met two miners of Utah, who had found peculiar ore deposits in the La Sal district, in Grand County. An assayer reported not a trace of precious metals in the ore, but much uranium, and Mr. Lockwood knowing the commercial value of this ore urged the importance of the discovery. The result was that claims were staked upon the whole deposit. It was afterwards learned that the Utah uranium would yield the rare metal radium, about which so much is now said. A company has been formed in Buffalo to extract radium from this new Utah mineral, and Mr. Lockwood thinks that in the not distant future radium will be made as a commercial article for light-producing purposes. When properly concentrated and tubed, radium is converted into a perpetual light, requiring no cost for operation, maintenance, renewal or repair. The Utah product is said to be much easier to work than the flinty pitchblende from which Professor and Madame Curie made their remarkable discovery of radium.

CALLED HENCE.—Josiah Philips died in Springville, Sep. 3, 1903. He crossed the plains with the hand-cart company of 1856.—John Crawford, pioneer, born in Scotland, Sep. 23, 1829, died in Manti, Sep. 5. He made the adobes for the old Salt Lake Tabernacle.—Mrs. Annie Hanson, age seventy-eight, a resident of West Jordan, who crossed the plains by ox-team in 1866, from her native country, Norway, died on the 5th.—Peter Thygersen, born in Denmark, and who took part in the Danish-German war of 1849, died in Levan, on the 6th, age seventy-five years.—Dr. Wm. T. Dalby, born Virginia, April 18, 1859, a distinguished citizen and physician of Salt Lake, died on the 7th.—Thomas F. Rouche, born in North Carolina, February 9, 1833, baptized Sep. 22, 1854, came to Utah in 1855, and a legislator, selectman and leading business man, died at his home in Kaysville, Davis Co., Sep. 12.—C. Sum Nichols, a well-known newspaper

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man and veteran of the Civil war, born Quincy, Ill., March 11, 1843, died in Salt Lake on the 15th.—On the 16th Louisa Newell, born in Illinois, seventy-four years age, and a pioneer of 1852 died in Provo.—Ann Howarth Mayho, age eighty-eight, who received the gospel in Lancashire, England, and crossed the plains with the last hand-cart company, died in Heber, Wasatch Co., on the 22nd.—Malisa Coray Kimball, born Canada, 1828,, joined the Church in 1838, and reached Utah in 1848 by way of California with the "Mormon" Battalion, died in Salt Lake Sep. 21. —Elizabeth Venion died in Rockport, Summit Co., on the 24th, age seventy-seven years. She was an early settler on the upper Weber.—James Johnston, for nineteen years first counselor to former Bishop Griggs of Sugar Ward, died Sep. 25. He was born in Orkney Islands, 1836, and came to Utah in 1853.—Christopher Ingebretsen, president of the Scandinavian meetings in Ogden, born in Norway fifty-nine years ago, died on the 27th.—On October 5, in Richfield, the remains of Andrew Johnston Moore, born Iowa, March 16, 1849, a prominent citizen and once a deputy sheriff, were consigned to the grave.—Elijah E. Ellison, age forty-six, a leading business man and second counselor to Bishop Layton, of West Layton, Davis Co., died on the 8th.—Bishop Lars P. Madsen of North Ephraim, born Ephraim, Utah, Dec. 14, 1858, a prominent citizen and Church worker, was killed by accident in Cottonwood canyon, Oct. 10. On the same day, in Ephraim, Bendicta C. Hanson, a pioneer of 1857, died. She was born in Sweden, March 8, 1839, and was for eight years president of the Relief Society.—In Salt Lake City, on Oct. 14, Ann Thomas, mother of Coalmine Inspector Gomer Thomas, died. She was born in Wales, July 3, 1824.—Joseph E. Beck, formerly in charge of the Indian farm, and for over fifty years a tiller of the soil near Spanish Fork, died on the 13th, aged ninety-three years, four months and fifteen days.

NEW RAILWAY DEPOTS FOR SALT LAKE.—The Oregon Short Line began a definite move on the 8th for a new depot by asking the City Council for a franchise which was later granted by the council (28th). Work will be begun soon. The buildings and grounds will cost about a million dollars. The company has acquired considerable land, and condemnation proceedings will be entered to acquire more, making a total cost for land about a half million dollars. The petition for a franchise asks that certain streets be closed, and that the right for laying tracks and grading be granted. A few blocks south of the new proposed Short Line depot, the Rio Grande Railway company contemplate erecting an improvement of a similar magnitude and to that end have asked for a franchise and certain privileges from the city, which were granted by

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the council, Oct. 5. Both improvements will be some years ahead of the city's needs, but business has doubled on the railroads since 1897, and there is no reason why it should not so largely increase in the next decade as to meet any advancement which the new buildings might indicate in the growth of the city. In connection with the Rio Grande building, there will be a fifty thousand dollar railroad Y. M. C. A. house erected for the benefit of employees.

SCHOOLS AND TEXT BOOKS.—The public schools generally opened with very large enrollments on the 14th. In Salt Lake the enrollment was eleven thousand, five hundred and thirty-four, an increase over last year's opening day of two hundred and thirty-four children, the proportion in other places being similar. One of the features of the opening this year was the introduction of the free text book system provided for by the last Legislative assembly. The innovation was generally met with favorable comments, though some districts were unprepared. The books were distributed by the thausands under the regulations; in the Ogden schools alone, eight thousand text books were delivered the first day.

TYPHOID FEVER.—This disease is prevalent about the state, many deaths and cases having been reported. During September there were one hundred and twenty-eight cases in Salt Lake City alone. From the September report it appears that the death rate in Salt Lake was 10.40 per 1000 of the population, or 65; while the birth rate was 145 or 23.20 per 1000.

GATHERINGS GALORE.—During the month, Utah has had its quota of national gatherings, and visits from associations and individuals from the various states of the Union. Besides the stream of visitors to the Bureau of Information, where frequently each day records visits from nearly all the states and many foreign nations, twenty-five leading Washington newspaper correspondents visited Salt Lake, Provo and other points and attended the Irrigation Congress at Ogden. Then there was an important gathering, commencing on the 11th, of the International Association of Ticket Agents; and on the 14th, the biennial convention of the International Brotherhood of Electrical Workers opened in Salt Lake. There were two hundred and thirty-five electricians present, representing every branch of the profession, and every city of any considerable size. But the greatest was, of course, the Irrigation Congress (born in Salt Lake City in 1891), held in Ogden (15-18)—at which practically all the states west of the Mississippi were represented by nearly four hundred delegates. The sessions were held in the Ogden Tabernacle, Senator W.

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A. Clark, president. The guest of honor was Secretary of Agriculture James Wilson. The local arrangements, and program was all that could be asked in comfort, practicability and usefulness, and the irrigation cause in the arid region never appeared before the national public to greater advantage.

PRIZES AT IRRIGATION CONGRESS.—Four cups were offered as prizes at the Irrigation Congress: The Havemeyer cup for the best sugar beet exhibit; the Pabst Brewing Co. cup for the best exhibit brewing barley; Senator Clark cup for the best general collection of fresh fruits; and the Anheuser Busch Brewing Association cup, for the best exhibit of hops. Without doubt the fruit exhibit at Ogden was the grandest ever seen in the State. Utah and Idaho were the only two competitors for the fruit cup, Montana, Colorado and Oregon not having entered for the grand prize. Idaho was awarded the trophy for the most perfect fruit. The Utah fruit was all that could be asked, except that it fell short on one point—the codling moth had marred it, there were unmistakable signs of worm depredations. The points considered were completeness of collection as to classes and varieties, perfection of specimens, correct nomenclature, and freedom from the evidence of the codling moth worm. The decision should teach Utah fruitgrowers to use the spray more. But Utah won the five hundred dollar loving cup offered by Havemeyer for sugar beets, over Idaho, Colorado, California and Kansas. It went to A. Rhodes, of Garland, Utah, who got ninety-three points; Utah Sugar Co., of the same place, ninety-two points; and Austin Bros., Rexburg, Idaho, eighty-eight points. The size, shape, percentage of purity and saccharine matter, were points considered. The Anheuser-Busch cup for hops was awarded to McNeff Bros., North Yakima, Washington; the Pabst cup for barley, to the Manhattan Malting Co., Manhattan, Montana. By a vote of two hundred and five out of three hundred and sixty, it was decided on the 18th that the next meeting will be held in El Paso, Texas. To the Executive Committee, led by Hon. F. J. Kiesel and ably assisted by Assistant Secretary W. T. Beardsley, must be credited much of the grand success of the Congress in Ogden.

AN OPINION OF THE MINISTERS.—Not long ago the Ministerial Association in Salt Lake, which it was not before known was in politics, introduced a resolution announcing that its members would not support any but non-"Mormons" for public office. This is what the *Inter-Mountain and Colorado Catholic* (26th) says of their movement. It is enough. If the "Mormons," however, should declare against other sects it would be considered even more unpardonable:

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The ministerial Association of Salt Lake—an organization of puritanical spellbinders, who feed on sensation and provoke all the trouble they can in our municipal affairs, announce their intention to support a movement which aims at the selection of Gentiles alone for public office. What a hubbub these evangelists would raise should Catholic priests come out with a declaration against Protestants for public office. How quickly they would discover an alliance of church and state for the exaltation of Rome and the destruction of civil and religious liberty. The political party that gathers this brood of pulpit bangers into its councils deserves defeat through the votes of enlightened and tolerant citizens.

RETURN OF APOSTLE HEBER J. GRANT.—On the 27th, Apostle Heber J. Grant returned from his mission to Japan, having been honorably released. Elder Horace S. Ensign has been appointed to preside over that mission in his place. There are now six missionaries in the field, and while the prospects for genuine converts are not promising, much good is being done in presenting the gospel to the natives, and many friends are made. So far only three baptisms have been made. There is a tendency among the natives to become converts for a consideration; he had noticed that some were willing to be baptized in exchange for a knowledge of the English language. The elders are doing and feeling well, and making good progress with the language.

A NEW STAKE OF ZION.—On the recent trip north of President Joseph F. Smith and his company, the Alberta stake of Zion, Canada, was divided, and a new one, the Taylor stake, organized. The step was necessary because of the growth of the people in those parts, the settlements being now a hundred miles or more apart. It had thus become a burden upon the officers of the undivided stake to attend to their duties and to visit all the people. Appeals have come from other stakes for divisions, and these will doubtless be made in the near future. The officers of the new stake, which was organized August 30, 1903, are: Heber S. Allen, president, Theodore Brandley, and J. William Knight, counselors. The new stake was named in honor of Apostle John W. Taylor, is the fifty-first stake of Zion, and comprises the eastern part of the old Alberta stake. In the latter, former first counselor E. J. Wood was set apart as president. With President Smith were President Anthon H. Lund, and Apostles John W. Taylor, Matthias F. Cowley, and Reed Smoot.

### *October, 1903.*

THE NEW APOSTLE.—George A. Smith who was chosen an apostle on the 6th, is the oldest son of Elder John Henry Smith and Sarah Farr, and

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was born in Salt Lake City, April 4, 1870. He is the stake superintendent of the Y. M. M. I. A. in which position he has made a great success. His education was obtained in the public schools, the Brigham Young Academy, and the State University. He has been engaged as clerk in Z. C. M. I. and the Co-op. W. & M. Co., and is at present Receiver of the U. S. Land office, to which position he was appointed January 31, 1898, and which he has filled to the entire satisfaction of the public. He filled a mission to the Southern States in 1892-4, where he manifested strict devotion to duty, and was an earnest worker in the cause of truth. Politically he is a staunch Republican, one of the best campaign speakers in the state, and a man who has canvassed every county in Utah. In his new position, he will be as earnest, devoted and zealous as man can be. His life is an open book, and in the responsible position of Apostle, he will serve the people with diligence and integrity.

THE STATE FAIR.—At one o'clock on the first, the Utah State Fair, under the Deseret Agricultural and Manufacturing Society, opened informally to the public for the twenty-sixth time. It closed on the evening of the 8th. Notwithstanding the storms which prevailed from the 3rd to the 6th, the attendance was good, and the directors came out two thousand five hundred dollars ahead of last year's receipts, and will have about two thousand dollars above the expenses which amounted to fifteen thousand dollars. Many thousands of people attended each day, but children's day, Tuesday, 6th, exceeded all expectations. The fair was pronounced the best ever held. The display of manufactures of all kinds excelled any previous attempt, while never before has there been such a splendid exhibition of first class blooded horses, and cattle. The mineral and fruit display was not as good as could be obtained in the state. Amusements were more numerous than heretofore; in fact they were made a special feature, and attracted many people who would not likely have appeared without them. A midway of amusements, baloon ascensions, and horse racing; were the main attractions in this line. A commendable feature was the mannual training exhibits of the Agricultural College and public schools. What was seen in these, had a cheering effect upon the more thoughtful visitors.

PLEADS FOR NEW TRIAL.—On the 3rd, Peter Mortensen, the convicted murderer of James R. Hay, was permitted to plead his own case in a motion by his attorney for a new trial. In a long speech, he declared his innocence, and that he was not given a fair and impartial trial, and that public sentiment is responsible for his conviction. Judge Morse of the district court denied his motion for a new trial, and sentenced him to

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be shot within the exterior walls of the State prison on Friday, November 20, 1903.

MUNICIPAL NOMINATIONS.—The nominations for municipal officers throughout the State were made about the middle of October, leaving little time for orators before the November elections. In Salt Lake the primaries were held on the 12th and 15th and the conventions on the 15th and 16th. The Republicans nominated Frank Knox, and the Democrats, Richard P. Morris, for Mayor. The newspapers, and much street talk, charged great corruption in the primaries and the convention of the Republicans, but notwithstanding the heinousness of bribery, no man bribed or who knew of bribery, if such there were, has made formal charges, and there are no arrests. The public are left to wonder whether the talk is political or true. In Ogden the old Republican officers were renominated, and there is perhaps more satisfaction in political matters there than in any other place. One feature of municipal nominations this year is the placing of full Socialist tickets in the field in nearly every large Utah city. A new city, Huntsville, in Weber county, population twelve hundred, made its appearance on the 16th, when Mayor L. M. Nelson, and his Republican corps of city officers were inaugurated.

BIG MINE FIRE.—On the 7th, a fire broke out in the underground workings of four of the leading mines of Eureka, Utah. Work was impossible. On the 12th, the smoke was so bad in the Bullion-Beck that it, too, suspended operations. Every known method for smothering the fire is considered, and several tried, with little or no success. Over four hundred men are out of employment. The Centennial Eureka, Gemini and Eureka Hill are affected. On the 19th, the fire is still burning.

PRESIDENT SMITH A DIRECTOR IN THE UNION PACIFIC RY.—The Union Pacific stockholders, at a meeting in Salt Lake on the 13th, elected Joseph F. Smith a member of the Board of Directors, in conformity with the plan of the road to have a Utah man in the directorate. Le Grand Young is general attorney for this State. At the meeting, one hundred and forty-seven million dollars in stock were represented.

### *Domestic.—September, 1903.*

POSTAL AFFAIRS.—On the 15th, Miss Huldah B. Todd, postmaster at Greenwood, Delaware, was summarily removed, and Jacob L. Houseman installed in her place as postmaster of this fourth class office. The change was made on request of Senator Allee, who represents the Addicks faction in Delaware politics, because she was "politically and personally

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obnoxious" to the Senator. The Civil Service Commission objected on the ground that fourth class offices are in the classified service, as far as removals are concerned, and the rules forbid removals "because of political or religious opinion or affiliations." The President has directed an examination. Postmaster Payne says Miss Todd was an offensive partizan, and allowed her office to be "headquarters of, and her family and herself to be the most active factors in, a political quarrel inside the Republican party."—The postal scandals continue to attract attention. On the 8th, the Federal Grand Jury returned seven indictments. Leopold J. Stern, the indicted Baltimore contractor, has been located in Canada and on the 10th the government began proceedings for his extradition. New York State Senator George E. Green was arrested about the 18th, charged with bribing George H. Beavers in connection with the purchase of time recording machines, of which the Department has now ten thousand on hand, manufactured by a company of which Senator Green is president. During the week ending October 15, there were seventeen additional indictments, among them being James N. Tyner, of Indiana.

EDUCATING FILIPINOS.—An interesting law has recently been enacted by the Philippine government, providing that one hundred native young men shall be sent to the States each year to be educated and fitted for positions in the insular civil service. One hundred will be chosen by competitive examination, and from these, twenty-five of the best qualified may be selected by the Governor who may also select the same number without competitive examination, but the whole number in the first year must not exceed one hundred. The government will pay five hundred dollars for the support of each student who must agree in writing to return from the States after the completion of his education, and take an examination for appointment in the civil service.

And so the conversion of the race to our ideals will go on. While in America, these young men are expected to reside with American families. The St. Louis exposition will be made an excuse for bringing from the islands twelve hundred natives to take charge of the ten thousand tons of freight that will be placed on exhibit. Incidentally these will also be trained in American ways. And then, the Civil Service Commission, on the 30th, received a call from the Philippine Government for one hundred and fifty male teachers, at salaries ranging from nine to twelve hundred per annum, to teach the young Filipino, in his native state. In the meantime, there are reactionary residents in the islands, for, on the 16th, natives attacked a constabulary post in Luzon, but were repulsed after a sharp fight. Other evidences crop out now and then showing opposition to American rule and methods.

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ANOTHER SEARCH FOR THE NORTH POLE.—Commander Robert E. Peary has received a three years' leave of absence from the Navy Department, from April first, next, and will make another attempt to reach the North Pole. Both President Roosevelt and Assistant Secretary of the Navy, Chas. H. Darling, have assured him of their hearty sympathy. Peary expects to start next July, establish a base of supplies at Cape Sabine, winter quarters at Grant Land, and start with a sledge party over the polar pack in February, 1905, as soon as light returns, this party to be followed by a large main party. He expects to accomplish the distance to the pole and return in one hundred days, making an average of ten miles a day, get his ship out late in the season and return home. He will use individual sledges, drawn by dogs, and manned by Eskimos; his plan gives him the advantage of a fixed landbase one hundred miles nearer the pole than any other route, and a wider landbase on which to retreat. In his letter granting the leave of absence Secretary Darling says:

The attainment of the pole should be your main object. Nothing short will suffice. The discovery of the pole is all that remains to complete the map of the world. That map should be completed in our generation and by our countrymen. * * * * Our national pride is involved in the undertaking and this department expects that you will accomplish your purpose and bring further distinction to a service of illustrious traditions.

*October, 1903.*

SILVER ADVANCED.—Owing to purchases by the United States for the Philippine account, and the demand from India, silver advanced to 60⅝, on the thirteenth, the highest point established in years.

HEAVY AND DESTRUCTIVE RAINSTORM.—Between 3 a. m. on the eighth and 4 p. m. on the ninth, 10.4 inches of rain fell in New York City, and the north Atlantic coast generally suffered from the extraordinary downpour. In New York thousands of cellars were flooded, and much injury done to parks and cemeteries. Paterson and Pasaic on the river of the latter name suffered a loss of two million dollars; thousands were driven from their homes, and many bridges and buildings were carried away by the river which rose three feet above its record for forty years. The Mowhawk, rose twenty-one feet above its normal level, closing the works of the General Electric and American Locomotive companies which employ eighteen thousand persons. The streams began receding on Sunday eleventh.

*Foreign.—September, 1903.*

POPE PIUS'S PRAYER.—The first official document of Pius X for the

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occasion of the Feast of the Nativity of the Virgin, issued on the eighth, is a prayer to the Virgin, and to those who will recite it once a day, the Pope accords an indulence for three hundred days. The prayer as translated by *The Independent* from the Italian text, *Virgine Santissima*, reads:

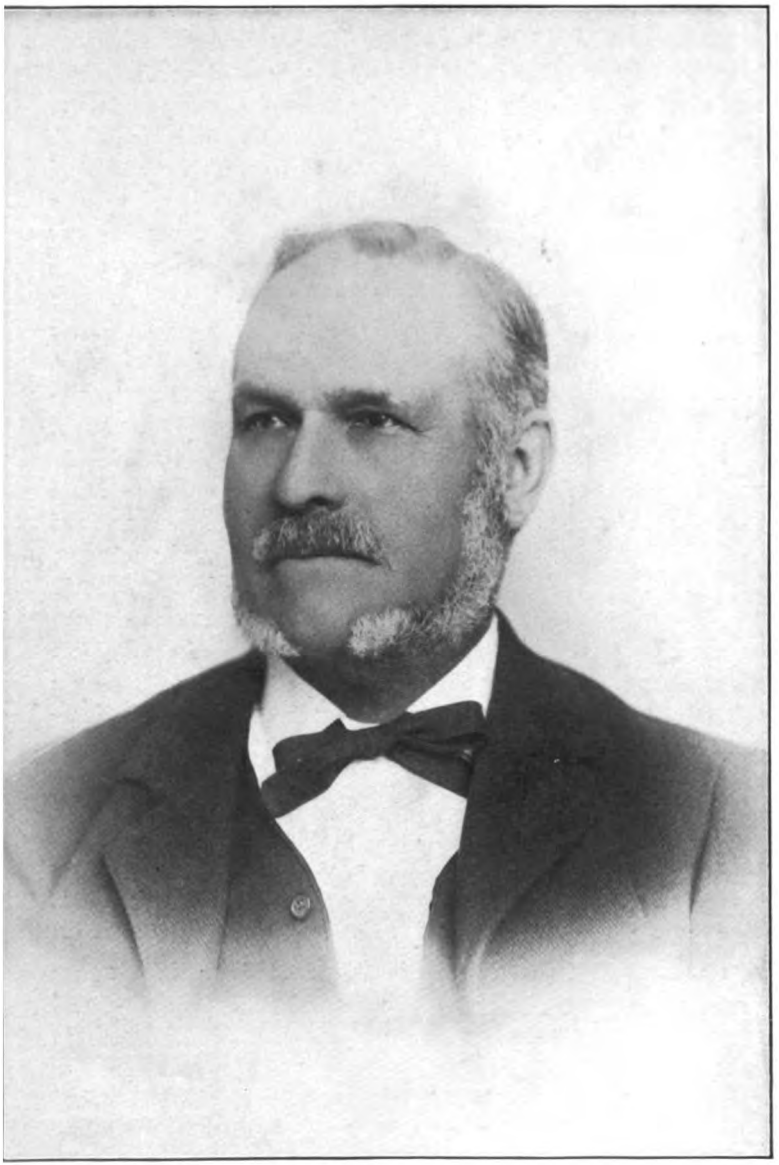
Most Holy Virgin, who pleased Our Lord and became his Mother, immaculate in body and soul, in faith and love; in this solemn Jubilee of the proclamation of the Dogma, which announced Thee to the universal world as conceived without sin, mayst thou benevolently regard those miserable ones who implore thy patronage! The malevolent Serpent, against which was hurled the first curse, continues, unfortunately, to combat and insinuate itself among the suffering children of Eve; mayst Thou, O! our blessed Mother, our Queen and Advocate, who since the first instant of thy conception crushed the head of the enemy, gather the prayers which, united with Thee in only one heart, we implore thee to present at the throne of God, that we may never yield to the insinuations which assail us, so that we shall all arrive at the harbor of everlasting life, and in the midst of many dangers the Church and Christian society shall sing once more the hymn of liberation, victory and peace. Amen.

*October, 1903.*

RUSSIA'S CONTEMPT FOR PROMISE.—Our state department has Russia's written promise to evacuate Manchuria Oct. 8. The day has come and gone, and Russia has taken no step to comply with her promise. On the tenth Christian Russia sent ninety vessels of all sorts to the East to protect herself against the "indignation of Japan which continues in the old Pagan notion that international promises should be sacred." There is great indignation in this country at Russia's action.

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JOHN JAQUES.

Born January 7, 1827; died June 1, 1900.

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# IMPROVEMENT ERA.

VOL. VII. DECEMBER, 1903. No. 2.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### II.—THE PERSISTENCE OF MATTER AND FORCE.

It was believed by the philosophers of ancient and mediæval times, especially by those devoted to the study of alchemy, that it was possible through mystical powers, often of a supernatural order, to annihilate matter or to create it from nothing. Men with such powers transcended all known laws of nature, and became objects of fear, often of worship to the masses of mankind. Naturally enough, systems of religion became colored with philosophical doctrines of the times; and it was held to be a fundamental religious truth that God created the world from nothing. Certainly God could do what his creatures, the magicians, were able to do—that part of the reasoning was sound.

In support of this doctrine, attention was called to some of the experiences of daily life. A piece of coal is placed in a stove, and in a short time disappears—it is annihilated. From the clear air of a summer's day raindrops frequently start—created out of nothing.

Toward the end of the eighteenth century, facts and laws of

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chemistry were discovered, which enabled scientists to follow in great detail the changes, visible or invisible, to which matter in its various forms is subject. Then it was shown that the coal placed in a stove unites with a portion of the air entering through the drafts, and becomes an invisible gas, but that, were this gas collected as it issues from the chimney, it would be found to contain a weight of the elements of the coal just equal to the weight of the coal used. In a similar manner it was shown that the raindrops are formed from the water found in the air, as an invisible vapor. Numerous investigations on this subject were made by the most skillful experimenters of the age, all of which showed that it is absolutely impossible to create or destroy the smallest particle of matter, that the most man can do is to change the form in which it exists.

After this truth had been demonstrated, it was a necessary conclusion that matter is eternal, and that the quantity of matter in the universe cannot be diminished nor increased. This great generalization, known as the law of the Persistence of Matter or Mass, is the foundation stone of modern science. It began to find general acceptance among men about the time of Joseph Smith's birth, though most religious sects still hold that God, as the supreme ruler, is able at will to create matter from nothing. The establishment of this law marked also the final downfall of alchemy and other kindred, occult absurdities.

No doctrine taught by Joseph Smith is better understood by his followers than that matter in its elementary condition is eternal, and that it can neither be increased nor diminished. As early as May, 1833, the Prophet declared that "the elements are eternal,"* and in a sermon delivered in April, 1844, he said "Element had an existence from the time God had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning, and can have no end."†

It is thus evident that from the beginning of his work, Joseph Smith was in perfect harmony with the fundamental doctrine of

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* *Doctrine and Covenants*, 93: 33.

† The *Contributor*, Vol. 4, p. 257.

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science; and far in advance of the religious sects of the world, which are even at this time, slowly accepting the doctrine of the persistence of matter in a spiritual as well as in a material sense.

Of equal value as a fundamental principle of nature with the law of the persistence of matter is the law of the Persistence of Force or Energy.

A great variety of forces exist in nature. as, for instance, gravitation, electricity, chemical affinity, heat and light. These forces may all be made to do work; and energy, in fact, may be defined as the power of doing work. In early days these forces were supposed to be distinct and not convertible, one into the other, just as gold and silver, with our present knowledge, are distinct and not convertible into other elements.

As will be shown in the fourth paper of this series, students of light and heat began to demonstrate in the early part of the nineteenth century, that these two natural forces were different manifestations of one universal medium. This in turn led to the thought that possibly these forces, instead of being absolutely distinct, could be converted one into the other. This idea was confirmed in various experimental ways. Sir Humphrey Davey, about the end of the eighteenth century, rubbed together two pieces of ice until they were nearly melted. Precautions had been taken that no heat could be abstracted from the outside by the ice. The only tenable conclusion was that the energy expended in rubbing, had been converted into heat, which had melted the ice. About the same time Count Rumford, the distinguished American, was superintending the boring of a cannon at the arsenal at Munich, and was forcibly struck with the heating of the iron due to this process. He, like Davy, believed that the energy of the boring instruments had been converted into the heat.*

From 1843 to 1849, Dr. Joule of Manchester, England, published the results of experiments on the relation between mechanical energy and heat. Dr. Joule attached a fixed weight to a string which was passed over a pulley, while the other end was connected with paddles moving in water. As the weight descended, the pad-

*_The Conservation of Heat_—Stewart, pp. 38, 39.

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dles were caused to revolve; and it was observed that as the weight fell, and the paddles revolved, the water became warmer and warmer. Dr. Joule found further that for each foot of fall, the same amount of heat energy was given to the water. In fact, he determined that when a pound weight falls seven hundred and seventy two feet it gives out energy enough to raise the temperature of one pound of water one degree Fahrenheit.* This experiment, frequently repeated, gave the same result and established largely the law of the convertibility of energy.

About the same time, it was shown that light can be converted into heat; and later it was proved that electricity may be changed into heat or light. In all these cases it was found that the amount of energy changed was exactly equal to the amount of energy produced. Thus, by countless experiments, it was finally determined that energy is indestructible; that when any form of energy disappears, it reappears immediately in another form. This is the law of the persistence of force or energy. In more recent days, it has been suggested that all known forces are variations of a great universal force, which may or may not be known. The very nature of force or energy is not understood. In the language of Spencer, "By the persistence of force, we really mean the persistence of some cause which transcends our knowledge and conception." †

It need hardly be explained that energy cannot exist independently of matter; and that the law of the persistence of matter is necessary for the existence of the law of persistence of force.

Joseph Smith was not a scientist; and he made no pretense of solving the scientific questions of this day. The discussion relative to the convertibility of various forms of energy was in all probability not known to him. Still, in his writings is found a doctrine which in all respects resembles that of the conservation of energy.

It will be shown in the fourth paper of this series that Joseph Smith taught, and the Church now teaches, that all space is filled with a subtle, though material substance of wonderful properties, by which all natural phenomena are controlled. This substance is

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**The Conservation of Energy*—Stewart, pp. 44, 45. *Recent Advances in Physical Science*—Tait pp. 63, 65.

† *First Principles*, Spencer, 4th ed., p. 200.

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known as the Holy Spirit. Its most important characteristic is intelligence. "Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form and size. It is because each acts in the most perfect unision with all the rest that the whole is considered one Holy Spirit." * "Its inherent properties embrace all the attributes of intelligence." †

The property of intelligence is to the Holy Spirit what energy is to the gross material of our senses. In one of the generally accepted works of the Church, the energy of nature is actually said to be the workings of the Holy Spirit. The passage follows:

"Man observes a universal energy in nature—organization and disorganization succeed each other—the thunders roll through the heavens; the earth trembles and becomes broken by earthquakes; fires consume cities and forests; the waters accumulate, flow over their usual bounds, and cause destruction of life and property; the worlds perform their revolutions in space with a velocity and power incomprehensible to man, and he, covered with a veil of darkness, calls this universal energy, God, when it is the workings of his Spirit, the obedient agent of his power, the wonder-working and life-giving principle in all nature." ‡

The intelligence or energy possessed by the Holy Spirit was declared by Joseph Smith in May, 1833, to be eternal: "Intelligence, or the light of truth, was not created or made, neither indeed can be." § In the sermon already referred to, the Prophet said, "The intelligence of spirits had no beginning, neither will it have an end."

These quotations show clearly that Joseph Smith taught the doctrine that the energy of the universe can in nowise be increased or diminished, though, as will be shown in a later paper, it may manifest itself in various forms.

The great Latter-day prophet is thus shown to be in harmony with the second fundamental law of science. It is not a valid objection to this conclusion to say that Joseph Smith did not use the accepted terms of science. Words stand only for ideas; the ideas

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* *Absurdities of Immaterialism*, O. Pratt, ed. of 1849, p. 25.

† *Key to Theology*, P. P. Pratt, 5th ed., p. 40.

‡ *Compendium*, Richards and Little, 3rd ed., p. 150.

§ *Doctrine and Covenants*, 93:29.

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are essential. The nomenclature of a science is often different in different lands, and is often changed as knowledge grows.

It is hardly correct to say that he was in harmony with the law; the law as stated by the world of science was rather in harmony with him. Be it observed that Joseph Smith enunciated the principle of the conservation of the energy, or intelligence as he called it, of the universe, in May, 1833, ten years before Dr. Joule published his famous papers on energy relations, and fifteen or twenty years before the doctrine was clearly understood and generally accepted by the learned of the world. Let it also be remembered that the unlearned boy from the backwoods of New York state, taught with the conviction of absolute certainty that the doctrine was true, for God had revealed it to him.

If God did not reveal it to him, where did he learn it, and whence came the courage to teach it as an eternal truth?

(TO BE CONTINUED).

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## NEVER DESPAIR.

Behind the clouds the sky is blue,
Tomorrow may be fair:
Never despair! but, if you do,
Work on in your despair.

The needle to the pole points true
For dauntless men who dare:
Never despair! but, if you do,
Work on in your despair.

Though fate no roses flings, but rue,
And a thorny crown you wear:
Never despair! but, if you do,
Work on in your despair.—*Selected.*

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# A COLLECT FOR THANKSGIVING DAY.

BY EDWIN MARKHAM, AUTHOR OF "THE MAN WITH THE HOE," "LINCOLN, AND OTHER POEMS," ETC.

(*Reprinted in the* ERA *by special permission of the author.*)

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[A recent critic says of Mr. Markham's verse: "One of its distinctive features is its breadth of range. This gives it greatness—a greatness unknown to singers of the flowery way. He breaks open the secret of the poppy; he feels the pain in the bent back of labor; he goes down to the dim places of the dead; he reaches in heart-warm prayers to the Father of Life."]

I thank thee, Father, for this sky,
Wherein thy little sparrows fly;
For unseen hands that build and break
The cloud-pavilions for my sake,—
This fleeting beauty, high and wild,
Toward which I wonder, as a child.

I thank thee for the strengthening hills,
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on the heart;
For tree-tops wavering soft and high,
Writing their peace against the sky;
For forest farings that have been;
For this Fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, aloof.

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And thanks for morning's stir and light,
And for the folding hush of night;
For those high deities that spread
The star-filled chasm overhead;
For elfin chemistries that yield
The green fires of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their doom,—
All the wild loveliness that can
Touch the immortal in a man.

Father of Life, I thank thee, too,
For old acquaintance, near and true,—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past,—
Dear memories of my dead that send
Long thoughts of life, and of life's end,—
That make me know the light conceals
A deeper world than it reveals.

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# THE DISCIPLINE OF MISSIONARY LIFE.

BY ELDER HENRY W. NAISBITT.

It is a recognized fact that "Mormonism" is silently but surely creating a type of manhood differing in its characteristics from the average, or from the product of other institutions; but probably the reasons are not always segregated, analyzed, nor comprehended.

Missionaries in the Church may be numbered by the tens of thousands, but many of these are insensible to the silent forces which by friction have made them what they are. Travel, observation, contact with men, and interchange of ideas, rub off angularities, tone down local influences, liberalize the judgment, and clear away debris which is the result of isolation, and probably position, in life.

This discipline, as it appears to the writer, consists of three grades, varying somewhat in intensity and ardor, perchance, but unitedly operating for that developement which character, usefulness, and manhood glorify. These subjects are culled from widely separated localities and professions, not necessarily from recognized talent of premature activity; but, as the lapidary looking upon the rough crude stone, knows that there is a gem enshrined within, so the Master, or the Priesthood, sees in the inner soul the possibilities of culture, that destined glow and brilliancy which proves the humblest willing student to be a child of God with hidden divinity only awaiting discipline to develope all that is implied in this.

Moral discipline, mental discipline, and spiritual discipline, constitute the trinity of forces which, adapted to man and fostered by combination of providential intention, work out the problem of exaltation to eternal life.

The missionary in the world is compelled to study himself.

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His weak points assume a prominence unknown before, prior in attention to the requisites of his profession, are felt with an intensity which compels personal humiliation and untold regrets. The need of self restraint, curbing and redirecting thought and aspirations, forces itself upon him. Mental dogmatism becomes mellowed; subjugation of the animal nature is found to be a wonderful factor in life, not as example alone, but as a means to an end. Things once loved are now hated; things once deemed of little consequence are now seen to possess importance; purity of thought, directness of speech, an examplary life are found to be inseparable characteristics from a teacher's life. He becomes self-judged; weak spots are doubly guarded; conversation is as "yea and nay," so realizing that he (personally) is "the observed of all observers;" moral restraint sees that in men generally there are elements of good, of thought, yet evil and ignorance may appear to be rampant to his growing and closer observation; so, he is not a drunkard, nor licencious; he cannot equivocate, he must be honest; not boisterous, not contentious, but, as a toiler in the field of human life, he sows "the good seed of the Kingdom." He believes in brotherhood, and exemplifies that in deed of sacrifice, consideration, and "becomes all things to all men if haply he may save some."

Mental discipline compels reading, study, reflection; his aim is to command the truth systematically, intelligently, and successfully. The opinions of other men are in a sense sacred, he is modest in corrections and assertions; he aims to "prove his point" without offense; all honest opinion is honored even when pointing out a more acceptable way; he is comprehending the force of education, the power of tradition, the influence of creeds. Systematic truth alone is seen to be effective; authority for and in its revealment is more and more a fundamental; he is not susceptible to mental inflation because of his words or work. He says, with accepted authority, "my doctrine is not mine;" and yet, to its propagation all the powers of his soul are consecrated. Reason, judgment, logic, scripture, rhetoric, eloquence as he is given utterance, are but the vehicles of his burning thought, his words of warning, and his call of men to God and truth. "The right word, at the right time, and in the right place," is his word of wisdom; not casting pearls before swine, he adapts himself to his hearers or audiences;

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his message wells up in tones of entreaty, of thunder, or as the murmuring of a mountain rill, as the influence of the moment may determine. He is passive to that, and not the vendor of other men's wares, or even of his own, but he speaks as an oracle, as the mouthpiece of God, and not as the scribes.

He (the missionary) is under control; he is not his own; too precious for wanton waste are his fires—too important his message to be bandied around like the shuttlecock or battledoor of a child at play. Religious light, doctrine, truth are not made common: they are asserted with dignity, explained with modesty, delivered without compromise, commanding respect as the oracles of God.

Clear, ringing, decisive, earnest, no man disputes his sincerity, or fails, if listening long, to discern order, unity, and power, in his testimony: it pierces to the marrow, it converts the soul; and, when men fail to receive it, (because of its inherent divinity and worth) it carries with it a measure of conviction which will bear fruit in this probation or in the world to come.

Spiritual discipline is a necessary concomitant of missionary life. As a herald to the nations, a messenger of God, and a servant of Jesus Christ, the missionary learns the wonderful secret of spiritual strength. He has food to eat that the world knows not of; he has access to the garden of the Gods, to the larder whence all nutrition comes. There is manna from heaven, a transmission of spiritual life, health and vigor; hence, the missionary is a man of faith, of prayer, of spiritual communion. Light comes to him, truth comes to him, inspiration comes to him. Through the influence of the Holy Ghost, he has become sanctified "bearing this treasure in earthen vessels that the excellency of the power may be of God and not of man."

Ah, brethren, you and I have, in long experience, felt and blest these triune forces of a loving Father's hand. As we have been passive or resistant to them, so has been our progress, such our growth. They have worked in and with us; they have made us what we are; whatever we may have had revealed to us, of man or the purpose and ultimatum of his creation, of God and godliness, of the gospel and its power, of the Priesthood, its prerogatives and work, it has come to us through the spirit of revelation which has shown to us ourselves, has educated our powers, and has established our confi-

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dence in the divine order of the inherent discipline of missionary life. It came to us with the grasp of a giant, but with the gentleness of a child—with the breath of spring which penetrates all the upper interstices of mother earth, warming the roots, quickening the life into bud and bloom and fruit (a trinity of effect). So, you men of experience in the Church know that "the foundation of God standeth sure." He has worked in you to will and to do his good pleasure.

Your sons have felt the power of this discipline in the missionary field, alike with you. I have been with them, worked with them, watched over them, seen them become sensitive to the genial influences which come from above—seen them blossom, and fruit, and ripen in the attributes of ennobled life. Your generations after you will feel the same fruition, endure the same discipline, enjoy the same blessings, and work for the same ends. See to it, do, through preparation, that they are equipped with the qualities now needed in this enlarging field. There is room for all their energy, whether at home or abroad; room for men who shall be invincible—qualified to cope with infidelity, sectarian error, with shams secular and religious, with antiquated creeds, new vagaries of human ignorance, and the ravings of untruthful credulity.

The Church is a compact, divinely appointed, missionary lever; it alone will guarantee, through its messengers and the gospel, the regeneration of our race. Good as semi-inspirational effort and organization may be in their best and highest moods, they can only "pale their ineffectual fires" when the servants of the Lord, in a mission-propaganda, present the truth as it is in Jesus Christ.

Round up your shoulders, brethren, whether at home or abroad, subject yourselves to these silent activities of moral, mental, and spiritual forces, so shall you hasten the fall of superstition and error, as Dagon fell before the ark of God.

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# FISHERMAN KNUTE'S CHRISTMAS GIFT.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "MARCUS KING MORMON," "THE HIGHER LAW," ETC.

## III.—CHARITY.

And now the winter had come—the cold, dark, northern winter. For three weeks the sun had not been seen; and, save the tinge of gray in the southern sky, each day at noon, there were no indications that there was a sun to shine upon the earth. The mountains stood in huge whiteness against the dark, blue sky. The sea, warmed by the ocean currents, was yet free from the Frost Giant, and rolled in dark, green billows into the fjord and onto the shore. The stars were out continuously, except when the snow clouds filled the sky. The northern lights wavered and streamed across the heavens in ever-varying forms and colors.

It was midday, yet lamps were gleaming from every house in the village. The hum of voices came through opening doors, and now and then men were heard shouting to each other. From the frozen lake, the merry laughter of small boys could be heard.

Ingeborg lived yet alone in the house under the steep cliffs just out of the village—and she was alone today also, alone as she had been for many days and nights before—that was nothing new or uncommon. She was also preparing for the Christmas holidays, and the fishermen's return. Sometimes the winter fishing is much the best, and this year it had been uncommonly good. So, practically all the male population of the village had been out on the sea. They were coming home for the holidays, and the women and boys, and what few men remained were all busy.

After busying herself around and in the house for a time,

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Ingeborg drew her spinning wheel closer to the tall, square stove in the corner, placed more peat cakes on the fire, and supplying herself with plenty of wool began to spin. The big wooden clock, with long weights, ticked off the time in rhythm to the hum of the wheel. The pile of carded woolen rolls grew smaller, while the spools of thread became full.

Ingeborg had not been to Bergen yet, and Knute would never take her there, that was certain. A dozen times, during the short period of their married life, it had seemed that he would cease drinking, and become a man; but each time he had failed, until now it appeared that she must give up in despair. The home was needing repairs, the furniture was scant. Ofttimes, of late—but Knute did not know it—the wife had gone hungry to bed.

The beautiful, soul-inspiring faith of the spring day when they were married, had long since departed. The hope that had buoyed her up, time and time again, had been crushed. All had gone—life, the living life, hope, ambition, trust, assurance—all were beyond her grasp, and only love remained. Love was yet with her, burning stronger, firmer, purer than ever within her heart.

Tomorrow would be Christmas Eve. The wheaten cakes had been baked, and the raisin bread was ready—the kind that Knute liked. The ale was brewed. There would be plenty to eat when he came home. He had sent her fifty crowns from Lofoten, and she had laid in a good supply of food.

She worked at her wheel until late in the afternoon. Then she rested and took up her knitting. There were stockings for Knute, thick, heavy stockings for sea-work, and there were mittens also. She now finished the thumb end of a mitten, and then proceeded to ornament the wristband with a circle of blue silk which she brought from a box in a drawer. This pair must have been of special importance, because she held them up now and then to see the effect of her work.

The day passed, yet the men did not return. Neighbors came that evening and told her that the fishers would be home the next day.

The day before Christmas opened with a snow storm, with wind and piercing cold. Through the morning hours the storm raged, and there were poor prospects of a merry Christmas for the

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fishermen. The dark was dense, and even the usual grayness at noon was not to be seen. In the afternoon the storm ceased, the wind subsided, and in a few hours the Aurora gleamed through the rifts in the clouds. Shortly afterwards most of the men came sailing into the harbor, but Knute was not with them. Ingeborg, with an unusually pale face, listened to the men's story.

Knute had stopped some distance up the fjord, to visit some friends, he had said, but none of the men was aware of anybody living at the place at this time of the year; but no amount of argument or remonstrance had availed with him. Stop he must, and stop he did! She need not worry, however, as he was able to take care of himself until morning, when he, no doubt, would come home.

So Knute didn't think enough of her to come home when the others did? she thought. But she would not judge him. Perhaps he was in a poor condition to come home. Yes! that was it. He did not wish to let her see him until he was sober and well over the effects of his sin. But—and the thought made her heart stand still for a moment—if he was in that condition, and had liquor with him, there would be danger. He might freeze to death. The men had said there was no one living now at Stonypoint where he had stopped. Why hadn't his comrades used force and compelled him to come home? He would die out there alone. If he went on shore, and found no one, he might drink, and freeze, and die!

Ingeborg closed the door—she had been looking out into the darkness after the departing men. The storm-clouds yet passed hurriedly over the sky. She warmed her hands by the stove. She shivered, not wholly with cold.

Stonypoint was but a few miles away, overland. Why should her husband be left to perish in the cold? If someone had but stayed with him—if she were only with him, he would be all right, for when she was with him, he was always sane and just. It was Christmas Eve—she was comfortable at home, and he—she couldn't bear the thought of it. She herself would go after him. Physical suffering would ease the suffering of the soul.

It would be better to go by water, perhaps, and get some one with her; but when she ran down to the boat house, she saw how impossible this was. The storm had driven floating ice into the fjord, and no small boat could make headway through it.

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She sped back to the house, and with her lamp went up into the loft, coming down with a pair of long Norwegian *ski*, or snowshoes.

True, it had been some time since she had used them, but that would make little difference. She had often made long excursions on snow shoes, and this trip overland would not be hard.

Knute might come home while she was away. She would leave his supper on the table. It was Christmas eve, and it would not do for him to come home to a cheerless house.

She spread a white cloth on the table, and set it with her best chinaware. The slices of raisin-bread were many and large. She opened one of the doors in the stove and placed the coffee pot in a warm corner. She added more peat to the fire.

Then she sat down to think for a moment. Ah, yes, there were Knute's mittens—his Christmas present. If he came home while she was away, he must find them. Where should she place them? She had read of the American way of hanging up stockings on Christmas eve for the reception of presents, but that was usually done near larger open fireplaces in which wood and coal were burned—but, perhaps, by the stove would do—it was all play anyway—and Knute would be delighted—Knute always did like American ways.

So she drew a chair up to the stove, and hung the mittens with blue silk edging across the back. Then she pinned on them a paper which had written on it,

TO KNUTE,
FROM INGEBORG.
A MERRY CHRISTMAS.

Then she prepared for the journey by putting on heavy leggings, and a pair of socks over her shoes. Then an extra skirt and jacket, and a warm hood were gotten out. She saw that the foot-fastenings on the *ski* were intact. When all was ready, she poured out a cup of coffee, and with it ate a piece of cake. She did this mechanically, as she did not feel at all hungry or faint; but there was a something in her blood, something that gave her courage and determination, but which did not give color to cheek or lip.

Before going she would read her chapter and say her prayers. It was now about bed time anyway—she had often in her lonely

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hours gone to bed as early in the evening as this. She reached for her Bible—the one given her on the day of her confirmation, and drew a chair up to the table. She opened to the thirteenth chapter of First Corinthians and read:

Though I speak with the tongues of men and angels, and have not *love*, [the Norwegian reads "love" for the English "charity"] I am become as sounding brass, or a tinkling cymbal. * * *

*Love* suffereth long, and is kind; *love* envieth not; *love* vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

*Love* never faileth: * * *

And now abideth faith, hope, *love*, these three; but the greatest of these is *love*.

The reader laid the book with the open place downward on the table, then she slipped down by her chair and said her prayers.

A few moments later, she was out in the night, and struck out on the long shoes over the snow-covered hills which lay in the direction of Stonypoint. The wind came in from the sea, driving the waves and ice in against the shore with a fierce, grinding noise. The snow clouds covered the sky, and cut off even the dim light of the stars. In an hour, the storm was on again, black and cold and pitiless; yet Ingeborg moved on and on over the drifting snow, and further and further into the night.

* * * * * * * * * * * *

About the hour of noon, Christmas day, Knute's boat was seen picking its way between the ice into the harbor. Some time before, some of the neighbors had discovered that Ingeborg had disappeared, and as soon as Knute landed he was informed of the fact.

"Oh, she's surely around somewhere," said he. "At some of the neighbors', perchance."

No; she was not in the village.

Knute hurried to his house and went rapidly through the

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rooms; then his friends joined him, and a wider search was made. The storm yet came on in heavy squalls, and it was useless to go far. Knute was perfectly sober, in fact he had been in that condition for some time.

At night-fall the whole village was in the deepest distress and anxiety. All search was in vain. Knute went about with a pain in his heart, the like of which he had never yet felt. Was it possible that he should lose her, he thought, lose her, the sweetest, most precious woman on earth! Oh, no; that could not be—she would come back to him presently.

But that night also went, and then during the next day, the storm ceased, and the sky was again clear. That night they found Ingeborg nearly to Stonypoint, in a snowdrift at the base of a cliff over which she had fallen.

She was dead.

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After it was all over, Knute went back to his home, and found all the things just as Ingeborg had left them. The funeral had been conducted from a friend's house in the village, and Knute had not been in the room except in the hurried search. Now he saw the set table; and then the mittens hanging over the back of the chair. He picked them up and read the writing on the paper.

These, then, were Ingeborg's Christmas present to him—her last token of that unbounded, everlasting love, for which she had given her earthly life. Something shone from the woolen threads of which the mittens were made, and on closer examination, Knute saw that it was hair from the long, shining braids of his wife. In spinning the yarn for these, she had spun in from her own locks the shining color of gold.

Then he saw the book lying on the table. He turned it over as it lay open, and read the pages; and as he read, a new light came into his understanding: "Faith, hope, *love*! but the greatest of these is *love*." "*Love* never faileth."

He had never known what love is before. The Lord, through the woman that had been given him, had tried to teach him by many ways and devices. But so far all lessons had failed. He had been stupid, wickedly stupid. Patience she had shown. She

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had sacrificed and suffered, that through it all his inner heart might be touched.

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A life without love is a failure. The woman loved the man, but he did not understand the depths of that love. For her sake, it was necessary that he be awakened. Love is eternal, and what are a few years of earth-life to the ages of eternity?

And so, the price had to be paid. A mortal life had to be given to save a soul from torment—rather, let us say two souls.

But ah, the price to Knute, the fisherman!

> "This is the cruel fault of life—to be
> Full-visioned only when the ministry
> Of death has been fulfilled, and in the place
> Of some dear presence is but an empty space."

Christ came from the courts of heaven to show us the Father. Ingeborg was called from earth-life to show to him who was indispensable to her, the true meaning and end of existence, and to open to his soul that which, had he been without, his life would have been a failure in very deed. "I will help you to succeed," she had said, and she had done that thing.

The woolen mittens, edged with blue silk, and glistening with threads from his loved one's head, were not *the* Christmas present Knute had received. They were but simple reminders of that most precious gift which had come from heaven—a knowledge of love and God, for God is Love.

(THE END.)

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# IMMORTALITY OF THE SPIRIT.

BY ELDER S. J. FOSTER, MISSIONARY, BRISBANE, AUSTRALIA.

Alfred Tennyson once said: "I can hardly understand how any great imaginative man, who has deeply lived, suffered, thought, and wrought, can doubt of the soul's (spirit's) continuous progress in after life." Yet we find that such is the case with some men today. We meet with men of learning who not only deny the progress of the spirit in *after* life, but who deny the very existence of a spirit. These men are not always atheists or infidels, but frequently men who profess faith in, and reverence for, the Bible. However, this is nothing new under the sun, for way back in the time of Christ's ministry on earth, we read in Acts 23: 8: "For the Sadducees say that there is no resurrection, neither angel, nor *spirit:* but the Pharisees confess both."

Now let us examine the question a moment. For many years scientists have held opposite views on the origin of life. One school has believed in the doctrine of Biogenesis—that is: life only from pre-existing life. While the other school has believed in the doctrine of Spontaneous Generation—that is, life is not the gift of life, but it is capable of springing into being of itself. Today, the doctrine of Biogenesis is almost universally accepted by the scientists of the world. By their best chemical and microscopical tests they are unable to distinguish any difference between the embryo of man and the lower animals, or even between the animal and vegetable at a certain stage of their development. Just why one germ develops a man, another a cow, and another a tree, they are unable to say—yet so it is. The mysterious molder—life, or spirit, in each case seems to fashion the thing after its own likeness. But let us go

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to the word of God, the Bible, and see what that says of the matter, for if we speak not according to that word, it is because there is no light in us.

Those who profess belief in the Bible, and yet do not believe in the spirit as a living entity, base their views on such passages as these: Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life; and man became a living soul." Also Psalms 146:4, etc., etc. From these and similar passages they argue that *breath* is the life of the body. But if we read Gen. 9: 3-6; Lev. 17:10-15; Deut. 12: 23; etc., we there learn just as emphatically, that the *blood* is the life of the body. And again, we read in Job 34:14, 15: "If he set his heart upon man, if he gather unto Himself his *spirit* and *breath*, all flesh shall perish together, and man shall turn again unto dust." See also Acts 17:25, etc. From these passages we learn that there is a distinction between *spirit* and *breath*. While both *breath* and *blood* are characteristic of mortal life, yet neither is life.

But it seems to me that there is scripture which directly states that man has a spirit which is a living entity which will exist as a distinct individuality when separated from the body.

Consider the following: Job 32:8: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Also Zech. 12:1: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth* the *spirit* of man within him." Again, from the following references the only natural interpretation is that Paul and Peter were thoroughly convinced that the spirit is intelligent, when separated from the body. See I Cor. 5:5; II Cor. 5:1-9; II Cor. 12:2; Philippians 1:23, 24; II Peter 1:13,14; and especially I Peter 3:18-21; 4:6; where we read that Christ preached to the *spirits* in prison who rejected the counsel of God in the days of Noah. These rebellious spirits were again offered the Gospel, that they might be judged according to men in the flesh, but live according to God in the spirit. Why this preaching to spirits, if they were not intelligent and capable of receiving the message? What about the evil spirits spoken of in the Bible who knew that Jesus is the Christ? Yet we read that no ordinary man can know that Jesus is the Christ, save by the Holy Ghost. See I Cor. 13:3.

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Christ himself said: "Fear not them which kill the body, but are not able to kill the soul (spirit): but rather fear Him which is able to destroy both soul (spirit) and body in hell." James says: "For as the body without the spirit is dead, so faith without works is dead also." Yes; when we speak of death, it is the death of the body, not the spirit—a separation, a shuffling off this mortal coil.

The Prophet Joseph was told by revelation that the spirit when separated from the body cannot receive a fulness of joy, but the spirit and body, when joined in the glorious resurrection, may receive a fulness.

So, no matter what mystery may envelop man's existence, both in this life and in the life to come—no matter how feeble his efforts in defining the characteristics of the spirit, yet we feel confident in saying with Martineau: "Yes! God and immortality—a sufficient basis for religion." And with Longfellow:

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art to dust returnest
Was not spoken of the soul" (spirit).

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## BE A SUNBEAM.

Taking life too seriously is said to be an especially American failing. This may be true, but judging from appearances, it would seem to be world-wide, for, go where one may, he will find the proportion of serious, not to say anxious, faces ten to one as compared with the merry or happy ones. If "the outer is always the form or shadow of the inner," how many sad histories may be read in the faces of those we meet every day! The pity of it is, too, that the sadness is a self-woven garment, even as is the joy with which it might be replaced. Ruskin says, "Girls should be sunbeams, not only to members of their own circle, but to everybody with whom they come in contact. Every room they enter should be brighter for their presence." Why shouldn't all of us be sunbeams, boys as well as girls, all along the way from twenty-five years and under to eighty-five years and over?

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# PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

BY JOSEPH J. CANNON, ASSISTANT EDITOR OF THE "MILLENNIAL STAR," LIVERPOOL, ENGLAND.

## III.—VISIT TO MOSCOW.—PRAYER FOR POLAND.

All the Russias embrace about one-sixth of the land surface of the globe, and the great area extending from the Baltic to Bering sea and from the Artic ocean to the Black and Caspian seas contains an estimated population of one hundred and thirty millions. The peoples of the great empire differ from one another as widely as do its parts, but they form a strangely cohesive political mass. True, there are fierce, strong influences at work to bring autocracy to an end, but the great majority of the people look upon the Czar not only as their absolute monarch but as their great high priest, for he is the head of their church. We saw at St. Petersburg and Moscow the people of the north. Like their Scandinavian and Finnish neighbors, they have blue eyes and in many cases light hair. They are a large, strong people of vital temperament. The lower classes are very ignorant, and a great part of them can neither read nor write. They are not over cleanly, apparently, for the peasants carry around with them a notoriously bad smell. The Russians are very intemperate drinkers, yet with all their faults they possess generally a kind disposition, and one could trust himself among them, being sure of hospitable treatment.

After three pleasant days in St. Petersburg, we took train for Moscow, the old capital and the second city of the realm. The distance between the two places is four hundred and three miles, and our fast express covered it at about the rate of thirty miles an

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hour. Moscow is an ancient city, and its history, beginning in the twelfth century, is largely the history of the empire whose capital it soon became. It has been burned successively by the Tartars, the Poles, and the inhabitants themselves, the last time being when the army of Napoleon took possession, in 1812. It is hardly correct to say that the inhabitants burned Moscow on that historic occasion, for the people as a whole were ignorant of the plan until the day of the terror-stricken flight. They had been led to think that the French army would be met and destroyed before ever reaching their beautiful city. The sagacious Russian generals, however, wisely withheld, and the commander of the city, after removing all the fire engines and apparatus, freed the criminals in the Moscow dungeons on condition of their beginning the conflagration. This they did, and the destruction though incomplete was very extensive.

On the day of our arrival we visited the Kremlin, and some of the interesting buildings it contains. The Kremlin, a Tartar word meaning fortification, is the original city, a strongly-walled, elevated, triangular space where the richest monasteries and churches, the palaces, and an arsenal now stand. We ascended the Ivan Veliki tower, at the side of which stands the great bell, broken and useless now. There are enormous bells also up in the tower. From the top we had an unobstructed view of the beautiful city, and a rare sight it was. Far and near, high above the roofs of the other buildings, rose the pear-shaped cupolas of the churches, with an occasional dome or spire. These were resplendent in all the colors of the rainbow. Hundreds of them are covered with gold, and all are surmounted by a gilded Greek cross. There are in Moscow four hundred and fifty churches, and many of these are of priceless value. The roofs and walls of the other buildings are brightly colored, and the view over the city is enchanting.

Within a few yards of the Veliki Tower are three quaint little cathedrals, the most sacred in the whole empire. The cathedral of the Assumption, where the Czars crown themselves, is pre-eminent. Within it are contained such treasurers as a piece of the cross, a nail of the cross, a fragment of cloth from the robe of the Lord. and a painting of the Virgin on wax, by St. Luke. Naturally there is more or less doubt regarding the genuineness of such

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relics. From this little church the French carried away five tons of silver and five hundred weight of gold. At least a part of this was recovered. Beside it is the cathedral of the Annunciation where the Czars were baptized and married. Here may be seen the crown of thorns, the sponge that was dipped in vinegar, a part of the stick with which the Savior was beaten, and a part of his blood. The French used this church as a stable for their horses. The cathedral of the Archangel Michael was formerly the burial place of royalty. Here lie side by side, near the altar, Ivan the Terrible and his son whom he murdered. The coffin of another son, slain when six years old by a relative, forms the principal shrine of the cathedral. Millions of knees have bowed before the silver casket, and unnumbered lips have kissed the glass lying upon the forehead of the corpse.

Moscow with its million inhabitants is growing rapidily. The central position of the city, and the railways radiating in every direction, together with the large manufacturing interests located there, give it great commercial importance. But whether Moscow ever passes St. Petersburg as the industrial and political center, it is and always will be the sacred city of the empire. Pilgrims from every province throng its streets. Long-haired, rudely clad and barefooted, they go about in small bands. Women and girls as well as men travel from afar to worship at the ancient shrines, kiss the bones of dead men, adore the sacred relics, pray for mercy and sanctification over indistinct pictures incased with jeweled gold, buy candles to burn at the shrines of the saints, and lay their offerings in the coffers of the church. They listen to the wondrously deep and melodious voices of the priests, as they intone the services, and hear the exquisite melody of the hidden choirs. The bearded, long-haired priests, in their rich, loose robes, seem to them the representatives of God (they reminded me so strongly of the priests of Baal), and the poor creatures take their toilsome journey back to their homes satisfied.

We spent Sunday in Moscow, though we noticed nothing to indicate specially that it was a day of rest. Heavily loaded wagons were on the streets, the market places were full of buyers and sellers, and shops were open. On August 9th, or according to Russian time July 27th, near the Troitski gate of the Kremlin, in

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the grove that occupies what was once a great moat, President Lyman offered prayer. We faced the Kremlin with all its shrines. President Lyman besought the Lord to break the bondage of priestcraft that afflicts the people, that image worship and superstition might be overcome by the spread of truth in the land. He prayed that the hearts of the sincere and honest might be turned to seek for the gospel, and that servants of the Lord full of wisdom and faith might soon be there declaring it to the Russians in their own tongue. He petitioned the Lord to bless the Czar and his family that they may be preserved from violence, and that this ruler may live to extend the religious freedom his subjects need, so that all may have their free agency. In connection with the prayer in St. Petersburg, he dedicated Russia and turned the key for the preaching of the gospel in that land. The Jews and the gathered Saints, the work for the living and the dead, were presented before the Lord for his blessing; and we felt, though we were far from the body of his people, that he or his representatives were near us, and that our prayers were acceptable unto him.

Opening up mission work in any new field is not easy, but there are conditions in Russia that will make it specially hard. The language is exceedingly difficult for a grown person to learn thoroughly. The lower classes are ignorant and oppressed; the upper classes are proud and suspicious. The law forbids with heavy penalty the winning of proselytes from the Russian church, and the regulations of the public are such that the foreigner is always under their watchful eye. He cannot enter the realm without having his passport specially examined by the Russian consul. This must be examined again within twenty-four hours of his taking up quarters in any house. If he stays longer than six months, he must secure a regular passport for residence from the Russian government. Before he leaves the empire, he must also have a police certificate that there is no hindrance to his departure. If the stranger neglects this, he is looked upon as a criminal escaping from justice, an absconding debtor, or some other unworthy person, and is sent back to the place of his last residence. All foreigners are regarded with more or less suspicion, and Jews and Catholic priests are not permitted to come into the empire, except under special conditions.

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Yet, difficulties will not stand in the way, if the people are anxious for the truth. It is certain that many of them are dissatisfied with what they have. About one-third of the number of the Russian church are dissenters, and these are said to represent almost every shade of religious belief upon the earth. Many of them, like the Doukhobors, are fanatics; and one sect, until the law interfered, carried on horrible practices of self-mutilation. The *Popovtsy* are moderate in their dissent, and are different from the orthodox in accepting an older form of worship. The *Bezpopovtsy* are more radical, and look upon the Czar as Anti-Christ, and his subjects, themselves excluded, as the children of Satan. They have no priests, and even women can administer the only two sacraments of their faith, baptism and confession. Marriage they reject, and suicide by starvation or burning alive they believe to be the highest sanctification. Dissent is on the increase. Amid such a religious turmoil, there should certainly be some who are really hungering for the truth; and as the Russians, unlike the generality of the Roman Catholics, read the scriptures, there would be less difficulty, probably, to teach them the gospel.

Though both the Roman and Greek churches are "Catholic," yet there are differences which seem to be irreconcilable. The Greek church is split up into many different divisions of which the Russian is only one, though by far the greatest. There is no Greek Pope, and in Russia nothing resembling one. There are monks who form the black priesthood, and pastors who are married men, and are called the white priesthood. No "graven images" of the Virgin or Saints are permitted, as in Roman Catholic shrines, for the Russians look upon such worship as a breach of the second commandment. They use pictures, apparently forgetting that the command includes "likeness." Babes are baptized by three immersions, and confirmed after baptism. Connected with this ordinance of baptism, a sacred oil, mixed with spices, balsam and wine, is placed on the body of the child. "The eyes are anointed, in order that the child may only see good, the ears that they may admit only what is pure, the mouth that he may speak as becomes a Christian, the hands that they may do no wrong, and the feet that they may tread in the path of virtue."

No tourist can buy a ticket through Russia. One can go to

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Cook's or other agencies and purchase a ticket around the world, or through almost any part of it, if one does not wish to go into and out of the Czar's dominions. The disagreeable task of buying tickets as one goes is inevitable, though the agents usually speak German or French or both. The journey from Moscow to Warsaw reminded us of travel in the States. The country is rolling, being covered here and there with woods. When we came to the habitations of man, however, there was contrast. Log houses, with thatched roofs, stand in a little group, and surrounding this village are the fields owned by the village community and the government. The peasants do not own their land independently. Men, women and children, frequently bare-footed, were gathering the harvest. Their tools were sickles and hand rakes. The village live stock, horses, cows, sheep, goats, and sometimes geese, were herded together on some grazing spot near by. The land is not very fertile, and the crops were poor. The journey to Warsaw was of thirty hours duration. We spent one day in Poland's capital; and in the Lazienski park, one of the finest in the world, we found a secluded place, and President Lyman prayed for the Polish people.

He asked the Lord to prepare them to accept the gospel, and to prepare the way for his servants to bear it thither. He prayed that the spirit and love of liberty in the hearts of the people should never die, but that men might there enjoy personal and religious freedom and have their own agency. He prayed that all forms of anarchy, lawlessness and disorder might disappear, that Poland and the whole of Russia might have peace, and that the people and rulers might be prepared for a better state of things. He prayed that the Czar might be preserved and strengthened to carry out his plans of reform. He blessed and dedicated the land for the preaching of the gospel, and blessed the people that they might be receptive of the truth. President Lyman prayed, as he had done on all these occasions, for our beloved Zion and the great work of the Lord.

The Poles, mostly Roman Catholic, are a pleasing and apparently prosperous people. Out in the country, they use the same primitive methods as in Russia proper. During our evening's ride toward Berlin, we saw thousands of bare-footed women and girls binding the sheaves, as the grain was cut by the men, or raking and

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loading the hay. Clad in raiment of many colors, they give a strange and interesting touch to the landscape.

From Warsaw to Rotterdam it is about thirty-four hours ride, Berlin being about half way between. We saw the rich land of Germany from the eastern to the western boundaries. The bountiful crops were striking in contrast with those we had seen in Russia. In Holland, among the Elders and Saints, the special features of President Lyman's journey ended.

In time, Russia will be visited by the Elders of Israel. The prospect of success is by no means a hopeless one. Though we learned of difficulties we had not known before, we also gained a favorable impression of the people. A kindly-tempered, obliging, courteous folk the Russians are, with deep-seated, though often perverted, religious tendencies. Besides Judah, we were convinced there is much of the blood of Israel among at least the northern inhabitants of the empire, and we felt that many will yet be gathered, through the grace and power of the Lord, to enjoy the blessings of the everlasting covenant.

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## LIFE LESSONS.

[*For the Improvement Era.*]

We cannot follow the kind advice
  Our friends would gladly give,
We have to work each problem out
  Each day of life we live.
The wearing chain of poverty,
  The care that riches bring,
And all the wear and tear of life,
  The tears, the sighs, the sting.

Each has a lesson here to learn,
  This hard, life-lesson drear—
For tho' there's sunshine with the rain,
  A smile for every tear,

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We cannot grasp its meaning well,
We cannot hear the song
Which all the time is being sung
To help each life along.

Some see no white or silver clouds
In God's blue, shining sky;
Nor hear the music in the winds
As they go singing by.
There's music in the waterfall,
And paintings in the grass,
Canst see and feel his presence pure
In everything we pass?

God help us not to murmur when
Our path in life is drear;
But help us carry part the load
While we shall travel here.
But help us keep our promises
When once we've started out,
To scatter all the tempter's wiles,
And rid our minds of doubt.

Yes, let us hope with better cheer,
Let faith in life abide,
And we shall be repaid at last,
And gain the better side.

ZINA CROCHERON WALKER.

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# A PATRIARCHAL BLESSING AND ITS REALIZATION.

BY DR. J. X. ALLEN, OGDEN, UTAH.

In the summer of 1884, Patriarch James M. Works, brother-in-law of President Brigham Young, paid a professional visit to Ogden. He and I had been intimately associated together in Sheffield, England, in the year 1852, so that it was most natural that he should become my guest during his temporary sojourn among us.

During his visit I was incapacitated from following my calling, in consequence of a severe chronic bronchitis which I had contracted through exposure in the preceding winter and spring. Breathing was difficult, and walking more than a few rods at a time, impossible. Medicine—as is common in this complaint—was of but little avail. I was thoroughly discouraged, and consequently not in a happy frame of mind.

On July first, 1884, Brother Works came into my office to announce his intention of leaving Ogden, and of blessing me before leaving. I answered him, I fear, not very civilly—that I failed to see what good his blessing could do me, seeing that I was crippled for life. All who knew Brother Works, know how inoffensive and non-combative he was, but my answer seemed to grieve and arouse him as I had never seen him aroused before. He arose, and with a commanding dignity of voice, gesture, and expression, altogether foreign to the man, he stretched out his hand and said: "Brother James, the Spirit of the Lord is upon me. It commands me to bless you, and I am going to bless you; and I will have no back talk, not a word."

With that he laid his hand upon my head and proceeded to bless me. And oh, such a blessing! He promised me that I should

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be healed in body and mind from that moment, and that God would be, oh, so good to me—which he has been.

When through, the Patriarch sat down, or, rather, collapsed. He appeared to be entirely exhausted. Now comes the part for which I have thanked God ever since.

After the Patriarch had become somewhat composed, he said that he would go and bid Brother Winslow Farr good bye. Brother Farr was my bishop, and was also floor-walker in the Co-op. store, one block away. It seems that Bishop Farr and the Patriarch had been boyhood companions.

I told the Patriarch that if he would walk slowly, and rest once in a while, I would go as far as the Co-op. with him, to which proposition he readily assented. After arriving at the store, I bethought me that I had not rested on the way, nor was I troubled about breathing! It came to me with force: "I am well! The Lord, through his servant, has made me whole!" With that I left the store and walked briskly for about a mile and a quarter. On returning to the store, I was neither fatigued nor breathed! To make assurance doubly sure, I started off and walked for two miles briskly. I was and have been free from that trouble from that day to this.

I have felt that I owe it to God and to myself to make this confession.

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## REFLECTIONS.

A youth one night stood on the bank of a deep river. In serene majesty the moon rose over the mountains, bathing him in its mellow light. Gazing upon the starlit heavens, and filled with awe at the grandeur of the scene about him, he thought of the wisdom manifest in the vast creation, and, with heartstrings aquiver, wondered what the mystery of years had in store for him.

In his deep reflection, he asked to know who made the stars, and who the wonderful world! Who caused the trees to grow, the flowers to bloom, the birds to warble their melodious songs? Who fashioned the shady bowers, and who the music of the singing river? What master hand shaped the mountains, gave to the sun

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its light, and to the wild deer its life? Who causes the refreshing rains to wash the globe, and shapes earth's atoms into form? Who holds the wisdom that created man, and clothed him with speech and reason?

But the youth could only answer: "It is God!" And he turned in adoration, breathing this prayer to the All-wise:

"Be thou my teacher, O Wonderful Founder and Mighty Builder, and let a ray of thy light and knowledge shine about me. Speak to my troubled heart. Give me power to commence my walk in the pathway of truth that leads to the grandeur of thy knowledge, power and glory. Master, thou art the God of my soul, hide not from me, but unfold the truth, and teach me the plan of thy salvation. Imprint thy mercy and thy love upon my being, that I in turn may teach to my kindred of the nations the way of life. And when my journey ends, let me stand near thy presence in a holy place, nor be thou offended at my coming."

WILMER BRONSON, JR.

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## MATERIAL VS. SPIRITUAL.

"Material America needs no stimulus," says Hamilton W. Mabie; "its triumph is already at hand. It is spiritual America that needs constant revelation and definition; and it is to be the high service of the literature of the future, as it has been the service of the literature of the past, to hold the ideal of this nobler American clear and beautiful above the dust and tumult of a vast and powerful working community." The man who takes time to raise himself above the "dust and tumult," by reading and communion with his Maker, is wiser than his more strenuous brother who looks upon relaxation and spiritual refreshment of this kind as mere idleness.

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# PUBLIC WORKERS.

## JOHN JAQUES.

Among the men who devoted their time and talents to the public works, in the early days of Utah, John Jaques stands prominently to the front. His portrait, taken in 1900, appears as a frontispiece in this number of the ERA.

One of the most famous hymns of the Latter-day Saints, a hymn whose words and music have echoed in all the valleys of the mountains, and sounded in many nations and languages,—a hymn that will always live because of its broadness—was written by him:

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

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This hymn, and one other work, will cause the name of John Jaques to be long remembered among the Saints. The latter is his *Catechism for Children*, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. Up to 1888, thirty-five thousand copies had been sold. For years this catechism was used as a religious text book in the Sunday Schools. With all that has been written, there is no work, even at this date, that is more useful, concise and accurate, in the treatment of the doctrines of the Church, for the student and investigator. Other writings and hymns by Elder Jaques have become very popular among Saints and strangers. His last years were spent in the Historian's office of the Church, where he labored as assistant to the historian from 1889 to 1900. He died in Salt Lake City, June 1, 1900.

The annals of his life are noted as follows by Assistant Church Historian Andrew Jenson:

John Jaques was the son of Thomas Jaques and Mary Ann Heighington, and was born Jan. 7, 1827, at Market Bosworth, Leicestershire, England. At the age of seven years he entered the Market Bosworth grammar school, and became at once a bright and diligent student. When about fourteen years old he was apprenticed to learn the trade of a cabinet maker. Becoming a convert to "Mormonism," he was baptized by Thomas Brown Ward, in the fall of 1845, at Gresley, Derbyshire. He was ordained an Elder at Whitwich, Leicestershire, Sunday, Jan. 9, 1848, under the hands of John Fidoe, Thos. Stevens and Wm. Cartwright. At the time of his baptism he became a member of the Branstone branch, but was later identified with the Stratford-on-Avon branch, of the Warwickshire conference, in which conference he labored as a traveling elder. Subsequently, he was appointed to labor in the mission office at Liverpool. While thus engaged, he married Miss Zipah Loader, of Oxfordshire, England, Oct. 31, 1853, at Liverpool. Having received an honorable release from his missionary labors in Great Britain, he emigrated with his family to America, sailing from Liverpool, May 22, 1856, on the packet ship "Horizon," which arrived in Boston, Mass., June 30, 1856. Reaching the frontiers, Elder Jaques made the necessary arrangements for crossing the plains in Captain Martin's handcart company. This was one of the companies that suffered so much in the snow storms on the mountains, and in which so many emigrants lost their lives; among those who succumbed to the hardships of that memorable journey was Brother Jaques' eldest child, a daughter, who died near Green River

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Nov. 23, 1856. Elder Jaques with family, arrived in Salt Lake City Nov. 30, 1856; and he soon afterwards found employment on the public works. He was ordained a Seventy, Feb. 2, 1857, by Wm. Burgess, and became a member of the 9th quorum of Seventy. When Johnston's army approached Salt Lake City, in 1858, Brother Jaques and family, together with many others, moved to Springville, Utah county, but returned to the city the same year. In the latter part of 1859, he was called by President Brigham Young to labor as a clerk in the Historian's office, where he was employed until September, 1863. Next, by the consent of President Young, he associated himself with Thomas B. H. Stenhouse, and became assistant editor of the *Daily Telegraph*, a newspaper published in Salt Lake City. Subsequently he located temporarily in Ogden, where the *Telegraph* was continued in 1869; and Elder Jaques remained with the paper until he was called on a mission to Great Britain. During this mission, which lasted from 1869 to 1871, he labored principally in the Liverpool office as assistant editor of the *Millennial Star*. After his return from his mission be entered the *Deseret News* office, where he was employed about eight years, or until he became permanently associated with the Historian's office, where he now labored the remainder of his days. From 1889 till his death, he was sustained as assistant Church historian. Besides the numerous ecclesiastical positions held by him, both at home and abroad, he served two terms in the Utah legislature, was a commissioned captain of topographical engineers of the Nauvoo Legion, and was twice elected school trustee in the Twelfth ward, Salt Lake City, where he resided. For many years he acted as private secretary to President Wilford Woodruff, and was also secretary of the Genealogical Society of Utah.

In 1872, he yielded obedience to the law of plural marriage by taking to wife Miss Mary Ann Amott, who bore him two sons. (She died April 24, 1901, in Salt Lake City.) He was the father of eleven children, seven sons and four daughters, of whom six sons and one daughter survived him. His oldest son was born on the journey across the plains, near Florence, Nebraska, in 1856. Elder Jaques was set apart as a president of the 8th quorum of Seventy, April 19, 1876, and in December, 1893, he became senior president of said quorum, which position he held till December 31, 1898, when he was ordained a High Priest by Angus M. Cannon.

At his death, the following character picture of the man appeared in the *Deseret News*:

John Jaques was a strong man, his abilities rising high above the

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average. He was useful wherever he was placed. * * * He was not a demonstrative man, and every one did not gain access into the inner circles of his life, but those who did enjoy his confidence, and who knew his heart, knew him to be genuine—a man of strong character and one who would lay his head on the block for a conviction. * * * He did not shine among his fellows with that glitter that is sometimes taken for brilliant mentality. He was retiring in manner and not forward in speech. He made no special effort at oratory. Even in conversation, his words were few and sometimes brusque, though not antagonistic. He had opinions of his own which he was not afraid to express whatever might be the views of those who surrounded him. Yet he was not offensive in his language. He was for many years a great worker. For fully half a century he labored incessantly in that which he firmly believed was the cause of human redemption. His first literary efforts were known through the *Millennial Star*. The brightness of that luminary received much of its lustre, for a considerable period, from his active mind and facile pen. In poetry and in prose, he reflected the light of truth for the benefit of his fellows, and his logical thoughts and spiritual sentiments were a comfort and a strength to many honest souls.

The following heretofore unpublished poem, and doubtless the last that he ever wrote, was written at the solicitation of the editors of the ERA, in 1899, and breathes that peaceful resignation to the gospel and faith in the Lord which were leading traits in the life of the author:

THE GOSPEL.

The gospel is the power of God to every soul's salvation,
No matter whether Jew or Greek or any other nation.
But there is something we must do ere we can be possessing
That great and glorious gospel gift, that all-embracing blessing.

When we reflect upon our sins, it brings us many a tremor,
But on repenting we're forgiven, through Jesus, our Redeemer.
The needful thing for us to do is full obedience render,
Then our trangressions fade away, and Christ is our Defender.

When we repent of all our sins and make full reformation,
Keeping God's laws henceforth, for us there is no condemnation.
To work the rule of righteousness, the gospel is the leaven,
That here the will of God may be done as it is in heaven.

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When to our Heavenly Father's will we offer no resistance,
We're in the onward way to solve, the problem of existence.
If we would put and keep ourselves upon our best behavior,
We'd very soon be one indeed, in Jesus Christ, our Savior.

If we would try our very best to do what is most fitting,
We should not waste our precious time in doctrinal hair-splitting.
Sectarian technicalities would then have wholly vanished,
Strife, quarrels, envy, jealousies would be forever banished.

The selfish games of greed and grab would never more afflict us;
Nor would oppressive laws be made to needlessly restrict us.
The many worries of our time no longer would annoy us,
And every effort would be vain to ruin or destroy us.

From talking of our neighbors' faults, we should feel more like shrinking;
And how to better our own lives, we should be oft'ner thinking.
As we wish they would do to us, so we should do to others,
That is the true and only way for men to live like brothers.

That is the golden, gospel rule, though now we live below it;
That is the height for us to gain, and every one should know it.
If we would live a perfect life, (than this, naught could be plainer)
We must obey a perfect law, or hopes could not be vainer.

Yes; in the great millennium this must be our election;
To shape our lives by gospel laws and thus attain perfection.
Some say, "These are ideal views;" well, real is fruit of ideal,
Heaven is ideal realized, there ideal becomes real.

*These ideal views, the Lord above*
*Is daily to us giving;*
*To make ideals real, is*
*The purpose of our living.*

JOHN JAQUES.

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# AGRICULTURE AS A PROFESSION.

BY LEWIS A. MERRILL, PROFESSOR OF AGRONOMY, UTAH AGRICULTURAL COLLEGE.

A profession, as defined by Webster, is the business which one professes to understand and to follow for subsistence. We cannot, however, use the term in speaking of an occupation which is merely mechanical. If tilling the soil, producing crops and feeding and caring for our domestic animals, calls for nothing beyond mere hand labor, then we cannot dignify this occupation by calling it a profession; if, on the contrary, this labor calls for accurate and scientific knowledge in its pursuit, if it permits of careful study, and if its operations can be carried on in accordance with scientific principles, we must place it on a basis with those vocations with similar requirements.

Formerly the word profession was applied only to the vocations of law, medicine, and the ministry, but today those vocations which call forth men's mental activities, combining these with the skilled labor of the hands, take equal rank with the so-called "higher professions." One of the most hopeful signs of today, among all classes, is the close sympathy which is coming to exist between education and labor. Formerly the man who had spent several years in the study of Latin and Greek, who had delved into the mysteries of mathematics and philosophy, was called educated, but the education of today is not alone the training of the brain, but also of the eye, and of the hand.

In the work incident to pioneer life, few have time and inclination to become familiar with plant and animal life, and most people look upon the soil as a mass of dirt, to be avoided or removed whenever it offends the sight or interferes with comfort. Growing

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up in ignorance of the most ordinary things with which we come in contact, is it any wonder that we gradually come to look upon tilling the soil, cultivating plants and feeding animals, as operations requiring no thought ?

We have made in this paper three demands upon any occupation which shall be dignified by the name profession, and it is the purpose of this discussion to show that these requirements are all met in the occupation followed by the agriculturist.

1. Agriculture requires accurate and scientific knowledge in its pursuit.

Most people "have eyes to see, but see not, and ears to hear, but hear not." For instance, there are many intelligent young men in Utah, who have been looking at ash and elm trees all their lives, and yet they could not describe the bark, leaves or general appearance of these two kinds of trees so as to distinguish one from the other. They have heard the songs of a dozen or more different species of birds in the fields, as they worked month by month, yet they have little or no knowledge of most of them—their color, markings, songs or habits.

Most young men raised on a farm have had experience with a powdery substance found growing on the wheat and oat plants, and known as "smut." They know that crops on which smut is found are very disagreeable to handle, and that wheat so affected makes a very poor quality of flour. How many, I wonder, know that the black dust consists of the spores of a tiny fungus plant, that this plant grows upon the wheat or oat plants, ripens its spores on the head, and is scattered among the grains of wheat or oats as they come from the threshing machine. A knowledge of the fact that the smut plant can gain a foothold only on very young oat or wheat plants is of some assistance in enabling us to combat the disease. The annual loss to the farmer of Utah from this disease amounts to several thousands of dollars, yet a substance has been found that will, without injuring the seed, kill all the smut spores clinging to the grain. It is certain that an accurate knowledge of the history and characteristics of the fungus plant would be of incalculable benefit to wheat growers.

A knowledge of the soil is also essential to the successful farmer. Carry a handful of soil filled with humus to the bacteri-

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ologist, and see if he can recognize one half of the living forms of this little kingdom of life; take it to the botanist, well trained in the lower orders of plants, and see how many there are of these living forms with which he is familiar. Present the soil to the chemist, and while he can analyze it and determine the kind and amount of plant food it contains, yet he is unable to tell you whether this plant food can be made use of by the plant or not.

When you think of it, is there any calling so broad, so multitudinous in its relations, so difficult, as that of agriculture? Count up the sciences which have not only a bearing upon but a most vital connection with agriculture: chemistry, botany, bacteriology, physiology, entomology, geology, soil physics, together with the vast and as yet scarcely formulated mysteries of plant and animal breeding (thermmatology). These are departments of knowledge which every successful farmer must use every day of his life. It is the work of a life-time to thoroughly master any one of these sciences, and yet, if such a thing were possible, the ideal farmer would be thoroughly familiar with each one of them. Chemistry deals with the nature of soils, the composition of plants and their relative feeding value at various stages, of growth, essential and non-essential elements of plants, the composition of fertilizers, and the best form in which to apply them. Not less important is the science of botany which aims to discover the laws of plant growth that lie at the foundation of successful crop production. Botany has produced new varieties of wheat and other cereals; has given us our seedless fruits, and revealed the nature and effect of our fungus diseases. Bacteriology, though comparatively a new science, has revealed the cause of some of the most serious diseases of plants and animals, and in many cases has been able to find means of treating them. Thus science has done away with a great many false ideas in regard to diseases of animals, and has shown the utter uselessness of many of the remedies formerly used for our domestic animals.

Those familiar with the condition of much of the fruit grown by our orchardists can realize the importance of a knowledge of the workings of insects. Only the entomologist is able to say how each insect may best be held in check.

The growing demands made upon the soil, simultaneously with

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its decrease in productive power, together with the spread of weeds, of injurious insects, and of diseases of animals and plants, the close composition necessitating the production of varied crops, have so increased the difficulties of farming as to render an accurate and scientific knowledge of these various sciences an absolute necessity for the highest success in agriculture.

2. Agriculture requires careful study. It is true that agriculture has been successfully engaged in by many well-meaning people, who have given no study to their methods. Recently a farmer with much pride, called the writer's attention to a field which had successfully produced oats for the past twenty-five years. He confessed that the crops were gradually becoming lighter, that the soil was gradually decreasing in productive power. The thoughtful student of agriculture is familiar with the wastes of burning sand, lands which once smiled with abundant harvests when occupied by the great empires of Assyria, Media and Phoenicia, seats of the greatest civilization of their day. The once fertile lands of Europe are becoming exhausted! Recently the writer received a publication from a Board of Agriculture of one of our eastern states, entitled "Abandoned Farms." The lack of information regarding the proper method of handling the soil for the retention of its fertility has led to a soil exhaustion, and consequent abandonment of excellent homesteads. The writer maintains that we have no right to exhaust the soil of its food supply in one generation, when, by intelligent methods of culture and proper rotation of crops, the farm can pass on to succeeding generations with a better supply of plant food than it had in its virgin state. The farmer who does not make a study of his business is still planting his crop in the "dark of the moon," while he who is in line with the research work which has been done along these lines, plants his crop in the light of all the laws which control the development of crops.

3. Agricultural operations can be carried on in accordance with scientific principles. The one fundamental labor of agriculture is the stirring and mixing of the soil. The effects of this simple practice are most numerous, complex and far-reaching, and the problems associated with it seem to be beyond the comprehension of most farmers. When should the land be plowed; what is

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the purpse of the soil mulch and when should it be established? These are farm operations requiring the highest order of intelligence for their successful solution. In the operation of plowing alone, the questions involved are numerous. What will be the effect on the soil moisture, on the loss or gain of plant food, on the temperature of the soil, on its storage capacity, the effect of a more thorough aeration, of a more rapid nitrification, etc? These are questions the answer for which can only be found in an intimate knowledge of the soil.

Fifteen years ago, from five to twenty percent of the butter fat was lost in the skim milk, and five to ten percent more in the butter-milk. Scientific methods have been brought to bear on the handling of milk, and this loss has been almost entirely checked. In seeding grasses and cereals, in feeding live stock, in applying fertilizers to the soil, in fact, in all farm operations we have an opportunity to adopt scientific methods, and instances are on record where the adoption of these methods has saved thousands of dollars to the farmer.

It is hoped that in the above, sufficient evidence is presented to establish the fact that agriculture is a profession. It is worthy of the best efforts of the brightest minds among the young men of our communities. With this thought in view, let us strive faithfully to work in harmony with nature's mode of action, and the bars which guard the wealth of soil and the accumulation of man's toil will fly open at our bidding.

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## SELF-CONTROL.

Check the tongue and curb the temper,
When passion-storm is wont to rise;
You will then defeat the Tempter—
And learn the joy of being wise.

Hold no malice 'gainst another,
Whate'er the provocation be,
Come it from a sister brother;
Learn to have true charity.

GEORGE W. CROCHERON.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*The Revolution in Panama.*

Panama is one of the states forming the republic of Colombia, with which country the United States entered into a treaty for the construction of a canal across the isthmus of Panama at its narrowest place. In dealing with the republic, the United States have been most generous; besides an annual rent, this country offered to pay down ten million dollars. When the treaty thus formed was submitted to the Colombian congress at Bogota, its capital, the treaty, though generous in every respect, was treated with a haughty disdain, and an almost silent contempt. Colombia wanted more. For a while it acted as though it was not certain whether it wanted a canal dug across the isthmus at all, notwithstanding its great importance to the world's commerce.

This Colombian congress adjourned on the last of October, but just before adjournment gave its President power to make other treaties or contracts for the construction of the canal. It wanted twenty million dollars, instead of ten million. It wanted one hundred and fifty thousand dollars a year till 1967, and four hundred thousand a year thereafter; and at the end of one hundred years, Colombia was to have the canal. Such terms, of course, were impossible. The people of this country felt generally as though it were a system of blackmail, and the Colombians were given to understand that their demands were entirely out of question.

On the third of November, only four days after the adjourn-

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ment of the congress, the state of Panama revolted, and set up an independent government. Its reasons for the separation was the refusal of Colombia to ratify the treaty with the United States. The people of the isthmus declared that Colombia had wholly ignored their interests, and they asked that their separate and independent government be recognized by the United States.

This country, as soon as Panama had established a government of its own, complied with Panama's request, and at once sent her battleships to the isthmus for the purpose of enforcing treaty obligations entered into in 1846 with the United States and New Granada (now known as Colombia). Those treaty stipulations are as follows:

The United States guarantee positively and efficaciously to New Granada the perfect neutrality of the before-mentioned isthmus, with the view that the free transit from the one to the other sea may not be interrupted or embarrassed in any future time while this treaty exists; and in consequence, the United States also guarantee in the same manner the rights of sovereignty and property which New Granada has and possesses over the said territory.

In pursuance of the above stipulations, the United States now proposes that there shall be no bloodshed or civil war on the isthmus; that means that Panama shall be guaranteed her independence by the United States. Two results may come from the present situation: the United States may enter into new treaties with Panama for the construction of a canal, after her independence has been recognized, or steps may be taken culminating in the annexation of the isthmus by this country. In any event, Colombia's attempt to hold up this country will prove wholly unsuccessful, and she will lose all that she might otherwise have enjoyed by the generous offer made to her by the United States.

As the United States has recognized the government of Panama, and declared its intention to prevent war between the revolutionists and the parent government, Colombia is virtually informed that she must keep her hands off Panama. It is not likely, under the circumstances, that the latter will undertake to coerce the state of Panama into subjection. The only practical access that Colombia would have to the isthmus would be by sea, as the coun-

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try between Bogota, the capital of Colombia, and Panama, is almost impassable. In case of war, troops would have to be transported by land from Bogota to Buena Ventura, and then by sea to some one of the ports along the isthmus. Our ships would undoutedly prevent the landing of any Colombian troops, and thus we have really assured Panama her independence. The question naturally arises, would we have pursued a similar course if the treaty for the construction of the Panama canal had not been up for consideration and been rejected by the Colombians? Would we have regarded it as a domestic turmoil in which we had no particular interest, so long as the traffic by railroad across the isthmus was not disturbed?

The announcement from Washington, November 12, that Democratic senators had determined to oppose the ratification of a canal treaty with the new republic of Panama, should the administration enter into treaty stipulations with that country, plainly indicates that our position with respect to Panama is likely to become an issue between the leading political parties of this country.

Foreign governments are not at all likely to interfere, although it is said an appeal was made to Germany. France will be very glad to recognize the new republic, providing its canal company rights are acknowledged. This country was to have paid France forty million dollars for the work already done, but the republic of Colombia demands, in case of a treaty between this country and Colombia, that the French company pay the latter ten million dollars. Now that we have these South American difficulties on our hands, it is hardly likely that we shall be so persistent in pressing our claims upon Russia for an open door policy in Manchuria; especially will this be true if we annex Panama. It would really appear as if the present policy of the United States were the entering wedge of our direct interference in the interests of peace, order, and commerce in the republics of Central and South America.

*Dowie New York.*

John Alexander Dowie is a Scotchman who left his native country and went to Australia, and who, about the time of the

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World's Fair in Chicago, began preaching in that city. At first he did not appear to be successful, but in time he succeeded in arousing the hostility of the newspapers, soon became an object of ridicule, and was undoubtedly subjected to harsh and unnecessary treatment. He is a man of unquestionable ability, possesses a strong magnetism, and is capable of wielding a strong personal influence over his audiences. Persecution in the city of Chicago brought him many adherents; and, according to the testimony of many sincere and devout followers, he possesses the gift of healing. For a while he was known as Dowie, the healer. Later on, he assumed a prophetic mission, and styled himself Elijah III.

It seems that Dowie was not only a preacher, but a man of considerable business talent. He gathered his followers about him, purchased a tract of land on the shores of Lake Michigan, near Chicago, and established there Zion City. Thousands gathered about his standard; he then began manufacturing; and added largely to his own and to the wealth of the community.

He seems to have become intoxicated over his great success, and planned a campaign for the restoration and salvation of the citizens of New York. To make his campaign as spectacular as possible, he chartered several trains, and took nearly four thousand of his people from Zion City with him to New York. His coming was thoroughly advertised and his meetings became very spectacular. Hundreds of thousands went to see him after his arrival in New York, and during his meetings there. He had a large platform erected, and in front of it constructed a baptismal font; but, if the reports which come from the newspapers are to be trusted, the number of baptisms did not exceed seventy-nine. His followers were under perfect organization, and were earnest men and women, intelligent and of Christian devotion.

Dowie has left New York and returned to Zion City; no doubt, he was greatly disappointed. He is more or less of a study and an enigma to the world; he is undoubtedly conscientious, and is a man of very superior attainments. He represents two principles that are very generally lacking in the Christian organizations of today: one is the gift of healing, the other is divine authority.

There is a growing tendency in the Christian world to recognize some one representing divine authority. Men perceive that

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authority was common in ancient Israel, and that it was specially bestowed upon men by the Savior. Authority is the coming question in religion, and in time will invite the most strenuous discussions and contentions in the Christian world. The gift of healing has a very fascinating influence over most religious minds. It comes from the exercise of faith in God, and is a gift which many people in the world enjoy. It appeals strongly to the senses and the rational life of man.

Dowie's efforts must have been a great disappointment to him. Such spectacular demonstrations, however, are not in themselves likely to create much religious interest; they rather give rise to a morbid curiosity, and arouse feelings of ridicule and satire. Dowie must not be regarded merely as a charlatan, or a base and ignorant pretender. He has certainly touched a long felt want in the hearts of many who have responded to his religious enthusiasm.

*The Russians in Manchuria.*

The Russians gave their written and solemn promise to leave Manchuria by the 8th of October. They are not out yet, and from all appearances they will evacuate this rich Chinese province about the time that England gets out of Egypt, or the United States out of the Philippines, though we have never given a promise to leave the Philippines. They are ours: we bought them.

Russia of late years has expended millions of dollars in developing the commerce of Manchuria; the rest of the world are mere traders there. We have a very large share of the markets of that province. It looked for some time during the past month as if Russia and Japan might go to war; that is, the newspapers made it appear that way, but both Russia and Japan disclaimed all such intentions. No doubt the English press and the agitators at Hongkong did much to spread unwarranted and sensational reports. It was said at one time that there was an understanding between Russia and Japan that the former might occupy Manchuria, provided Japan were allowed to take the country, Korea, just to the south of Manchuria.

The important question with us is, will Russia permit us an open door in the markets of Manchuria? China has by treaty said we may enjoy the freedom of Manchurian markets, and Russia has

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acquiesced in that treaty. We are to have access to Manchuria through Newchwang, Mukden and Antung. The question arises, will Russia annex Manchuria, and close that province to our trade; or will she, by virtue of the control she really has over the province, so annoy, harass, and worry our merchants and manufacturers, that they will withdraw from that province altogether? Russia has an adroit way of doing things indirectly; and we may be reasonably certain, that if she determines to exclude us, she will do it in such a way as not to challenge the direct hostility of this country.

It would be practically useless for us to go to war with Russia, even if we were able at the outset to destroy her navy. We could inflict no very great injury upon her by land; we could hardly afford a costly and horribly destructive war, both in point of wealth and human life, for all there is for us in Manchuria. The suggestion from London newspapers that the United States take up the quarrel that Japan has with Russia is not likely to be heeded in this country. We may generally be credited with too much practical, hard sense to pull the chestnuts out of the fire for any other country.

*The New York Election.*

The recent election in the city of New York was one of unusual excitement, and called forth one of the most ardent political struggles that that city has ever witnessed. The fact that the Democratic party, under the control of Tammany, was successful in the election of Mr. McClellan, is not the only important result of that political struggle. It was a contest in which the women of New York city took an important part. They were everywhere in evidence, and the political influence they were able to wield had, no doubt, a telling effect upon the result of the election.

The question naturally arises, how long will these women be content in the exercise of their influence without an opportunity to participate themselves in the elections, by casting their votes? Will they not also ask to receive the honors and emoluments of those offices which they have the ability to fill? The growing influence and activity of women in the political affairs of our country indicate an approach to the franchise, and to the emoluments and honors of office by them.

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# TALKS TO YOUNG MEN.

## II.—THE PRUDENT MAN.

*"My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent."*—Eccle. vi: 32.

The key to the situation is here given by the old philosopher. It is applicable in all things: the will to do; applying one's mind to do it, and one's hands to achieve. Prudence may be said to mean good judgment and foresight, discretion, with practical wisdom and tact. This combination has ever moved the affairs of this world, and been the great aid in making the prosperous and successful man. Prudence teaches the young man to take the best advantage of his environments and opportunities, turning them to the best and noblest purpose, not only his advantages, but his disadvantages as well. Where no advantages appear, the prudent man applies his mind to find them; where no opportunities seemingly exist, the prudent man applies his wits to make them, and when made, to grasp them. He does not sit down helpless, but studies his situation, and is taught wisdom because he wills it so. Prudence comes to him from such application, and he sees a way out that gives him name and standing. "When I found that I was black," wrote Alexander Dumas, "I resolved to live as if I were white, and so force men to look below my skin."

*"The Prudent are crowned with knowledge." — Proverbs.*
*"Weak men wait for opportunities, strong men make them."*

George Cory Eggleston, quoted by Orison Swett Marden, tells a story of a prudent youth, who possessed the knowledge to do the right thing, at the right time, and in the right place. By it, he was set on to his goal of achievement:

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"If you will let me try, I think I can make something that will do," said a boy who had been employed as a scullion, at the mansion of Signor Falerio. A large company had been invited to the banquet, and, just before the hour, the confectioner, who had been making a large ornament for the table, sent word that he had spoiled the piece. "You!" exclaimed the head servant, in astonishment: "and who are you?" "I am Antonio Canova, the grandson of Pisano, the stone-cutter," replied the pale-faced little fellow.

"And, pray, what can you do?" asked the major-domo. "I can make you something that will do for the middle of the table, if you'll let me try." The servant was at his wit's end, so he told Antonio to go ahead and see what he could do. Calling for some butter, the scullion quickly moulded a large, crouching lion, which the admiring major-domo placed upon the table.

Dinner was announced, and many of the most noted merchants, princes and noblemen of Venice, were ushered into the dining-room. Among them were skilled critics of art work. When their eyes fell upon the butter lion, they forgot the purpose for which they had come, in their wonder at such a work of genius. They looked at the lion long and carefully, and asked Signor Falerio what great sculptor had been persuaded to waste his skill upon a work in such a temporary material. Falerio could not tell; so he brought the head servant, who brought Antonio before the company.

When the distinguished guests learned that the lion had been made in a short time, by a scullion, the dinner was turned into a feast in his honor. The rich host declared that he would pay the boy's expenses under the best masters, and he kept his word. But Antonio was not spoiled by his good fortune. He remained at heart, the same simple, earnest, faithful boy, who had tried so hard to become a good stone-cutter, in the shop of Pisano. Some may not have heard how the boy, Antonio, was prudent enough to take advantage of his first great opportunity; but all know of Canova, one of the greatest sculptors of all time.

"*The stronger man is he who, by discipline, exercises a constant control over his thoughts, his speech, and his acts.*"—*Smiles.*

And so it is self-control, pluck, tact, prudence, not luck and bluster, that make the man, and cause him to reap the material blessings of life. The prudent man, though not always brilliant, is genuine, not ostentatious, never impudent or pretentious; he puts arrogance and deception far from him. In conversation, he is simple, modest, not boastful nor egotistical; his language is mod-

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erate, and he avoids superlativesand exaggerations. He possesses that admirable quality, sincerity: is not apt to profess himself to be much of anything, but he is all that he professes to be. He hates falsity, and so he becomes a tower of strength, for truth prevails and conquers, and gives peace of mind. While it may not be prudent to tell the whole truth, the prudent man tells all that he is called upon to say in honor. He has a reserve in his speech, and never obtrudes his opinion upon others. And so, what he thinks, has greater power than what others say. He offends "not against the multitude of a city," and so does not cast himself down among the people.

*"Silence and reserve suggest latent power. What some men think has more effect than what others say."—Chesterfield.*

The prudent youth is careful of his friendships; he seeks profitable companionship that is recreative, clean and uplifting. He is not passionate in his choice, but forms steady, faithful, attachments; he "wears" well; he bears acquaintance. His conduct is modest, and discreet. He is not given to ill-mannered and offensive jesting, such as one hears in public places and on street corners. He is modest and discreet, neither rude nor petulent; and places himself below, rather than above his equals, thus observing the scriptural injunction which forbids the taking of the best seat in the synagogue.

The prudent man is frugal and industrious. At the cost of present sacrifice, he sees in faithful service future ease and tranquility, and in the performance of present humble duty, future enlargement of enjoyment, and opportunity, and power. He lives within his income, and continually accumulates something, making no haste to get rich. He does not believe in abandoning present conditions and situations, if he can see gradual improvement ahead. He prepares for better things, and is ready to grasp opportunity, in her engaging flight, when she passes; but he does not endanger his happiness and peace of mind by adventuresome enterprizes. He is strong in preparation, and deliberates upon any step he may take with mature consideration.

*The "Mormon" creed: "Mind your own business."*

The manners of the prudent man, grace his character. He

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does his duty well, but does not subject himself to any responsibility that duty does not impose upon him. He does not meddle, but attends to his own affairs, minds his own business. He abhors the endorsement of notes and guarantees, but if duty compels him to sign his name, he honors the action as if he had received full value for the amount, and considers it a liability that he must meet. He is not a tale-bearer; avoids loud-mouthed political strife, but does his full duty where it counts; and does not shrink from a demand of his country or the public weal. His labors count in his action, rather than in his words.

So, then, we learn that in business, in politics and in the ethics of every-day life, the prudent man is a tower of strength. Likewise in religious affairs, the exercise of prudence is a virtue that bringeth wisdom and delight. For the prudent fulfill their covenants with God; they break not their contracts; they fear the Lord, and dread an ill account, persevering with a sincere desire to please our Father in heaven. They observe their prayers, pay their tithes, are kind to the poor, and obtain the spirit to turn away evil with good. These, and many other blessings that might be named, are results worth diligent application; "and if thou wilt apply thy mind, thou shalt be prudent."

*"The prudent only will consider: * * * * * the reward of these shall be paradise, gardens of eternal abode, which they shall enter, * * * * and the angels shall go in unto them by every gate, saying, Peace be unto you."—The Koran.*

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# RENEWAL.

[*For the Improvement Era.*]

A tumult of doubt is the storm on the noon-day,
A world of misgiving and error and scorn;
Yet, out of eternity, daily absolving,
Are hopes that are kindled and souls that are born.

And, shorn of the cloud, there is sunlight infinite;
And earth in her doubt hath no alien power:
Her fetters are peace, and her triumph obedience,
And scornings of men are but boasts of an hour.

"I know not his mercy," the outcry discordant,
Is struck like the wail from one rust-tainted string;
While life's swelling orison, potent with yearning,
Is waiting the touch of resounding within.

There is no denial—a sear leaf dismembered
Has ceased in its memory of bloom and the vine;
While thrilling and glad with futurity's promise,
The tendrils are trust-clinging fast to the pine.

A garden dishevelled, life's darkness its impress,—
But clothed in the darkness and under the stain,
The seeds of renewal are holding the springtime,
And Light is the harvest deep-furled in the rain.

BERTHA E. ANDERSON.

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# EDITOR'S TABLE.

## WORSHIP IN THE HOME.

While we have many of the best children and young people on the earth, among the Latter-day Saints, there can be no denying the fact that we have some among us that are anything but what the children of Latter-day Saints should be. Some youths there are in our settlements and wards who have contracted the habit of swearing; who smoke miserable cigarettes, and who idle away their time in frivolity or malicious mischief, who grow up without natural affection for their parents and for sacred things, and who are positively repulsive in their speech and actions. We have too many boys and girls who jest, and utter slighting remarks about the bishops and other men in authority; who are without natural affection and reverence for the things of God, disobedient to their parents, "heady, highminded, lovers of pleasures more than lovers of God." They loaf about the country stores, gather on the street corners, annoy meeting-goers, congregate about the grog-shop and drug stores, create trouble in places where respectable people are seeking legitimate amusement; engage in braggadocio, fights, idle and vicious language, act "smart," and become a terror to decent people generally. One cannot induce them to attend religious service, nor Sunday school, nor Improvement meetings, or if they go, it is to disturb and annoy. They will not take part in the lessons or service, and only jest and leer at everything sacred and holy.

Now why should such characters grow up in the midst of the Saints? I say it is due to the infidelity, indifference and neglect of parents. They certainly do not live in conformity with the Gospel which we have embraced, for in that case the result with their children would be widely different. Or, if they believe the precepts of the Gospel, they certainly have neglected to practice and teach the young people these things, which is a proof in itself that they have miserably failed in obeying one of its vital teachings. Children

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cannot learn the significance, gather the import, and see the value, of the Gospel without being diligently taught in early years; they require, also, to be made to obey the truth by diligent training and discipline in the home. They must not be left to themselves. And again, it is not enough that parents be diligent in teaching the truth: they must see that their counsel and precepts are obeyed and practiced, so that their children may find benefit in what they themselves teach. If young men and boys persist in staying out on the streets, let the parents see that they are brought into the house, and that they are not permitted to roam with the riff-raff at all hours of the night, in all kinds of company, at all kinds of mischief. It is our business to know where our children are, and to have them under control. And then again, parents must be exemplary before their children, and also teach, train and discipline them. The Lord has commanded parents that inasmuch as they have "children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray, and to walk uprightly before the Lord."

If the young people were taught these things in the spirit thereof, and were induced by example and proper family government, in love, to practice them, no complaint would need be made about neglect of duty, and hoodlumism. But this cannot be done unless parents themselves are exemplary, and this, evidently, they are not always. There are idlers among them, also; they are not seeking "earnestly the riches of eternity, but their eyes are full of greediness;" they spend their time and thoughts upon material things. They do not pray; they are worldly in mind, in habits and actions. The incorrigibility of the children is due to their carelessness, and some day there will be a wakening, and parents will realize the fearful, awful fact, that the sins of their children are resting upon their heads.

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I wish my voice could be heard in every family in Zion. Lovingly, and yet as firmly as if my soul's salvation depended upon it, I would repeat to every father and mother, the words of the Lord to Zion: "These things ought not to be; and must be done away from among them; * * * * and a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; therefore transgress them not, neither take therefrom."

Are you guilty of neglecting your prayers? Have you failed by word, precept, and example in teaching your children, in love and with abiding interest, to pray, and to walk uprightly before the Lord? Have you neglected to teach them the doctrine of repentance and faith in the living God? And of baptism, and the gift of the Holy Ghost by the laying on of hands? Are your children growing up in wickedness, while you are sitting idly by, rocking yourself to sleep with the thought that the Sunday schools, Mutual Improvement associations, and other organizations and workers will look after the spiritual welfare and moral ethics of your children?

If you are guilty, repent; let the idols of your greediness be shattered; smite your bosom with your hands, and fall in humility before God, and implore his forgiveness. Change your course, look after your children, feed them the spiritual bread of life, and let the love of God abide in your heart to the complete exclusion of worldliness!

We have in the Gospel the truth. If that is the case, and I bear my testimony that so it is, then it is worth our every effort to understand the truth, each for himself, and to impart it in spirit and practice to our children. Far too many risk their children's spiritual guidance to chance, or to others rather than to themselves, and think that organizations suffice for religious training. Our temporal bodies would soon become emaciated, if we fed them only once a week, or twice, as some of us are in the habit of feeding our spirtual and religious bodies. Our material concerns would be less thriving, if we looked after them only two hours a week, as some people seem to do with their spiritual affairs, especially if we in addition contented ourselves, as some do in religious matters, to let others look after them.

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No; on the other hand, this should be done every day, and in the home, by precept, teaching and example. Brethren, there is too little religious devotion, love, and fear of God, in the home; too much worldliness, selfishness, indifference, and lack of reverence in the family, or it never would exist so abundantly on the outside. Then, the home is what needs reforming. Try today, and tomorrow, to make a change in your home by praying twice a day with your family; call on your children, and your wife to pray with you. Ask a blessing upon every meal you eat. Spend ten minutes in reading a chapter from the words of the Lord in the Bible, the Book of Mormon, the Doctrine and Covenants, before you retire, or before you go to your daily toil. Feed your spiritual selves at home, as well as in public places. Let love and peace, and the spirit of the Lord, kindness, charity, sacrifice for others, abound in your families. Banish harsh words, envyings, hatreds, evil speaking, obscene language and innuendo, blasphemy, and let the Spirit of God take possession of your hearts. Teach to your children these things, in spirit and power, sustained and strengthened by personal practice. Let them see that you are earnest, and practice what you preach. Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the Gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training and discipline, in the home.

*Joseph F. Smith.*

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## THE PROPHET'S NATAL DAY.

The 98th anniversary, December 23, of the Prophet Joseph Smith's birth is a reminder that in two years more a century will have elapsed since his natal day. His birthday should be appropri-

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ately celebrated in the congregations of the Saints. One hundred years will soon have passed since he was born in Sharon, Windsor County, Vermont. The Church of Christ which he was instrumental in founding—active, vigorous, and stronger than ever in its power for achieving good upon the earth,—is rapidly approaching its centennial.

Looking at his mission then and now, who can deny that he was indeed called to lead in the performance of a "marvelous work and a wonder!" Thousands who died without seeing him have solemnly declared that he is a man of God. Living thousands, by the gift of the Holy Spirit, bear this same testimony with us today. Other thousands who were privileged to see and hear him have testified that he is a prophet of the living God. His work declares the same great truth, and his uttered revelations bear record of his divine calling and inspiration.

On this occasion, one of these testimonies by a departed veteran of the Church is good, inspiring reading. It has never appeared in print before, and is from the pen of Gilbert Belnap, who died some years ago in Ogden. For many years he acted as bishop of Hooper ward, and was one of the early workers in establishing the Saints in Utah. Born in Canada, in 1821, he joined the Church by baptism when he became of age, and two years thereafter found himself in Nauvoo, "observing and reflecting upon everything I saw and heard." In 1856, while filling a famous mission to the Lamanites, in the Salmon river country, Idaho, he recorded in his journal the following testimony and impressions of the Prophet Joseph whom he met in Nauvoo, June 3, 1844:

"I was introduced to the prophet, whose smiling face and piercing glance denoted kindness, great depth of penetration and extensive forethought.

"While standing before his penetrating gaze, which seemed to read the very inmost recesses of my heart, a thousand thoughts passed through my mind. I had been permitted by the great Author of my being to behold with my natural eyes a prophet of the living God, when millions had died without the sight, and to grasp his hand in mine. It was a blessing that in early days I did not expect to enjoy. I seemed to be transfixed before him. I gazed with wonder at his person; I listened with delight to the

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sound of his voice; at that time and afterwards, in public and in private, I paid attention. The impression made on my mind at this introduction can never be erased; though in after years I may become a castaway, yet they are indelible and lasting, as if written with an iron pen on the tablet of my heart. My very destiny seemed to be interwoven with his; I loved his company, the sound of his voice was music to my ears, his counsels were good; his theological reasoning was of God; his acts were exemplary and worthy of imitation; and, in his domestic circle, mild and forbearing, but resolute and determined in the accomplishment of a good work. Although opposed by the combined powers of earth and hell, by the inspiration of God he restored the gospel to the earth, organized the Holy Priesthood, consecrated the land of Zion, planted a great city, gathered his thousands around him, and laid the foundation of a mighty work. At the same time he endured the most unparalleled persecution of any man in the history of our country. Like one of old, his arms were made strong by the hands of the mighty God of Jacob. With a mind that disdained to confine itself to the old beaten track of religious rites and ceremonies, he burst asunder the chains which for ages past had held in bondage the nations of the earth. He soared aloft and brought to light the hidden treasures of the Almighty, and bade defiance to the superstitious dogmas and combined wisdom of the worldly wise. He laid the foundation for man's eternal happiness, and revived the tree of liberty."

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## "MORMON" DOCTRINE OF DEITY.

A new volume of Church literature has just issued from the press of the *Deseret News*, entitled "'Mormon' Doctrine of Deity," embracing several chapters on the subject. It will be remembered that in the winter and summer of 1901, a great interest was awakened in the "Mormon" view of Deity in consequence of a series of lectures that were delivered by a prominent Salt Lake minister, and also because the Mutual Improvement Associations of the Church, during that season studied "The Being and Nature of God." A lecture was given, at the instance of the Salt Lake Stake M. I.

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A., at a conference on the 18th of August of that year, by the author, in which he set forth the doctrine of the Church of Christ on the subject. This lecture, which created much interest at the time, and which was published in revised form in the IMPROVEMENT ERA, comprises chapter 1 of the new book.

In reply to this lecture Rev. C. Van Der Donckt, of Pocatello, Idaho, a priest of the Roman Catholic church, wrote an article, which was also published in the ERA, and which now appears as chapter 2 in this new work. This reply of Rev. Van Der Donckt was a very able paper, which, it was the opinion of some, could not be successfully answered. A rejoinder, however, was written by Elder Roberts, and printed also in the ERA, and is now embraced in chapter 3 of this new volume.

A chapter appears as the 4th division entitled, "Jesus Christ the Revelation of God," which emphasizes and renders even more clear the thoughts discussed; and explains also fully the doctrine of the Church that Jesus Christ is the complete and perfect revelation of God, and that just as Jesus Christ is God is.

Chapters 5, 6 and 7 consist of a collection of utterances from the sacred scriptures, and prophets of the Church, on the doctrine of Deity, which will be of exceeding value to students of this interesting subject. Chapter 8, closing the volume, is President Joseph F. Smith's splendid sermon, "I know that my Redeemer Lives." The leading thought sought to be established in the whole work, is that God is a personal being in whose image man is created; that the "Mormon" doctrine on the subject of Deity is the same now as it has been from the beginning of the Church,—as first promulgated in the great revelation received by the Prophet Joseph Smith, in which God revealed himself once more and made himself known to the prophet, who knew him as Moses did, face to face, and as man knows his friend.

Of the value of the work to the young people, it is only necessary to say that nothing stronger or more able on this subject appears in the literature of the Church. It covers the whole ground of argument, bringing into one view nearly all that has been said or is known on the subject. The book consists of three hundred pages neatly bound, and is on sale at the *Deseret News* Book Store, at one dollar per copy.

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The author's reason for writing and publishing the work is well stated in his preface to the book from which we quote:

In nothing have men so far departed from revealed truth, as in their conceptions of God. Therefore, when it pleased the Lord in these last days to open again direct communication with men by a new dispensation of the gospel, it is not surprising that the very first revelation given was one that revealed himself and his son Jesus Christ. A revelation which not only made known the *being* of God, but the *kind* of being he is. The Prophet Joseph Smith, in his account of his first great revelation, declares that he saw "two personages," resembling each other in form and features, but whose brightness and glory defied all description. One of these personages addressed the prophet and said, as he pointed to the other: "*This is my Beloved Son, hear him.*"

This was the revelation with which the work of God in the last days began. The revelation of God, the Father; and of God, the Son. They were seen to be two distinct personages. They were like man in form, but infinitely more glorious in appearance, because perfect and divine. The Old Testament truth was reaffirmed by this revelation. "God created man in his own image, in the image of God created he him." Also the truth of the New Testament was reaffirmed—Jesus Christ was shown to be the express image of the Father's person; hence God, the Father, was in form like the man, Christ Jesus, who is also called "the Son of Man."

Again the Old Testament truth was revealed—"The *Gods* said let *us* make man in *our* image, and in *our* likeness." That is, more than *one* God was engaged in the work of creation. Also the truth of the New Testament was again reaffirmed—the Father and the Son are seen to be two separate and distinct persons or individuals; hence the Godhead is plural, as shown at the baptism of Jesus, and throughout the conversation and discourses of Jesus and his inspired apostles.

All this, coming so sharply in conflict with the ideas of an apostate Christendom which had rejected the plain anthropomorphism of the Old and New Testament revelations of God, also the scriptural doctrine of a plurality of Gods, for a false philosophy—created God, immaterial and passionless—all this, I say, could not fail to provoke controversy; for the revelation of Joseph Smith challenged the truth of the conception of God held by the modern world—pagan, Jew, Mohammedan and Christian alike.

It was not to be expected, then, that controversy could be avoided, though it has been the policy of the elders of the Church to avoid debate as far as possible—debate which so often means contention, a mere

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bandying of words—and have trusted to the reaffirmation of the old truths of revelation, accompanied by a humble testimony of their knowledge of the true God. Still, controversy, I repeat, could not always be avoided. From the beginning "Mormon" views of Deity, have been assailed. They have been denounced as "awful blasphemy;" "soul destroying;" "the lowest kind of materialism;" "destructive of all truly religious sentiment;" "the worst form of pantheism;" "the crudest possible conception of God;" "absolutely incompatible with spirituality;" "worse than the basest forms of idolatry." These are a few of the phrases in which our views of Deity have been described. Defense against these attacks has been rendered necessary from time to time; and whenever elders of the Church of Jesus Christ of Latter-day Saints have entered into discussion on the subject of Deity, they have not failed to make it clear that the scriptures sustained their doctrine, although they may not always have been successful in staying the denunciations, sarcasms, and ridicule of their opponents. This, however, is matter of small moment, since making clear the truth is the object of discussion, not superior strength in denunciation, bitterness in invective, keenness in sarcasm, or subtlety in ridicule.

## NOTES.

"Better fail in money-making than in home-making."—MARDEN.

Every right action and true thought sets the seal of its beauty on the person and the face.—RUSKIN.

"In the workaday world the courage to do right is greater than the fear to do wrong."

"Drops hollow a stone not by their force, but by the frequency with which one follows another."

An exchange says that Chief Engineer Parsons, of Rapid Transit Tunnel repute, was one day visited by a young man who bore with him letters of introduction from certain Chicago notables. In consequence of this Mr. Parsons gave him audience.

"You wish a position?" said the chief engineer.

"Yes, sir," replied the visitor.

"What can you do? Have you any specialty?"

"I can do almost anything."

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"Well," remarked Mr. Parsons, rising to end the interview, "I have no use for any one who can 'almost' do anything. I prefer some one who can actually do one thing thoroughly."

"Never put off till tomorrow what you can do today." There is no time like the present; therefore, when you are told to do a thing, do it at once. Further than this, when you know a thing should be done, do not wait till you are obliged to do it. It is a sure sign of a good workman that he tries to be beforehand with his work, and such a one will be valued. Never put away your tools dirty, intending to clean them by and by; do not sweep the dust into a corner to be taken away tomorrow; do not leave those bills to be delivered this evening if you ought to take them in the morning. "Whatsoever thy hand findeth to do, do it," and do it at once.—*N. C. Usher.*

"When Emerson's library was burning in Concord," says Louisa M. Alcott, "I went to him as he stood with the firelight on his strong, sweet face, and endeavored to express my sympathy for the loss of his most valued possessions, but he answered cheerily, 'Never mind, Louisa, see what a beautiful blaze they make! We will enjoy that now.' The lesson was one never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright." A much more homely instance of philosophy, and of a kind that the average man is frequently called upon to practice, is related by a Chicago newspaper. It describes a man racing down the steps leading to the train-shed at the Northwestern Station just as the train was pulling out. "He was stout and perspiring," says the *News*, "and his arms were filled with bundles. Everybody got out of his way as he chased the rear car down the long platform, some shouting advice and pleasant comment after him. Some sportively inclined people offered bets in a loud voice on his chance of catching the train, and others laughed at his grim determination. But he caught it and was hoisted up on the platform by a trainman without the loss of a bundle. He shook his fist at the cheering croud behind him, and went inside the car with the blessed sense of having won. It was only when the conductor came around for his ticket that he learned that he was on the Milwaukee Division train, bound for Evanston without a stop, when he should have been moving toward Park Ridge, which lies in a different direction. Most men would have said something ugly. This man only smiled. 'There's one comfort about it,' said he, 'those idiots in the station will never know how I fooled them. They think I caught the right train.'"—*Success.*

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## IN LIGHTER MOOD.

A colored sister, who boarded a train at a Billville station, exclaimed, as the train was nearing the next station: "I declar' ter goodness, ef I ain't gone en lef' my baby in de depot whar I got on de train at! He sho' ain't in des packages!—*Atlanta Constitution.*

The proof of it.—Casey (after Riley has fallen five stories)—"Are yez dead, Pat?" Riley—"Oi am." Casey—Shure, yer such a liar, Oi don't know whither to belave yez or not." Riley—"Shure, that proves Oi'm dead. Yer wudn't dare call me a liar if Oi wur alive!"—*Judge.*

"Willie," said that young man's mother, "you were very restless in church." "Yes," was the penitent response. "You never see papa behaving in that way. Why couldn't you be quiet like him?" "Well, mama," he answered, frankly, "you see I wasn't a bit sleepy."—*Pittsburg Bulletin.*

The following is told of Representative H——, of the Connecticut legislature, who has quite a reputation for always being on the lookout for suspicious-looking bills: One night while at home, he was awakened by his sister coming into the room. "John," she said, "I hear burglars downstairs—get up and see what is the matter." Turning sleepily over, John replied: "There may be thieves in the Senate, but there are none in the House."—*Ladies' Home Journal.*

Evidently there are indefinite prayers offered in other places than in your ward, kind reader. Let those who pray take a lesson from Rev. Campbell Morgan's story. He says: "A friend of mine went into a prayer meeting, in Yorkshire, England, and there came in a man from the south of England. The Yorkshire people are sturdy, upright, and downright; and the people in the south of England are a little more wordy. The man from the south got up and prayed, and covered all the ground there was to cover; prayed about everything in the heavens above, the earth beneath, and the waters under the earth; and then, as he was closing, he said: 'Oh Lord, what more shall we say?' and some Yorkshire man called out: 'Call him Fayther, and ax Him for something.' That is definiteness. May we all cultivate it."

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# OUR WORK.

## AMUSEMENTS AND ENTERTAINMENTS.

From the beginning, the Latter-day Saints have recognized the need of amusements. For the young people, they are not a luxury but a positive necessity, and the efforts of our officers should be not to suppress, but to control them. Since association officers are responsible for the kind of amusements indulged in, and for the style of places where they are sought, a person's fitness as a social leader of the young should be considered when new officers are selected. They should be men who have social as well as other qualifications. The social gift will enable them to enter into the spirit of the young men, and to make their meetings attractive.

Amusements should be under the supervision of the bishopric. By selecting a committee, on which there should be at least one member of each auxiliary organization, to direct the amusements of a ward or stake, the burdening of a few may be avoided.

The following forms of amusement have received the sanction of the General Board: Dancing, amateur theatricals, picnics, concerts, home socials, etc.

At home socials, the following are recommended as suitable forms of amusements: Games of skill, guessing games, literary games, mirth-provoking games and musicals. For social gatherings in the cities, where a majority of the young people who gather are engaged during the day in occupations requiring the exercise of the brain more than the muscles, it is urged that brain-taxing games should not be played. Complaints have been made by many young people that after attending social entertainments, in which such games have been indulged in, they have returned home weary and more tired than when they went to them, so that instead of receiving relaxation and rest, they have simply continued the toil of the day. Late hours should be avoided, everywhere. This is especially applicable to the country districts, where the custom in so

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many places prevails of beginning dancing parties at 9:30 or 10 o'clock, and keeping them up until 1:30 or 2 o'clock in the morning, and this, too, frequently after the young people have traveled long distances to the parties, and have the same distance to return home. This is injurious, physically and morally, and should not be tolerated.

At the September convention of the General Boards, the following motion by Elder J. W. McMurrin prevailed:

That it is the sense of the General Boards that we recommend to all officers of the Mutual Improvement Associations that they use their influence to have all dancing parties and other amusements, both public and private, commence early and close at 12 o'clock, p. m.

Other instructions pertaining to this subject were given as follows. They appear very timely for the holiday season:

We urge the officers to spare no effort to keep in touch with the members—to take part with them in their amusements, at home and in public, as well as in their religious work. Especial attention is called to the necessity of proper personal behavior at all places of amusement. Polite manners—good behavior—are fine arts to be cultivated.

The demand of the young people for amusements and recreation is recognized in our communities by all. In the Church, the older people fully recognize the fact that amusements are necessary for the young folks, and they co-operate and associate with them in their amusements. Recreation and rest are not useless; nor a necessary evil.

Our amusements should be educational—they should be of a high class—we should not permit anything of a low or improper character. This does not mean that all our amusements should be of a serious nature; merriment and wit are not only allowable but advisable. Literary entertainments in many places have been very successful. In our amusements, we should avoid all objectionable methods of dancing, late hours, and card-playing; the latter is unqualifiedly opposed by the First Presidency. See editorial by President Joseph F. Smith, in August, 1903, number of IMPROVEMENT ERA.

Upon motion, it was decided that the entertainment to be held just previous to the commencement of the season's work should be conjoint. That is to say, the entertainment or reception given by the young ladies, preliminary to the opening of their season, should be participated in by the young men, and the entertainment given by the young men should receive the assistance of the young ladies. To these entertainments the parents should be specially invited, and while they are present, the fund and its objects should be referred to, and the parents should be made, if possible, to understand the educational phase of this fund. In our amuse-

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ments we should avoid objectional methods of dancing, and other evils of the ball room, late hours, card-playing and similar practices.

We should guard well the liberties that have been granted us in the gospel, and avoid every form of license.

One of the evils in many of our towns is that the ownership of dance halls is in the hands of men who are not responsible. We should discourage the patronage of such halls, and should remember that amusements and entertainments are not gotten up primarily for the object of making money. Where halls are thus owned, our organizations should seek to obtain control on certain nights for select parties. The officers of Mutual Improvement associations should be encouraged to unite with the stake and ward authorities, and support them in all plans adopted for the amusement of the young people.

Following resolutions were adopted:

1. By Elder Edward H. Anderson: That there be two opening entertainments, one for the young men, and one for the young ladies.

2. By Elder Rudger Clawson: That in the coming conventions, under the subject of amusements, the matter of card-playing be given prominence; and that it be the sense of these Boards that we discourage it with our influence, as members of the General Boards, by teaching and example.

3. By Elder Rudger Clawson: That the subject of billards be also brought up, in connection with the subject of amusements, and that we also discourage pool and billiard playing.

Elder Reed Smoot strongly urged that the growing habit of buggy riding late in the night, and on Sundays, should be discountenanced.

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## CONJOINT MEETINGS.

Officers of the M. I. A. are reminded that there should be in every stake the following conjoint meetings:

1. Stake officers' meetings. These should be held monthly, at which all matters pertaining to the conjoint interests of the associations may be discussed. Misunderstandings can be adjusted, and better feelings maintained by holding conjoint meetings. At these meetings preparations should be made for the quarterly conjoint meetings of the associations held at the time of the quarterly conferences. It would be well to arrange at these meetings for the visits to the various ward associations, so that the brethren may accompany the sisters on those trips. (This applies more particularly to the country districts where considerable distances have to be traveled by team to visit the associations.)

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2. Once each month, a meeting of the ward officers of both organizations should be held to prepare the program for the monthly conjoint session, and to consider all other matters pertaining to the conjoint interest of the associations. At these meetings, the brethren and sisters to take part in the preliminary programs should be selected.

3. In every ward there should be, each month, a conjoint meeting to which the public should be invited. Special attention should be paid to the programs of these meetings. They should be made especially attractive, interesting and lively. Especial efforts should be made to get the parents to attend them, and also to secure the attendance of strangers, and those who are indifferent to Mutual Improvement or other Church work. If necessary to secure the attendance of all such, personal visits should be made.

4. The privilege has been given to the Mutual Improvement Associations to hold a conjoint meeting on the Sunday evening of each of the quarterly conferences. Special preparation should be made for these meetings. The program should be spicy, short and sharp. The numbers should be presented partly by local members. The object of these meetings is to create a greater interest in Mutual Improvement work amongst the people generally. Officers should therefore make special effort to interest the bishops and the priesthood generally in the meetings, where the aims and objects of Mutual Improvement should be laid before the people; they should be shown what the associations are doing. Therefore, an extra effort to secure the attendance of all the parents should be made.

Let all officers' meetings, separate or conjoint, be formal and regular; that is to say, they should be opened by prayer, and singing would not be out of place. The business should be taken up in a regular, formal and business-like manner, the business dispatched with promptness, and the meeting dismissed by prayer. They should be held regularly; that is to say, at stated intervals, not at haphazard times.

It is the desire of the General Boards that all officers' meetings be opened and closed by prayer. In the conjoint meetings, all long lectures should be avoided. Short talks is the order, and no speaker should be allowed to encroach upon the time of another.

## THE GENERAL IMRROVEMENT FUND.

The collection from the members of twenty-five cents per annum is the only means that the general officers have of paying their expenses for clerk-hire, postage, printing, railroad fares, and other legitimate outlay for the benefit of the associations generally. Two weeks are set

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aside for the collection of this fund,—the first weeks in December and February. The first is upon us, and attention is called to the need of diligence in getting the matter attended to successfully and promptly.

As one of the members of the Board put it, "This fund is a voluntary 'obligation' upon each member. It is used for defraying the expenses of the General Board—for railroad fares, attending conferences, conventions, etc., office expenses, rent, stationery, clerk hire, etc. The members should be trained and encouraged to bring their contributions to this fund, and not wait until a collector calls upon them. In this respect, they should be the same as the Saints in regard to their tithing, and pay the amount at their earliest opportunity."

As to its collection: do not dun the members, nor talk too often about the fund at the meetings. The collection weeks, and the use of the envelopes, were adopted that the fund might be earnestly and vigorously pushed during the first weeks of December and February, and the constant talking about the fund be avoided.

This fund is not an entrance fee nor a membership due, but is a voluntary subscription or "obligation." When the envelopes are distributed, the members should be asked to return the envelop, either with their donation, or stating the reason why they cannot pay it.

Enthusiastic officers, converted to the fund themselves, will always be able to collect a good amount from their members. There is an educational side to the General Fund which is of greater importance than the mere paying of the amount. The boy who faithfully pays the fund, will be the faithful tithe payer of the future, and the man who will be willing to donate for all Church purposes. We should require the boys to pay this for their own benefit that they may be broadened. For this reason, entertainments gotten up to obtain means to pay this fund do not meet the object, from the fact that they relieve the boys from their personal obligations, and deprive them of the opportunity to obtain this education in generosity and the faithful meeting of their obligations.

Officers are requested to take opportunities to place the subject before the parents, and so secure their co-operation in inducing the younger members particularly to pay this small amount. Do not let the matter drag, but be up and doing. When you have a task, do it now!

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## M. I. A. CONFERENCES.

Conjoint conferences of the Young Men's and Young Ladies' Mutual Improvement Associations, of the stakes of Zion, will be held during the season, as per the following appointments.

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It is desired that the officers of the associations will see that the conferences are well advertised, and insist upon the officers being present to represent all the organizations. Suitable programs, reflecting the work of the associations, should be presented by the members, and care should be taken in the arranging of the programs, that sufficient time is given for the visiting brethren and sisters, as well as for the members who are appointed to speak. The best musical numbers should be prepared, and every detail arranged to make the conferences attractive, and up to the standard of the work of your membership.

Following are the dates:

Sunday, November 8th.....Utah, Juab
Sunday, November 15th.....Parowan, Alpine
Sunday, November 22nd.....Emery, Malad
Tuesday, November 24th.....Uintah
Sunday, November 29th.....Nebo, Hyrum, South Davis
Monday, November 30th.....Panguitch
Tuesday, December 1st.....Alberta
Monday, December 7th.....Kanab
Tuesday, December 8th.....Taylor
Sunday, December 13th.....Beaver, Bannock, Wayne, Box Elder
Monday, December 14th.....St. George
Sunday, January 10th.....Wasatch, So. Sanpete, Bingham, Jordan
Monday, January 11th.....San Juan
Sunday, January 17th.....Woodruff, Oneida, Summit, Granite
Tuesday, January 19th.....San Luis
Sunday, January 24th.....Benson, Millard, Bear Lake, Tooele
Monday, February 1st.....Cassia
Sunday, February 14th.....North Sanpete, Pocatello, Sevier
Monday, February 15th.....Snowflake
Sunday, February 21st.....Morgan, North Davis
Monday, February 22nd,.....St. Johns
Monday, February 29th.....Union
Tuesday, March 1st.....Maricopa
Monday, March 7th.....St. Joseph, Big Horn
Sunday, March 13th.....Fremont
Monday, March 14th.....Juarez
Sunday, May 8th.....Cache, Weber
Sunday, July 10th.....Star Valley
Sunday, July 24th.....Teton

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# EVENTS OF THE MONTH.

*Local.—October, 1903.*

CALLED HENCE.—Dorcas M. Severe, born near Kirtland, Ohio, 1821, wife of the late Harrison Severe, died in Oakley, Idaho, October 14. Her father was killed at Haun's Mill. She leaves one hundred and forty descendants.—Green Flake, a Utah pioneer of July 21, 1847, seventy-six years old, a native of North Carolina, who lived with the Prophet Joseph in Nauvoo, one of the few colored persons who have joined the Church, died in Idaho Falls, Idaho, October 20.—Wm. Howard died at Carey, Idaho, on the 14th. He was born in England, August, 21, 1835, came to Utah in 1888, and leaves a wife and ten children.—William Robinson, born in England, 1831, died in Beaver October 21. He was a devoted member of the Church.—Mary A. Anderson, wife of County Commissioner James H. Anderson, born South Wales, February 5, 1861, died October 23 in Salt Lake.—On Sunday, 25th, Benjamin M. Harmon, born South Wales, October 14, 1835, died in Mill Creek. He came to Utah in 1859. —James Pope Paskett, born England, March 12, 1817, a member of the Church since 1847, who came to Utah in 1871, died at Henefer, Summit Co, Utah, October 24.—Rasmus Mickelsen, born in September, eighty-four years ago, one of the first settlers of Cedar City, died in Parowan, Thursday October 22.—United States Distrct Judge M.M. Estee, well known in Utah and the West, died in Honolulu, 27th. He was appointed in 1900, by President McKinley.—On November 1, 1903, Mary Johnson, born Ohio, seventy-three years ago, died in Springville, where she settled in 1877.— Word is received of the death in Pacheco, Mexico, October 21, of Jens Jensen, formerly bishop of Salina. He was born April 18, 1830.—Johnathan Bowen, a pioneer of Cache Valley, born Vermont, March 31, 1834, who came to Utah in 1849, died November 5, in Logan.—Niels Jensen, born October 3, 1832, in Denmark, a devoted Church member, died in Provo, November 6.—George Finlayson, chief engineer Logan sugar factory, age fifty, died Sunday, 8th, from injuries received in an accident at the factory two weeks ago.—Jane Woodcock, a pioneer of Kanosh,

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and a member of the hand cart company of 1856, born in England, September 6, 1820, died Saturday, 7th.—On the 8th Matilda C. E. Ek, born in Sweden, December 24, 1850, wife of Bishop Carl Ek, was buried from the 25th ward meeting house, Salt Lake.—Mary Wightman, with the Saints in Kirtland in 1837, an old resident of Payson, aged eighty, died on the 10th.

A REIGN OF THUGS.—Ogden has suffered for several weeks by a reign of hold-ups, caused doubtless by the influx of evil transients and hobos from the gangs of the Lucin Cut-off. Ray Mills, a young man from the East was found dead on the banks of the Ogden, October 19, shot by unknown parties with a view to robbery. Citizens have been held up and stores robbed; the council have appointed twenty extra police, and on the 22nd, a mass meeting of residents was held with a view to organizing and driving the criminals out of the city. The mayor was named as captain and empowered to call any assistance that he might need from among the one hundred men who signed the resolutions which declared in strong terms against the lawless element. On the night of the same day, J. R. Shakell, a railway brakeman, riding into Ogden, met J. D. Snipes and Alonzo Clark, special policemen and, in fear of hold-ups, opened fire and shot the first named fatally, and the second through the thumb. On the 24th Judge Rolapp sentenced Gus Smith and Henry Campbell, who had been convicted of assault with intent to commit robbery, to five and seven years in the State penitentiary, which in the face of prevailing conditions should have a good effect. To further help matters, the council has ordered twenty new electric lights for the streets, and added ten permanent police to the regular force.

FOUNDER'S DAY AT BRIGHAM YOUNG UNIVERSITY.—This school opened in October, 1875. On the 23rd, founder's day was celebrated. A procession of eight hundred pupils formed, and marched from the buildings to various locations in the city of Provo, where the school had been held. When they arrived at the bank corner, where the school was temporarily located in 1884, after the fire, a stop was made, and President Joseph F. Smith formally announced the change of name of the institution from the Brigham Young Academy to the Brigham Young University. The announcement was received with approval by the students who then proceeded to launch some B. Y. U. yells. The city was decorated with the white and blue, the school colors, and the citizens generally, and the public school children, viewed the procession. In the college hall further appropriate exercises were held, speeches being made by President Joseph F. Smith, Senator Reed Smoot, Hon. John Henry Smith, Lester Mangum. for the students, Jesse Knight and others. Athletic sports followed.

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A MONUMENT TO DR. KARL G. MAESER.—Dr. J. M. Tanner and former students of the well known educator, Dr. Maeser, by consent of the Church Board of Education and the First Presidency, have commenced a movement to erect a monument to his memory in the Salt Lake cemetery, where his body rests. Dr. Maeser was a pioneer teacher in the Church whose labors are beyond price in their effect for good upon the thousands of people who came under his influence. Small contributions will be accepted from former students, and it is expected that all will anxiously and promptly do themselves the honor of giving to the fund.

RAILROAD BUILDING—THE LUCIN CUT-OFF.—On the 26th, the last pile on the great Lucin Cut-off was driven, the trestle will soon be finished and the final opening is set for the latter part of November. This is the chief construction of the Southern Pacific system, for the past two years. and is said to have cost many millions. It is expected that trains will be running over the cut-off by the first of the new year. In the past three years, the Harriman lines have spent $104,348,369 for betterments and equipments. The system includes the Union Pacific, the Southern Pacific, Oregon Short Line, Oregon R. & N. Co., Chicago, & Alton, and the Kansas City Southern. The straightening of the Southern Pacific from Ogden to Reno has resulted in a saving of 47.37 miles in actual distance, an equivalent of seventy-five miles in overcoming difficult grades, and a practical saving of two hours in running time, for the stretch of six hundred and forty-two miles between the two stations. It is expected trains will use the entire new system, January 1, 1904.

NEW GENERAL TRAFFIC MANAGER.—On the 30th, Thomas Milton Schumacher was promoted to the position of General Traffic Manager of the Oregon Short Line Railroad. He has been acting manager since August, 1901. He was born at Williamfort, Pa., February 16, 1861, and has been in the railway service most of his time since 1879, in a variety of capacities. His experience ranges from telegraph operator, freight clerk, station agent, brakeman and superintendent's chief clerk, to General Agent of the U. P., in San Francisco, and now to his present position. His experience has been obtained with many western roads, and he is conceded to be among the best traffic men in the country. He says he learned more as a terminal station agent than in any other position.

THE AQUARIUS FOREST RESERVE, SOUTHERN UTAH.—By proclamation of President Roosevelt, October 24, the Aquarius Forest Reserve is established in Southern Utah. It embraces lands surrounding the Aquarius Plateau, beginning west of Thurber, Wayne county, and situated

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mostly in the unsurveyed district where a large number of small creeks rise and flow northerly into Rabbit valley, on the Fremont river; thence south, and westerly around the plateau, covering the sources of small streams flowing southerly into Potato Valley, on the Escalante river, Garfield county; thence north about the sources of Crystal and Coyote creeks, and Awapa Plateau in the southeastern part of Piute county; thence easterly towards Thurber to place of beginning. All persons are warned not to make settlement upon the above named lands, more particularly described in the proclamation. The Aquarius is the sixth reserve in Utah, the others being Uintah, the largest, proclaimed February 22, 1897; Fish Lake, Sevier county, proclaimed February 10, 1899; Payson, proclaimed August 3, 1901; Manti and Logan, both proclaimed May 29; 1903. By second proclamation of November 5, 1903, nearly two townships, west of Thistle Creek, in townships eleven and twelve south, are added to the Payson Forest Reserve.

MISCELLANEOUS EVENTS.—On the 15th of October Nordica sang in the Tabernacle to five thousand listeners, in a concert which was one of the great musical successes of Salt Lake. Prof. Evan Stephens and the choir shared in the honors.—The underground fire in the Eureka mines was put under control on the 29th of October, after burning for more than three weeks, and the work will soon be resumed.—31: the copper furnace at the Majestic company's smelter, Milford, went into commission, an event which caused the whole of Beaver county to rejoice.—The Rio Grande Railway Co., has received one hundred thousand mountain trout fry from the Government fish hatchery at Leadville, and placed the young trout in the Provo river with a view to making it a fishers' paradise.

### *November, 1903.*

THE MUNICIPAL ELECTIONS.—The elections held on Tuesday, November 3, resulted in placing Democratic Mayors in Salt Lake City and Provo; Richard P. Morris being elected in the former, by a plurality of 2,270 over Knox, Republican; and Wm. M. Roylance, in the latter, by a majority of 96, over J. W. Farrer, the Republican candidate. The Councilmen are mixed in both cities, the Republicans having 9 out of 15, in Salt Lake City, and in Provo, 5 Republicans and 5 Democrats. Logan elected E. W. Robinson (Rep.) Mayor, with 111 plurality; Ogden, Wm. Glasmann, with a majority of 822, over Peter Anderson, Democrat. Park City, Coalville, Beaver, Lehi, Springville, Pleasant Grove, Manti, Ephraim, Mt. Pleasant and many other smaller cities, elected Republican mayors.

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Several cities elected non-partisan officers, and, others again, mixed tickets. The Socialists cast 806 votes for their candidate in Salt Lake City, as against 484, in 1901. In Park City, this party cast 439 votes for Mayor, while in other places the showing indicated slight growth.

UTAH PIONEER DEAD.—Aaron F. Farr, died at the home of Hon. Moses Thatcher, in Logan, November 8, 1903. His home was in Ogden, where he has resided since 1857. He was born in Waterford, Caladonia county, Vermont, October 31, 1818, and moved with his parents, to Kirtland, in 1836, and from thence to Missouri, with his brother Lorin Farr, in 1837. From that time on, for a decade, he took a leading part in the migrations and troubles of the Saints, being the pioneer who led to the settlement of Adam-Ondi-Ahman. In Nauvoo, he was married by the Prophet Joseph, to Persis Atherton. He was among the first to flee from Nauvoo, and in March, 1847, was called to join the first pioneers at Winter Quarters, to make the journey to the mountains, under President Brigham Young. He arrived in the Valley, September 20, 1847, two months behind the advance guard, having been returned to bring forward the coming emigrants through the Black Hills. A conspicuous character in the building of Utah, he was ever a leader among the people. He was the first civil magistrate in the west; he was U. S. deputy marshal under Joseph L. Heywood; from 1859 to 1869, was probate judge of Weber county, holding his first commission from Governor Cumming; was city alderman of Ogden, several terms, and in 1872, served in the lower house of the Legislature. He filled missions to the eastern states; and in 1852, to the West Indies, presiding, also, over the St. Louis conference. He was a man of jovial nature, full of integrity, abounding with practical sense, and ever viewing the bright side of life. His funeral was held from the Ogden Tabernacle, on the 12th, Apostles John Henry, George A., and Hyrum M. Smith, speaking.

THE ALTA TRAMWAY.—This road, so far as ore hauling is concerned, has been idle for fifteen years. With the recent, unprecedented revival of mining in the Cottonwoods, from whence, at present, fifty tons of ore are daily transported to the smelters, the road has again become of value. It belongs to the Rio Grande Western Railway, and some days ago, was leased to Charles D. Rooklidge, for ten years. A company will be formed, and one hundred thousand dollars spent in equiping, re-building, and furnishing the road with electric power. If the mines continue, as in the year past, to produce mineral, it will only be a short time till several hundred tons per day will be ready to pass over the road, to the smelters.

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UTAH'S SCHOOL POPULATION.—State Superintendent A. C. Nelson, has received the annual census reports of all counties in the State. They show a total of 89,725 children, within the school age, as against 88,902, for 1902. Salt Lake, Ogden, Provo and Logan, have a population of 26,060, against 25,408 in 1902, Salt Lake having shown the greatest increase, 522, Ogden, 4, Provo, 5, and Logan, 21.

COAL MINERS' STRIKE.—On the 12th, one third (three hundred and sixty-five) of the employees of the Utah Fuel Company's Sunnyside coal mines, went out on strike, in sympathy with the Colorado coal mine strikers. The strikers are mostly single men and transients. The mines will continue in operation, if possible. As a result of the strike, and advanced costs in rates and mining, coal advanced fifty cents per ton, in Salt Lake and Ogden, and was later advanced 25 cents more in Salt Lake.

MISCELLANEOUS EVENTS.—When, on November 4, Apostle Heber J. Grant addressed the University of Utah student body, he placed one thousand dollars with President J. T. Kingsbury, for the establishment of a two thousand five hundred dollars scholarship fund. The presentation is in memory of his deceased wife, Lucy Stringham Grant, a graduate of the normal department.—A telegram, dated 5th, from Keokuk, Iowa, announces that the "Mormon" Church has purchased for four thousand dollars, the old Carthage, Illinois, jail, where the Prophet and Patriarch were killed by a mob.—President Joseph F. Smith dedicated the Sugar Ward Meeting House, on the 6th. The building cost fourteen thousand dollars. The Ward held a grand re-union.—The Snow Academy, Ephraim, was sixteen years old, on the 6th. The occasion was celebrated by a parade, program, games and dancing, many people attending.—From Secretary Willis T. Beardsley's report, just issued, it appears that the receipts and disbursments of the Eleventh Irrigation Congress, in Ogden, was twenty-one thousand, two hundred and ninety dollars, and twenty-six cents. —The first snow storm of the season, deposited about two inches of snow in the Salt Lake valley, on Sunday, 8th, followed on Monday, by a fall of six inches. Heavy rains occurred on the 12th and 13th, accompanied in the evening of the 12th by a severe wind storm, which did considerable damage in Salt Lake.

### *Domestic.—October, 1903.*

DEATH OF MRS. BOOTH-TUCKER.—This great Salvation Army worker was killed in a railway wreck, on the Santa Fe, at Deans Lake, Missouri, October 29. She was, without doubt, the ablest of General Booth's

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children, having from her childhood engaged in the work of the Army. She was forty-three years old, the mother of six children, and had, besides, one adopted child. She married Commander Booth-Tucker at the age of twenty-seven. He was then a high officer in the Salvation Army, in India, and, on his marriage, he added her name to his own, giving him his present one. On their marriage, they were put in charge of the Army, in India, but when the Ballington Booths seceded, to establish the Volunteers of America, they came to this country, where they have been in command for seven years. She was regarded as the soul and spirit of the Salvationists in this country. Her father calls her, "after her mother, the first among the many noble, consecrated women, I have been permitted to know, in my fifty years of public life." It is to be regretted that her funeral on November 1, was not made the occasion for a personal reconciliation, between the members of the Booth family.

MISCELLANEOUS.—On the 15th, James H. Tillman was acquitted, at Lexington, S. C., on the charge of murdering Editor N. G. Gonzales.—John Alexander Dowie, "Elijah the Restorer," with his three thousand five hundred followers, entered New York on the 16th, where large congregations were addressed, daily, until November 3, when the "host" returned to Chicago, in eight special trains. The return was made the occasion of a holiday in Zion City. On the closing day in New York, November 1, four thousand persons received the sacrament, and two hundred the "right hand of fellowship."—The world's racing record is broken, by Dan Patch, at Memphis, October 22, going the mile in 1.56½; and on the 24th, Lou Dillon lowered the world's trotting record, covering a mile in 1.58½; the world's wagon trotting record, on the 28th, going the mile in two minutes.

### *November, 1903.*

CONGRESS AND SENATOR SMOOT'S CASE.—The Fifty-eighth Congress convened in extraordinary session, at noon, November 9, by the President's proclamation, (October 20,) for the purpose of enacting legislation necessary to make effective the Cuban reciprocity treaty. In his message, President Roosevelt said that legislation on this subject is "demanded, not only by our interest, but by our honor," and that "failure to enact such legislation would come perilously near a repudiation of the pledged faith of the nation." The Senators were all presented with flowers. The House has the largest membership in its history, owing to the new allotment law, and there were one hundred and eighteen "maidens," of whom Utah's, Hon. Joseph Howell, is one.

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Even on the first day petitions were presented against Senator Smoot on the grounds that he is an Apostle of the "Mormon" Church, or that he is a polygamist, or a believer in polygamy. Later Senator Hoar reminded the petitioners that their proceeding is improper and out of order, since "the determination of Smoot's rights will be a purely judicial proceeding, to be determined by the laws of the Constitution." Senator Dubois, Idaho, and others, took issue with him in favor of petitioners. Ex-Secretary John G. Carlisle has been retained to argue before the committee in behalf of those who demand Senator Smoot's expulsion.

The honor of introducing the bill to redeem our pledge to Cuba was granted to Representative Payne, who introduced the measure to the House on the 12th.

MISCELLANEOUS.—A total of 912,315 emigrants came to the United States in the fiscal year 1903. During the first two weeks of November, many thousands returned, for various reasons, to their native lands, the steerage of every liner being filled.

### *Foreign.—October, 1903.*

MISCELLANEOUS EVENTS.—On the 14th, Lord Landsdowne for Great Britain and M. Cambon for France signed an arbitration treaty between those two countries, to continue for five years; and on the same day the king and queen of Italy were warmly welcomed in Paris.—On the 17th, the Alaskan boundary tribunal in London rendered a decision sustaining all the contentions of the United States, except that for the Portland Canal which goes to Canada.—On the 18th, Merry del Val succeeded Cardinal Rampolla as Papal Secretary of State; and the Marconi wireless was put in operation between Peking and the coast.—The remarkable speed of one hundred and thirty miles an hour is reached on the electric experimental line, near Berlin, on the 24th.

NEW BRITISH AMBASSADOR.—On the 24th, Sir Henry Mortimer, Durand, formerly Ambassador to Madrid, was appointed Ambassador to the United States to succeed the late Sir Michael Herbert. He is fifty-three years old, and served through the African war as political secretary to Sir (now Earl) Roberts. He was afterwards foreign secretary in India, and from 1894 to 1900, was British Minister to Persia, being then appointed to Madrid.

### *November, 1903.*

FIRE IN THE VATICAN.—On the evening of the 1st of November a fire broke out in the Vatican, which caused great excitement in Rome. It

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threatened to destroy some of the chief treasures of the world. The Pope, who was found praying when the news was brought to him, asssisted personally in extinguishing the flames. Later the firemen arrived and quenched the fire which had one curious result. The Italian authorities, on being notified of the fire, hurried to St. Peters and were invited to enter. Among them were the mayor, the prefect, the police officials, and the minister of justice, who took charge of the men who were fighting the flames. This is the first time that any Roman officer has entered the Vatican in official capacity, since the fall of the temporal power and the so-called imprisonment of the Pope. The entire Museum of Inscriptions and parts of the Library were flooded with water, but none of the more famous treasures were injured.

DEATH OF THEODORE MOMMSEN.—The death, November 1, 1903, of this great critic and historian removes one of the great Germans of our times. This type of men is becoming rarer each year. Like Von Moltke he was by birth a Dane, but was a German scholar of high repute. His *History of Rome*, his leading work, was written with the "idea that only that was to be accepted as true for which there was documentary or monumental evidence." He represented "the iconoclastic epoch of criticism which inclined to disbelieve everything which can not be demonstrated by legal evidence."

THE NEW REPUBLIC.—At 6 p. m. on November 3, Panama proclaimed its independence of Colombia, at an enthusiastic meeting in the City of Panama. The United States recognized the *de facto* government on the 6th. A protest against the attitude of our government towards the revolutionists has been received at Washington from Bogota, capital of Colombia, where the people are said to be furious over the revolution and declare (November 4) that "the isthmus will realize the error of its course, and will return to the mother country before Colombian blood shall flow in torrents."

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JAMES JACK.

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# IMPROVEMENT ERA.

VOL. VII. JANUARY, 1904. No. 3.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### III.—NATURAL LAW.

In the seventh book of the *Republic of Plato** occurs the following passage:

"Imagine a number of men living in an underground cavernous chamber, with an entrance open to the light, extending along the entire length of the cavern, in which they have been confined, from childhood, with their legs and necks so shackled, that they are obliged to sit still and look straight forward, because their chains render it impossible for them to turn their heads round; and imagine a bright fire burning some way off, above and behind them, and an elevated roadway passing between the fire and the prisoners, with a low wall built along it, like the screens which conjurers put up in front of their audiences, and above which they exhibit their wonders. Also figure to yourself a number of persons walking behind the wall, and carrying with them statues of men and images of other animals, wrought in wood and stone and all kinds of materials, together with various other articles, which overtop

* Golden Treasury edition, pp. 235, 236.

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the wall; and, as you might expect, let some of the passers-by be talking, and the others silent.

"Let me ask whether persons so confined could have seen anything of themselves or of each other, beyond the shadows thrown by the fire upon the part of the cavern facing them? And is not their knowledge of the things carried past them equally limited? And if they were able to converse with one another, would they not be in the habit of giving names to the objects which they saw before them? If their prison house returned an echo from the part facing them, whenever one of the passers-by opened his lips, to what could they refer the voice, if not to the shadow which was passing? Surely such persons would hold the shadows of those manufactured articles to be the only realities."

With reference to our absolute knowledge of the phenomena of nature, this splendid comparison is as correct today as it was in the days of Plato, about 400 B. C.; we are only as prisoners in a great cave, watching shadows of passing objects thrown upon the cavern wall, and reflecting upon the real natures of the things whose shadows we see. We know things only by their effects; the essential nature of matter and energy is far from our understanding.

In early and mediaeval times, the recognition of the fact that nature in its ultimate form is unknowable, led to many harmful superstitions. Chief among the fallacies of the early ages was the belief that God at will could, and did, cause various phenomena to appear in nature, which might be contrary to all human experience. As observed in the last article, a class of men arose who claimed to be in possession of knowledge which made them also able, at will, to cause various supernatural manifestations. Thus arose the occult sciences, so called,—alchemy, astrology, magic, witchcraft, and all other similar abominations of the intellect. Such beliefs made the logical study of nature superfluous, for any apparent regularity or law in nature might at any time be overturned by a person in possession of a formula of the black art or a properly treated broomstick.

While such ideas prevailed among the majority of men, the rational study of science could make little progress. In the march of the ages, as the ideas of men were classified, it began to be un-

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derstood that the claims of the devotees of the mystical arts not only could not be substantiated but were in direct opposition to the known operations of nature. It became clear to the truthseekers, that in nature a given cause, acting upon any given object, providing all surrounding conditions be left unchanged, will always produce the same effect. Thus, coal of a certain quality, brought to a high temperature in the presence of air, will burn and produce heat; a stick held in water at the right angle will appear crooked; iron kept in contact with moisture and air, at the right temperature, will be changed into rust; sunlight passed through a glass prism will be broken into rainbow colors; ordinary plants placed in a dark cellar will languish and die. No matter how often trials are made, the above results are obtained; and today it is safe to assert that in the material world no relation of cause and effect, once established, has failed to reappear at the will of the investigator. As this principle of the constancy in the relation between cause and effect was established, the element of chance in natural phenomena, with its attendant arts of magic, had to disappear. It is now well understood by intelligent persons that the law of order controls all the elements of nature.

It is true that the cause of any given effect may, itself, be the effect of other causes, and that the first cause of daily phenomena is not and probably cannot be understood. It is also true that very seldom is the mind able to comprehend why certain causes, save the simpler ones, should produce certain effects. In that respect we are again nothing more than Plato's cave prisoners, seeing the shadows of ultimate realities. However, the recognition of the principle of the invariable relation between cause and effect was a great onward stride in the intellectual development of the world.

Now, as men began to investigate nature with her forces, according to the new light, numerous relations of the forces were discovered—in number far beyond the comprehension of the human mind. Then it was found necessary to group all facts of a similar nature, and invent, if possible, some means by which the properties of the whole group might be stated in language so simple as to reach the understanding. Thus came the laws of nature.

For instance, men from earliest times observed the heavenly bodies and the regularity of their motions. Theories of the uni-

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verse were invented which should harmonize with the known facts. As new facts were discovered, the theories had to be changed and extended. First it was believed that the earth was fixed in mid-space, and sun and stars were daily carried around it. Hipparchus improved this theory by placing the earth not exactly in the center of the sun's circle. Ptolemy, three hundred years later, considered that the sun and moon move in circles, yearly, around the earth, and the other planets in circles, whose centers again described circles round the earth. Copernicus simplified the whole system by considering that the earth rotated around its axis, and around the sun. Keppler next showed that the earth moved around the sun in certain curves termed ellipses. Finally, Newton hit upon the wide-embracing law of gravitation, which unifies all the known facts of astronomy.* All the earlier laws were correct, so far as they included all the knowledge of the age in which they were proposed, but were insufficient to include the new discoveries.

Laws of nature are, therefore, man's simplest and most comprehensive expression of his knowledge of certain groups of natural phenomena. They are man-made, and subject to change as knowledge grows; but, as they change, they approach or should approach more and more nearly to the perfect law. Modern science is built upon the assumption that the relations between cause and effect are invariable, and that these relations may be grouped to form great natural laws, which express the modes by which the forces of the universe manifest themselves.

In this matter, science is frankly humble, and acknowledges that the region of the unknown is far greater than that of the known. Forces, relations and laws may exist as yet unknown to the world of science, which, used by a human or superhuman being, might to all appearances change well-established relations of known forces. That would be a miracle; but a miracle simply means a phenomenon not understood, in its cause and effect relations. It must also be admitted that men possess no absolute certainty that though certain forces, brought into a certain conjunction a thousand times, have produced the same effect, they will continue to do so. Should a variation occur, however, that also must be ascribed

* See *Grammar of Science*, Pearson, pp. 117 and 118.

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to an inherent property of the forces or conditions, or the existence of a law not understood.* There can be no chance in the operations of nature. This is a universe of law and order.

Were it not for the sake of the completeness of the argument running through these papers, it would be unnecessary to call attention to the fact that Joseph Smith in a very high degree held views similar to those taught by science relative to cause and effect, and the reign of law.

From the beginning of his career, the Prophet insisted upon order, or system, as the first law in the religion or system of philosophy which he founded.† Moreover, the order which he taught was of an unchangeable nature, corresponding to the invariable relation between cause and effect. He wrote, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."‡ No text book in science has a clearer or more positive statement than this, of the fact that like causes have like effects, like actions like results. The eternal nature of natural law is further emphasized as follows:

"If there be bounds set to the heavens, or to the seas: or to the dry land, or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was."§

Those who may be inclined to believe that this doctrine was taught in a spiritual sense only, should recall that Joseph Smith taught also that spirit is only a pure form of matter,‖ so that the

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* *The Credentials of Science*, the Warrant of Faith, Cooke, pp. 169, 170.

† *Doctrine and Covenants*, 28:13; 132:8.

‡ *Doctrine and Covenants*, 130:20,21.

§ *Doctrine and Covenants*, 121:30-32.

‖ *Doctrine and Covenants*, 131:7.

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principles of the material world must have their counterparts to the spiritual world. Besides, in the last quotation reference is made to such material bodies as sun, moon, and stars. In other places, special mention is made of the fact that the material universe is controlled by law. For instance:

"All kingdoms have a law given: and there are many kingdoms; * * * * and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. * * * * And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets."*

This also is a clear, concise statement of law and its nature, which is not excelled by the definitions of science. There can be no doubt from these quotations, as from many others that might be made, that Joseph Smith based his teachings upon the recognition that law pervades the universe, and that none can transcend law.

Certainly the claim cannot be made that Joseph Smith anticipated the world of science in the recognition of this important principle; but it is a source of marvel that he should so clearly recognize and state it, at a time when many religious sects and philosophical creeds chose to assume that natural laws could be set aside easily by mystical methods that might be acquired by anyone. In some respects, the scientific test of the divine inspiration of Joseph Smith lies here. Ignorant and superstitious as his enemies say he was, the mystical would have attracted him greatly, and he would have played for his own interest upon the superstitious fears of his followers. Instead, he taught doctrines absolutely free from mysticism, and built a system of religion in which the invariable relation of cause and effect is the cornerstone. Instead of priding himself, to his disciples, upon his superiority to the laws of nature, he taught distinctly that "the law also maketh you free."† Herein he recognized another great principle—that freedom consists in the adaptation to law, not in the opposition to it.

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* *Doctrine and Covenants*, 88:36-38, 42, 43.

† *Doctrine and Covenants*, 98:8.

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However, whatever else the Prophet Joseph Smith was, he most certainly was in full harmony with the scientific principle that the universe is controlled by law.

(TO BE CONTINUED).

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## WHAT OF THAT?

"Tired; well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, work while it is called today.
Coward, arise! go forth upon thy way.

"Lonely; well what of that?
Someone must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness; work on!

"Dark; well, what of that?
Didst fondly dream the sun would never set?
Didst fear to lose thy way? Take courage yet,
Learn thou to walk by faith, and not by sight,
Thy steps will guided be, and guided right.

"Hard; well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned, learn it then patiently.

"No help; nay, 'tis not so.
Though human help be far, thy God is nigh;
Who feeds the raven, hears his children's cry;
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home."

—GOETHE.

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# THE CELTIC MAIDEN.

## A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

### CHAPTER I.

The seven hills of Rome lay under the splendor of the noon-day sun; glinting and glistening on dome and tower, the shimmering light brought every object into clear perspective. Pillars and porticoes, statues and fountains, tombs and obelisks, temples and palaces lay under the brightening spell of waves of light and heat. The sluggish Tiber flowing to the south and west, the groups of men and women hurrying to and fro, the herds of cattle driven to the sacrificial shambles, even the birds that flew in quarries over the house-tops, partook of the brightening, glistening glory of the sunlight. In the street lay alternate patches of light and shade, changing in kaleidoscopic variety of form, as the crowds moved hither and thither, in streams or scattered groups. The light of the streets, the light on the buildings, the light on the glimmering water, the light on the human faces, seemed the element of vivacity and vigor which animated the scene, relieving it of all sombreness.

The hour of the midday siesta was approaching. Workmen and fashionable loungers—men of labor and men of leisure—sought with equal eagerness the grateful but enervating rest. Laughing and chatting gaily, as if life had neither sorrow nor responsibility, two young patricians walked arm in arm toward a fashionable lounging-place, where others like themselves were already gathering to sip costly wine and eat rare fruits. Here,

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apart from the common crowd which assembled in plebeian places, they could drowse or chat at leisure under the dreamy influence of lute or lyre.

"What games today, my Claudius?" said one, involuntarily drawing his toga more closely about him, to escape contact with a passing laborer.

"A combat between Valerius and Plotinus—a fight to the death," answered the other carelessly. "I have ten sesterce on Valerius. Pray Jupiter he be not slain."

"Fervent prayers!" laughed Decius, "but better addressed to Mercury than to Jupiter. The god of trade, my Claudius, were best appealed to."

"The blood and brawn of slaves are fit commodities of trade," replied Claudius, with an answering laugh. "They should all be dedicated to Mercury, for they are the source of wealth of such as you and I."

"What of the beasts that help the slaves entertain us?"

"Of equal soul and equal sense," Claudius answered flippantly, and the two disappeared within the massive archways.

As the afternoon came on, the Roman forum again became populous and animated. Pulsating with life, and crowded by those who a few hours before were dozing beneath the influence of song and wine, it seemed the heart of the city. But apart from the vivacious throng was a secluded portion of the forum. There, in uncertainty and misery, were the slaves, brought from distant provinces for sale in the Roman market. The world-wide nature of the Roman conquest was well illustrated in this group. All nationalities were there—the dark African, the swarthy Asiatic, the fair European. Of all grades of appearance and intellect were they, from the low-browed, muscular ruffian, to the man of keen intellect and sensitive soul. But to their captors and purchasers, their value depended not upon soul or sense, but upon muscular strength or activity. The strong arm, the fleet limb, the well proportioned body, counted for everything—feeling and soul, for nothing.

Standing apart from the rest, and separated from them as much by looks as by distance, was a group that would attract immediate attention. There were two women and one boy, appar-

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ently mother, daughter, and son. Eyes of bright azure, hair of gold, and skin of mingled whiteness and ruddiness gave them almost an ethereal beauty, while their supple, graceful figures were good to look upon.

But their faces betrayed intense anxiety. As the mother gazed on her son and daughter, bitter, anxious thoughts surged through her mind. Not in vain had the knowledge come to her of the treatment received by alien slaves from Roman masters. She knew that their lives were regarded as of no more value than the lives of beasts—their flesh fit for the same use, their virtue not to be considered.

As the throngs passed through the market, all eyes were involuntarily turned in admiration upon the little group. Comments, some philanthropic, some mercenary, but in all cases complimentary, were passed upon their fair-haired beauty. At length, a Roman approached the group. As he stood gazing in sincere admiration, he asked the keeper, "Of what race are these?"

"Celts, from the distant island of Britain," was the answer.

"By Jupiter, a beauty of beauties!" exclaimed the handsome young Claudius, gazing with astonished admiration on the girl. He and Decius had come thither out of idle curiosity during a leisurely walk through the forum.

The slave maiden tried in vain to escape the searching look.

"Come, Claudius," said Decius. "Are there not enough maidens and matrons of patrician rank to share your favors? Must you lavish them on a senseless chattel—an alien and a slave? Fie, Claudius! Remember your rank."

With an impatient gesture, Claudius turned from him and again directed his gaze upon the girl. Had a basilisk's eyes been upon her, she could not have made more strenuous efforts to avoid them. Trembling, she sought to hide herself behind her mother; while her brother, noting her embarrassment, clenched his fists and glared defiantly at the unwelcome visitor.

At length Claudius turned to the keeper, "Her price?" he asked.

If he had intended to drive a shrewd bargain, his show of admiration had already defeated his purpose. The keeper felt justified in naming an exorbitant sum. It was promptly paid. Then

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the purchaser turned to the girl and made her understand that she was his property, and must go with him. Her terror was pitiable. She threw her arms about her mother and sobbed in agony. She turned appealing eyes on her brother, but his chains rendered him powerless to help her. At last she fell on her knees and pleaded with the keeper for protection. But, accustomed to such appeals, and trained to disregard them, he roughly bade her prepare to follow her new owner.

Darkness settled down upon the forum—and dense darkness of despair on the hearts of mother and brother, as they bewailed the dear one who had been dragged away to a fate, the very uncertainty of which rendered it all the more terrible.

## CHAPTER II.

Five years had passed, and mighty changes had been wrought. The principles of Christianity were being preached in the island of Britain, in their primitive purity and simplicity, and the hearts of some had been touched with the beauty and dignity of the message. And yet the land as a whole lay in darkness, and the factions still carried on ceaseless warfare. The Picts and Scots and Britains were struggling for supremacy, and the Romans were striving to pacify the land in their usual way—by bringing all factions under the absolute sway of Rome. Yet even in the Roman camp, the ministrations of the Christian missionaries had worked wonders, in the softening of the tone of warfare, and the raising of the standard of morality and humanity.

The summer campaign of the Roman army in Britain was ended, and such officers and men as were not needed to garrison the outposts, had gathered in semi-military winter quarters. Evening had fallen on the town. The mists which had been hovering over the landscape during the day, were giving way to the frosty brightness of a moon-lit night.

The rules of military discipline were relaxed, and the boisterous sounds of carousal arose from tents and houses. Occasionally the louder din of a quarrel or an encounter of arms was heard, rising into clamor, and then sinking into comparative stillness. In one of the houses, wine was flowing freely. Officers

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were reclining at a repast, rich in delicacies, and betokening none of the hardhips of foreign war. They were evidently young patricians, whom love of glory and booty had attracted to the conquest of the battle-torn island.

In the midst of their festivities, they sang ribald songs, and uttered mirthless witticisms, giving way to the spirit of wild, lawless carousal. Suddenly a quarrel arose, one of those contentions which, arising from nothing, lead to much.

"I say it was ten!" shouted one, pointing to the dice before him.

"It was only eight," answered the other, in a calm voice. "The wine has muddled your brain, Decius. You will count better when you are sober."

Decius sprang to his feet. "I can count," he cried excitedly, "the love affairs of one Claudius, of the imperator's guard; and their number rises far above eight or ten."

The taunt had its effect. In his rage, Claudius strode toward Decius, while the other officers, in alarm, stepped between them. "Lose not your discretion, Decius," he said when he had obtained some mastery over himself. "Remember what I am, and how anger changes me."

But discretion had been scattered to the winds. "I do remember what you are," shouted Decius. "You are Claudius, the erstwhile lover of the cast-off Julia; the devoted slave of the rich, unscrupulous Fulvia; the factotum of the patrician Cornelia—."

"Hush!" thundered Claudius, vainly attempting to rush at his accuser.

Tantalizingly calm, with the advantage he had gained, Decius went on: "The betrayer of the unfortunate Marcia; and"—here his voice expressed the most exquisite scorn and mockery,—"at once the master and the slave of the beautiful British maiden, whom you have trained to your taste, like a pheasant fattened for an epicure's table."

"Who assails her name proclaims himself liar and coward!" thundered the thoroughly enraged Claudius; and only the strongest efforts of the peace-makers prevented him from executing summary vengeance on his tantalizing persecutor. Again the mocking

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voice arose. "To slander a slave, my dear Claudius, is beyond my power. That which has neither soul nor sense cannot be slandered. 'Of equal soul and equal sense with the beasts,'—your own words, my Claudius."

"Ye furies!" shouted the maddened man; and by a supreme effort he broke through the line of guards and seized Decius by the throat. "Die, villain and slanderer!" he shouted, bearing his victim to the floor. He would have made short shrift of Decius had not the other officers dragged him away. "Remember," he exclaimed as the discomfited Decius arose, "that you will answer to me for your words alone, and face to face, or I will brand you coward, as well as slanderer."

"When, how, and where you wish," answered Decius, "I will answer with my life, or yours." And life-long friendship turned to bitter enmity; the two officers were separated by their friends.

Within his own tent, Claudius feverishly paced back and forth, his disordered steps, caused half by anger and half by wine, keeping time with his disordered thoughts. And as he walked, he mused: "What a man am I. I resent the slander of a woman's fame, but what have I done to preserve her in purity? Have I kept watch and ward over her, or has she been left to protect herself against those who still regard slaves as chattels,—commodities for sale and barter—devoid of soul and human feeling? Nay, have I not given her, at least in thought, cause for fear that instead of protecting her I would attempt her destruction? And yet, there is an air of purity about her, a subtle sense of the divine, which disarms evil, and makes good, duty. What it is that gives her this power, I know not. Pronounced though it was from my first knowledge of her, it has increased beyond measure of late. Changing not in kind, but in intensity, this subtile power now appears invincible. The gods be praised for it!" he fervently thought. "From what depth of degradation has it not saved me!"

In his hurried walk, he did not notice a visitor enter his tent. It was the imperator. So absorbed was the young man in his varied thoughts that the general had to bring him to a realization of the present, by touching his arm. Instinctively his hand flew to his sword-hilt; then, seeing who confronted him, he blushed and stammered an apology. Accustomed as the imperator was to

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brawls between patrician officers, he had never before known one to occur on such a theme. He could scarcely believe that Claudius had sacrificed the friendship of Decius, and risked his own life, to defend the honor of a slave maiden of an alien race. He listened respectfully to the young man's explanation of the brawl, shrugged his shoulders in respectful doubt, and promised to investigate more thoroughly the following day. As he turned to go, he asked, "Is your slave maiden in the camp?"

Claudius answered in the affirmative.

"Do you recognize her voice?" he asked.

Claudius stepped ouside his tent, and stood, transfixed with astonishment. Rising on crisp air, the clear, sweet voice of a few men and women blended in the strains of a Christian hymn. Sounding above the rest, he recognized the voice of his slave maiden. As the imperator strode away to his own tent, Claudius still stood in the moonlight listening to the singing. The flush of wine had left him, and the cool air played upon his brow, soothing his fevered brain; while the gentle, spiritual music touched the greatest depths of his soul. As the singing ceased, the young man wept such tears of mingled grief and joy, as he had never known before. And still he stood there, while the moon rode through the heavens, shedding her light upon him like a benediction.

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## SOMETHING TO READ.

A boy of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it for himself. A boy who grows up without this intimate acquaintance with the great masterpiece of all literature is without something, for the loss of which nothing can compensate and which nothing can replace. It is needless to speak of the strength of the language, the beauty of the poetry, and the interest of the narratives of this wonderful book, but necessary merely to emphasize concerning it * * * that, without knowing it well, it is impossible to really understand or appreciate the great mass of our best literature. Experience shows that unless a boy acquires this knowledge before he is seventeen, he rarely gets it later.—*H. L. Elmendorf.*

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# MANHOOD.

BY ELDER FRANCIS M. LYMAN, PRESIDENT OF THE QUORUM OF TWELVE APOSTLES.

The conceptions of manhood differ among different people. With our Indians, the brave who was the most skillful in hunting, and the fiercest in war, who could endure hardship, and even torture, without flinching, and who knew and observed the traditions of the tribe, was looked upon as the best type of manhood. In civilized communities, higher qualities are deemed necessary. The Saints have the opportunity of forming the best standard, for they are striving to come unto "a perfect man, unto the measure of the stature of the fullness of Christ." They are able to become more intimately acquainted with the Lord than can others, for modern scriptures teach much concerning him that is lacking in the Bible, and the Saints, having the Spirit of Christ, can appreciate his perfect character. Moreover, the prophets whom the Lord has chosen to lead his people are well known to us. Joseph Smith, for example, next to the Savior the greatest prophet ever sent to earth, is misunderstood and hated by the world, but we know and love him, and his virtues and manhood are an inspiration to us.

A life of struggle is necessary before we can come unto "a perfect man;" but the outlook is not gloomy and forbidding, for every day of effort and self-control brings at the time its own reward. On the way to the perfection of manhood, we will make mistakes that will cause ourselves and others sorrow. Though sin is inexcusable and always grievous to the Lord, yet we sometimes fall into transgression. In such conditions the consequences are diminished, if we discover our errors and correct them before they have become known abroad. We should have a proper pride in ad-

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justing all our difficulties before the teachers or bishop have even heard of them.

If a man has evil tendencies in any particular direction, he can conquer them by self-control, prayer, and striving to help others who are similarly tempted. Whenever we inspire another to reform his life, we do ourselves a greater service. Young men, seek to be leaders and teachers of morality and earnest thought, instead of dullards, who need to be labored with continually. In years to come, if you have used your talents wisely, you can look back upon a world of good accomplished by friendly counsel and kind acts; for the effect of good work grows with time. One man reformed becomes a reformer, his family is benefitted, and the influence goes out silently in many directions. And in all our efforts to benefit others, we must be watchful of ourselves. Eternal vigilance is the price of the freedom of the soul as well as of the state.

Some are better able to lead out in lines of progress than are others, being natuarlly more courageous, but courage can be cultivated. A true man does not sink his colors at the first onslaught, and after a time, he grows used to the battle, and becomes a veteran. Elders laboring in the ministry are generally timid to begin with, and on the streets and in their tracting from door to door, they meet rebuffs that make them sick at heart. Still they do not often apply for a release, but go at the work again and again until they relish it, and are stirred by the opposition to better efforts. When the Lord, through his Spirit or his servants, directs us to do something, we should not be daunted by any difficulty. We may need to plant our faith against what seems to be fate itself. Defeat, which may only be temporary, should not make us hopeless. Courage, moral and physical, is an attribute of the highest manhood. No rewards of any value come to faint hearts or to triflers.

Courage has its root in cheerfulness, and cheerfulness becomes rich and deep in a mind busy with earnest work. Doing good to others is a complete cure for the blues. Let the heart be warmed by love, and the mind, too much concerned in the failings and failures of self, begin to make plans for the happiness of others, and we will feel gladness coming into our own souls. It is a duty to be

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cheerful as well as courageous, for a happy man is of more value to the world than is a melancholy one. A buoyant spirit that fathers pleasant smiles and cheerful words helps the world forward, for joy is a tonic, it gives more energy than does hate, and directs its use in a wholesome way. But if a man would be cheerful, he must live at peace with his neighbors, and be ready to do more than his share of their common labors. He must be prepared to endure criticism, just and unjust, and invariably do good for evil.

There were various reasons why the Lord stopped the march of the pioneers on the barren valley of the Great Salt Lake, instead of letting them proceed to the well-watered country of Oregon, or the garden lands of California. One was that Utah offered unrivaled opportunities for determined, intelligent work, and it was necessary that the Saints should be workers. Appreciating this, they named the new country Deseret, and set to, like honeybees, to provide for themselves and others. The general industry of the people is recognized; they did not perish under the new conditions, but have grown strong and become established.

In every hive of bees there are drones, but these are driven out when their usfulness ends. There should be no drones in Deseret. No one possessing true manhood will shirk his share of responsibility and toil. To provide for himself and family is nearly the first duty of man. Through honesty and diligence the youth should make himself a necessity in his place. Busy men usually have more than they can do. Work begets work, and those who do things well, in due time are sought after. Honorable success wins confidence, and to the progressive, reliable worker, new and larger fields are continually opening.

In our cities especially, false standards are creeping into the lives of many young men. In their own homes, possibly, they have tasted luxury, or they see others about them enjoying the good things of life. Foolishly, they begin to spend everything available, in their effort to live on a higher plane than they belong. The productive power of young men is usually not large. If they marry, as they should, they have more demand for what they earn. They should live simply, always bringing their expenditures well inside their income, and investing the margin or surplus in some profitable business that will yield a regular income. While the family is

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small, and youth and health and love make hardships easy to bear, the prudent man will labor early and late, and lay up a store for future days. He will spend little on pleasure; his joy will be in his work and his family.

All young men in the Church who have the spirit of the gospel desire to stand at the head of a family, and are willing to bear whatever burdens this may bring. There is certainly weakness somewhere when a man goes through life unmarried. To be a husband and a father adds to the worth of a man; and when wife and children are bound to him for time and eternity, he stands as a power in the universe; for if all goes well, his family will exist and increase forever. The man has the privilege and responsibility of choosing his wife. His suit may be rejected or accepted, but the initiative is with him. It behooves him to choose well. The love of the world may be blind, but proper love, associated with fervent prayer and earnest desire for the welfare of both parties and of spirits yet unborn, is not blind. Indeed, a higher sight than human vision accompanies such love.

And among the attributes of the highest manhood we must include faith in the Lord and devotion to him and his work, such devotion that we can say in the midst of affliction, "Though he slay me, yet will I trust in him." The gospel trains us in obedience and integrity, purity and continence; it brings us into harmony with the Lord, and if we obey it with full purpose of heart, never faltering or backsliding, it will make each of us, like the Author of our salvation, a perfect man.

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# BIBLE QUOTATIONS IN THE BOOK OF MORMON; AND REASONABLENESS OF NEPHI'S PROPHECIES.

## LETTERS OF INQUIRY FROM AN INVESTIGATOR, AND A REPLY THERETO BY B. H. ROBERTS.

[In view of a recent newspaper discussion on how the Prophet Nephi (writing in the dim past when he could not have known the story of Jesus, and his disciples, except through the spirit of prophecy) might have used expressions and ideas which justified his translator, Joseph Smith, in giving those ideas in phraseology found in the New Testament and other books written many years after his prophecies were uttered, the following correspondence, bearing directly on this point, will prove of special interest to missionaries, students and investigators. The letters explain primarily, how almost literal quotations from the King James' translation of the Bible might reasonably be found in the Book of Mormon, although the Prophet Joseph Smith is by many accredited with having mechanically translated directly through the Urim and Thummim the records composing that sacred book.

Members of the M. I. A. who are just now studying the subject will receive valuable supplemental information from these pages, confirming the position taken in the Manual; viz., that the translation was not mechanical, but was performed by aid of the Urim and Thummim, through the inspiration of God to the Prophet Joseph Smith who expressed himself in words that he could understand, and of which he was the master.

The inquirer is an attorney-at-law whose home is in Iowa. His letters are specially interesting, as they convey the thoughts of an intelligent investigator on the subject. Neither they nor the reply thereto need any further comment. It remains only to be remarked that here we have the difficulty put in its strongest light by an intelligent inquirer; an explanation following; and then a letter showing the effect of such a

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reasonable explanation on an unbiased mind, and how it appeals to him. Attention is particularly called to the fact that such an explanation does not detract in any manner from the Book of Mormon as an inspired work acknowledged of God as correct, nor make more improbable the manner of its introduction.—*Editors.*]

SPENCER, IOWA, October 22, 1903.

*President Joseph F. Smith,*
*Salt Lake City, Utah.*

HONORED SIR:—I take the liberty of addressing you on a matter that has been of unusual interest to me, thinking that if your time is too much occupied to warrant you in giving it attention you could kindly refer it to some competent party who would be willing to do so.

Some four or five years ago, through the influence of some elders who often made their home with us while working in this section of our state, my wife united with your Church; and has since that time enjoyed her religion as well as one could, when so far removed from all Church associations, and this has, as a matter of course, caused me to investigate the matter as far as my opportunities would admit, and it has been with an honest purpose and view of learning the truth, and accepting the same when I was in possession of sufficient evidence to enable me to say that the real truth had been found. I have found no difficulty in arriving at the point where I can honestly say that if the original Gospel of Jesus Christ is possessed and practiced by any church on the earth today, it is with your Church; but the obstacle that I have run up squarely against, and cannot harmonize, is the Book of Mormon. I have read it a great deal, and I have no quarrel with the way it was found, or the manner in which it was brought into existence; for God in so doing made use only of natural laws, and human instruments to do it, but I do find this difficulty with the book itself, and I have consulted several elders on the proposition, and they have all told me that it was new to them, and they could not and would not attempt to answer it, but referred me to some one higher in authority, so I have come directly to the head of the Church, there being no higher authority to whom I can apply.

I find that Christ in quoting to the people on this side of the

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water, the third and fourth chapters of Malachi, quotes, according to the Book of Mormon, in the identical text of King James' version, not missing a word. I find chapters of Isaiah quoted practically in the same way. I find that in many instances, in his talks with the people, and to his disciples here, he used the identical language of King James' version, not even omitting the words supplied by the translators. Now, I know that no two parties will take the same manuscript and make translations of a matter contained therein, and the language of the two translators be alike; indeed, the language employed by the two parties will widely differ. These translations are from different manuscripts, and from different languages, and still it appears in the Book of Mormon as King James' translation. I can conceive of no other way in which such a coincidence could have occurred, within the range of human experience, except where one writing is copied from another, and then it takes the utmost care to get them exactly alike, word for word, and letter for letter as this is. The foundation of the Church of Jesus Christ of Latter-day Saints rests, it seems to me, on the honesty and authenticity of the Book of Mormon, and if that is not just what it claims to be, and was not obtained just as Joseph claims it to be given to him, then you are the same as other churches, a mixture of truth and error—still practicing more truth than they, but without authority. Now, what I want to know is, how do you as a Church account for these things appearing in the Book of Mormon in the identical language of King James' version, when we know his version is faulty, and the same translators could not have made it twice alike themselves? Did Joseph copy it from the Bible, or did the Lord adopt this identical language in revealing to Joseph?

These things may seem very insignificant to you, but they stand absolutely in the way of my getting any nearer the truth, or being able to say that I believe enough to enable me to follow my wife into the Church that she has accepted. Some of the elders have told me that I am too practical in my make-up, but things that are not practical are of no use to me, and I have never been able to discover anything in the religion of Christ that is not practical, little as I know of it. I am frank to say that I have found in the members of your Church the most honesty and sincerity that I

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have ever found anywhere. Begging your pardon for trespassing so far on your valuable time, I am,

Very respectfully yours,

H. CHAMBERLAIN.

SALT LAKE CITY, November 7, 1903.

*H.. Chamberlain, Esq.,*

*Spencer, Iowa.*

DEAR SIR:—Your letter of October 22nd, addressed to President Joseph F. Smith, making inquiry concerning the Book of Mormon, and asking the explanation of the sameness between some passages in it with passages that correspond in our English translation of the Jewish Scriptures, etc., etc., has been referred to me, with a request that I write you on the subject. The difficulty which you point out has, of course, been recognized by believers in the Book of Mormon, but I do not know that I can say that the Church as yet has settled upon any explanation which could be regarded as an authoritative view on the subject. Each one has been left to settle the matter upon the lines which seem most reasonable to him; as a matter of fact, though our opponents have frequently called attention to the difficulty in question, it has not occasioned any particular anxiety in the minds of our own people. Accepting the overwhelming evidences that exist for the truth of the Book of Mormon, we have regarded that difficulty, with some others, as of minor importance which would in time be satisfactorily settled. Still, I realize the reasonableness of the objection that may be urged against the Book of Mormon from the point of view from which you present it, and realize that it constitutes a real difficulty, and one, too, in which we have no word from the Prophet, Joseph Smith, or those who were immediately associated with him in bringing forth the Nephite record, to aid us in a solution of the matter. We are left, therefore, very largely to conjecture, based on the facts in the case, which facts are most tersely put in your esteemed communication; viz.:

First. It is a fact that a number of passages in the Book of Mormon, verses and whole chapters, run closely parallel in matter and phraseology with passages in Isaiah, Malachi and some parts of the New Testament.

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Second. It is a fact that no two persons will take the same manuscript and make translations from one language into another, and the language of the two translations be alike.

Third. It is a fact that the translations of the words of Isaiah, of Malachi, and the words of the Savior, in the Book of Mormon, are generally supposed to be independent translations from different manuscripts or records and from different languages.

Then, of course, comes your point, how can the strange fact be accounted for, viz., that the translation in the Book of Mormon corresponding to Isaiah, Malachi and the words of the Savior, are in the language of King James' translation?

Of course, you will remember that according to the Book of Mormon, the Nephite colony carried with them to America so much of the Old Testament as was in existence at the time of their departure from Jerusalem (600 years B. C). The prophecy of Malachi (chapters 3 and 4) quoted in the Book of Mormon was supplied by the Savior, and that the Nephites engraved portions of these scriptures in their records, and this both in the Hebrew, and what the Nephites called the reformed Egyptian. I simply mention this in passing, that you may remember afresh how these passages came to be in the Nephite record, and that you may remember that the Nephites had the Jewish scriptures in much the same form as they were to be found in Judea. When the Savior came to the western world and appeared to the Nephites, he had the same message to present to them that he had presented in Palestine; the same ordinances of the gospel to establish, a similar church organization to found, and the same ethical principles to teach. The manner of the Savior's teaching would doubtless lead him to present these great truths in the same forms of expression he had used in teaching the Jews, so that in substance what he had taught as his doctrines in Judea he would repeat in America. This is mentioned also, by the way, that it may appear reasonable to you that in a general manner the Savior must have taught the people in the western hemisphere substantially the same things that he taught the people in Palestine. With this remembered, I think we find a solution of the difficulty you present in the following way: When Joseph Smith saw that the Nephite record was quoting the prophecies of Isaiah, of Malachi, or the words of the Savior, he too

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English Bible and compared those passages as far as they paralelled each other, and finding that in substance, in thought, they were alike, he adopted our English translation; and hence, we have the sameness to which you refer.

It should be understood also, in this connection, that while Joseph Smith obtained the facts and ideas from the Nephite characters through the inspiration of God, he was left to express those facts and ideas, in the main, in such language as he could command; and when he found that parts in the Nephite record closely paralelled passages in the Bible, and being conscious that the language of our English Bible was superior to his own, he adopted it, except for those differences indicated in the Nephite original which here and there make the Book of Mormon version of passages superior in sense and clearness. Of course, I recognize the fact that this is but a conjecture; but I believe it to be a reasonable one; and indeed the only one which satisfactorily disposes of the difficulty you point out.

There exists, however, another difficulty; and that is, while the foregoing explanation may account for the *sameness* in phraseology between these Book of Mormon passages and King James' translation, there remains to be accounted for the *differences* that exist between these Book of Mormon passages and those which parallel them in King James' translation. I am led to believe that you have been so absorbed, perhaps, in tracing out the sameness in the expressions that you have failed to note the differences to which I allude, for you make the claim of strict identity between the Book of Mormon and King James' translation too strong when you say that there is used "the identical language of King James' version, not even omitting the words supplied by the translators." Throughout the parallel passages, there are here and there differences (with the single exception, perhaps, in the chapters from Malachi, and even in these there is a slight difference), and a close comparison of these differences will show that in the matter of supplied words by King James' translators, there are very frequent changes, and in all the changes that appear, the Book of Mormon passages are far superior in sense and clearness. I quote you a few passages in illustration:

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| BOOK OF MORMON. | BIBLE. |
|---|---|
| Thou hast multiplied the nation and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoils!—II Nephi xxix, 3. | Thou hast multiplied the nation *and not* increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil!—Isaiah ix, 3. |

Here you will find the Book of Mormon passage more in harmony with the facts in the case. How inconsistent the passage is in Isaiah, "Thou hast multiplied the nation and not increased the joy!" And yet that statement is followed by this one—"They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil!" But in the Book of Mormon it is perfectly consistent, for there it says "Thou hast multiplied the nation, *and increased the joy.*" The following passages also indicate the superiority of the Book of Mormon version:

| BOOK OF MORMON. | BIBLE. |
|---|---|
| And when they shall say unto you, seek unto them that have familar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to hear from the dead?—II Nephi xviii: 19. | And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead.—Isaiah viii: 19. |

As an illustration of my statement that the Book of Mormon version of passages is sometimes markedly different from our common English version in the matter of supplied words,* I quote you the following passages·

| BOOK OF MORMON. | BIBLE. |
|---|---|
| Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings. | Say unto the righteous that *it shall be* well *with him*; for they shall eat the fruit of their doings. |
| Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them—II Nephi xiii: 10, 11. | Woe unto the wicked! *it shall be ill with him;* for the reward of his hands shall be given him—Isaiah iii: 10, 11. |

If you will carefully compare the passages in the Book of Mormon, and some of the chapters in Matthew, say the 12th chapter of III Nephi, with Matthew v; the 13th chapter of III Nephi, with Matt.

* When the translators of our English Bible found it necessary to supply words to make clear the meaning in English, they printed those words in *Italics*, and it is to these words that reference is made in the above.

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6th chapter; 14th chapter of III Nephi, with Matt. 7th chapter, you will also find throughout that there are differences between the two, as much so as between the Catholic Bible (generally called the Douay Bible) and King James' translation, which, of course, are independent translations by different scholars. I give the following passages by way of illustration:—

| KING JAMES' BIBLE. | BOOK OF MORMON. | DOUAY BIBLE. |
|---|---|---|
| Matt. ch. v: verse 3. | III Nephi ch. xii: verse 3. | Matt. v: verse 3. |
| Blessed *are* the poor in spirit: for their's is the kingdom of heaven. | Yea, blessed are the poor in spirit who come unto me, for their's is the kingdom of heaven. | Blessed are the poor in spirit: for their's is the kingdom of heaven. |
| Verse 4. | Verse 4. | Verse 5.* |
| Blessed *are* they that mourn: for they shall be comforted. | And again, blessed are they that mourn, for they shall be comforted. | Blessed are they that mourn: for they shall be comforted. |
| Verse 6. | Verse 6. | Verse 6. |
| Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. | And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. | Blessed are they that hunger and thirst afer justice: for they shall have their fill. |
| Verse 7. | Verse 7. | Verse 7. |
| Blessed *are* the merciful: for they shall obtain mercy. | And blessed are the merciful, for they shall obtain mercy. | Blessed are the merciful: for they shall obtain mercy. |
| Verse 10. | Verse 10. | Verse 10. |
| Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. | And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. | Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. |
| Verse 12. | Verse 12. | Verse 12. |
| Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. | For ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. | Be glad and rejoice, for your reward is very great in heaven; for so they persecuted they the prophets that were before you. |

* Verses four and five in the Douay translation are transposed.

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| KING JAMES' BIBLE. | BOOK OF MORMON. | DOUAY BIBLE. |
|---|---|---|
| Verse 13. | Verse 13. | Verse 13. |
| Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. | Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall it be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. | You are the salt of the earth, but if the salt lose its savor, wherewith shall it be salted: It is good for nothing any more but to be cast out and to be trodden on by men. |
| Verse 14. | Verse 14.* | Verse 14. |
| Ye are the light of the world. A city that is set on a hill cannot be hid. | Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. | You are the light of the world. A city seated on a mountain cannot be hid. |
| Verse 15. | Verse 15. | Verse 15. |
| Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. | Behold do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house. | Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. |
| Verse 17. | Verse 17. | Verse 17. |
| Think not that I am came to destroy the law, or the prophets; I am not come to destroy, but to fulfil. | Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. | Do not think that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. |
| Verse 18. | Verse 18. | Verse 18. |
| For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. | For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. | For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. |

* The Savior at this point, (also at verses 15 and 16) in his Book of Mormon discourse, seems to address these particular passages to the Twelve Apostles.

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| KING JAMES' BIBLE. | BOOK OF MORMON. | DOUAY BIBLE |
|---|---|---|
| Verse 19. | Verse 19. | Verse 19. |
| Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. | And behold I have given unto you the law and the commandments of my Father, and ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you and the law is fulfilled. | He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he that shall do and teach, he shall be called great in the kingdom of heaven. |
| Verse 20. | Verse 20. | Verse 20. |
| For I say unto you, that except your righteousness shall exceed the *righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. | Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. | For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. |
| Verses 23, 24. | Verses 23, 24. | Verses 23, 24. |
| Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. | Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought gainst thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. | If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. |

Observe, in passing, that the remaining passages quoted from the Book of Mormon are addressed directly to the Twelve Apostles, to whom they especially apply, not to the multitude; and may it not be that when Jesus gave the same instruction in Judea he made a like distinction?

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| KING JAMES' BIBLE. | BOOK OF MORMON. | DOUAY BIBLE. |
|---|---|---|
| Chapter vi: verse 25. | Chapter xiii: verse 25. | Chapter vi: verse 25. |
| Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? | And now it came to pass that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them. Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? | Therefore I say to you, be not solicitous for your life, what you shall eat nor for your body what you shall put on. Is not the life more than the meat: and the body more than raiment? |
| Verse 26. | Verse 26. | Verse 26. |
| Behold the fowls of the air: for they sow not, neither do they reap, nor gather in barns; yet your heavenly Father feedeth them. Are ye not much better than they? | Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? | Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? |
| Verse 27. | Verse 27. | Verse 27. |
| Which of you by taking thought can add one cubit unto his stature? | Which of you by taking thought can add one cubit unto his stature? | And which of you by taking thought, can add to his stature one cubit? |
| Verses 28, 29. | Verses 28, 29. | Verses 28, 29. |
| And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. | And why take ye thought for raiment? Consider the lillies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. | And for raiment why are you solicitous? Consider the lillies of the field how they grow: they labor not, neither do they spin. But I say unto you, that not even Solomon in all his glory was arrayed as one of these. |

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| KING JAMES' BIBLE. | BOOK OF MORMON. | DOUAY BIBLE. |
|---|---|---|
| Verse 30. | Verse 30. | Verse 30. |
| Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? | Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if you are not of little faith. | And if the grass of the field, which is today, and tomorrow is cast into the oven, God doeth so clothe: how much more you, O ye of little faith? |
| Verses 31, 32, 33. | Verses 31, 32, 33. | Verses 31, 32, 33. |
| Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewith shall we be clothed? for after all these things do the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. | Therefore take no thought, saying, What shall we eat? or, what shall we drink, or wherewith shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. | Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you. |
| Verse 34. | Verse 34. | Verse 34. |
| Take therefore no thought for the morrow: For the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. | Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof. | Be not therefore solicitous for tomorrow. For the morrow will be solicitous for itself; sufficient for the day is the evil thereof. |

It is quite apart from the subject in hand, I know, to call attention to the fact that the matter from verse 25 of the 13th chapter of 3rd Nephi to the close of these quotations, is addressed to the Twelve, not to the multitude; but I cannot refrain from doing so, since it illustrates in a way the value of the Book of Mormon as an interpreter of the Bible. You will remember, perhaps, that this "take no thought" doctrine is a point in the Christian teaching that has always been assailed, with more or less success, by unbelievers in Christianity. The contention is that these doctrines of Messiah, if followed by the world, or if even generally practiced among

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Christians, would destroy all industry, stop the wheels of progress, and throw the world back into barbarism. I think the Book of Mormon supplies the key for the right solution of this difficulty. That is, that these particular instructions were to apply only to this very body of men, the twelve apostles, called out of the Church to abandon the things of the world, and devote themselves exclusively to the work of the ministry; and God stands pledged to open the way for supplying their material necessities.

Well, as I say, to return to the matter more immediately in hand, the explanation I have suggested accounts for the *sameness* in phraseology between these parts of the Book of Mormon and King James' translation. But how are these *differences* to be accounted for? They unquestionably arise from the fact that the Prophet compared the King James' translation with the parallel passages in the Nephite records, and when he found the sense of the passage on the Nephite plates superior to that in the English version he made such changes as would give the superior sense and clearness. This view is sustained by the fact of uniform superiority of the Book of Mormon version wherever such differences occur. It is also a significant fact that these changes occur quite generally in the case of supplied words of the English translators, and which in order to indicate that they are supplied words, are printed in *Italics*. The verification of this matter, however, I must leave to you, as the limits of a letter already long will not admit of my pointing this out in detail.

I fancy to all this, however, another inquiry will rise in your mind, and that is, since Joseph Smith translated the Book of Mormon by means of the Urim and Thummim, why is it that he did not give throughout a translation direct from the Nephite plates, instead of following our English Bible, since translation by means of the Urim and Thummim must have been so simple and so easy? It is at this particular point where, in my opinion, a very great mistake is made, both by our own people, and our friends in the world. That is, translation by the Urim and Thummim is not so simple and easy a thing as it might at first glance appear. Many have supposed that the Prophet Joseph had merely to look into the Urim and Thumim, and there see, without any thought or effort on his part, both the Nephite characters and the translation in English.

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In other words, the instrument did everything and the Prophet nothing, except merely to look in the Urim and Thummim as one might look into a mirror, and then give out what he saw there. Such a view of the work of translation by Urim and Thummim, I believe to be altogether incorrect. I think it caused the Prophet the exercise of all his intellectual and spiritual forces to obtain the translation; that it was an exhausting work, which taxed even his great powers to their uttermost limit; and hence, when he could ease himself of those labors by adopting a reasonably good translation already existing, I think he was justified in doing so. In order that you may have a fuller consideration of this particular point, I send you, under separate cover, our Young Men's Manual for 1903-4, and in chapter seven, of the Book of Mormon treatise, you will find the manner of translating the Book of Mormon considered at length.

Permit me to say in conclusion that I am personally delighted with the spirit of your communication, and am pleased with this opportunity to assist you in your investigations, and I trust that the suggestions here offered, as an explanation of the difficulty you present, will have the effect of removing it out of your way; but whether they will be altogether satisfactory or not, this I would suggest to you: consider more especially the positive testimony that exists for the truth of the Book of Mormon, particularly following the injunction of Moroni, in chapter ten, verses four and five of his book, wherein he makes the promise that those who will ask God the eternal Father for a testimony of the truth of the Nephite record, shall receive such a testimony by the power of the Holy Ghost; "and by the power of the Holy Ghost," as Moroni teaches us, "we may know the truth of all things."

By the way, would you have any objection to my using your letter, though not necessarily using your name, as an introduction to an article on this subject, to appear in some of our Church publications, wherein I will give a more full and careful treatise upon it than in this communication, though along the same lines?

Trusting that your investigation will finally result in bringing you to the knowledge of the truth of the Book of Mormon, I am,

Most truly yours,

B. H. ROBERTS.

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SPENCER, IOWA, November 13, 1903.

*Hon. B. H. Roberts,*
*Salt Lake City, Utah:*

MY DEAR SIR:—Your very kind and generous letter, answering my communication to President Smith, was received yesterday, together with the pamphlet, and I can assure you that I appreciate your efforts in my behalf, and that I am sure that they will greatly aid me in my search for the truth in religion, and the religious world. It has seemed like going into chaos after it, but after quite an acquaintance with several of your elders that have been in this country, among whom I may name J. F. Thomas, of Manassa, Col.,—a very bright man, I may say,—and a slight acquaintance with President Lyman, once president of the Northwestern Mission, I came to the conclusion that if it was to be found in these latter days on the earth, it was with your people. Of course, I realized that if the Book of Mormon was not just what it purported to be, the whole fabric must fall to the ground, so far as being an inspired religion, and would then only be worth what good one could get out of it as the best organized and controled religion on earth; and I have often been at a loss to know whether this phenomenal success of your people has not been due to this perfect system founded upon natural laws, which is only another name for God's laws—rather than from any special interference on his part.

Well, upon studying the Book of Mormon, I, of course, found these portions of King James' version of our Bible, and judging it by the applied law of human experience, as we lawyers learn to judge everything, I could account for it in no other way, than that Joseph Smith copied it therefrom, and I am free to say that your reasons for his so doing are not only probable, but the only solution that can be given. I know that your people, many of them, are of the impression that the actual language appeared to Joseph Smith upon the Urim and Thummim, in the identical language produced to us in the Book of Mormon, for some of the elders here told us that they so understood it; and it has always seemed to me that if that theory must be followed, no thinking man of even reasonable education could ever find faith enough to accept the book at all. I believe and think that your suggestion is the only

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theory upon which it is possible to advocate its divine character. It seems to me that God, so far as I know, has never supplied man with what he already possessed, and Joseph Smith already had language with which to express his ideas, and all that was required in addition from God was, that he furnish him with the thought, and then let him express it in his own language. I never could for a moment believe that God is interested in placing his approval on King James' translators' style of translating, nor upon the composition of the English language therein adopted. I do not see wherein your theory detracts in any manner from the value of the Book of Mormon, as an inspired work acknowledged by God as authentic, nor makes more impracticable the manner of its introduction.

I am a little surprised that this particular feature of the book was not discovered, and the real fact learned, while the Prophet was still with us. I do not believe any of his associates were in a position to say positively just how it was done, for Joseph was in the dark, and the matter was visible only to him, and he evidently never thought of this matter occurring. I had also noticed the differences that you mention, or some of them, and many that you do not mention; and some of them I had attributed to a little carelessness in copying, but I had not recognized the fact before, that the changes, as a general thing, add to the plainness and good sense of the record. You are aware of the fact that we lawyers become very critical in regard to evidence, and when we come to things that are so far removed from the range of all human experience—standing as it does alone—as the introduction of the Book of Mormon into the world, there seems to be no evidence outside of a knowledge of the fact that can remove all doubt, and not leave the thought in the mind that someone is mistaken; and yet, in the present condition of the world, I am free to say that I can see no way that the chaos and uncertainty now existing can be cleared away except by new and continued revelation; but it was such a curious way to do it; and yet, who could suggest a better plan?

It is hard to go outside the pale of common experience, and I believe that the only way that any person can be fully satisfied in this matter, if at all, must be, as you suggest, by the gift of the

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Holy Ghost. But there you have me again. That is as far outside of any experience within my knowledge as the other. I have always been taught to look upon the Holy Ghost as something that everybody had a right to expect in some intangible way, but never would ever have any real acquaintance with. That it once was a potent factor in religion, as a witness for the truth, but had, for some reason, gone out of the business, and that it was no use to look for it now,—in fact, I am nearly as bad as the parties that Paul found, who had "not so much as heard whether there be any Holy Ghost."

Your elders claim to me that the signs still "follow those that believe" with you, and when that is proved to anyone to his entire satisfaction, it seems to me that there would not need to be any further evidence of the divine authenticity of the Book of Mormon, for they both came together, and cannot be separated; but I have no knowledge of that. I could see that if one could get in touch with the Holy Ghost, as you people advocate, all things would be clear, and I do not believe it can ever be made absolutely satisfactory in any other manner; but you see I am talking now about something with which I am an entire stranger. I have asked for light as earnestly as a man could, and have received no further testimony, than the fact that as I investigate, my desire grows stronger to know the truth, and I become more impressed that I am on the right track, and I have less faith in all other religions.

But I have digressed from the subject. There are other things that lead me to believe that the Prophet Joseph used his own language exclusively in the translation, one of them being the fact that he speaks of the coming of the Messiah, and the salvation that was to come through him to the Gentiles, with the same facility that one speaks of a past event, and shows a greater knowledge of those matters than the disciples did while here on earth with Christ; and as there is nothing to compare with it, in clearness, in the records that the Nephites took with them from Jerusalem, they could not have got those ideas out of the records; and I naturally come to the conclusion that Joseph, having a full knowledge of these facts, clothed the ideas caught from the record in much stronger language than it would really have warranted. Of course,

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I may be entirely wrong in this surmise, but I am not able to account for it in any other way.

Another strange thing is, that a book that has come into the world in our day and age, and having attained so much notoriety, even before it came from the press, should be so hard to account for, if the origin attributed to it by its friends is false. In all other cases some one is always ready to come to the front and claim the authorship, as soon as any piece of literature becomes famous; but no one has ever claimed to be the father of this production; and, since the complete explosion of the Spaulding theory, so far as I know, no one of its enemies has advanced any theory as to how it did originate. Some, of course, are still holding on to the Spaulding theory, but they are back numbers, and they were in a recent article warned not to advance it any more.

Well, I have already made this letter far too long, and I must ask your pardon for trespassing so far on your valuable time. I intend to push my investigation until I am satisfied either that this matter is right or wrong, or beyond my reach. Every man should be interested that far in the truth.

Thanking you for the interest you have taken in this matter with an entire stranger, I will further say that anything that may be published in any of your literature (except the *Deseret News*, I take and thoroughly read that), I would appreciate, where it tends to throw real light upon this subject. I am willing that you should use my letters, or any part of them, wherever and whenever you think you can accomplish any good with them, for I am not ashamed of my investigation.

I am very respectfully yours,

H. CHAMBERLAIN.

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# THE WORK OF PLODDERS.

BY S. A. KENNER.

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In computing the achievements of the world's inventors and promoters, it is to be observed that the plodders, those whose movements are slow but steady, are not given so much consideration as are the brilliant ones, the brisk-gaited, rapid-fire people, those who think quickly and act in the same way. In this respect all ages seem to be alike; those who most expeditiously achieve results receive the most applause, the greatest emulation, the largest remuneration.

However, the race is not always to the swift nor the battle to the strong. The race between the hare and the tortoise (related in some of the school books) which was won by the latter, contains a moral worthy of occasional remembrance, and it stands as a solemn fact, whether regarded as a monumental one or not, that the achievements of plodders have been more enduring than those of plungers, although what the latter have done is by no means to be treated slightingly or at all underestimated.

Watts was a "lazy" boy who lounged around his mother's fireplace in preference to going out and engaging in athletic pursuits or pastimes. During these hours of inaction he caught an idea which has been the means of making a present-day life many times as long as one of his day, by shortening considerably the time consumed in passing from point to point. If he had not been "slow" perhaps he never would have loitered around his mother's fire long enough to make note of the power of steam as manifested upon the lid of the tea kettle, a principle which applied has transfigured the world in less than a century. However, this is but a question of

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individuals; if it had not been done by him it would have been accomplished by some one else, for steam power in mechanism had to come. It came slowly enough, too, even after its possibility was fully demonstrated. Stephenson was ridiculed by the committee of Englishmen appointed to investigate his "steam carriage," and if he had been less tenacious and more sensitive, some other man would undoubtedly have fallen heir to the honors, at last successfully gathered by him.

The same as to Robert Fulton, whose reputation for energy and industry in the place where he lived was by no means excellent, but rather the reverse; he was, in fact, set down as a day-dreamer, a visionary, an impractical contriver of profitless schemes; and when the crowd gathered upon the banks of the river, at the time his boat was announced to pull off up stream, it was not at all for the purpose of being convinced or even bestowing praise in the event of possible success, but rather to gratify that strange disposition in humanity of exulting in the downfall of one who is not liked, because unlike his dislikers.

The attraction of gravitation was discovered by a man who was believed by some of his neighbors to have been born tired, and never succeeded in getting rested up. His name was Isaac Newton, and he was in a favorite position—that is, lying supinely upon his back in the shade of an apple tree, when a sample of the fruit descended upon or near him, and set him to thinking, the results of his thoughts being the overturning of many long-cherished errors regarding our abiding place and its position in space, substituting therefor realities and corrected deductions. An active, up-to-date boy in Isaac's place would first have looked around to see if any one had observed his good fortune, then proceeded to eat the fruit, and let science take care of itself.

Benjamin Franklin was as dissimilar to the agency with which he frequently and freely associated—lightning—as possible. He was measured, methodical and deliberate, always and under all circumstances. He thought out the means of luring what might properly be termed the fifth element from its abiding place in the clouds, and then put it into practice by means of a kite; that is, he ejected the element of play into his work, and laid the foundation for the grand plan by which, subsequently, the subtile fluid was

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harnessed and made one of man's most useful instead of most dangerous visitants.

This suggests another slow man, Samuel F. B. Morse. It would, perhaps, be claiming too much for him to say he first conceived the idea of electrical transmission, but he was undoubtedly the inventor of its practical application as a commercial factor, and he had an experience in gaining recognition and material assistance for his scheme, so like that of Stephenson as to be considered a coincidence; only the former had Americans (American law-makers at that) to deal with, and these are supposed to be somewhat quicker in grasping at speculative projects which give any sort of promise of returns. Congressmen proved to be as slow as any of those herein referred to, but their slowness was of the retarding instead of the progressive kind; yet, the grand consummation was achieved at last.

All the while, the writer is not oblivious to what some readers will be apt to say or think—that the instances mentioned, and the many more that might be named, are somewhat in the nature of solecisms, boomerangs as it were, because each and every one of the achievements recorded as the work of the plodding people has been the means of enabling most of our doings in life, and life itself, to become more energetic, more expeditious. We don't wait a month for a message from the far east, it comes in a moment; we no longer spend long, weary, wearying months filled with danger and dread in making our way from the once frontier to our mountain home,—an equal number of days, pleasantly spent throughout, being all that is required. And so on; antitheses seem to be self-creative, our objections appear as soon as an affirmative proposition is presented. It is not so much of results, of consequences, as of their inception, of the means by which they are born and brought into the service of the race of man, that these unpretentious lines are designed to treat. Did "fast" people first "catch up" with the idea (for example) that a trans-continental railway was a feasible enterprise? Did the swift-gaited ones build it when the idea was at last adopted? No, to both; Congress was hammered at ("pestered," as one member expressed it) for many years by conservative, slow-moving people, who had the idea in their heads, and were, perhaps, too indolent to get it out, before it at

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last yielded to the inevitable, and passed a Pacific Railroad bill; and the work no sooner started than it stopped, then went ahead again, and the highway slowly made its way across the wastes. Long prior to this, a man whose practical achievements in the field of exploration, pioneering and colonization entitle him to rank among the greatest of the world's people—Brigham Young—by slow and laborious marches not only pointed out, but actually followed, an invisible trail which afterwards became the road bed of the Union Pacific railway. There were no rapid surveys made by him or by any one else, albeit rapidity of travel followed as a result, a result of which we of this day and age, the slow as well as the fast, enjoy the full fruition. The sturdy founders do not rush their work, or it would be badly done in many cases, if done at all; they lay the foundations with care, then complete the structure in the same way, so that the swift-blooded and nimble-fingered who succeed them may dwell in safety and comfort, with so much of rapidity as our natures may require and our means permit.

"The more haste, the less speed," is an adage the exemplification of which is found in many of the greater as well as the minor events of life. Somewhat in line with this is the noted saying of Cardinal Richelieu: "We foil gigantic dangers, not by giants, but by dwarfs." Even as the humble things of the earth are sometimes used to confound the mighty, have we seen, in our own case, the creeds and other divisions of the people made first to wonder at, then to oppose and harass, by all means at their command, but without avail, the great developments wrought by the unfolding of the Gospel plan to an obscure boy of little education; this followed by the ceaseless efforts of his associates and successors—all unpaid, but cheerful, tireless and resultful plodders in the vineyard of the Lord—going to show that we reach the golden mean only through patient, laborious, meritorious effort.

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# OUR STANDARD CHURCH WORKS.

BY JOSEPH F. SMITH, JUN.

One of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints reads: "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." The words of God delivered both in ancient and modern days have been given to the Saints for their profit and learning—for the purpose of giving unto them a perfect understanding of his commandments, and of his will concerning the inhabitants of the earth. We have been greatly blessed in having revealed unto us the record of God's dealings with ancient inhabitants of America, in the Book of Mormon, and in having his will concerning us, in the Dispensation of the Fullness of Times, made known in the Doctrine and Covenants. The Pearl of Great Price also reveals unto us many important truths concerning the antiquity of the Gospel, which in the past were kept hid from the world, because of unbelief and wickedness, and the promise has been made that other records and other truths shall be made known in the due time of the Lord, when we are prepared to receive them.

I sometimes wonder how it is that some of the Latter-day Saints apparently forget the importance of these records, and how we can possibly neglect to study them, and fail to become thoroughly acquainted with the mind and will of God as revealed to us, when we know that "the glory of God is intelligence," and that "no man can be saved in ignorance." We have been commanded to teach one another words of wisdom out of the best books, even by study and faith, and also to teach one another the doctrine of the kingdom. To my mind it would be impossible to find

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better books than the standard works of the Church, and in no better way can we learn the doctrine of the kingdom than by applying ourselves to the study of the scriptures, especially to the revelations which have been given directly to us in this day.

The Lord said to the prophet Nephi: "I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them, for *out of the books which shall be written I will judge the world*, every man according to that which is written." (II Nephi 29: 11.) If the world is to be judged according to the word of the Lord which is written, how much greater will be the condemnation of the Latter-day Saints when brought to judgment, if they do not understand the things which have been revealed unto them! We should not treat lightly the things which have been revealed, for if we do, we will come under condemnation.

No Latter-day Saint home should be without these books, and no member of the Church should fail to study them and reflect upon their teachings. That there are many families holding a membership in the Church, who have not a complete set of the Church works, cannot be denied, and, perhaps, there are others, who, although they have the books, do not read them. I maintain that where a family ot this class can be found, without exception, they are non-progressive, and do not comprehend the principles of the Gospel. The Gospel of Jesus Christ is progressive. The Prophet Joseph Smith said, under the spirit of inspiration, that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (Doctrine and Covenants 130: 18, 19).

If we look around us, we will see that the man who devotes himself to the study of the principles of the Gospel is the active man in his ward or stake, and that he has a better understanding of the Gospel, and can defend it, teach it, and live it better, than the man who is passive and devotes very little of his time to these things This is most natural.

When Alma and Amulek were preaching to the inhabitants of the city of Ammonihah, they were opposed by a learned lawyer,

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Zeezrom, who tried to catch them in their words, that they might be judged according to his interpretation of the law. Failing in his designs, he began to consider the teachings of these servants of the Lord. The more he reflected the more he was convinced that they spoke the truth. This caused him to fear and tremble because of his own sins, and he began to enquire very diligently of Alma concerning the kingdom of God, and how it was that Alma understood these things. Alma replied:

It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him; and therefore he that will harden his heart, the same receiveth the lesser portion of the word, and he that will not harden his heart, to him is given the greater portion of the word, until it is given him to know the mysteries of God, until he knows them in full; and they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. *Now this is what is meant by the chains of hell* (Alma 12: 9-11).

This is in strict keeping with the words of the Lord to Nephi, as recorded in II Nephi 28: 30:

For behold, thus saith the Lord God, I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

We see by this, that we cannot stand still,—we must either swim up the stream or be carried in the other direction to destruction. The great difficulty with many of us is that we are careless and indifferent in regard to the study of the scriptures. Our minds are continually bent to worldly things, and we forget that the Gospel is practical, and should be applied in all things, temporal as well as spiritual. The great commandment is to "Seek first the kingdom of God and his righteousness, and all things shall be added." There was a time when the people of the earth had, in a

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degree, to depend on the few leaders to do their thinking; but that time has long since past. We should think for ourselves, and use the talents God has given us, otherwise we cannot expect to retain his Spirit.

If the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price were as thoroughly studied in the missionary field, by the elders, as the Bible is, there would, in my judgment, be a greater amount of good accomplished. When the first elders in this dispensation went forth to preach the Gospel—then a new thing among the people—they took with them several copies of the Book of Mormon, and whenever the opportunity would offer, they left copies at the homes of the people, with the understanding that in the course of a week or two they would call again for them. What was the result? Hundreds were converted through its teachings, and received a testimony of its truth, as they are promised in the book (Moroni 10: 4).

The fact is that quite a number of the first elders received a testimony of the truth, and some were baptized before the organization of the Church, April 6, 1830. Naturally they were filled with zeal, and were anxious to go forth immediately and declare these things unto the world, before they had received the Priesthood, and been endowed with power from on high; but the Lord checked them by telling them to wait a little longer, until they should have his rock, his Church and his Gospel, that they might know of a surety his doctrine: "Seek not to declare my words, but first seek to obtain my word, and then shall your tongue be loosened; then if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men; but now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto." When the Church was finally established, and the elders received their commissions to go forth and preach the Gospel, the Lord commanded them that they should confine themselves to the first principles of his Gospel, which are in the Bible and the Book of Mormon, in which is the fullness of the Gospel. (Sec. 42: 12.)

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By this we see that they were commanded not to go forth without a thorough knowledge of the books and the revelations they had received. The very object the Lord had in bringing to light the Nephite record was that the "fullness of the Gospel," which it contained, should be given to the world. The Lord commanded the elders in those days to use the newly revealed truths in missionary work, and at no time since has he directed otherwise.

In later years, our elders have depended more upon the Bible to establish the truth of the Gospel, and to some extent the Book of Mormon has been neglected in the missionary field. We have lost track of the fact that God has said, through his prophet, that the Book of Mormon should be a witness for the truth of the Bible, and should establish the truths of the Bible (I Nephi, 13). This neglect on our part led a minister to advise his fellow laborers not to discuss with the "Mormon" elders from the Bible, but to study "their own church works," and discuss the different points of doctrine contained therein, for our elders were not acquainted with their own books. I remember also a remark made in my presence by one of our missionaries who, after performing a mission in the world, said: "If I were going on another mission, I would leave all books at home but my New Testament, for that is all we need in the mission field, for it is all the people will accept. The people will not receive the Book of Mormon, and we have to meet them on their own ground." The folly of this was clearly demonstrated by other missionaries who had spent their time almost exclusively with the New Testament, and when called upon to defend truths in the Book of Mormon, were so ignorant of its contents that they utterly failed. I know these records can be used to great advantage in the mission field, and that the honest in heart will as willingly receive a truth from the Doctrine and Covenants, or the Book of Mormon, as from the Bible. If a person does not want the truth, the evidence in the Bible that may be brought to bear, while it may silence him, will not change his position nor cause him to receive the truth. It is the Spirit of God, after all, which works the change in the human soul.

Another argument I have heard raised against the use, in the mission field, of the records revealed through the Prophet Joseph Smith, is that the elders are likely to preach on the streets, and

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at other places, before strangers, and quote from these books, thinking the passages were in the Bible, thereby bringing ridicule upon their heads. This argument is so foolish that it is astonishing that one would use it. It is seldom that an elder will make a mistake of this kind; and if he did, in regard to these records, would he not be as likely to quote from one Book in the Bible and give credit to another? The trouble is, these records are not quoted from and used enough. I firmly believe that a more thorough and systematic study of them would give an elder a better understanding of the Gospel; hence, he would be better able to preach, to teach, and to defend the Gospel in the world than the man who depends entirely upon the Bible for his knowledge; for many principles of the Gospel which are somewhat obscure in the Bible, because of the precious parts which have been taken away, are set forth clearly and distinctly in the other records. There is, on the other hand, no principle of truth taught in the Bible that is not as clearly, and as forcibly, upheld and taught in the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price.

In every dispensation of the Gospel, God has spoken to his children, and has given them commandments to suit their time and conditions. The Pearl of Great Price contains the Gospel as it was preached to Adam, Enoch, Noah and to Abraham. The Old Testament is the record of the revelations given to ancient Israel. The New Testament is a record of the re-establishment of the Gospel, in the dispensation of the meridian of time, and of the ministry of Christ. The Book of Mormon contains the revelations given to the seed of Joseph in America, also the record of the Jaredites; and in our day—the Dispensation of the Fullness of Times—God has again spoken, and we have his commandments in the Doctrine and Covenants. None of these records can be discarded; they all contain light and truth, and all agree in doctrine. We must have a knowledge of all, in order that we may properly teach the Gospel. Some of the great truths which are revealed to us in these books may be mentioned:

In the Pearl of Great Price, we are given a knowledge of our pre-existence, and we learn that in that state some were more noble than others; hence, became God's rulers. We are taught that the same identical Gospel which we have received was taught

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to Adam, that Adam and his posterity were baptized, and received the Holy Ghost; that Christ was the law-giver—the King of Zion—in that day; we receive the prophecies of Enoch, and learn of the translation of his city; why sacrifice was instituted; of the destiny of the earth and its inhabitants.

In the Book of Mormon we have revealed unto us the record of Joseph; we learn that his descendants received the land of America for their inheritance; that the Nephites were the "other sheep" of the house of Israel, spoken of by our Savior; that Christ visited this continent and established his Gospel among the Nephites; that God led a colony from Asia, at the time of the confusion of tongues, according to his commandment; we learn that the New Jerusalem will be built on the land of America, and that America is a choice land above all other lands; we are told why Adam fell; and the object of our existence in this life, and our destiny; that it is an abomination in the sight of God to baptize infants; and it reveals unto us the prophecy of Joseph, son of Jacob.

In the Doctrine and Covenants, we have revealed unto us the history of the Priesthood; we are taught where the New Jerusalem will be built; the doctrine of Baptism for the Dead, and the use of temples; that the elements of matter are eternal; the meaning of "eternal punishment;" the eternity of the marriage covenant; that truth and intelligence were not created nor made; we have revealed the land where Adam dwelt; the united order, and the nature of the second death.

These are but a few of the many truths which these records contain, which in the version of the Bible we have received are indeed vague, if taught at all. God has given us these records, and has commanded us to search them, to study them, and to ponder over the teachings they contain, that we may draw nearer unto him, learn of his ways, and the better keep his commandments. It is our privilege to receive "the greater portion of the word," until it is given unto to us to know the mysteries of God, until we know them in full. If we do not take advantage of the opportunities thus afforded, we are in danger of being led away by the cunning of Satan, or the craft of wicked men who lie in wait to deceive.

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# TALKS TO YOUNG MEN.

## III.—DOING THINGS INDIFFERENTLY.

I have known young men to so far forget their duty as to always do things in a very indifferent, thoughtless manner. How young people should learn to despise carelessnes, slovenliness, indifference! "Let it slide," "let it go at that," "good enough," are extremely poor rules to adopt. The old adage, "Whatever is worth doing at all, is worth doing well," is a splendid mark to work to. Get ready; do not act until you are ready, then do with all your might. That is the motto for a young man who is to prove a success—who is to make a character, a mark, in life.

Indifference on the part of boys on the farm, in the shop, in the canyon, at the mills, in all employments, is much too common, and is the bane of parents and employers. But it is not alone there, it enters our homes, and even our religious worship. This reminds me of a letter I received some weeks ago on the indifference of young men who are home missionaries, and as they are in the minority, let us "go after" them, and apply the moral to our own vocation. Here is the letter:

One Sunday afternoon, some months ago, I visited a friend who resides in —— ward. As the hour for worship drew near, I volunteered to accompany him to meeting, in order that our souls might be refreshed and fed with that spiritual manna which we so much need to sustain us while traveling through this "vale of tears."

The choir and congregation united in a song of praise; an aged father in Israel offered up a prayer of thanksgiving to the

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Most High for his manifold mercies and favors; and while in solemn tones the sweet singers again praised the Father for

> "* * * the wisdom and the love
> That filled the courts on high,
> And sent the Savior from above,
> To suffer, bleed and die,"

the holy emblems of the body and blood of Christ were passed around.

Two elders (it would be improper to mention names) were then announced as the speakers of the evening. They were home missionaries. One of them stood before the congregation, and these are something like the words he said: "My brethren and sisters, I feel my weakness in standing before you this evening. I would much rather speak to the people of the world than to a congregation of Latter-day Saints. I find my mind a complete blank; I know of nothing that I can say to you."

I turned to my friend and asked, "What did he say?"

"That he has nothing to say," he replied.

"Then why doesn't he sit down?"

"He will, presently," replied my friend, "but he wants first to demonstrate the truth of his statement."

For full twenty minutes, I sat and listened to one of the most uninteresting, spiritless, disjointed discourses that I have ever heard from the lips of an elder. When he resumed his seat, I remarked to my friend, "We must give him credit for having at least told the truth—he said that he had nothing to say; he talked for twenty minutes and said nothing."

It was my intention, when the missionary arose, to petition the Lord to bless and inspire him with his Holy Spirit; but when I heard him announce that he had nothing to say, I hesitated. I remembered the decree of the Almighty in the beginning, that in the sweat of his face man would eat bread all the days of his life, and as I am not impertinent enough to ask the Lord to fill with bread the mouth of the man who spends his days in idleness, neither had I the heart to ask him to fill with words of life and inspiration the mouth of the mental drone. If a home missionary

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has nothing to say to a congregation, then, it seems to me, he ought to abandon the ministry. I trust that no one will construe this as being a plea for prepared discourses. No one could be more opposed to prepared discourses than I am. We are taught by the revelations of Jesus Christ that these meetings should be conducted by the Holy Ghost, that men should speak as they are moved upon by him, and that unless men have the Spirit they are not to teach; but I have not yet learned how a missionary who, after filling one appointment, takes no thought of his calling until the hour comes for him to fill another, can expect the Lord to endow him with the Spirit of wisdom and instruction.

The Latter-day Saints, as a people, are not among those who "make men offenders for a word." No matter how simple the language; or how ungrammatical the construction of the sentences, so long as we get ideas. One man said recently, "I wish I could find language with which to clothe my ideas." His friend replied, "I wish I could get ideas; I have no fear but I would find language with which to clothe them." That's the point—give us ideas, good, sound ideas. We do not care how the nut is broken, so long as we get the kernel; we are not so much concerned about the platter on which the meat is served, as about the flavor in the meat. Missionaries should begin to realize that people are getting tired of gnawing at bare bones.

This missionary talked for twenty minutes and said nothing of interest or profit. He reminded me of a squirrel confined in a cage. For twenty minutes he rode on the cage wheel, and landed where he started, without having covered a foot of ground. He only benefited himself—he had exercised his limbs, and the only one benefited by the discourse referred to above was the missionary—he had exercised his lungs.

I have heard another missionary address the Saints a number of times, and it seems to be that man's efforts to give expression to a few tame, lame, spiritless sentences. His discourses are as barren as a vestal virgin, and it is a wonder to me that the man hasn't become dissatisfied with himself long ago, and requested a release. You may think me severe, but listen to the whole of my story. I have known this same man, who cannot stand before the Saints ten minutes and address them intelligently, discuss for a

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considerable length of time each day, for several weeks, a notorious murder case. And it seemed strange to me how a man who could talk as much as he did about a murder could not talk for ten minutes on some of the principles of the Gospel. Perhaps the reason why he could talk so long about the murder was that every morning he had devoured all there was in the newspapers about it. No doubt if he had devoted half the time to the study of the Gospel that he had given to the murder, he would have been able to talk more intelligently about the Gospel. I heard another missionary in private describe in detail a twenty-round prize fight that came off in the East a number of years ago. And yet, this same man, like the other, cannot address a congregation of Latter-day Saints with any degree of satisfaction—to the congregation. Now if this man had paid as much attention to the Gospel as he seems to have paid to prizefights, there would be a different story to tell.

There is a man I know who can "talk politics" from morning till night, and yet when it comes to talking about the Gospel, he finds himself at sea. He takes two daily papers, and yet he told me he could not afford to subscribe for one of the Church publications. So long as home missionaries devote so much of their time to reading about criminal sensations, prize-fights and politics, and so little of their time to the study of the Gospel, so long will we continue to have poor, dry, husky sermons. It seems to me that men who profess to be and call themselves ministers of the Gospel should devote at least as much time to the study of the things of God, as they do to the things of the world. The sooner that home missionaries learn that the gifts of God cannot be had merely for the asking, that they must couple works with their faith, the better it will be for themselves and their congregations.

True, the Savior said, "Ask and ye shall receive," but we must not forget that he also said, "Search the scriptures," and that in these latter days he has repeated the injunction, telling us to "seek for words of wisdom out of good books." What of a district school teacher, or a Sunday school teacher, who would stand before his class, not once, but many times, and repeat the words of this missionary: "My mind is a complete blank; I have nothing to say to you this morning?" We would be looking around for his successor.

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My brother said that he had nothing to say. What did he mean? Can it be that all the truth has been told? What about the great infinite atonement made by the son of God? Is there nothing new therein to be learned and dwelt upon? Do we know all there is to learn concerning the sacrifice of the Holy and Just One? True, we have heard much about the Savior's atoning sacrifice; no doubt there are many things connected with that sacrifice which will not be understood this side of the millennium; but I am justified in saying that, notwithstanding all that has been said about it, there is yet in the mediation and atonement of our Redeemer enough material for a thousand sermons. In conversation, recently, with a friend, he told me that many years ago a sister loaned him seventy-five dollars to enable him to emigrate to Zion. He came here, and after passing through a few trials, he found himself on the road to prosperity. But he seemed to forget his friend and benefactor; and, for a number of years, he did not send her so much as the interest on her note. But one day he remembered the one who had made it possible for him to gather to Zion. He said to himself, "It was her money that brought me here. Had it not been for that kind woman, I might yet be in Babylon working for a mere pittance. And to think how ungrateful I have been to her!" He sat down, penned a kind letter, in which he implored her forgiveness, and enclosed part of the money he had borrowed.

The more we think of that great sacrifice, the atonement of the Savior, the more do we realize our indebtedness to him who bought us with his own blood; and the more we realize the priceless value of that atonement, the more will we strive to love and serve him. If there were no other subject than the atonement of Christ to talk about, we should never let any one hear us say that we have nothing to say.

"Nothing to say!" Surely in the Gospel of Jesus Christ there are truths which have never yet been fully explained. We have not come to the end of the "sweetest story ever told." Is it possible that in this great latter-day work, this "marvelous work and a wonder," "there is nothing new under the sun?" "Go to the ant, thou sluggard, consider her ways and be wise." Let us not play the part of the Prodigal Son, but instead of feeding ourselves and our hearers on dry husks, let us arise and go to our Father, and

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from his storehouse bring forth things new and old, and with them feed the flock of God, of whom he has made us ministers.

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And so ended that complaint. Young men, if you are home missionaries, have something to say; say it by the power of the Spirit, and sit down. If you have nothing to say, get something, and don't bore people by your indifference.

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## MASTERING MOODS.

"If you are morose, moody, or despondent; if you have a habit of worrying or fretting about things, or any other fault which hinders your growth or progress, think persistently of the opposite virtue, and practice it until it is yours by force of habit.

"When you feel unhappy and out of sorts with all the world, nothing is more certain than that nursing such feelings aggravates them. Hold just the opposite thought from that which depresses you, and you will naturally reverse the mood. The imagination has great power to change an unpleasant thought or experience. When you are the victim of vicious moods, just say to yourself, "This is unreal; it has nothing to do with my higher and better self, for the Creator never intended me to be dominated by such dark pictures." Persistently recall the most delightful experiences, the happiest days of your life. Look on some beautiful object in art or in nature, or read a passage in some helpful, uplifting book. Hold persistently in the mind such things as you have enjoyed; drive out the failure thoughts by thinking of the successful things you have accomplished. Call hope to your aid, and picture a bright, successful future. Surround yourself with happy thoughts for a few minutes, and you will be surprised to see how all the ghosts of blackness and gloom—all thoughts which have worried and haunted you—have gone out of sight. They cannot bear the light. Light, joy, gladness and harmony are your best protectors; discord, darkness and sickness can not exist where they are."—*O. S. Marden, in Success.*

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# PUBLIC WORKERS.

## JAMES JACK.

In this number of the ERA, a splendid likeness of Elder James Jack is presented to our readers. Brother Jack has occupied the position of Cashier and Chief Clerk to the Trustee in Trust of the Church of Jesus Christ of Latter-day Saints for many years, and is a zealous and trusted worker.

James Jack was born on the twentieth of November, 1829, in Perthshire, Scotland, and is the son of John Jack and Margaret Cowper. His early life was spent upon his father's farm in Scotland, which work he later supplemented by employment in a dry goods establishment in his native town. He came to the United States and to Utah in 1853. His first public labor upon arriving in Salt Lake City was in the building of the city walls, under the direction of A. P. Rockwood. It was necessary in those early times that those who arrived here take any employment that first came to hand, and so he set to work in the building of these walls with heart and energy, to accomplish the trust which had been imposed upon him. He afterwards obtained a position in the office of the tithing store as clerk, in 1856, in which place he labored for five years, when he was called to work in the President's office, in 1861, as cashier and chief clerk, which employment he has held for over forty-two years, a remarkable tribute to his faithfulness and integrity.

He was married February 11, 1853, while yet in Scotland, to Jemima Innis, a native of Scotland, having been baptized into the Church of Jesus Christ of Latter-day Saints, February 9, 1851.

Aside from his labors as chief clerk in the Church business office, he has taken part in many of the financial affairs which have enhanced the growth of our State, and in all cases he has admin-

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istered the tasks allotted to him in an able manner. He is at present vice-president and a director in the Salt Lake and Los Angeles Railway, a director of the Inland Crystal Salt Company, and a director of Zion's Savings Bank and Trust Co. He was treasurer of the old Utah Central Railroad Co., and also at one time the treasurer of the Salt Lake City Railroad Co., and Salt Lake City Gas Co., being one of the original incorporators of the latter, also one of the original incorporators of the Utah Sugar Company. For twenty years he served as treasurer of Utah Territory, and was also at one time treasurer of the *Deseret News* Company.

Asked as to what he considered a good guiding principle for a young man to adopt in life who desires to acquire honest success, which means a first class character, as well as a good financial standing, he said, "I have always endeavered to make my rule in life, honesty, integrity, and fidelity to duty, and I consider this a good motto for any young man who desires to make a success of his career."

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## CHRISTMAS.

BY BRIGHAM CLEGG.

How long since prophets heralded the coming of this day,
Made sacred by Christ's holy name; and still we wait and pray

To dawn a greater Christmas morn, when angel bands shall sing,
And earth be robed in purity to meet her welcome King.

Then shall all sorrow flee away, and sin forever cease,
And Babel noise be silenced by triumphal chords of peace.

Long ages, too, have rolled away since that first Christmas morn
When in a rustic stable old, a babe, a God, was born:

Yet still he lives and breathes and moves, in countless hearts of prayer;
Where virtue, love and faith is found, he ever lingers there.

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The gentle touch we yet may feel, that healed the leper's brow;
The loving eye that pitied them, looks down in pity now.

The words he spoke of faith and love, we yet may hear today;
His every word and look and act, they live eternally.

How swift have glided by the years since wise men from afar,
Were guided to the holy place by God's appointed star!

But still methinks that star shines bright, in night's dark sinful sky,
Just as it shone that night of yore, to greet the passer by.

It shines to guide along faith's path—while love burns in the breast—
All weary pilgrims safely to his promised home of rest.

How long since shepherds watched their flocks, that midnight, clear and cold,
When angels tuned their silver harps, and sang the song of old!

They're singing now—be still, proud world, and cease thy noisy din—
The birthday of our Lord and King, they come to usher in.

Above the clouds of war and strife, ten thousand glad harps ring,
And bending near, to catch the ear, ten thousand voices sing:

"All glory be to God on high," a message from our King,
"On earth be peace, good will to men," oh, hear the angels sing!

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Be cheerful, then, ye mortal men, 'tis Christmas day, once more,
Let music sweet Christ's birthday greet, and ring from shore to shore.

A present rare, a Savior fair, God's Christmas gift to man,
Who ransomed all from Adam's fall, and gave the gospel plan.

Behold afar his guiding star, 'tis beaming bright today—
It bids us bow, in worship now, while angels chant their lay.

Let bells repeat the music sweet that rings from harps above,
While mortals, we, in melody, give back the song of love.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*The Panama Canal.*

When Colombia awoke from her delusion and discovered that Panama had revolted and established an independent republic, that the United States had entered into negotiations with Panama, and in the new treaty with the new republic guaranteed the independence of the latter, she began to realize the serious loss she had sustained by her refusal to ratify the treaty with the United States for the construction of the canal across the isthmus of Panama. Colombia's disappointment has therefore become the irony of fate.

The administration at Washington considered the law, which authorized the President to proceed with the negotiations for and construction of the canal across the isthmus, as of full force, after the treaty with Colombia had been rejected and Panama had set up an independent government. The United States was certainly quick to recognize the Republic of Panama; and the question naturally arises, was the new administration over-hasty in this acknowledgement. The recognition of Panama was so quick as to give Colombia no opportunity to demonstrate her ability to subjugate the revolted province.

There is in the world's history a sort of unwritten law of international eminent domain. Upon that unwritten law, a great deal of the world's progress and march towards civilization has depended. The law of eminent domain has always been regarded as essential and eminently just in national life. Were a man permitted to say, "You shall not build a railroad across my land

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against my will, because by so doing you would interfere with my right of property and my right to do with my property as I see fit;" such a contention, if it prevailed, would be an impassable barrier to civilization and to commerce. The state says there are well defined instances in which individual rights shall yield to public good. Colombia said to the world, "You shall not promote commerce and civilization by the construction of a canal across a worthless strip of country to which I hold title." The treaty which had been made with the United States was unanimously rejected by the Colombian Congress, after that republic had been most magnanimously treated by the United States. The United States was, therefore, under no obligation to quibble with Colombia about nice and technical questions of international jurisprudence.

When Panama had established its *de facto* government, if the United States had not availed itself of the opportunity to protect Panama and conclude a treaty with that republic, it would have been the laughingstock of the world. There is an inherent, instinctive sense of justice which the people of the United States, and the world generally, feel over the action of the President in forming a new treaty with Panama, and guaranteeing that republic protection against Colombia. The President, in his message, bases his action in the matter upon the treaty which this country entered into with New Granada, in 1846, and which it maintained with Colombia, after Colombia was substituted for New Granada. Such a defense is rather technical than substantial, and people generally would be just as well satisfied if no explanation whatever is given, because they recognize an inherent justice in our attitude, which may be classed among those things which we instinctively feel are right, but which it is sometimes difficult to explain.

We shall be better off under the treaty with Panama than under that proposed to Colombia. The announcement that Colombia had landed at Darien eleven hundred soldiers, who, it was expected, would march across the country to Panama, for the purpose of subduing the revolting province, will hardly create a ripple of anxiety among the people of the United States. If Colombia hopes to gain any headway against the people of this country, it will be through guerrilla tactics, by means of which she would expect to

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inflict serious injury upon us, as a retaliation, but without hope of regaining her lost province. If Colombia is led into the adoption of such tactics, she may wake up to the realization that she has lost all instead of one province.

The Panama Junta, at Panama, adopted the treaty the day after it reached them, and promptly forwarded it to the United States. General Reyes, who is at the head of the Colombian army, reached the United States at the earliest opportunity, for the purpose of securing a reconsideration of the treaty between this country and Colombia. He was too late; we had already given our word to Panama. According to his own personal statements, he would be quite willing that we should have now the right of way across the isthmus without any money consideration whatever. Of course, the only assurance that Gen. Reyes could give would be to make us understand that he was at the head of the army, and that we should deal with a military government, and not with politicians, at Bogota. However, it will be much more convenient for the United States to deal with Panama, whose capital will be at one end of the canal, than to deal with Colombia, whose capita., Bogota, is far removed from that great waterway. Our government would have been subjected to constant delays through political connivance at a capital so far removed, and over which we could not hope to have a very strong influence.

There are only about two hundred and fifty thousand people in the whole Republic of Panama—some say three hundred thousand. In a republic, they will enjoy the electoral franchise; but a very large percentage of that population is too ignorant to know what the electoral franchise means, much less to use it. It will not be long before there will be more Americans in the Republic of Panama than there are citizens of Panama. We shall then have the South African question over again. Those Americans will probably demand the franchise, and getting it, they can rule the country in the direct interests of the people of the United States, or they can cast their vote for annexation, and become a territory like Hawaii. It may be, at this time, better politics than philosophy, to say nothing about that matter. However, one given to speculation can very easily foresee conditions that will, before many years, make Panama a territory of the United States.

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We shall then enter upon an era of South American extension. The world problems that await solutions by the United States are certainly the greatest that history has ever known.

*Herbert Spencer.*

The death of Herbert Spencer, on the 8th of December, removed from the world of science, one of its most conspicuous leaders. Mr. Spencer died at the age of eighty-three, of senile decay. He was born in Derby, England, April 27, 1820. His father was a tutor in mathematics, and his son evidently inherited some of the mathematical ability that distinguished him in after life. Spencer was a precocious boy, and at the age of seventeen, was a practical engineer. It is said, that at the age of sixteen, he invented a new theorem in descriptive geometry. Herbert Spencer, in his early days, was also a close student of nature, and devoted much of his time to the study of lower animal life. In the full vigor of his manhood, he also became an inventor of some renown, having made marked improvements in the mechanism of watches and printing presses.

Herbert Spencer, at the age of thirty-two, attracted the attention of the world as an original thinker. It was discovered that he possessed a philosophical bend of mind, and that he was crowding upon the world some new and startling views respecting the philosophy of life. In the beginning, he does not appear to have been successful in the circulation of his books, as it is said that it took fourteen years to dispose of a single edition of his *Social Statics, or the Condition Essential to Human Happiness;* and it took him another twelve years to get rid of his *Principles of Sociology.* About the time of his entry upon the stage of speculative philosophy, John Stuart Mill was at the height of his popularity. The great Mill proffered his assistance to the rising philosopher, who respectfully declined the aid, and preferred to make a place in the world for himself, solely through his own efforts.

In 1860, Spencer issued a prospectus of his work on evolution. It followed close on the heels of Darwin's *Origin of the Species.* For years, there has been a lively controversy as to who really is entitled to the distinction of having developed into philosophy, the theory of evolution—Spencer or Darwin.

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The Americans were the first to give Mr. Spencer any very substantial recognition; and his books, though translated in many languages, found a more generous distribution in the United States than in any other country. Spencer was fortunate in his first American disciples, Edward Youman, editor of the *Popular Science Monthly*, and John Fiske, a popular writer on historical and scientific subjects. John Fiske really out-Spencered Spencer, in his writings upon the subject of evolution. It was the writings of Fiske that really gave popularity to the theory of evolution in the United States. Spencer himself was abstract in his writings, and often difficult to comprehend.

In 1882, Mr. Spencer visited the United States. He owed it to the people of this country to visit them, and his reception by the men of science in the United States was of a royal character. Spencer has always been pronounced and outspoken in his views upon every subject which he has treated. He was equally fearless in pointing out to the people of the United States the grave dangers that confronted them in the maintenance of those free institutions of government established through our federal constitution. Our government, in form, he thought was quite ideal, but there was no people, in his judgment, in the world, capable of maintaining the free institutions which we had launched. Speaking of the people of England, he said: "We have not reached the necessary standard; neither have you"—referring to the people of the United States. He was asked if he did not think that education would do away with the dangers to which he alluded, whereupon he replied: "It is not a question of education, but a question of character." The dangers, he said, were not so much from the unlearned as from the political manipulators who were certainly well informed.

Herbert Spencer's attitude on the questions of religion has been very much discussed, though he has evidently tried to make himself clear on the subject. He was honestly an agnostic, an agnostic meaning one who does not profess to know one way or the other; and he was an agnostic long before that word was coined by Dr. Huxley, who used it rather in the sense that one could not know, than in the sense that one would like to, though does not, know. One might imagine from the principles evolved

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in evolution, that Spencer was a materialist, but he distinctly disclaimed his belief that there could be no transition from dead matter to life, or from life to dead matter.

We really do not know much of Spencer's private life. He was averse to publicity, and severely savage towards those who would intrude upon the domain of his personal affairs. Of all nations, the English are the quickest to resent personal intrusion, and in this respect, Spencer was an Englishman of Englishmen.

During the summer of 1887, on Mt. Carmel, in Palestine, I had the rare opportunity of meeting frequently and visiting with Laurence Oliphant, a distinguished English author, who had been for years a member of the Athanaeum Club, to which Spencer belonged. Mr. Oliphant was, therefore, intimately acquainted with Spencer, Huxley, Darwin and others, who belonged to their coterie of scientific men. Mr. Oliphant said to me, speaking of Herbert Spencer's disposition, that Spencer was sometimes peevish, and often extremely difficult to get along with. He said Spencer imagined that he was a renowned billiard player, and seemed to exult more over his ability to play a good game of billiards than over his ability to invent a system of philosophy. However, said Mr. Oliphant, he had no patience with men who had no more sense in a game than to beat him. An anecdote is related of Spencer, that on one occasion he played a game of billiards with a foppish young fellow, a member of the club. The young fop beat him badly, whereupon Spencer, with some show of disgust, walked to the rack, put away his billiard cue, and said to the young man: "Sir, to play a good game of billiards is a mark of well-rounded education; to play too good a game of billiards is a mark of an ill-spent youth."

*The Japanese Exclusion Bill.*

Mr. James M. Robinson, Representative to Congress from Indiana, has recently introduced a Japanese exclusion bill similar in its provisions to the law in which the Chinese are excluded from the United States. The introduction of this bill indicates a growing sentiment against the employment of Japanese. The recent extraordinary demand for labor on the railroads, and the demand for labor in hazardous and trying places, has brought within the last

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few years thousands of Japanese to the United States. There does not seem to be at present any great demand from the laboring classes for the exclusion of the Japs, as they are familiarly called. Some of the eastern railroads within the last few months have been compelled to lay off thousands of their men, and if there is a dearth of employment, it is not at all unlikely that an agitation against the Japanese will be started. The social scale and standard of living among the Japs are much higher than among the Chinese; but the Japanese do not seem to regard this country as their permanent home; nearly all of them are here without families, the vast majority of them, no doubt, expect to return to their native land to enjoy the wealth which they have saved up in the United States. Much of their earnings, too, is sent to their native land. This condition of their living, in times of extremity, will make them very objectionable to a large mass of the American people, and it is not unlikely that in time we shall have a Japanese as well as a Chinese question.

*The Macedonian Question.*

The approach of winter, and the information that Bulgaria has received from Austria and Russia, that under no circumstance will Bulgaria be permitted to annex Macedonia, have resulted in a cessation of hostile preparation between Turkey and Bulgaria. The Bulgarian revolutionists in Macedonia were wholly powerless to cope with an organized Turkish army; and the approach of winter made their guerrilla tactics quite ineffectual in dealing with the Turks. Bulgaria has disbanded her army, and settled down to the conviction that it is no use to go farther, as long as Austria and Russia both lie across her pathway. The scheme for reform, urged upon Turkey by these two countries, will virtually put Macedonia under a Christian government, and give to that unhappy province a vastly better government than it has ever before enjoyed.

*Uncle Sam's Widows.*

Uncle Sam's possessions and wealth have long been the envy of the world, and his possession of widows is by no means scanty. The last census shows that in the United States there are 2,720,000 of them. The city of Chicago boasted of the greatest showing

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of any city in the Union, with its 60,396, while the number of widowers is only 23,097; but the city of New York is far in the lead with its 105,000. The State of New York has 320,000. Indiana has 88,000; Utah 8,000. Our population is 276,000; the population of Indiana is 2,516,000. We have nothing like as many widows per thousand as Indiana.

With so many widows surviving, it is remarkable that the insurance companies of the United States should have been so long prejudiced against putting iusurance on the lives of women. They really outlive the men, and there are far more widows in this country than widowers. However, the insurance companies are mending their ways, and are now looking after the insurance of the women of the United States with commendable zeal.

*Russia and Japan.*

For weeks, the newspapers have been filled with wars and rumors of wars between Russia and Japan. It is hardly likely that these two countries are going to war. It would be easier for them to reach an understanding of mutual benefit in the division of the spoils which they now both have their eyes upon. Russia wants Manchuria; indeed, Russia virtually has this rich Chinese province. Just south of Manchuria is Corea, an unprogressive and backward country, into whose soils and institutions the Japanese could put new life if they were permitted to do so. According to last accounts, Russia had about concluded to give Japan a free hand in Corea. If this is true, the difficulty will be easily settled. The United States will only insist on free ports in Manchuria, which the Russians, up to this time, have not denied our country. Neither Japan nor Russia is at this time prepared for a war.

There is really something to be said in favor of Russia's retention of Manchuria. This province has been very greatly enriched and developed through Russian enterprise: and Russia having spent millions in order to secure an outlet to a harbor that is not ice-bound, is not likely to give up her ultimate intentions of making Manchuria a Russian province.

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# EDITOR'S TABLE.

## THE LAW OF RECOMPENSE.

**For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi: 23.**

Young people naturally seek pleasure and amusement, and it is right that they should have them. But their recreation should not overstep the bounds of propriety, nor partake of the riotous. Neither should they permit it to go to such extremes that the end thereof is sin or sorrow. In the eternal adjustment of affairs, there will be a day of reckoning when the uttermost farthing will be required—when the awards will be distributed, and each man will receive his earnings, according as he has acted in the right or the wrong, and when his just dues will be meted out to him.

It is not good reason for young men to argue that a riotous life will be rewarded in the end, when repentance comes, with the same rich blessings that a prudent course will insure. Such argument is based on a false conception of the laws of God. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So declares the prophet, and his words are true. The principle may be reversed, I think, and it may be safely said that if the obtaining of blessings is based upon law, there is also law that governs the reception of condemnation. And as God has given man his free agency, it is left with him to make a selection of the laws which he chooses to obey. As long, then, as the drunkard, the gambler and card-player, the evil-doer, the reveler in vice, chooses to continue in his course, he will reap the condemnation that is the inevitable result of these evils; and only

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when he repents, and sets his heart on better laws will the rewards of such better laws begin to reach him. But his repentance will only save him as far as the future is concerned. He has had to suffer for his past misdeeds in full measure—and will have to suffer for them until the law is satisfied, be the period of long or short duration. Much of what is called amusement and pleasure in this life is simply a prodigal waste of time and means, resulting in the formation of dangerous and expensive habits, or evil and injurious tastes, which are apt to leave a mark upon the character forever. Whatever may be said of the value of a repentant sinner as an example or pattern, it is still more blessed to have lived so that one has no serious evils to repent of. I always think the boy who sows no wild oats, is just a little better than one who has a large field of them to harvest, even if the latter does it with a repentant heart in the sweat of his sober brow.

The holy book gives us to understand that Jesus declared that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons which need no repentance; but that does not intimate that the sinner has more joy than the ninety and nine who were just, and hence needed not to repent. Some have an idea that the greater their sins, the greater the manifest mercy of God in their forgiveness, when they do turn to him. This thought, based on the scriptures, was not given to encourage sinfulness, but rather to encourage hope to turn from sin. "What shall we say then?" says Paul, "Shall we continue in sin, that grace may abound? God forbid." Certainly, the transgressor's reward will not be as great nor as sure, nor can it be the same, as theirs who have not so seriously broken the law.

Let me impress it upon you that one never can hold quite the same relation to a law of God which one has transgressed, as if one had lived in conformity with its requirements. It is unreasonable to expect it; and contrary to the laws of nature to conclude that you can. If a person has determined that sin can easily be wiped out, and hence, that he will enjoy unlawful pleasures in youth, repenting in later life with an idea in his mind that repentance will blot out completely the results of his sin and debauchery, and place him on a level with his fellow who has kept in virtue the commandments, from the beginning—time will wake

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him up to his serious and great mistake. He may and will be forgiven, if he repent; the blood of Christ will make him free, and will wash him clean, though his sins be as scarlet; but all this will not return to him any loss sustained, nor place him on an equal footing with his neighbor who has kept the commandments of the better law. Nor will it place him in the position where he would have been, had he not committed wrong. He has lost something which can never be regained, notwithstanding the perfection, the loving mercy, the kindness and forgiveness, of the Lord God.

Have we not a striking example in the prodigal son? Here was a young man who tired of the conventional, the hum-drum of the farm and home, and who demanded his portion of his father's goods. When he received it, he took his journey into a far country, and there wasted his substance in riotous living. Having spent it all, a famine arose in the land, and he began to be in want. He then joined himself to a citizen who sent him into the fields to feed swine. "And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him." It was then he bethought himself of his condition; of his father's servants who had bread to spare, while he was about to perish with hunger. Then it was that he came to himself, repented, and said, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hand servants." Then he came to his father. But when he was yet a great way off, his father, filled with parental love, saw him, and had compassion, and ran and fell on his neck, and kissed him. Then again the son, full of repentance, declared his unworthiness, and his sin. Still, the father, full of love, mercy and parental feeling, ordered the best robe and put it on him; and put a ring on his hand, and shoes on his feet; "and," said he to the servants, "bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead and is alive again: he was lost and is found."

There was merry-making to such an extent, that the elder son, the boy who had never broken his father's commandments, who was in the field, heard it, with the music and the dancing, as he approached, and called a servant to know what these things meant. He was told that his brother had returned, and that be-

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cause father had received him safe and sound, the fatted calf had been killed in his honor. This so angered him, that he would not go in, and so his father came out and entreated him. "And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

It was then that the father gave answer in words that have come down as a comfort to the faithful for all time: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The prodigal was forgiven, was received with joy and merry-making, but that was all, and the whole of it. He had no portion in the estate; while the boy who had ever remained faithful was equal with his father in all that they possessed, and he was ever with the father.

And, while there were tears of joy at the prodigal's return, while there were feasting and merry-making, while a loving father fell upon his neck and kissed him, and he was given a reception in their hearts and home, there was no thought of restoring that which was lost. He must begin over again, and, if his repentance were sincere, labor for years to regain his former place, and means, and standing. And there is a question whether it could ever be said to him, by his merciful, kind, loving, forgiving father, as was said to the faithful boy: "All that I have is thine."

JOSEPH F. SMITH.

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Employes of railroads are more and more required to be rigidly temperate, and it is only a matter of time when no person who drinks liquor will be given employment thereon. New rule books of the roads entering Chicago, without a single exception, contain this statement: "The use of intoxicants by employes while on duty is prohibited. Their habitual use, or the frequenting of places where they are sold, is sufficient cause for dismissal." The first part is old, the second new. It is not now regarded as enough that a railroad man refrain from drink while on duty; he must also keep out of temptation when off duty.

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# OUR WORK.

## A LITTLE SERMON TO QUESTIONERS.

In a general way, it is safe to say that many members of our associations have not the enthusiasm to dig for themselves. We mean by this, that most of them who come upon a difficult problem, merely jot it down and determine to ask someone a question, instead of digging into the subject to find the answers for themselves. It is easier to ask a question than to answer it. They take the easiest way. Now, easy ways do not make independent, aggressive, and well-informed men, any more in religious and educational affairs than in actual travel. It is the man who acts for himself, who works his own way, who sees for himself, and who asks questions of others only when he has traversed every avenue to the information, who becomes a power among his fellows. There is too great an inclination among our young men to be merely receptive, and not aggressive; to receive, but not to give out; to have things done for them, but not to do. You try and be one who dares and does. Lead out, and investigate for yourself; by all means have questions, but try and answer them yourself; dig, investigate, lead out. There is great pleasure in the result, and in this way your mental growth will astonish you. Don't be merely a vessel to receive; be also a spring to give forth living waters.

## REPORTS OF LOCAL MISSIONARIES.

A very important part of mutual improvement work is the appointment of missionaries, and seeing that they perform their labors to the best interests of the cause. At this season of the year, every association should have the full number in the field. Every officer should be diligently searching out delinquents, and striving to obtain access to the hearts and feelings of the indifferent. It should be remembered that

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all the officers are missionaries, and are in duty bound to exert themselves in the field just as much as the two or four special local missionaries called for each association. Monthly missionary report blanks are prepared and distributed by the missionary committee. These should bo promptly returned, properly filled, to the stake superintendent, who should forward them monthly to General Secretary Thomas Hull. The labors of each missionary should be reported separately, opposite his name, and space is also provided for the officers of the association to report their labors.

Following are the points to be reported upon: Number of families of Church members visited; number of families of non-members visited; families of Church members revisited; families of non-members revisited; number of gospel conversations held; number of prayers with families; number of cottage meetings held; number of missionary council meetings attended; number of Y. M. M. I. A. meetings attended; number of Church young men labored with; number of non-"Mormon" young men labored with; number of young men converted; number of new members added to the Y. M. M. I. A.; to the Sunday schools; number of baptisms; number of days spent in missionary work; number evenings spent; do the local authorities support you fully?

The eagerness and faithfulness with which this work is done and reported will, in a great measure, decide your success as a leader of the mutual improvement cause, and as officers and associations.

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## HISTORY OF THE PROPHET JOSEPH.

This History of the Prophet Joseph Smith, by his mother, Lucy Smith, which was printed as a serial in the ERA, Vol. 5., has been issued in book form, and is on sale at the Deseret News Book Store, and at the ERA office. Orders sent to Thomas Hull, 214 Templeton Building, Salt Lake City, will receive prompt attention. There is only a limited edition, and as the work is very popular orders should be sent in at once. It has four portraits: Joseph the Prophet; Lucy, his mother; Mrs. Coray, the amanuensis, and President Joseph F. Smith, who writes an introduction. The price is $1.00 in cloth binding, and the book contains 296 pages of print.

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# EVENTS OF THE MONTH.

*Local.—November, 1903.*

THE COAL MINE STRIKE.—The situation at Sunnyside, Carbon Co., remained so unsettled that the Utah Fuel Co. sent thirty-three armed men to the camp to maintain order on November 18. On the following day, Governor Wells, in a letter to the strikers, calls upon them to refrain from every act of violence or disturbance of the peace and good order of the community, until the differences are adjusted. The situation had grown so threatening on the 21st, that Sheriff Hyrum Wilcox, of Carbon Co., informed Governor Wells that the local authorities are powerless to cope with the lawlessness, and maintain law and order, and asks the state for aid and assistance at Scofield, Castle Gate and Sunnyside. He says the miners number two thousand, two-thirds of whom are foreigners, principally Italians, not speaking English, and not more than fifteen per cent are naturalized. The Governor thereupon sent Gen. John Q. Cannon, commanding the N. G. U., to investigate the situation and report upon the necessity of ordering out the miltia. Mine Inspector Gomer Thomas had already been sent out to the mines, and reported all the old residents in favor of working, and that the majority of the strikers are Italians. On the 22nd, the evidence presented to General Cannon alleges many acts of violence, intimidation and outlawry against non-union men. Adjt.-Gen. Charles S. Burton sent four sergeants to notify all the members of the National Guard to be in readiness to go at a moment's notice to Sunnyside; like orders were given to officers at Manti, Nephi, Provo, Salt Lake and Bountiful. Each officer reported that he could have his command in readiness within two hours. At a late hour on the 23rd, Governor Wells, by proclamation, called out the entire National Guard of Utah, including the infantry, cavalry, artillery and hospital corps, to proceed to the scene of the coal mine strike in Carbon Co., to preserve life and property. The action was taken after a long conference with members of the Legislature and other advisers, on the verbal report of Gen. Cannon, who had investigated the condtions of disorder.

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The troops were immediately ordered by Gen. Charles S. Burton to mobilize at their armory. The strikers are said to have paraded at Castle Gate, armed with shotguns and carrying the American flag upside down. The 24th was spent in mobilizing the army; and just before midnight, seven carloads of men, being the state's entire guard, four hundred in number, left Salt Lake, or were picked up at the various stations, for the scene of trouble, to be posted at Sunnyside and Scofield. Gen. Cannon addressed the troops, and gave them to understand that the uniform was to be respected, and any soldier who allows it to be insulted is unfit for duty. The labor agitator, Charles Demolli, representative of the United Mine Workers of America, was tried on the 25th, charged with disturbing the peace by inciting miners, and sentenced to thirty days' imprisonment in the county jail. The Pleasant Valley Coal Co. notified all who do not report for work, of their discharge, and that they must vacate the company's property at once. Complications are feared when this order is effective, which will be in thirty days. Gen. Cannon established headquarters at Scofield, with a majority of the troops with him. The presence of the troops is having a good effect on the camps, and many men were reported returning to work on the 26th. On the day following, four hundred strikers met in the thicket near Scofield, electing officers, and initiated one hundred and fifty men into the union. The Italian consul, Dr. Guiseppe Cuneo, later visited the strikers' camps and heard the grievances of the miners. His report was very non-committal, and had little effect on the situation. That the foreigners have little cause for grievance appears from the fact that the consul advised them to respect and obey the laws of the country, not listen to organizers or anyone else, and follow their own conscience and do what they thought was right. An effort was made on the 29th to arbitrate, but Vice-President Kramer, of the Utah Fuel Co., refused the invitation to attend a conference. There is a strong effort made to have the company recognize the Union, but from all indications this will never be done, and efforts are being made with considerable success to get Americans from all parts of Utah to take the place of the striking Finns and Italians.

ARCHÆOLOGICAL ORGANIZATION.—Dr. F. W. Kelsey, of Detroit, Mich., representative of the American Institute of Archæology, lectured November 18, at Barratt Hall, on Pompeii. At the close of the lecture, on invitation of Prof. Byron Cummings, those interested in the subject of archæology organized the Utah Archæological Society. The requisite number, twenty-five, was easily secured, and the organization effected with Frank Pierce, president; Benj. W. Huff, Dr. J. T. Kingsbury and

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Judge S. W. Stewart, vice-presidents; Prof. Byron Cummings, secretary; Matthonihah Thomas, treasurer; and these with Prof. George A. Eaton, executive committee. Utah is said to be rich in archæological treasures, and it is expected that the society will grow rapidly during the year, and that profitable explorations in the cliff dwellings of our state will be prosecuted ere long.

NEW STAKE TABERNACLE.—On the 28th and 29th the Granite Stake new tabernacle was opened to the public, a conference of the people being held. It is located on State street and Fourteenth South—about the centre of the stake. The building is unique in architecture, there being no other structure in the Church built upon the same plan. The basement floor is designed for stake entertainments, and is divided into a large assembly room 64 by 64 feet, with a large stage. Around this are six rooms in semi-circular form, easily converted into three by folding doors, designed for meeting places of the various auxiliary organizations. The upper or assembly room is nearly 106 by 106 feet in size, with organ platform, choir and speakers' stands on the east side. There are four entrances, one at each corner of the building. The floor of the assembly hall slopes from each quarter to the center, and seats 2500 people. The dome rises 70 feet above the assembly hall floor, the roof being supported by two large trusses running diagonally across the building with span of 98 feet. The hall is lighted by four rows—124—incandescent lights, and by five arc lights in an immense chandelier suspended from the apex of the dome. The Estey pipe organ situated back of the speakers' stands cost $3000, and has 829 pipes. The seating and finishing are samples of the most modern methods in these respects. The great square tower on the southwest corner rises 133 feet from the base to the pinnacle, and has several commodious meeting rooms on the various floors reached by a stairway.

Work on the grounds was begun on Monday, November 24, 1902, and more than ten thousand loads of sand and gravelly soil were dumped on to the site. Timbers were then driven into the earth, and the foundation, containing sixty tons of cement, is then laid on one hundred and forty-five piles upon which the structure rests. The foundation was completed and mason work begun about April 15, 1903, continuing until the 615,000 bricks in the building were laid. On Sunday, May 17, 1903, the corner stone was laid by President John R. Winder. The total cost of the building and grounds was $60,000 in round figures, the building proper costing $50,000. The organ and seating cost about $6,000, making a total of $66,000.

On Sunday evening, 27th, President Joseph F. Smith spoke to a

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large assembly of young people on "Conduct and Amusements." The dedication of the edifice is set for December 27.

DIED.—William Wright, in Charleston, Wasatch Co., November 11, 1903. He was born in England, October 15, 1832, and came to Utah in 1850. He was tithing clerk, Fourth ward, Provo, for sixteen year.—In Payson, Friday, 13th, John Montague, age 70. He was an early settler of Payson.—In Deseret, Millard Co., Friday, 13th, Daniel S. Cahoon, son of Reynolds Cahoon, a pioneer of 1848, and a worker on the Kirtland and Nauvoo temples. He was born in Ohio, April 1, 1822, and was baptized by William E. M'Lellan.—In Lehi, Tuesday, 17th, Anna M'Affee, 77 years old, who came from Ireland in 1866.—Mary Ann Yearsley, Sunday, 22d. She was one of the oldest inhabitants of Salt Lake City.—In Logan, Saturday, 21st, William Gilbert Smith, formerly president of the Morgan stake, a survivor of Haun's Mill massacre, and a member of the Mormon Battalion. He was born in Amhurst, Ohio, May 9, 1827.—In Bountiful, Davis Co., 24th, Bishop Henry Rampton, 74 years of age, a resident of Utah since 1856.—On Friday, 27th, in Salt Lake City, Mifflin Palmer, age 90 years and 5 months. He was born in Pennsylvania and joined the Church in early days.—On the same day, in Manti, Sanpete Co., John Patten, nephew of Apostle David Patten (martyr). He was a veteran of the Black Hawk and Walker Indian wars.—In St. John, Tooele Co., 28th, David H. Crosby, born Massachusetts, October 28, 1837. He was a devoted Latter-day Saint.—William Slater, of Ogden, who came to Utah in the early 70's, died on the 29th. He was born in England, November 21, 1832, and was a faithful Latter-day Saint.—Word is received of the death of Elzira Carbett Stewart, at Lyman, Wyo., November 2. She was born in Winter Quarters, Mo., November 23, 1855, was a pioneer of 1847, a former resident of Morgan Co., and mother of fourteen children.

MISCELLANEOUS EVENTS.—Peter Mortensen was legally shot on Friday, 20th, within the state prison walls, for the murder of James R. Hay, his friend and neighbor. He protested innocence to the last.—The Grass Creek and Weber Coal companies raised the price of coal on the 19th fifty cents per ton.—Oscar Kirkham, of Lehi, has returned from a three years' sojourn in Germany, where he has studied music under eminent musicians.—The new city jail was opened in Salt Lake on the 23d. It will accommodate forty-eight men, and is said to be a model institution of its kind.—On the 24th, Hon. F. J. Kiesel presented the Commercial Club with an oil painting of President Roosevelt, showing a three-quarter view of him standing.—Nick Haworth's death sentence has been commuted by the State Board of Pardons to life impris-

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onment. He was to have been shot December 11.—The cost of coal, through the interference of E. H. Harriman, of the U. P., was reduced on the 26th to its usual price before the recent raise.—The $300 state prize of the Utah Art Institute, was awarded H. L. A. Culmer in the exhibition held at the Commercial Club, on the 28th.—On the 30th, the Beaver county commissioners granted town incorporation for Milford, and E. S. Sawyer was appointed president.

A HOME LIFE INSURANCE COMPANY.—The Continental Life Insurance and Investment Company, with a capital of $500,000, has been organized, with Heber M. Wells, president; Hiram Tyree, vice-president; W. S. McCornick, treasurer, and W. H. Cunningham, secretary. The home office of the company will be in Salt Lake City, although many of the subscribers to the stock are prominent financial men in Montana, Colorado, Oregon, Idaho, Wyoming, California, Washington, Nevada, and other western states. The purpose of the company is to write insurance upon the lives of individuals, and to occupy the field now covered by the old line companies. Utah alone pays out every year over a million dollars for life insurance, which goes east for permanent investment. This company hopes to gain much of this business, and keep the money in Utah and adjacent states for investment, and to aid in building up the industries of this section.

OPENING OF THE LUCIN CUT-OFF.—Thanksgiving-day, 1903, (Thursday, 26th,) will be noted in Utah as the day of the opening of the great Lucin cut-off. On that day E. H. Harriman made the first trip over the new road, and formally opened and inspected it. Many Salt Lake and Ogden officials and leading citizens were in the party, which was made up of leading railway officials of the Union Pacific system. The train carrying the company was the most expensive ever seen in the West. There were twenty cars, fifteen of which were private cars of the officials, the whole representing half a million dollars. There were officials also from more than a dozen different systems, representing a mileage of 50,000, and a capital of over a billion dollars. There were no ceremonies save the stopping of the trains about half-way between the two extremities of the trestle, when "America" and the "Star-Spangled Banner" were played by the band, and the company and train were photographed. In Ogden, the Weber Club entertained members of the party. All were loud in praise of the wonderful engineering feat. The trestle, 22.94 miles, is the longest in the world, and is in water from a shallow depth to thirty-four feet at the present level of the lake. There are 11.10 miles permanent trestle, and 11.84 miles of temporary

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trestle built, which latter is replaced by embankment. As to the advantages of this cut-off, the following statements testify:

Original road, 146.68 miles. New road, 102.91 miles. New road saves 43.77 miles, 3919 degrees of curvature and 1515 feet vertical of grade. Sharpest curve of new road one and one-half degrees, versus ten degrees on the old road. Steepest grade of new road 21 feet per mile versus 90 feet per mile on the old road.

The trestle stands about 8 feet, from that to 15 feet above still water, and is built of piles 125 feet in length. These are driven in pairs, about fifteen feet apart, and connected and braced with heavy stringers and cross-pieces. Chief engineer, William Hood; and assistant in charge, William E. Marsh,

The track was laid from Ogden to the east shore of the lake June 16, 1902, and, continuing westward, met the track laid eastward from Lucin, November 15, 1903, near the middle of the lake.

No trestle material was delivered at the lake for the work until after the month of June, 1902.

The Ogden-Lucin cut-off is essentially a direct line, being by computation but 1706 feet, or 0.32 mile, longer than an air line.

The new track is already well seasoned from constant use by work trains, whose cars when loaded weigh 205,000 pounds. A train with twenty of these cars, with engine, has passed over the road often, and the opinion of experts is to the effect that the track is perfectly safe in carrying passenger trains going at the rate of a mile a minute. At times there have been over five thousand men at work on the cut-off, and the total cost is said to have been about thirteen million dollars. It is announced that regular trains will run over the new road after January 1, 1904.

### *December, 1903.*

THE STRIKE SITUATION.—December opened with little change in the Carbon county coal mine regions. William Price, the Union representative, said on the 2nd that the strike might be called off, providing the company would recognize the Union; but Vice-president Kramer of the Utah Fuel Company is willing to take back only strikers, not agitators, who will give up their union cards. Intense cold prevailed during the early part of the month, and this caused some suffering among the soldiers. On the 4th, Governor Wells informed employers who made application for the return of their soldier clerks, with threats of dismissal, that employers should be loyal to the state, and it would be a shame and disgrace to discharge an employee, because his duty to the

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state necessitated his absence from work. Demolli, the United Mine Workers' organizer, had a conference with Governor Wells on the 7th. No permit was granted him to return to the striker's camps, and Governor Wells sternly told the agitator that the people did not want him in the state, "and the sooner you are out of the state, the better we will be pleased." Attorney Edler was arrested on the 9th on the charge of criminal libel, and put into the Scofield jail; and on this same day, 130 carloads of coal were mined, the largest output since the strike. Edler was released on the 11th on $1,000 bonds to appear before the district court. The company on the 12th notified strikers that up to the 15th they might apply for work, by delivering their union cards, and that it is intended to open the Castle Gate mine, December 21. At that date it is feared some trouble might occur. The notice had a good effect, and the indications on Monday 14th were that the labor trouble in Carbon county is nearing an end. About 100 new men, chiefly farmers, are at work to take the place of miners who have left. The headquarters of General Cannon and his guards was established at Castle Gate on the 12th.

DIED.—In Lehi, Edward Edwards, was buried, December 1. He was born in South Wales, March 3, 1831, joined the Church in 1849, and came to Utah with the first hand-cart company in 1856. He died in American Fork, November 29.—On the 3rd in Payson, one of that city's oldest residents, Thomas Green Wilson, born Tennessee, February 14, 1816. He came to Utah in 1850, having joined the Church in 1844.—Rt. Rev. Abiel Leonard, of the Episcopal church, born Fayette, Missouri, June 26, 1848, died in St. Marks' hospital, December 3. His great-grandfather, Abiel Leonard, served in the War of the Revolution as chaplain to General George Washington. Rev. Leonard came to Utah in 1888, and made friends among all classes.—In Ogden, on the 4th, William Eccles, father of Hon. David Eccles, was born in Scotland, April 6, 1825, joined the Church in 1842, and came to Utah in 1863.—In Salt Lake City, 3rd, Caroline B. Fairclough, who was born in England in 1836, and emigrated to America in 1845, and to Utah in the early 50's.—In Ogden, 6th, Prof. Orson Pratt, musician and oldest child of Apostle Orson Pratt, in his sixty-seventh year. He was born in Kirtland, Ohio, and came to Utah over 50 years ago.—In West Weber, 3th, Frances E. Bulmer, sister of Thomas Etherington, born in England 78 years ago.

RECEPTIONS TO VETERANS.—On the 11th an enjoyable birthday reception was given by the Temple workers, in the Temple, to President John R. Winder, who was born in Biddenden, county of Kent, England,

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82 years ago. President Joseph F. Smith and a large member of leading Church authorities were present. A splendid program of songs and speeches, was presented, and many congratulations were warmly extended to the veteran Church worker and pioneer. A poem by Bishop O. F. Whitney was read, which was especially fitting and pleasing.

Apostle George Teasdale was 72 years old on the 8th, and he celebrated the occasion by a grand social in the North ward, Nephi, meeting house, to which he invited 200 of the leading Church workers of Nephi. The program included dancing, singing, recitations, music and hearty congratulations and wishes for many happy returns of the veteran's natal day.

FISH IN UTAH STREAMS.—From the annual report of Fish Commissioner John Sharp, it appears that 1,017,000 native brook trout fry have been distributed in Utah streams, and a grand total of all fry of 1,978,000, during the year 1903. The total cost of this distribution, not counting salaries, was $2,079.03. Angling in the mountain streams has much improved, and the work of the state hatchery is beginning to show gratifying results. Mr. Sharp recommends that the capacity of the hatchery be doubled.

MISCELLANEOUS.—Aurora Hodge, held for the murder of Peddler Ryan, died from the result of an operation, in a hospital in Salt Lake, December 1.—On the 3rd the Pleasant Valley coal company sold their Salt Lake retail business to Simon Bamberger for approximately $50,000 —It is estimated by shippers of Alfalfa seed that the Cache Valley crop this year brought the farmers about $200,000.

*Domestic—November, 1903.*

CUBAN RECIPROCITY.—On the 18th, the House passed the Cuban reciprocity bill by a vote of three hundred and thirty five to twenty-one, and the bill was referred to the Senate Committee on Foreign Relations, on the 20th. On the 16th of December the Senate by a decisive vote of fifty-seven to eighteen also passed the bill which carries into execution the treaty between the United States and Cuba, which was ratified last March. The treaty provides for a reduction of twenty per cent from the rates of duty under the Dingley law on all Cuban articles imported into the United States, and a varying reduction of from twenty to forty per cent from the established Cuban duty on articles into Cuba from the United States. Congress adjourned December 19, to January 4.

NEWLY DISCOVERED SAYINGS OF JESUS.—Six years ago, says the *Literary Digest*, the distinguished Egyptologists, Drs. Bernard P. Gren-

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fell and Arthur S. Hunt, found in Oxyrynchus, a buried city on the edge of the Libyan desert, a manuscript which had been hidden for many centuries, and which contains fragmentary utterances attributed to Jesus. Further excavations in the same vicinity have brought to light other "sayings." At a meeting of the Egyptian Exploration Fund, held in London on November 14, Dr. Grenfell made public some interesting details. Opinions as to the value of these finds differ, and *Harper's Weekly* believes that,

The hypothesis that newly discovered sayings ascribed to Jesus on the alleged authority of St. Thomas or of some other apostle should be accepted as authentic will not bear scrutiny when we call to mind that a multitude of such traditions were current in the latter half of the second century of our era, but that, among them all, only the four gospels now accepted withstood the criticism of the fathers and of the councils of the church. By the close of the second century A. D., the authorized gospel comprised the four evangels, now known to us, and no others.

This is not to say that fragments of gospel narratives once current, but rejected by the judgment of the fathers, or that early translations of the canonical evangels into Syriac or Old Latin, or into the Memphitic or Thebaic dialects of Egyptian, or into the Ethiopic and Armenian languages, may not be useful from the viewpoint of critics, who desire to arrive at a correct text. To suppose, however, that any dicta contained in spurious gospels would now be permitted by scholars or theologians to supersede statements of the canonical evangelists would be absurd. Yet this is precisely the suggestion that is indirectly made by some of the daily newspapers which have chronicled the recent discovery in Egypt.

CLEVELAND REFUSES.—In a letter to the *Brooklyn Eagle*, dated November 25, Ex-President Grover Cleveland announced his unalterable determination never again to become the nominee of his party for the Presidency. Among other things he says:

In full view of every consideration presented, I have not for a moment been able, nor am I now able, to open my mind to the thought that in any circumstances or upon any consideration I should ever again become the nominee of my party for the Presidency. My determination not to do so is unalterable and conclusive.

### *December, 1903.*

THE SMOOT CASE AND THE SENATE.—The women's temperance unions, Sunday schools, and churches of the eastern states, are continuing to overwhelm the Senate with uniform petitions asking for an "investigation of the charges made and filed against Hon. Reed Smoot, a Senator from the state of Utah." They are going it blind, and the whole situation is thus accurately set forth by *Harper's Weekly* of December 5:

Nobody has yet alleged that Senator Smoot has more than one wife

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or, in other words, is practicing polygamy. It follows that the demand for his expulsion from the Senate must be based upon the assertion that he is a believer in "Mormonism," and that, as a matter of theory, "Mormonism" sanctions a plurality of wives. It would be impossible to exaggerate the mischief of the consequences of expelling a Senator on the score of his theoretical opinions. Such a proceeding would be a flagrant violation of the first amendment of the Federal Constitution, which prescribes that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. The Act of Congress by which Utah was admitted to the Union did not violate this amendment, because it did not forbid the profession of the tenets characteristic of "Mormonism." It simply prohibited the practise of polygamy. We repeat that, so far as any evidence has been yet brought forward, Senator Smoot is a monogamist. As regards his private opinion concerning the religious or moral propriety of polygamy, he is as free from restraint as would be a Jew or a Mohammedan, either of whom is at liberty to hold what doctrines on the subject he may choose, so long as he refrains in practice from a violation of State or Federal law. This is all there is to the Smoot business, and the sooner people stop petitioning the Senate to transcend its constitutional powers, the better it will be for all concerned.

The hearing of the case, or at least the filing of an answer before the Senate Committee by Senator Smoot, has been postponed until January 9, 1904.

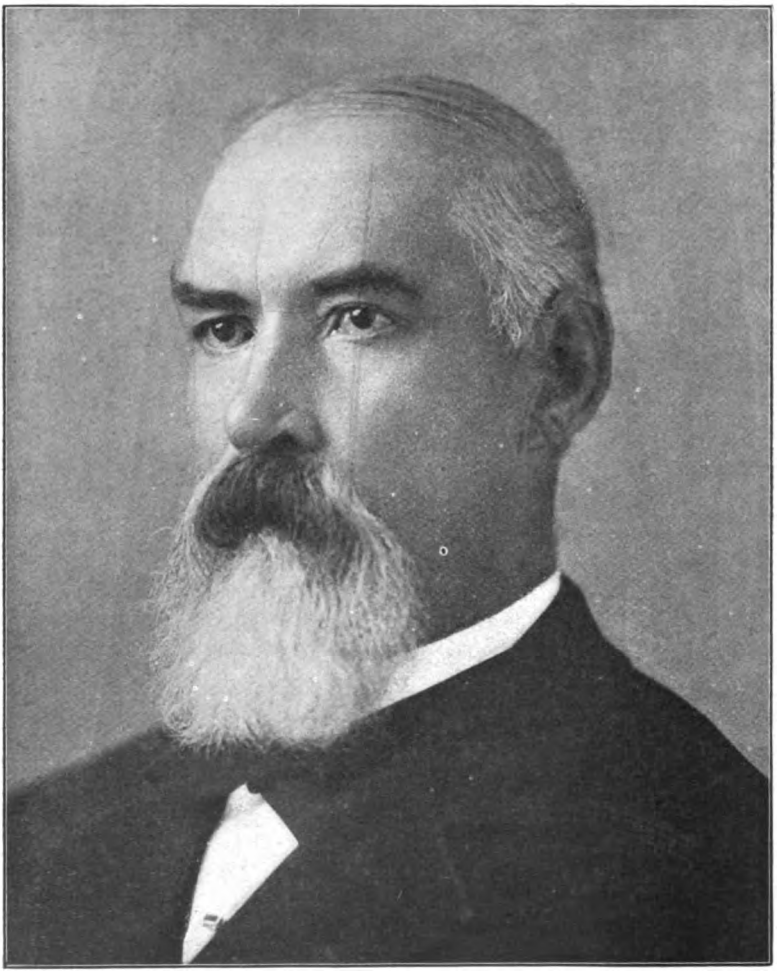
THE WORLD'S GOLD AND SILVER.—The Director of the Mint has completed his annual statement which shows that in 1902 the United States produced $80,000,000 of gold and $29,415,000 of silver. The world's output was $295,889,600 of gold (an increase of $32,500,003), and $88,486,500 of silver, a decrease of $8,000,000 ounces in quantity and of $16,500,000 in commercial value.

BANKRUPTS ARE FEWER.—From the annual report of the attorney in charge of bankruptcy affairs in Washington, filed December 8, it is shown that 14,308 voluntary petitions in bankruptcy were filed throughout the United States for the year ending September 30, 1903, which is more than two thousand less than were filed during any of the preceding years since the enactment of the law on July 1, 1898.

The states showing the largest number of cases filed during the year are: Alabama, 1797; New York, 1546: Illinois, 1439; Massachusetts, 128; Maine, 7033; Ohio, 585.

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JOHN SHARP.

Born, November 8, 1820; died, December 23, 1891.

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# IMPROVEMENT ERA.

VOL. VII. FEBRUARY, 1904. No. 4.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### IV.—THE FUNDAMENTAL CONCEPT OF PHYSICAL SCIENCE.

The nature of light has been in every age a fascinating subject for study and reflection. Descartes, the French mathematician and philosopher, advanced the hypothesis that light consists of small particles emitted by luminous bodies, and that the sensation of light is produced by the impact of these particles upon the retina of the eye. Soon after this *emission or corpuscular* theory had been proposed, Hooke, an English investigator of great note, stated publicly that the phenomena of light, as he had observed them, led him to the belief that the nature of light could best be explained on the assumption that light was a kind of undulation or wave in some unknown medium, and that the sensation of light was produced when these waves struck upon the retina of the eye. This new hypothesis, known as the *theory of undulations*, after the great Isaac Newton had declared himself in favor of the corpuscular theory, was finally adjudged by the majority of students to be erroneous.

About the year 1800, more than a century after the days of Descartes, Hooke and Newton, an English physician, Dr.

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Thomas Young, who had long experimented on the nature of light, asserted that the emission theory could not explain many of the best known phenomena of light. Dr. Young further claimed that correct explanations could be made only by the theory of waves of undulation of an etherial medium diffused through space, and presented numerous experimental evidences in favor of this view. This revival of the old theory of undulation met at first with violent opposition from many of the greatest scientific minds of the day. Sometime after Dr. Young's publication, a French army officer, Augustine Fresnel, undertook the study of the nature of light, and arrived, almost independently, at the conclusion stated by Dr. Young. Later, other investigators discovered light phenomena which could be explained only on the undulatory hypothesis, and so, little by little, the new theory gained ground and adherents.

Still, even as late as 1827, the astronomer Herschel published a treatise on light, in which he appeared to hold the real merit of the theory of undulations in grave doubt.* Likewise, the Imperial Academy at St. Petersburg, in 1826, proposed a prize for the best attempt to relieve the undulatory theory of light of some of the main objections against it.† It was several years later before the great majority of the scientific world accepted the theory of undulations as the correct explanation of the phenomena of light.

In brief, this theory assumes that a very attenuated, but very elastic, substance, called the luminiferous ether, fills all space, and is found surrounding the ultimate particles of matter. Thus, the pores of wood, soil, lead, gold and the human body, are filled with the luminiferous ether; and it is quite impossible by any known process to obtain a portion of space free from it. A luminous body is one in which the ultimate particles, the atoms or molecules, are moving very rapidly, and thus causing disturbances in the ether, similar to the disturbances in quiet water when a rock is thrown into it; and, like the water wave, proceeding from the point of disturbance, so the ether waves radiate from the luminous body into space. When a wave strikes the retina of the eye, the sensa-

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* *History of the Inductive Sciences*, Whewell, 3rd edition. Vol. II, p. 114.

† *Loc. cit.*, 117.

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tion of light is produced. This new-found ether was soon used for the explanation of other natural phenomena.

The nature of heat had long been discussed when the world of science decided in favor of the undulatory theory of light. One school held that the sensation of heat was caused by the cannonading of heat particles by the heated body; the other school, with few adherents, insisted that heat was simply a form of motion of the luminiferous ether already adopted in the theory of light. The later discoveries of science proved with considerable certainty that the undulatory theory of heat is right, but it was well towards the middle of the last century before the emission theory of heat lost its ground. In fact, Dr. Whewell, in the third edition of his classic book on the *History of Inductive Sciences*, published in 1859, says that the undulatory theory of heat "has not by any means received full confirmation;" * and Dr. John Tyndall, in a book published in 1880, says, that the emission theory "held its ground until quite recently among the chemists of our own day."† Today, the evidences of modern science are overwhelmingly in favor of the undulatory theory of heat.

The wonderful developments of the last century, in electricity and magnetism, led to much speculation concerning the nature of the subtle electrical and magnetic forces. The most popular theories for many years were those that presupposed various electrical and magnetic fluids, which could be collected, conducted, dispersed and otherwise controlled. In 1867, the eminent English mathematician, Clerk Maxwell, proposed the theory that electrical and magnetic phenomena were simply peculiar motions of the ether, bearing definite relationship to light waves. Later researches, one result of which is the now famous Roentgen or X-rays, have tended to confirm Maxwell's theory. A recent text-book on physics, of unquestioned authority,‡ states that the ether theory of electricity and magnetism is now susceptible of direct demonstration; and another eminent authority frankly states that "when we explain

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* Vol. II, p. 184.

†*Heat, A Mode of Motion*, Tyndall, 6th ed., p. 38.

‡ *Lehrbuch der Physik*, Riecke, (1896), 2ter band. p. 315.

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the nature of electricity, we explain it by a motion of the luminiferous ether."*

Other recent discoveries have hinted at the possibility of matter itself being only the result of peculiar forms of this all-pervading substance, the luminiferous ether. At the present writing, the properties of the so-called element radium, suggests the possibility of a better understanding of the nature of the ether, and of its relation to the world of phenomena.

That the present knowledge of the world of science compels a faith in an all-pervading substance, of marvelous properties, and of intimate relationship to all forms of energy, is shown by the following quotations from Lord Kelvin, who is generally regarded as the world's greatest physicist: "The luminiferous ether, that is the only substance we are confident of in dynamics. One thing we are sure of, and that is the reality and substantiality of the luminiferous ether." "What can this luminiferous ether be? It is something that the planets move through with the greatest ease. It permeates our air; it is nearly in the same condition, so far as our means of judging are concerned, in our air and in the interplanetary space." "You may regard the existence of the luminiferous ether as a reality of science." "It is matter prodigiously less dense than air—of such density as not to produce the slightest resistance to any body going through it."†

Joseph Smith, in a revelation received on December 27, 1832, wrote:

"The light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things: which is the law by which all things are governed: even the power of God."‡

This quotation gives undoubted evidence of the Prophet's belief that space is filled with some substance which bears important relations to all natural phenomena. The word substance is used

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* *Popular Lectures and Addresses*, Kelvin (1891) Vol. 1, page 334.

† *Kelvin's Lectures*, Vol. 1, pp. 317, 334, 336, 354.

‡ *Doctrine and Covenants*, section 88: 11-13.

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advisedly; for in various places in the writings of Joseph Smith, light, used as above in a general sense, means spirit,* and "all spirit is matter, but it is more fine and pure."†

True, the passage above quoted does not furnish detailed explanation of the Prophet's view concerning the substance filling all space, but it must be remembered that it is simply an incidental paragraph in a chapter of religious instruction. True, also, the Prophet goes farther than some modern scientists, when he says that this universal substance bears a controlling relation to all things; yet, when it is recalled that eminent, sober students have suggested that the facts of science make it possible to believe that matter itself is simply a phenomena of the universal ether, the statement of the "Mormon" prophet seems very reasonable. The paragraph already quoted is not an accidental arrangement of words suggesting an idea not intended by the Prophet, for in other places, he presents the idea of an omnipresent substance binding all things together. For instance, in speaking of the controlling power of the universe he says:

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things."‡

That Joseph Smith does not here have in mind an omnipresent God, is proved by the emphatic doctrine that God is personal and cannot be everywhere present.§

Lest it be thought that the words are forced, for argument's sake, to give the desired meaning, it may be well to examine the views of some of the persons to whom the Prophet explained in detail the meanings of the statements in the revelations which he claimed to have received from God.

Parley P. Pratt, who, as a member of the first quorum of apostles, had every opportunity of obtaining the Prophet's views on any subject, wrote in considerable fullness on the subject of the Holy Spirit, or the light of truth:

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* *Doctrine and Covenants*, 84: 45.

† *Ibid*, 131: 7.

‡ *Ibid*, 88: 41.

§ *Ibid*, 130: 22.

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"As the mind passes the boundaries of the visible world, and enters upon the confines of the more refined and subtle elements, it finds itself associated with certain substances in themselves invisible to our gross organs, but clearly manifested to our intellect by their tangible operations and effects." "The purest, most refined and subtle of all these substances—is that substance called the Holy Spirit." "It is omnipresent." "It is in its less refined particles, the physical light which reflects from the sun, moon and stars, and other substances; and by reflection on the eye makes visible the truths of the outward world."*

Orson Pratt, another member of the first quorum of apostles, who lived in the Prophet's household for some time, wrote about the Holy Spirit, in 1849, as follows, "It exists in different parts of space in greater or less degrees of density, like heat, light or electricity.†

Such quotations, from the men intimately associated with the early history of the Church, prove that Joseph Smith taught in clearness the doctrine that a subtle form of matter, call it luminiferous ether or Holy Spirit, pervades all space; that all phenomena of nature, including, specifically, heat, light and electricity, are definitely connected with this substance. He taught much else concerning this substance which science will soon discover, but which lies without the province of this paper to discuss.

It must not be overlooked that the broad statement of this doctrine was made by Joseph Smith, at least as early as 1832, at a time when the explanation of light phenomena on the hypothesis of a universal ether was just beginning to find currency among learned men; and many years before the same hypothesis was accepted in explaining the phenomena of heat and electricity.

The idea of an influence pervading the universe is not of itself new. Poets and philosophers of all ages have suggested it in a vague, hesitating manner, without connecting it with the phenomena of nature, but burdening it with the greatest absurdity of religion or philosophy, that of immaterialism. Joseph Smith said the doctrine had been taught him by God, and gave it to the world un-

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* *Key to Theology*, 5th ed., pp. 38-41.

† *Absurdities of Immaterialism*, ed. of 1849, p. 25.

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hesitatingly and rationally. The men of science, to whom Joseph Smith appears only an impostor, and who know nothing of his writings, have later discovered the truth for themselves, and incorporated it in their books of learning.

Had Joseph Smith been the clever impostor that some claim he was, he probably would not have dealt in any way with the theories of the material world, at least would not have claimed revelations laying down physical laws; had he been the stupid fool, others tell us he was, his mind would not have worried itself with the fundamental problems of nature.

However all that may be, it is certain that Joseph Smith, in the broad and rational statement of the existence of an omnipresent, material though subtle substance, anticipated the workers in science. In view of that fact, it is not improbable that at some future time, when science shall have gained a wider view, the historian of the physical sciences will say that Joseph Smith, the clear-sighted, first stated correctly the fundamental physical doctrine of the luminiferous ether.

(TO BE CONTINUED).

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## "PRO DEO."

They who go forth to save the souls of men
From death, and win the wayward to the cause of God,
Should be the strong of faith, the pure of heart;
Who carry on their sinless lips the holy name of Christ,
And in whose hearts, burning with penitential fire,
Free from the dross of earth, through sacrifice and pain,
The kingdom of our Father reigns supreme.

—GEORGE E. BLAIR.

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# THE MASTERPIECE.

BY L. L. GREENE RICHARDS.

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This morning I heard a short discourse delivered to a select congregation. It was not given from notes, but by inspiration from heaven. The chief point made by the speaker, I consider worthy of being kept in view, so I will give it in my way, and pass it along for others to take up and repeat, as they may feel impressed to do.

The speaker said, in substance, that there had been a certain important room which was to be painted. This work of art was given over to a master artist, and he employed others to work under his direction. He would say to one: "I want you to fill in this portion of the room with the designs I will furnish you, and in the colors I shall select for you." And to another he would say, "I would like you to paint these designs here, and notice that the blending of the colors must be done like this," And so on; to each of his assistants he gave the plan which he desired should be worked out in each particular part of the room.

The result was a wonderful work of harmony and completeness in the painting of the room. The under-artists had not realized that such would be the case. They simply followed the directions, and carried out the plans of their master. But the master himself had the whole design mapped out in his mind beforehand, and could tell each one of his artists just what he wanted him to do.

Now, we, in a certain sense, as children of our Father in heaven, are like those under-artists; and our Father is the great and allwise Master. He has the whole plan of the work of salva-

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tion in his mind. He gives to each one of us the portion to do that in his wisdom is best designed for us.

We often fail to see anything more of the pattern to be formed, but just the small spot upon which we are at work. But if we do the section assigned us well and faithfully, no matter how little we see now of the perfect work to be wrought out, when it is finished, we shall each look with joy and satisfaction upon the portions we have done.

We must work as our Master designs, not as we ourselves might consider best, because we know so little of the whole plan. But through obedience and faithfulness, we can each fill our allotments in the way which, taking them altogether, will produce the most harmonious blending of shades, and fitting together of patterns, that could possibly be arranged.

Our own lives belong to the wonderful picture, the grand masterpiece which is being painted by the artist-children of our Father, everywhere. And no matter how well we may work for a time, unless we keep up to the line drawn for us, we are liable to make some false touch, or a blotch of some kind, that will mar the beauty of our former efforts, or perhaps cut us out of the picture altogether. Then how unsatisfactory our whole life-work would be, not only to ourselves, but to the Master as well. What father would consider a family group-picture of his household complete, with some of the members left out?

And shall we mar the excellence of our Father's masterpiece by acts of folly or wickedness that would render us unworthy to appear in the places we should fill? We trust that such will not be the case with any of us. Let us study carefully every line to be drawn, every tint to be produced, every figure to be brought out, and all things that are apportioned for us to do, according to the will of him who is the designer of the great masterpiece.

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# "THE" OLOGY.

BY ELDER HENRY W. NAISBITT.

All the educational institutions of the land are now in full swing, professors of every degree are endeavoring to impart an understanding of their specialties to open-mouthed students who look, with a feeling akin to worship, upon the grand endowments of pedagogues who possess special facility for communicating the mysteries of their professional status.

All the ologies are spread invitingly before the multiplied students, who probably will never rise even to mediocrity, after nights of study or years of application: fragmentary methods and results are the rule, and a full, robust, intelligent comprehension of individual ologies is the only evidence of superficial comprehension, and inability to grasp the unified whole.

Is it not true that a man may be versed in all the ologies of the schools, and yet be a dunce in regard to *the* ology which is the base, as it is the apex, of the great pyramid of knowledge, understanding and wisdom? Is it not possible for a man to know little of these ologies, and yet have profound ideas in regard to *the* ology which holds and is the key to all the rest? Was it not—is it not —still true that "to know Go and Jesus Christ whom he hath sent is eternal life?" Has it not been received as an axiom that "the fear or knowledge of the Lord is *the beginning* of wisdom?" And yet all the institutions created of man in our proud Republic ignore, taboo, thrust aside, this fundamental base of all the rest. From entomology to zoology, a student revels in facts and living verities; or from conchology to geology, he may study extinct life: he may even regard man as the most wondrous field of re-

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search and reflection; may know physiology, psychology, biology, and kindred offshoots of scientific lore, without being at all impressed with conceptions of "the Great First Cause!" One of our famous poets said, "the proper study of mankind is man;" could he not have better said, "the proper study of mankind is God?" for "the greater always includes the less," and, therefore, to know the former is to establish and comprehend the latter.

The etymologist may smile at our division of a famous word; he may glibly quote it as being the science of theology; but is it not possible that the creators of the word did better than they knew? Is it impossible to believe that inspiration gave supremacy to *the* ology to mark its distinctive value as being superior to and embracing all the rest? Was it accident or design? Was it inspiration; or did human appreciation alone call this *the* ology, and thus relegate to the rear many ologies which are now deemed superior and vastly more essential to human progress and true scientific development? Has not the great world made a sad—a fatal—mistake in their prospectuses and curricula? And is not the Church of Jesus Christ of Latter-day Saints far in advance when they declare *The*ology to be paramount and divinely essential to all true educational progress? Are not our universities, our academies, our colleges, our high schools of this class, superior, and far beyond, all others, even if less perfect in popular ologies? Are these not a living, ever-present, and potent protest against subordination of the divine to the traditions and whims of so-called educators, who know nothing of man's origin, and less of the purposes of his creation, and the limitless possibilities of his nature, under revelation which gives understanding of a rounded whole?

It may be urged that in the study of ordinary, secondary ologies, men have been "led from nature up to nature's God." This may be true in some instances; but a smattering of science, even a profound understanding of some of its segments, has more often led to narrowness, and to skepticism and unbelief, than a knowledge of either God or man.

Among the many and most interesting of men with whom my duties in connection with the Bureau of Information threw me in contact was that of John H. Hume, who, at the conclusion of our interview, kindly handed me his card, without affix or prefix; yet he

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was doubtless a savant of the first water, and familiar with leading scientific men and thinkers in all Europe, from and on to the further north. In his travels all over the world, he has studied; the mysteries of Egypt and the Nile were his; India had opened to him its secrets of faith and discovery; Africa was an open book; Turkish intelligence, and the faith of Islam, had won his admiration; he had seen the good and the marvelous everywhere; he had studied nature surely in every mood—seas, and mountain, and lake; the vegetable, mineral, and animal kingdoms seemed to have been his specialty. By the microscope, he had counted the corpuscles of his own blood; and, from the grand telescope in Paris, he had gazed into and measured with greater accuracy than is common on earth, the volcano's immense craters and its astounding peak; the dead satellite, and the living earth, were equally familiar to his thought. He has become a modest, walking encyclopedia; but, after all, he had to admit that he knew nothing of life, though it was all around him; and knew nothing of death, though he had seen it in distant worlds, and in the human race; space, he knew, was full of immense fragments of extinct orbs, and the impact of these giant bodies have produced phenomena which men had vainly at first supposed to be a new star or a burning world; but, he said of life or man he knew nothing. He could not explain, or create. He could only use that profusion of material with which this little earth of ours is so profusely supplied.

The giant trees of California were so well understood that he could trace, he could determine, their life for two thousand years before the day of Adam, if common chronology is correct; but he could not explain that mysterious power which forced the sap of those giant trees four hundred feet to their leafy and glorified summits. "After all," said he, "I know nothing." Yet we were standing in the very shadow of the Temple of God, where the very air is pregnant with revelation, and not far from the University of the Church, where *The* ology is a leading feature, that which opens all avenues to surging thought; which circumscribes all that the most ardent, or most ignorant, may desire,—Theology, or the Science of Eternal Life.

Is it not evident that theology is the only key to all others; that it alone can place in proper combination all the otherwise

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heterogeneous ologies which men of limited vision have deemed great essentials, without sense of their absolute unity, only when in their true order they mutually sustain and support each other? Valueless, almost, when alone, or unduly individualized, but eminently one, when seen from the peaks of divine order, or under the sunlight of divine inspiration and revelation, to which all the sons and daughters of Zion are so freely invited, and yet to which they only measurably respond. Tradition, usage, mistaken estimate of values, have given the transitory, the temporary, the segregated, pre-eminence over the true, the permanent, the eternal human wisdom, based on momentary necessity and limited vision, and have lost sight of God, and of his way and will; but the substitute will perish, and theology will redeem the race, and swing back this fallen earth into the Presence, when men shall realize the unity of truth, the unity of righteous thought in Theology, when God and Christ will be all in all.

What then shall we say,—that loving research shall cease, that the lower ologies shall be abandoned? Not at all. Only assign to each one its relative importance. We may be only on the very threshold of Theology, while others may seem more advanced and more immediately progressive. The ocean consists of drops, the seashore of grains of sand, matter of molecules or atoms, the human race of valueless members, but each possesses a special mission, an appropriate sphere. Our friend could say, "I know nothing—nothing of myself, nothing of life. I cannot create a leaf, a flower, a blade of grass—I indeed know nothing!" "But," said the listener, "you were once a child, you are now seventy-eight years of age. You have had vast experience, have traveled and seen; the earth is familiar to you, and the worlds around are analyzed and measured in the brief life you have accumulated. Now, if it is true that 'to know God and Jesus Christ is eternal or unending life,' to what may you not aspire in that period? If knowledge is power, how much of that may you exercise? What shall be its limit or its end?"

The calm philosopher went off silently to his quiet room, and the writer to find responsive listeners to the mysteries of God, by way of the alphabet of the Gospel. "Sowing the seed by all waters, not knowing which shall prosper, this or that!"

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# THE CELTIC MAIDEN.

## A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

### CHAPTER III.

As Claudius stood absorbed in silent reverie, he saw the worshipers disperse. He was astonished at the varied conditions of life represented in the little group. Though they were scarcely more than a score in number, there were among them patrician officers, plebeian soldiers, Roman attendants and alien slaves. He observed, also, that both sexes mingled together on terms of perfect equality, and with the greatest respect. He saw the slave maiden, whom he had purchased five years before as a soulless chattel, treated with respect—almost with veneration—by Roman officers of higher rank than himself. Then a great light burst upon the soul of Claudius, and he began to see that there was something in the new creed, the religion of Christ—which gave to this maiden sanctity in his own eyes, and caused her to be regarded not only as an equal, but with reverence by those whom paganism made her superiors. And now he understood why, in her presence, he himself had been subdued, and his tumultuous thoughts and feelings quelled. It was the soul of sanctity and purity, manifested in one of the kind that he had been taught to regard as soulless.

As the young man stood in the moonlight, racked with conflicting thoughts, the last of the worshipers dispersed, and the only sound he heard was the shout of revelry and the drunken jest from the group he had left an hour before. Under the influence

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of the ribald noise, he experienced a revulsion of feeling, and was tempted to rush in among the revelers and drown his thoughts. He had commenced a rapid walk toward the festive house, when a startling thing happened and arrested his steps. The light of the moon fell full on the path which led into the dense wood. Across this interval of space and light, dark-robed, sombre figures were passing.

Claudius was both startled and interested by the incident. He walked rapidly toward the spot, and peered anxiously into the dense undergrowth of timber whither the mysterious figures had gone. He could not see them.

He had no idea how to account for the strange occurrence, and yet he felt that it possessed some significance. Recklessly he plunged into the wood, guided by the sound of footsteps.

In the meantime, the group which Claudius had left an hour before, was indulging deeply in the pleasures of wine. Under its influence they were fast becoming ripe for any adventure, innocent or criminal. Naturally, their thoughts and conversation turned on the quarrel between Claudius and Decius. Words rose higher and higher, his friends chaffing Decius, and bantering him to a deeper animosity toward Claudius.

"A quarrel," said one, "over a mere piece of property, and its imaginary feelings and honor, is beneath you, my Decius."

"But the quarrel did not begin there," said Decius. "He was ready to twit me with indulgence in wine; why not I him with the amours with women?"

"And what women! What a range of choice, from the patrician to the slave! But why was the slave alone defended?"

Decius' answer was accompanied by a flippant shrug. "She is the newest—the present one! The others are discarded for the time. Let him tire of her, and her safety or danger will be of no concern to him."

He cares not for her safety now," said one of the group. "A test is easy, my comrades." As he spoke, he took from a closet a collection of masks. A shout of applause greeted the suggestive action. He threw the door open and peered out. Just at that moment, the singing which had attracted the attention of Claudius sounded sacredly through the still air. But it had no softening

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effect on the debauchees. The door was closed amid a roar of derisive laughter.

But the leader of the carousers had caught sight of the awe-struck figure of Claudius standing at his tent door, and drinking the music into his soul. Turning to one of his slaves, he gave the command, "Keep Claudius in sight, but let him not know that he is watched." Then turning to his companions, "We separate into two parties; I lead one, you, Julius, the other. Decius comes with me. We sieze Claudius, you the girl. When the two are brought together in a remote portion of the wood, our course will be decided on. Remember, silence and caution. The prize is worth the game."

Lest the silence should prove a warning to the intended victims, the speaker broke into a roystering, boisterous song, in which the others joined with gusto. In the meanwhile the slave's vigilance was undiminished. At length he reported the dispersing of the group of worshipers, and, a few moments later, the hurried departure of Claudius toward the dark wood.

Immediately the men separated into two parties, and each started on its errand. As Claudius plunged from the lighted path into the dense darkness of the wood, the group of masked men followed at such an angle as to intercept him. Before he knew of their approach, they were almost upon him. He had time only to draw his sword and make one blind thrust into darkness, but that thrust disabled the leader of the attacking party. Decius sprang over the prostrate form of his leader, in whose fall Claudius' sword was entangled, and seconded by his companions, disarmed Claudius and held him prisoner.

"I know your touch and your presence," exclaimed Claudius, "you are Decius! You answer for this to the imperator."

No reply was made; and soon, bound, blind-folded, and gagged, he was carried to the meeting place agreed upon.

In the meantime, the other party had been intent upon its task. They were guided by the slave, who had followed the girl in her meditative walk after the service. Her head was bowed in grief, as she thought of her forlorn condition, as the slave of a man who, though noble in feeling and sentiment, was the victim of base companionship. She had heard the sounds of revelry

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which profaned the moonlit air; and she knew that such carousing was only one phase of the life of baseness into which a man of great native force and purity had been betrayed by the profligacy of the times. For must not the snow be tinged with stain when it falls through the blackened, smoke-laden air of a city, though it lies white and pure as cleansed wool on country lanes and desert wastes? So had the life of this young man fallen, amid blackening, sin-stained customs of a decaying, profligate civilization; so had his soul partaken of that darkness. Even so, was it in need of the cleansing. Yet she remembered with pleasure, that in her ministering to him, she had seen the purest, brightest side of his character; and with a feeling of pardonable pride, she acknowledged to herself that, infinitely below him though she was in the artificial scale of social life, she was able at intervals to lift him up to higher ideals and to better thoughts.

Suddenly her thoughts were interrupted by hurried footsteps, approaching from two directions. From the left, there suddenly loomed up before her, large, uncouth, black-robed figures,—men with long, white beards, and aspect at once fierce and venerable. Behind her were six young, lithe, active men, with faces whose masked portions gleamed with reckless dissipation. Rooted to the spot with fear, she uttered a silent prayer. One of the strange group seized her, and as the young men rushed toward him with drawn swords, the others flourishing swords and axes, formed a line of defense. The conflict was short, but fierce. Seven men fell beneath the blows of the suddenly sobered young Romans; but in compensation, all of these had been slain. And the helpless, shrieking girl was borne by the weird figures into the wood.

Calmly, the moon shone down upon the stiffening corpses—mute witnesses to the fate of the hapless maiden—but she herself was as if the earth had swallowed her.

Long the men who held Claudius prisoner, waited in silence for their confederates. Then their complacency gave way to anxiety, and this to a nameless dread. Three of the men were silently despatched to discover the cause of the delay. Half an hour later, they returned with blanched faces, and beckoned the others to follow. The moon was approaching the horizon, and only slanting rays shone on the ghastly scene. Anxiously and

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hastily, the leaders turned the weird figures and faces to the moonlight. "Ye Gods! the Druids!"*

The words were full of undefinable terror. Claudius, though sightless and voiceless, had heard. With the subtile sense which deep anxiety often develops, he associated his Christian slave with the name of dread. He turned toward Decius, whose undisguised voice, in the involuntary exclamation, he had just heard. His attitude was one of intense questioning. Decius felt the force of the blind and dumb appeal and rebuke, but he made no sign. Detailing two of the men to carry the prisoner to the scene of the night's revelry, he instructed the others to dispose of the dead bodies. As the last ghastly form disappeared beneath the newly turned sod, Decius turned away and sought his tent.

The moon sank behind the forest trees, her light struggling fitfully through their majestic ranks, and the darkness and chill of the hour, before the dawn fell upon the camp. And chill, and dark, and gloomy were the spirits of the men who, a few brief hours before, caroused and sang and shouted.

## CHAPTER IV.

The camp had become thoroughly alarmed over the events of the night, and an investigation was set on foot by the imperator. When Claudius was carried back, and Decius had returned, the former was at once released from his bonds, and both were placed under arrest and carried before their commander. Claudius was wild with impatience. He knew that his slave was in danger, but he did not fully know its nature or extent. He was not allowed to question Decius regarding the events of the night,

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* The Druids were heathen priests in ancient Gaul and Britain. They were regarded with great reverence by the Celtic races. The great stone altars and circles at Stonehenge, and other places in England and France, are supposed to have been temples of worship and sacrifice, erected by the Druids. The best authorities on the worship of this priestly class are of opinion that human sacrifice formed a part of their religious observances. The victims chosen for sacrifice were often the purest, noblest and most beautiful of their people.

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and his impatience was increased by the vagueness of his knowledge.

At length he and Decius stood before the imperator. Thither also, witnesses of the night's events had been summoned. The questioning was brief, but the facts brought out were like hot irons to the soul of Claudius. When the discovery of the bodies of the Druids was mentioned, Claudius started to his feet, and confronted Decius. "And you kept me blind and dumb and helpless when you knew that my slave was exposed to nameless danger?"

Decius' sole answer was a supercilious, indifferent smile.

Mastering his anger, and turning respectfully to the imperator, Claudius said, "I crave but one favor. I care not what is decided against me, nor against him who has so wronged me. I ask only permission to take a small command and rescue the maiden. When I return, the question of this man's punishment, or mine, can be decided. I ask that she be saved from her peril first, and without delay."

The imperator had seen and heard enough to determine his decision. He turned to Claudius and told him he was exonerated, and at liberty to attempt the rescue of the girl. "But," he said, in a deprecating tone, "do you think it worth the effort? She is but a slave, and surely she can be replaced with no danger and but little cost—"

"She can never be replaced," Claudius interrupted almost angrily.

"Eheu!" drawled Decius, in a mocking voice. "My poor Claudius is no longer master even of himself. This beautifu slave is his owner, not he hers."

"Enough!" said the imperator, sternly interrupting Claudius' angry rejoinder. Still more sternly he continued: "Decius, you have inspired rebellion in the camp. For the sake of a personal quarrel, you have endangered the lives of my soldiers. You have broken your oath, as an officer, to preserve discipline and respect order! You are placed under arrest, so to remain during my pleasure. Guards, secure him!"

No one knew just how it happened, the thing was so quickly done. Decius sprang to his feet and felled with his fist the foremost guard. The advance of the others was checked for one

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instant, and that delay gave Decius his freedom. Darting like lightning to the door, he reached the open space without. Seizing sword and shield from a startled soldier, he rushed into the forests near the camp. As he disappeared from view, these words were flung back to the imperator's tent: "Let Claudius seek his slave-mistress, and his friend Decius; for, by Jupiter, he will find us close together!"

They knew that immediate pursuit was useless, for the forests were full of malcontents who had long since deserted from the Roman standard, and would gladly welcome and protect such a leader as Decius.

Claudius at once left the imperator's tent, and organized his party of rescuers; and before the sun had risen, weary though he was, he had commenced the march.

In the meantime, the captors of the unfortunate girl were making a hurried march toward their forest fastnesses. They offered her no violence. Indeed, their manner toward her was most respectful—almost reverential. They apparently knew that she was of the same race with themselves. They would as soon think of defiling one of their sanctuaries in the ancient woods, as of offering insult to such a one. And yet the girl's soul was possessed by a sickening dread. She knew something of the mystic rituals the Druids performed in secret places, and the very reverence shown her was a confirmation of her fears. She walked with bowed head, but occasionally she raised her eyes toward heaven, in mute appeal for succor.

As they plunged farther and farther into the woods, they slackened their speed, and occasionally stopped to rest. By a process known only to men accustomed to life in the forest, they carefully obliterated their trail, thus securing themselves from danger of immediate pursuit. To the girl, the sight of the stately forests from which she had been carried to Rome six years before, brought back vivid memories. She recalled her father; she thought of the anguish it caused him when wife and children were torn from him by the ruthless hand of Rome. She thought of the mother and brother from whom she had been dragged by her Roman owner. Then she thought of the playmate who had wandered with her through those woods, his springtime heart over-

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flowing with devotion, his boyish hands always ready to help her. She was surprised at the clearness with which these memories came back to her, and the feelings they inspired. She was possessed with a sense almost of serene content, like the feeling of a long absent traveler returning to his native woods.

After several days of journeying, during which time they stopped for occasional rest and refreshment in British villages, they reached a plain. Here were strange stone structures, hidden from the outer world by a circular wall formed of immense stones set on one end and surmounted by stone caps. Within this outer circle was a smaller one, surrounding two ovals and a large, flat stone.

The solemnity of the demeanor of the maiden's venerable conductors was intensified, as they came in view of the cairn, and joined a concourse which had already assembled there. They were performing mystic rites, which were awe-inspiring in their weirdness. Stately figures, robed in white, formed in procession, and marched around the outer circle, chanting solemnly and burning incense. The reverent figures, the solemn incantations, the light of torches, and the smoke of the incense, added to the stateliness of the stone structure, produced a feeling of profound awe in the hearts of spectators.

These things the maiden saw as she was led toward the chanting priests. The secret rites were new and strange to her. Although they produced in her a feeling of awe, appealing to her sense of the mystical and sublime, yet to her Christian soul they were revolting, pagan mummery. She stood there drinking in all the beauty of the scene, and trying to fathom its meaning. Soon the ceremonies were concluded, and the participants approached the girl's escorts and held an earnest consultation with them. Then they retired to their tents for the night. The maiden was given some female attendants, who led her to one of the most luxurious tents, bathed and anointed her, gave her of their choicest food, and bade her go to rest. Lying on the downy couch provided for her, she thought of the strange events of the preceding days, unti lulled by the slow singing of her attendants, she fell into a dreamless sleep.

Long before dawn, she was awakened by the bustling move-

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ments of her attendants. From the scraps of conversation, she was able to understand, she learned that they were at a general rendezvous of the Druidical priests, where they had gathered to participate in mystic rites. Those who had captured her were from a distant part of the island. They had found her while on their way to the gathering place. Why they had brought her—what part they expected her to take in the mysterious ceremonies—her attendants did not say.

When they saw that she was awake, they approached her with the greatest deference, and anticipated her every wish. As the day broke, she heard joyous chantings from the wood which bordered the plain. Looking in that direction, she saw a procession of white-robed priests, emerging from the wood. They bore branches of mistletoe which they had cut from oaks with golden sickles at midnight. With reverent, joyous songs, they bore the sacred plant toward the cairn.

The girl was quickly dressed, and again choice food was provided for her repast. Then a white robe was placed on her, and she was escorted without the tent, where the priests bearing the mistletoe received her. Bowing before her repeatedly, they crowned her with wreaths of mistletoe, and led her toward the cairn. Wonderingly she followed. The outer and the inner circle were passed, and they stopped before a large, flat stone.

(TO BE CONTINUED).

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## A MISSIONARY'S FAREWELL TO MARGUERITE.

(*For the Improvement Era.*)

Farewell, my Marguerite, for I must leave thee now—
A last fond look within thy sad, dark eyes,
Reflecting glories rare of Paradise—
Then love's soft, clinging kisses on thy fair, white brow.

It is so hard to part, my own, my Marguerite—
There, lay thy head once more upon my breast,
That e'er shall be thine own safe place of rest,
When, after years of parting, we shall meet.

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E'er faithful will I be, my own, my Marguerite—
Through life be faithful, or in silent death—
Though mem'ry only brings thy warm, sweet breath—
'Neath other, stranger skies I roam with weary feet.

Oh, closely, still more closely, come thou to my heart!
Ere far away I go, my love, from thee;
And plighted ever, let our fond troth be—
Thus loving ever and forever, let us part.

So far away I'll wander, far away, my love—
For duty calls, unchanging, stern decree;
But miles and miles will stretch 'twixt thee and me;—
But, Marguerite, be true, true as the fixed stars above.

Weep not, my Marguerite; God knows what is the best.
Our love will conquer time, and change, and place;
Again I'll gaze upon thy lovely face—
Here, on my heart, my love, my own love, thou shalt rest.

At eve, when twilight shadows gently deep'ning fall,
And stars bespangle heaven's blue arch o'er,
My heart will sigh, my love, e'en sigh the more—
The evening breeze shall sing to thee my loving call.

Gaze on the stars, my love, they ever shine,
Though clouds of darkness hide them from our view;
Yet to the law assigned they're always true—
As in the vault above their radiance shines sublime.

Yet not more true are they than we, my Marguerite;
For hearts, like stars, must have their darkened hours;
Tears ofttimes fall on snowy, waxen flowers—
For love is true eternally, my Marguerite.

LYDIA D. ALDER.

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# JACOB'S ISLE.

## VIEWS HELD IN CHAPTER XI OF MANUAL MODIFIED CONCERNING THIS SUBJECT.

BY M. W. MANSFIELD, TEASDALE, UTAH.

Jacob, son of Lehi, in speaking to the people of Nephi, in the land of Nephi, said: "We have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto they who are upon the isles of the sea" (II Nephi 10: 20, 21).

The promises of the Lord to, and description of lands occupied by, those of the people of Israel who are and have been upon the isles of the sea, so far as we know, the promises and ancient description of the lands, are found in the Bible and other sacred books; and, as Jacob had the writings of the prophets on the brass plates, he doubtless referred to them for the promises to Israel, upon the isles of the sea. Let us see from those writings in what sense the term "isles" was used, and to what land reference was made by the prophets.

First, Moses said in Genesis 10: 5: "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." Referring to the seed of Japheth dividing their country among themselves, and that on the main land of Asia, he uses the term "isles" in speaking of their land, and any land may be termed an isle in the same sense.

In Zeph. 2: 11, the prophet says: "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen." This passage shows that the term "isles" is used in reference to all the lands of the heathen in all parts of the earth, without reference as to the situation as to water surroundings.

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Lands distant from Palestine, where the sea separated them from that land, are referred to by the prophets as isles of the sea. "Wherefore, glorify ye the Lord in the fires [valleys], even the name of the Lord God of Israel in the isles of the sea" (Isaiah 24: 15).

The promises made to Israel that are scattered abroad on the isles of the sea are mentioned by Isaiah in part, and I refer now to his words, quoted in the Book of Mormon (I Nephi 21: 1): "Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." (See also Isaiah 49: 1).

"The words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his (Christ's) death, unto those who should inhabit the isles of the sea; more especially given unto those who were of the house of Israel: * * * And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim, The God of nature suffers" (I Nephi 19: 10, 12).

Did the three days of darkness come upon the face of this land? If so, is not this one of the isles of the sea referred to, which would be inhabited by some of the house of Israel? We find that this land was inhabited by Israel at the time of the crucifixion, and the three days of darkness came upon this land, also great destruction. Hence, Zenos refers to this land of America in his "isles of the sea," where the "sign" should be given.

I think it is admitted on all sides that there is no recorded changes of this land from the days of Jared to the time of the great separation at Christ's death. If anything of the kind had occurred to the knowledge of historians of that day, they would, in all probability, have left the same on record. The Jaredite historians refer to this land as the promised land, from which we infer unity and not separation.

In the days of Heth, a king of the Jaredites, poisonous ser-

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pents drove the flocks of that people through the narrow neck of land into the land known as Zarahemla; later, from this north country. Clearly showing that the land of North and South America was at that time joined by the narrow neck of land. The flocks of the Jaredites could not pass a strait connecting the sea and the ocean, if one existed at that time. The people of Mulek landed first in the north land, and subsequently moved southward into the land of Zarahemla, and no mention is made of any water which they crossed in that journey. The prophet Nephi includes North America in the term, "this land," in speaking of the mighty nation of the Gentiles which should be raised up on the American continent, because it is on the north land where the nation is; and he was in South America (I Nephi 22:7). The expedition from the land of Nephi sent by King Limhi to find Zarahemla, passed far into North America, and returned, but they evidently found no water to cross in their track, as no mention is made of any.

This company of men traveled from the land of their fathers' first inheritance—the land of Nephi, and returned there, and therefore no strait of water separated the land of Nephi from Zarahemla, or some mention would have been made of the same. Not only in the travels of this company, but in all of the movements of the peoples of the Nephite and Lamanite nations, from Nephi to Zarahemla, and *vice versa*, no mention is made of any water to be crossed, and I think it is impossible that these lands could have been thus separated. Jacob was in the land of Nephi when he made the statement above quoted, and hence could not have referred to any portion, but to the whole land, of North and South America, as an isle of the sea. He knew of Zenos' prophecy, and of Nephi's vision in which he saw the three days of darkness being on the land, and hence it is only a proper conclusion that this "promised land" was on an "isle of the sea." I do not think that anyone will contend that Jacob had traveled over the land sufficiently to know, from that source, the shape and extent of the country, but that he based his remark upon those things I have referred to, or made the same under the inspiration of the Spirit of God.

Mormon says: "The land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward"(Alma 22:32).

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This remark was made describing conditions as they were before the great storm and upheavals, at the time of the Savior's death. This is the same condition that exists today, as the lands of Nephi and Zarahemla comprised the land south, or South America. This is one of the great evidences, that the land north and south were joined by the narrow neck or isthmus, as is the case today, which the Book of Mormon affords.

It will not do to say that at the time of Zenos' prophecies, and when Nephi received his vision, that this country of North and South America was broken into small or large islands, and subsequently connected by the disturbances at the time of the Savior's crucifixion, because there is no evidence on which to base the statement; but, on the contrary, much to support the opposite contention of unity. "Isles of the sea," in prophetic language, simply means, "countries of the sea." Modern geographical terms do not fully explain terms used by prophets and historians thousands of years ago, even after the translation into English of those terms, but they must be understood in the sense in which they were used at that time.

The continents of Europe, Asia and Africa constitute the main land on the earth, and all other lands, in the light of prophecy, are "isles," or countries of the sea.

The small islands near the land of North and South America no doubt constituted part of the isles referred to by Zenos, and no doubt some of the isles of the Pacific were included also.

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## REMARKS ON THE FOREGOING ARTICLE.

BY ELDER B. H. ROBERTS.

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The ascertainment of truth, not the maintenance of personal opinions, I take it, is the attitude of every true student and teacher. This principle I have endeavored to make my guide in all research; and have sought to avoid the pride of opinion which would tempt one at times, to be slow to accept the truth when discovered, because contrary to views already entertained. There-

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fore, while not accepting everything set forth in the preceding paper, nor taking time to comment on minor points, I desire to say that the writer of it has contributed a very important idea concerning "Jacob's Isle," and one which will call for a modification of the views set forth in chapter XI of our present Manual, on that subject. By further research, after reading the preceding article, I discovered that the Jews in their scriptures speak of isles in three senses:

"First," (following Kitto) "that of dry land in opposition to water, as, 'I will make the rivers islands' (Isaiah 42: 15), i. e., dry up the rivers, converting their courses into land. In Isaiah 20: 6, the isle of Ashdod means the country, [i. e. of Ashdod] and is so rendered in the margin. In Isaiah 23: 2, 6, 'the isle,' means the country of Tyre, and in Ezekiel 27: 6, 7, that of Chittim and Elisha. See also Job 22: 30.

"Second, it is used both in Hebrew and English, according to its geographical meaning; for a country surrounded by water, as in Jeremiah 47: 4, 'the isle (margin) of Caphtor,' which is probably that of Cyprus. 'The isles of the sea' (Esther 10: 1), are evidently put in opposition to 'the land,' or continent. In Psalm 97: 1, 'the multitude of the isles' seem distinguished from the earth or continents, and are evidently added to complete the description of the whole world.

"Third: *The word is used by the Hebrews to designate all those countries divided from them by the sea.* In Isaiah 11: 11, after an enumeration of countries lying on their own continent, the words, 'and the islands of the sea,' are added in order to comprehend those situated beyond the ocean. The following are additional instances of this usage of the word, which is of very frequent occurrence: Isaiah 42: 10; 59: 18; 66: 19; Jeremiah 25: 22; Ezekiel 27: 3, 15; Zephaniah 2: 11. It is also observed by Sir Isaac Newton (commenting no Daniel, p. 276), *'By the earth the Jews understood the great continent of Asia and Africa, to which they had access by land; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.'"*

Substantially the same views as the foregoing are maintained in Smith's Dictionary of the Bible (Hackett's edition), art. "Isle."

It is this third sense in which the Hebrews used the term

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"isle," "isles," or "isles of the sea," that is contended for by Mr. Mansfield. And while the Jews at times used the term as we use it in English, meaning a small division of land surrounded by water, it is a fact that it was frequently used in this latter sense, viz., as referring to all those lands distant from Jerusalem, that had to be reached by crossing the sea, without reference to their being either islands or continents, as we understand the terms; that is the literary sense or use of the word among the Jews. And if it was in this literary sense rather than in the physical one that Jacob used it—and it must be conceded that that is most likely,—then it would relieve us of the necessity of maintaining that the Nephites, in the days of Jacob, occupied an island; that is, a small body of land—as contrasted with a continent—surrounded by water. And such, I believe, is the reasonable conclusion to arrive at, and one that may reasonably be accepted, instead of the views on that head set forth in our Manual, chapter XI. This would reduce the value of chapter XI to being merely a valuable collection of the accounts of those mighty cataclysms, in various parts of the earth, that would make it easy to believe that such cataclysms as are described in the Book of Mormon are not only possible but probable.

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## CIGARETTES AND CRIME.

Magistrate Crane, of Harlem, New York, police court, recently declared against cigarettes in most vigorous language. Here are some of his sayings, which have great weight because of his long experience with crime:

"Every cigarette means a dream of some future crime.

"The first cigarette a boy or man smokes is the first step in a future criminal career.

"Cigarettes mean death before it is due."

Of everybody arraigned before him, irrespective of the charge, he inquired: "Do you smoke cigarettes?" If the prisoner admitted that he did, he was lectured, and if he said "No," the magistrate compelled him to hold up his hands that his fingers might be examined for nicotine stains.

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# TALKS TO YOUNG MEN.

## IV.—RUTS.

*The changes which break up at intervals the prosperity of men, are advertisements of a nature whose law is growth.—Emerson.*

When I was a boy, it was my privilege to haul wood from the canyons. Father was too apprehensive to send so young a boy alone, so he went along. The hills were steep, and often the roads were temporary ones formed by our wagon and others, in their abrupt descent from the summits to the valley below. The lower wheels dug down into the loose earth, making a deep depression, or rut; for safety, we always sat on the upper side of the load, prepared to jump, in case it should appear that the load, getting top-heavy, might topple over. We used an improvised brake, made of soft, green quaking-asp, and suspended in front of the hind wheels from logs on either side of the wagon. On the right side of the brake was the brake pole, so fixed that by attaching a rope to its upper end, by means of a pulley one of us could hold the wagon in check. I generally drove the mules, while father, seated at the rear, guided the brake, holding the load from the animals' heels. One day we were going down a sidling, steep grade, in this order, with a heavy load. As we were on the steepest part of the hill, one end of the brake dropped, thus disabling it. The load plunged suddenly onto the mules. The speed was uncomfortably accelerated. Father yelled, in his commanding way, "Steer the animals up the side hill, you chump!" Tugging at the lines with all my strength without success, I turned and cried out: "I can't; we're in a rut."

We jumped from the load, and about the time we were up and

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around, the mules, wagon and wood, landed in a mixed bunch at the foot of the hill.

A friend of mine had a similar experience last summer. He is a proud horseman, and also takes great pride in Jerseys, notwithstanding he has had two narrow escapes, within the past few months, from being trampled to death by vicious, well-fed bulls. Animals, let it be said in passing, like men, are apt to become vicious when they are too well provided for. It may be that my friend's Jerseys cost him more than he gets out of them. But all this is neither here nor there, as far as this anecdote goes. He invited me to ride behind his fine bay, in his sparkling new buggy; and since such an invitation is rare, in my experience, I readily accepted. We enjoyed a refreshing ride up one of the beautiful canyon roads near his place, turning up one of the side canyons for a change. All went well until we were returning from our side trip down a steep incline ending in the main-traveled road. As we were half way down, one of those infernal automobiles came puffing along said road, and upon sight of it, his horse decided to go faster. By quick mathematical calculation, I could see that unless the horse was suddenly turned out of his course, he would reach the intersection at the precise moment the automobile was due. I hurriedly suggested that he turn the horse; but just as I jumped, I heard him say: "I can't; the wheels 're in a rut." The buggy was sent for another day, and the motor of the automobile was disabled. Fortunately, a passing doctor made the riders quite comfortable.

*There can be enlargement, and the man of today scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day.—Emerson.*

Going back to when I was a boy, I remember two young men who hauled lumber to the city from a local mill situated far back in the hills. That was before it was forbidden to cut timber on government land. Helmer, one of the young men, was the champion hauler, faithful as a man could be; up early and late; he fed his horses well, and made big money for his employer; and, besides, satisfied himself, at his business. Everybody praised him. He made more

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trips in a given time than anyone else, was prompt, exact, and a model, in every way. I remember how I envied him, as he sat on his great load, when he passed by, as the music of his loaded wagon greeted my ears in the field where fate seemed to have doomed me to the simple and tame task of curing hay.

One day it was noised about that another young man, Bulwer by name, a lucky-go-easy from a neighboring village, had been hired to haul lumber, and would compete with Helmer. This man had been put on the road out of some person's charitable recommendation, at a reduced salary. He made three or four trips, and then one day he laid over at the mill, apparently to rest. He was already beaten by his companion teamster, who shook his head, saying, "That chap, Bulwer, will be laid off for good. Too bad, for he is a good, considerate fellow." But when Bulwer went to town next time, after having unloaded, he went directly into the team-owner's city office, and confidentially told his employer that he had learned that the mill boss was about to let a contract to one person for hauling all the products of the mills to the city. Here was a good business opportunity. Would he take advantage of it? If not, Bulwer would take it himself. The snap was accepted. Bulwer multiplied his own salary, and doubled the team-owner's profits. Later they entered partnership in selling the lumber, also, and both made handsome additional profits. But Helmer continued hauling, and even Bulwer acknowledged that he had no match in this line. Bulwer now owns three or four sawmills, and several townships of timber in a neighboring state, with everything to match. He has dollars invested in nearly every financial and manufacturing enterprise in his native city, with bank and railroad stocks to spare.

But Helmer is still hauling. To be sure he has no lumber to haul, but he gets jobs in other lines, and he does faithful work, too, although he isn't what he used to be thirty years ago. His wife often wonders why Helmer don't do something different when so many chances lie around. Nobody has answered her, although one day a neighbor came very near to solving the question when he said: "He seems to have got into a rut."

The penetrating young man who has read thus far will have observed what a mental and physical disadvantage it is to get into

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ruts. And we are all in danger of getting into them. It is so easy: you don't have to think or steer. In fact, you can't; and then it's such easy, pleasant traveling! You have noticed, too, that they generally lead down hill, but that the end is invariably discouraging. Look around you and see if any of your friends are in ruts: that farmer, that workman, that bookkeeper, that teacher, or professor! Are you slipping gently into a rut yourself? If so, be warned in time; for of all laughable things, see how faithfully those who are in, stay!

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## NEED OF RELIGIOUS ENLIGHTENMENT.

In regard to religious knowledge, even men in the civilized world are exceedingly ignorant, although most of the people call themselves Christians. As a consequence, it is necessary that the true principles of salvation shall be preached to them by the Latter-day Saints, as well as to the whole world of mankind in general.

The more knowledge a person possesses, the more power and influence he can exercise. That "knowledge is power" is not alone true in temporal affairs, but certainly also in spiritual; and the power of knowledge extends into eternity. Knowledge is power in religious and spiritual affairs, as well as in scientific and temporal. The Bible teaches us that to know God and Jesus Christ whom he has sent is eternal life. Consequently, a man must be in possession of a knowledge of the attributes of God, and of the mission of Jesus Christ, before he can gain eternal life, or a salvation and exaltation in the kingdom of God. The Prophet Joseph Smith also declares this doctrine, saying that men cannot be saved in ignorance. Men may claim that if they are members of one of the many sectarian Christian churches that they have enough knowledge of God and of Christ, but in most cases their knowledge is very limited, and many of them are very indifferent. They likely serve God with their lips, but their hearts are, as a rule, far from him. They may pray enough, but do not act enough, or, as has been said, pray too much on Sundays and too little on week days. To change all this, and enlighten the world in the true knowledge of God, is the great work in which the Latter-day Saints are engaged.—*N. F. Green.*

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# THE CHURCH AND KINGDOM OF GOD.

BY THE FIRST PRESIDENCY OF THE CHURCH, IN THE CHRISTMAS "DESERET NEWS."

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The Christmas season brings to mind the mission and teachings of that Divine man whose birth into the world is now commemorated. His forerunner proclaimed, concerning his advent, "The kingdom of heaven is at hand!" The enemies of Christ and his cause declared this to be treason against imperial Rome. And the cruel death to which the Messiah was put followed the accusation. Yet the kingdom that was announced by the Baptist and the Nazarene, was in no sense inimical to any earthly government, but tended to make its adherents better citizens and more useful to the state because of their attachment to the Church and Kingdom of God. They were to "render unto Cæsar the things that were Cæsar's" while they "rendered unto God the things that were God's."

It is the same in the restoration of the church and kingdom in the latter days, preceding the second advent of the world's Redeemer. It is again announced that "the kingdom of heaven is at hand," and, as a preparatory work, the Church of Jesus Christ of Latter-day Saints has been organized, by Divine authority and commandment. And history repeats itself in the old cry of "treason" and the "Mormon" organization is *imperium in imperio.* Yet it does not attempt to exercise the powers of a secular government, but its influence and effects are to strengthen and promote fidelity to the law, and loyalty to the nation, where its followers reside.

The phrase "church and kingdom" is frequently used by

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speakers and writers in reference to the system called "Mormonism." It is solely an ecclesiastical organization. It is separate and distinct from the state. It does not interfere with any earthly government. Its members, however, are also citizens, entitled to the same rights and privileges as other persons who are not of their faith. Its officers are not deprived of anything appertaining to citizenship in consequence of their ecclesiastical calling. Their duty to God is not incompatible with their duty to their country; on the contrary, the former implies and emphasizes the latter.

The religion of the Latter-day Saints relates to present conduct as well as future happiness. It influences its votaries in everything that effects human character. It is for the body as well as for the spirit. It teaches people how to live and act in this world that they may be prepared for the realities of the world to come. The Church, therefore, instructs in things temporal as well as things spiritual, so far as they relate to the Church, its properties and institutions and the association of its adherents. But it does not infringe upon the liberty of the individual or encroach upon the domain of the state. The free agency of man is a fundamental principle which, according to the tenets of the Church, even God himself does not suppress. Therefore the Church does not dictate a member's business, his politics or his personal affairs. It never tells a citizen what occupation he shall follow, whom he shall vote for, or with which party he shall affiliate.

In the case of such Church officers as are expected to devote their time and talents constantly in its service, and upon whom it depends for the prompt performance of such obligations, it requires that they shall, before entering into secular pursuits that would prevent them from attending to their Church duties, first acquaint their presiding officers with their desires, and obtain permission to carry out their intentions, in order that no confusion or failure in the order and work of the Church may be occasioned thereby. This requirement necessarily extends to the acceptance of political office, but not to the choice of party or the liberty to engage in such political or other activity as would not interfere with the services due to the Church. Every officer as well as member of the Church is entirely free as to political opinion and

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action, and may resign any position that is in restraint of perfect liberty.

The early settlement of Utah by the Latter-day Saints or "Mormons" was the result of persecution and hostility to their religion. The Church leaders were the pioneers in this colonization. They directed the movement and the work of founding and building cities and industries, for the formation of a new commonwealth. When the Territory was organized by Congress, they were placed in public office as the logical and fitting incumbents. The President of the Church, the leading pioneer, was appointed Governor by the President and Senate of the United States. Other prominent Church leaders received civil appointments, and the most active Church officials, being engaged also in promoting secular improvements, were elected to territorial and civil positions. This condition of affairs fostered the notion that "Mormonism" united church and state. The unaminity that prevailed in the choice of these public servants, while the people of Utah were practically of one faith and party, further favored the impression abroad that they voted as they were required by the Church. But the ecclesiastical and political systems were kept distinct, and their affairs were separately conducted and maintained.

It does not follow, because a man who is elected to a national, state, or municipal office, is also a minister of religion, that a union is formed between church and state. And if there is anything of that nature in the case of an ecclesiast in one of the orthodox churches holding a political office, it is different with the officials of the "Mormon" Church, who, as a rule, follow secular pursuits for their livelihood, and engage in business like other citizens. They do not form a separate class even among their co-religionists, but the priesthood of the "Mormon" Church, is held by the large majority of its male members. And the Church exacts no special duty from any person who is elected to a political office, nor imposes upon him any requirements that conflict with those of his secular oath or obligation. It interposes nothing between him and his full fidelity to the government which he is elected to serve.

There is no such thing as "the oath of an Apostle," or "the

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oath of an Elder," or of any other office in the "Mormon" Church. Nor is any person belonging to it required to take an oath, obligation, covenant or agreement against or to the injury of any government under the sun. All statements to the contrary are mistakes or wilful untruths. The Church and kingdom of God promotes obedience to the laws of the land, and recognizes the national constitution as of Divine origin, in that it was framed by wise men, raised up by the Almighty for that very purpose. Its principles are to be upheld, and the authority it confers is to be respected and sustained by every Latter-day Saint. This has been taught in the Church from the beginning, in public and in private, and is established as one of its "Articles of Faith." Such statutes as at any time were resisted by "Mormons" were opposed because they were believed to be contrary to the constitution, and were tested in the manner provided in that sacred instrument. The result has been acquiesced in, at the cost of much humiliation and suffering to many individuals.

The Bible, which is one of the written standards of the "Mormon" Church, teems with predictions and promises of the establishment of Divine rule on the earth; of the advent of a reign of righteousness extending over all the face of the globe. Christ is to be king, and all nations and peoples are to serve and obey him. That is to be the kingdom of God in very deed. The Church of Jesus Christ of Latter-day Saints is set up preparatory to that kingdom. Its gospel is the "gospel of the kingdom." Its principles, ordinances, authority and gifts, are of heavenly origin. It is, therefore, the spiritual "Kingdom of heaven," bearing within it the influence and power that are to open the way for the fulfilment of the prophecies concerning the universal dominion of the Son of God. Church members are commanded by Divine revelation, to "be subject unto the powers that be, until he comes whose right it is to reign." They are thus enjoined by the same authority: "Let no man break the laws of the land, for he that obeys the laws of God hath no need to break the laws of the land." The twelfth article of faith, taught to children in the Sunday schools, to the young people of both sexes in the Mutual Improvement Associations, and to all communicants in the Church is: "We believe in

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being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

The courts of the Church are entirely ecclesiastical. They adjudicate between Church members in matters of dispute, and in the promotion of Church discipline. Litigation among them is deprecated, and it is deemed wrong for brother to go to law against brother. But no penalty is enforced other than disfellowshipment, or excommunication as the extreme punishment. The courts of law are recognized in their secular capacity, and their decisions are honored and observed.

Sermons, dissertations and arguments, by preachers and writers in the Church, concerning the kingdom of God that is to be, are not to be understood as relating to the present. If they are so presented as to convey the idea that the dominion to come is to be exercised now, the claim is incorrect, no matter by whom set forth, because it is in direct conflict with Divine revelation to the Church. Such opinions do not weigh at all when placed in the scales against the word and command of Almighty God.

The Church and kingdom of God does not use any compulsion over the souls of men. Nor does it claim any right so to do. The priesthood which it bears is Divine authority to administer in behalf of Deity, in the truths and ordinances of salvation. Those who hold it are warned against seeking to exercise unrighteous dominion, and instructed that it can only be maintained "by persuasion, by longsuffering, by gentleness and meekness and by love unfeigned." The presiding authorities therein regulate the affairs of the Church by "common consent," and their jurisdiction is within, and not without, its ecclesiastical limits. Every member of the organization in every place is absolutely free as a citizen, and is not restrained of any liberty enjoyed by non-members.

The attitude of this Church toward other religious societies is thus clearly set forth in the eleventh article of our faith: "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." In this spirit, we act toward all the nations and kingdoms of the world. We have no quarrel with any of them. In proclaiming "the kingdom of heaven's at hand," we have the most intense and fervent

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convictions of our mission and calling, and intend to stand by them under all circumstances and conditions. But we do not and will not attempt to force them upon others, or to control or dominate any of their affairs, individual or national. We regard all people as the children of the Eternal Father, and therefore as our brothers and sisters. We seek their welfare, we endeavor to enlighten them, we desire their happiness, progress and salvation. We abhor tyranny, we resent oppression, but we do not believe in retaliation for real or supposed injuries. We seek to enjoy and exercise the spirit that inspired the world's Redeemer who, we believe, will eventually be its king. And with that feeling, we proclaim that the motto of this Church and kingdom of the latter days on this Christmas day in the year of our Lord 1903, is, as of old, "Peace on earth, good will to man!"

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

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## DO IT WELL.

"One of the main maxims that my father impressed upon me in childhood," writes a successful and faithful man, "was this one: 'Whatever is worth doing at all, is worth doing well.'" It is sad to see the half-hearted way in which some boys go about their business; it makes one long to take the tools out of their hands and do the work for them. Then there are others who only think of getting done, without caring how; their work is scamped and unsatisfactory. They forget the Master's words, "He that is faithful in the least, is faithful also in much." Since there is nothing too small to be done to the glory of God, surely we should not think it too much trouble to do our work in such a manner as to gain his approval.

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# PUBLIC WORKERS.

## JOHN SHARP.

It may be said safely that at no time has there been a man in the Church public works possessing more pronounced business ability, and having more practical capacity, than John Sharp. He was foremost among the leaders in business and public enterprise in Utah for years; and, though he was the first Bishop of the Twentieth ward, Salt Lake City, serving in that office for more than three decades, he will always be remembered more as a practical business leader, than as a guide in ecclesiastical affairs.

John Sharp was born in Devon Iron Works, Scotland, November 8, 1820, and was twenty-eight years of age when he came to America. In early years, he spent his time in the coal mines of Scotland, being sent into the earth on mining business, at the age of eight years. When "Mormonism" found him, in 1847, he was still engaged in coal mining in Clackmannanshire, the gospel being presented to him by Elder William Gibson, an able disputant and orator, and one of the first Scottish Elders sent out to preach. He converted the three Sharp brothers who thereupon left their native land and came to America, in 1848. Landing in New Orleans, they journeyed up the great river to St. Louis, where they remained until 1850, in the spring of which year they took up their march to Utah, arriving in the valley on August 28.

For this reason, and further because of the business and ecclesiastical sphere which he filled so early and for so many years, John Sharp properly may be classed as one of the founders of our commonwealth. As if the old employment still held charms for him, he went to work in the Church stone quarries immediately upon his arrival in Utah. Here he shaped and dug stone for

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the old tabernacle and tithing office. His abilities soon made him superintendent, and it was under his direction that the stone for the massive temple foundation, the great temple wall, and other public works was carved from the hills. With great difficulty, and almost insurmountable obstacles to overcome in transportation, the huge blocks of granite were nevertheless carried by ox teams, eighteen miles from the quarries to the temple block. Aside from the hauling, it was no indifferent task to control and make advantageous use of the labor, since it was mostly unskilled, and was offered as tithing. It required a master spirit, and such a one was John Sharp.

When, in 1864, Superintendent of Public Works Daniel H. Wells was called on a mission to England, Bishop Sharp was appointed assistant superintendent, and became acting superintendent until the former's return. When the Union Pacific railway was built in 1868-9, he became a sub-contractor, under President Brigham Young, in the building of the heavy stone work of the bridge abuttments, and the cutting of the tunnels, on the Weber. They employed five or six hundred men, their contract amounting to about one million dollars. A second contract amounting to $100,000, was also completed by Sharp and Young, contractors. In the settlement of these contracts, President Young, through Bishop Sharp's aid, obtained about $600,000 worth of iron and rolling stock, and it was with this beginning that the Utah Central railroad between Ogden and Salt Lake was constructed. In 1871, Bishop Sharp was made the superintendent of this road, Joseph A. Young and Feramorz Little having held the position before him. He was made both president and superintendent in 1873. When the Utah Southern railway, from Salt Lake City south, was organized, in 1870, he was elected its vice-president, went east as the purchasing agent, and soon became extensively associated with the Union Pacific directors, being finally elected one of them, and holding that office until his death, December 23, 1891.

John Sharp was ordained Bishop in 1854, by President Brigham Young, and was set apart to preside over the Twentieth ward which, up to that time, had been coupled with the Eighteenth ward under Bishop Lorenzo D. Young. He was, therefore, its first Bishop, and its practical founder; his labors gave it the reputation

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of being one of the most liberal and intellectual wards in the Church.

The portrait which the ERA prints of Bishop Sharp clearly advertises the power and the push of the man. The story of his life is a lesson in energy, progress, advancement. From a coal pit, in Scotland, to a president and superintendent of railroads, and a director in the Union Pacific of America, is a long, upward step, showing such brilliant progress as could be made only by energetic action and faithful, fearless work. From a mere miner, in a crowd to be governed, to the office of Bishop to supervise and control the people of a great ward, is a step no whit shorter nor less exalted. It teaches the lesson that to succeed one must struggle with circumstance, and overcome by faith and toil; that change, evolution, and action, secure mental and material progress; while, on the contrary, traveling self-satisfied in ruts, seeking sameness, and courting inaction, are conditions to be avoided.

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## LUCKY TED.

That was the nickname they called him by,—
The boys at his school,—and this was why:
He was bound to win from the start, they said:
It was always the way with Lucky Ted!

The earliest flowers in his garden grew;
The sums on his slate came soonest true;
He could sail a boat or throw a ball,
Or guess a riddle, the best of all.

You wondered what could his secret be,
But watch him awhile and you would see.
He thought it out till the thing was plain,
And then went at it with might and main.

Trusting but little to chance or guess,
He learned the letters that spell Success.
A ready hand and a thoughtful head—
So much for the "luck" of Lucky Ted!

—*Youth's Companion.*

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*The Far Eastern Question.*

At this writing, January 15, it looks not at all likely that Russia and Japan will come to blows. Behind both of these countries stand France and England. England and Japan are under treaty obligations to each other—so are France and Russia. If Japan won in a naval engagement, she might perhaps possess Corea, and there is a possibility that if the movement "at arms" was a rapid one, she could force Russia out of Manchuria. If, however, on the other hand, Japan were unsuccessful in a short, early, naval engagement, her island empire would be in jeopardy. England would not permit Russia to absorb Japan nor even to weaken too greatly her war powers; and France, in the event of coalition between England and Japan, would be compelled to take sides with Russia, even though at this time England and France are approaching a very friendly attitude towards each other. France has urged Russia to pursue a peaceful policy, and England has informed the Czar that she does not consider Japan's requests at all unreasonable. Under these circumstances, Russia cannot maintain a rigid determination to have her own way. The trouble is chiefly over the question as to whether there shall be a neutral zone in the northern third part of Corea. Japan demands that Corea be regarded as within her political sphere of influence. The Russian power of absorption is so much more rapid in the East, at the present time, than that of any other European nation, (and, indeed, it is more rapid than all the other nations of Europe and Japan combined), that neutrality in the northern third of Corea to day would mean practically

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Russian absorption tomorrow. The trouble is that the great powers do not take seriously any promise that Russia makes, as she was to have vacated Manchuria on the eighth of last October. Ever since then, Russia has been pouring troops into Manchuria, as fast as she could, pretending all the time that China is to blame for her continued occupation of that Chinese province. Both Russia and Japan have not been slow to send their compliments to the people of the United States, and assure us that both of them are acting in our interest and behalf.

We have made a treaty with China, granting us free ports for our merchandise, at Mukden and Antung. There is no difficulty about getting our goods into the country, but the railroads there are in the hands of the Russians, and reports already come that our merchants are subjected to so many petty, trivial, and exasperating annoyances, that they are withdrawing their commercial enterprises altogether from Manchuria. It may be safely said that hereafter Manchuria will be to us, in a commercial way, nothing more than any other Russian province. A few years ago, we enjoyed sixty per cent of its foreign trade; a year or two hence, we shall not probably enjoy six per cent. But it is not worth fighting for. However, there are in this country those who will lay it up against Russia, and the time-honored sentiment of friendship, existing between the United States and the Czar, will have undergone a great change. Our interest and policy are more nearly akin to those of England and Japan, in oriental countries, than to those of any other nations. If war came, we should, perhaps, in a final settlement, demand a hearing, and perhaps fight if we did not get it. Whether there is an armed conflict in Asia between Japan and Russia, there is at least a commercial conflict now going on among the Russians, Germans, Japanese and English. In this commercial conflict, Russia is certainly at an advantage over all competitors. She is getting more out of China than all other nations combined, for the reason that she is putting more into China. The unhappy thought about it all is that even if Russia recedes and comes to an amicable settlement with Japan, the settlement can only be temporary. Russia will find one excuse or another to disregard, it, and will either worry Japan into a submissive attitude or

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compel her to fight, in the end. Japan is anxious to fight now. The Japanese are an excitable people. The government has even found it necessary recently to suppress songs whose music and words were written to incite a hostile and militant feeling towards Russia. The Japanese government has, however, at its head, statesmen who compare very well in breadth of view with those of many of the leading European nations. Whatever we may think of Japanese judgment, in the display of so much hostile attitude towards Russia, we are compelled to admire her pluck.

*The Panama Question.*

As soon as possible after the revolution in Panama, our department of state succeeded in formulating a treaty with the new republic, and the new republic, through its provisional government, ratified that treaty as soon as it could be reached from the United States. With the ratification of the treaty by the United States, everything will have been done necessary to the opening of the work on the canal which is to cross the isthmus. The rapidity with which this country recognized the revolution in Panama, treated it as successful, and assumed protectorate over the new republic, gave rise to some criticism. For a while it was feared that the Democrats would vote solidly against the adoption of the treaty, which would have defeated it. However, some legislatures in Democratic states were in session, and they declared in favor of the treaty. In other states, governors in prominent political gatherings declared also in its favor. A considerable part of the Democratic press urged that the treaty be not rejected. It means more, perhaps, to the south, and the west, than it does to the north, and there is quite a strong and unanimous desire, on the part of the southern states, that the canal be therefore constructed as soon as possible. One or two Republicans, notably Mr. Hoar, demanded a full explanation from the President, in order that it might be known whether this country could be implicated in the Panama revolution. Did we encourage or abate it, or did we simply avail ourselves of an accomplished fact? A full and free statement was demanded from the President who sent to the Senate of the United States a

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special document, giving a detailed history of the attitude of the United States, in its relationship both to Colombia and Panama. In that statement, the President emphatically denies any complicity, on our part, in the revolution of Panama, in the following direct and forceful statement:

I hesitate to refer to the injurious insinuations which have been made of complicity by this government in the revolutionary movement in Panama. They are as destitute of foundation as of propriety.

The only excuse for my mentioning them is the fear least unthinking persons might mistake for acquiescence the silence of mere self respect. I think proper to say, therefore, that no one connected with this government had any part in preparing, inciting, or encouraging the late revolution in the isthmus of Panama, and that, save from the reports of our military and naval officers given above, no one connected with this government had any previous knowledge of the revolution except such as was accessible to any person of ordinary intelligence who read the newspapers and keep up a current acquaintance with public affairs.

*Shall we Rule the Seas?*

Those who have watched the recent course of events must have frequently been impressed by the thought that our navy would, before many years, exceed in number of vessels and efficiency that of any nation of Europe. The increase of our navy will lead to the extension of our maritime commerce, and, indeed, the ocean seems to be the next great financial province which it will be the ambition of the United States to exploit, and in some measure control. The great Napoleon, in a prophetic way, foreshadowed our greatness, as a naval and maritime power, when he sold us Louisiana. He did so with the hope of thwarting the maritime supremacy of Great Britain. In view of recent events, his language is quite significant, and his words are here given that it may be seen how rapidly we are fulfilling his predictions. They are as follows:

The principles of a maritime supremacy are subversive of one of the most precious rights which nature, science and genius have given to men; the right to traverse the seas with the same freedom as the bird cleaves the air; to enjoy the wind, the waves, the climate, all the productions of the world; to draw together by hardy seamanship peoples separated since the creation, and to carry civilization into

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countries a prey to ignorance and barbarism. That empire England wishes to usurp over all other nations . . . Should we leave commerce and navigation in possession of any one people, the globe will be subject to its arms and to its gold, which will take the place of armies.

To emancipate the nations from the commercial tyranny of England, it is necessary to counterpoise her by a maritime power which may one day become her rival, and that is the United States. The English aspire to dispose of all the wealth of the world. I shall be useful to the entire universe if I can prevent them from dominating America as they dominate Asia.

There are three reasons why we should be the foremost maritime power in the world: 1. The necessity for the transportation of our numerous products to the markets of the world. 2. Our supply of coal and iron has no parallel in any of the countries of Europe. 3. Our great inland lakes, and our long coast lines, excellently adapted for sea traffic, make it easy to educate trained sailors.

Deep down in the breasts of those who are now advocating an enlarged navy is the feeling that we must, before long, rule the seas. We are perhaps today the third naval power in the world, excelled only by Great Britain and France. We shall not long be in the rear of France, and we have wealth, population, and trade, to excel Great Britain, before many years.

*Abyssinia.*

Is Abyssinia the coming country? Is it to be the bone of future contention? Recently two agents of the American government have returned from that land, and are very enthusiastic over the opportunities for commerce between this country and Abyssinia, over whose destinies Menelik, the great warrior now presides. It is thought that this East African land would be a sort of Paradise for the various over-products of our factories. We have been in the habit of thinking Abyssinia was part of Dark Africa. The fact is, they are Christians of the Coptic sect. If the reports of their treatment of the Italian prisoners, captured at the time they defeated the Italians, be true, there is a good deal of the barbarian about them. However, England has been exploiting the country, and has constructed a railroad from Djibuti into the country, as far as Harrar. Harrar and the

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capital, Addis Abbaba, are really the only two stable cities in the country which is made up largely of nomadic tribes. The capital itself, it is said, has a stable population of some 60,000 inhabitants, and a floating population of something like 50,000.

However, the Englishman has not gone to Abyssinia merely for his health. If he has built railroads, it is because there is business there. The English can open commerce in these out-of-the-way countries where other nations could not. England's merchant marine is so numerous that it touches every country that has any foreign commerce whatever. Abyssinia's chief port is also touched by the Austrians from Trieste, and by the Russians from Odessa. Germany, which always has a keen eye on all commercial prospects in Africa, has not thought it advisable yet to trouble Menelik's kingdom with her wares. The United States has practically no merchant marine for foreign trades, and all efforts on the part of this country to do business with Abyssinia are not likely to be fruitful in the immediate future. The English own the only railroad, and, if we have to depend on both the merchant marine and the railroads of other countries to get our wares to the Abyssinian markets, our trade is likely to fall short. Of course, the wants of the Abyssinians will grow. Now their chief demands are cotton, silk, woolen manufactures, and arms. In return for these things, they export coffee, gold, ivory and skins.

The interest awakened, of late, concerning the affairs in Abyssinia, make it worthy of some study, and students of current events may hunt up their encyclopedias, and books of travel, to learn what they can of this once historic land of Ethiopia.

*Will he Lose his Chances for the Senate?*

Somebody has been writing the New York *Sun*, declaring that monogamy is not working well in this country, and recommends New York State "to get ahead of a little band of 'Mormons' out in the heart of the Rocky Mountains, by setting to the rest of the Union the example of legalizing polygamy." The correspondent bases his recommendation upon a census report that out of 24,249,191 females, of fifteen years of age and over, in the United States, 7,566,530 were single. The *Sun* then gives the following

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table of statistics, showing the total women in this country of certain ages, the number of them that are married, and the number single:

| | Total. | Married. | Single. |
|---|---|---|---|
| 20 to 24 years..... | 3,710,436 | 1,726,296 | 1,913,552 |
| 25 to 29 years..... | 3,205,898 | 2,209,357 | 882,875 |
| 30 to 34 years..... | 2,654,718 | 2,071,698 | 441,409 |
| 35 to 44 years..... | 4,339,166 | 3,451,375 | 481,668 |

It will be seen from the above table that the females in this country between 25 and 44 years of age number 10,199,782. That of these 1,805,952 are single. In other words, of that total number of marriageable women, more than one in every six are single, and the *Sun* declares that marriage is the most successful of human institutions, and that we are even doing better than other civilized nations of the earth. The table reveals an evil which forebodes no good for the future growth of the country; that is, the growing inclination to postpone marriage so late in life that the opportunities of bearing children become as small as possible.

*Taking Church Census.*

The recent religious discussions have led to a determination to ascertain what proportion of the people of the country attend church on the Sabbath day. New York has recently been undergoing a church enumeration to find out what per cent of the people in that great city go to church on Sunday. Two enumerations have been made, and the general results show that the proportion of church-goers is about twenty-five in the hundred. Among the various religious denominations that thus observe the Sabbath day, the Catholics stand highest; after them, the Episcopalians; and then various other Protestant denominations. This shows a very strong religious sentiment on its face, and yet it does not give a correct idea of the religious sentiment throughout the country.

There are several reasons why these statistics may be very misleading. In the first place, among the Protestant denominations, religion has come to be regarded largely as a code of morals; and people often go to church to listen to beautiful things said by some eminent speaker. Such church-goers are very apt to regard religion from the standpoint of art. Beautiful thoughts, beautifully expressed, on moral questions, constitute their chief interest in relig-

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ious life; there may not enter into their feelings, much reverence for a divine being to whom they feel under any special obligations.

However, it is gratifying to learn that the people of this country are not devoid of interest in religious subjects. What the effects upon the masses of the higher criticism will be, it is difficult to say. The higher criticism denies the inspiration of the Holy Scriptures, and sets at naught the most cherished devotion that Christians have in the past maintained toward the Bible. The preachers, as a rule, throughout the country, are following the higher criticism, but it is doubtful whether they will succeed in taking the most of the people with them. There is a certain distinct and strong reaction against the higher criticism, by a number of able exponents of the scriptures, and it may be that the higher criticism is merely a passing wave, that will subside as other popular theories have subsided in the past.

It would be interesting to know what proportion of the Latter-day Saints is found in our places of worship on the Sabbath day. If we include the children who attend the Sabbath schools, it would certainly seem that more than twenty-five per cent of our people attend church on Sunday.

*The Latest Sensation Over Emperor William.*

Recently the Germans built a cathedral at Metz. On the facade of this cathedral, a statue of Daniel the Prophet was reproduced, and, upon unveiling, it was discovered to be a reproduction of Emperor William. Even the lines of the mustache, twirling upward, are quite distinct; the forehead of the potentate is true to life, and the features correspond in a very remarkable manner. There has been a great deal of gossip among people privately, and the unofficial newspapers have made ample mention of it. The socialists seem to be the most wrought up. One paper hinted that the Emperor had become a monomaniac. The paper was promptly suppressed; and the editors of several other socialist papers were punished for *lèse majesté*. The people throughout the country became so interested in this sculptured Daniel, that it grew to be of national importance. The statue was photographed, and the picture of it put on postal cards, but the postal cards were promptly suppressed by the government.

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# THRILLING EXPERIENCE AT SEA.

BY ELDER JOHN A. HENDRICKSON, PRESIDENT OF THE CHRISTIANIA CONFERENCE, NORWAY.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.—(Psalms 42: 7, 8).

Let me tell the readers of the ERA of an incident in my experience which happened on the evening of November 29, 1903, as I was on a journey over the Baltic, from Stockholm to Finland. We had nearly passed over the Baltic and were well up towards the gulf of Finland, sailing on smoothly, and apparently securely, in the handsome steamer *Wellamo*. It was five o'clock in the afternoon, at which time, during this season, it is well-nigh dark. The steamer was built for accommodating about five hundred passengers, but had only fifty on board. We had just eaten dinner, and I had returned to my room to adjust my toilet. Every person on board seemed happy in the thought of reaching land within two hours, when suddenly, and without warning, the boat began making motions similar to those of an engine which has jumped its beaten track. Instinctively we all knew what had happened. Hidden rocks under the water had struck the vessel! In deep silence the passengers stood astounded, scarcely breathing, when suddenly the ship began turning, and then it dawned upon us that the trouble was perhaps more serious than we had anticipated. Everyone scampered on deck, myself included, and we then saw that the ship was gradually going over. Darkness had settled down upon the waters; a strong wind was moaning in the rigging, and the snow descended with the gusts.

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I returned to my state room, put on my fur coat, muffler, and other effects, and kneeling down offered a few words of prayer; then, clinging to the sides of the railing, I climbed on deck again. I met the fireman first, his face was black as Cain's. Breathless, I asked him if there was danger! I know not what he answered, but saw that he was buckling on his life preserver. On deck, there was all confusion! In answer to my prayer I had received an assurance that my life was safe, yet, notwithstanding, I experienced an uncomfortable feeling. Life protectors were called for, and, a bunch lying close beside me, I began handing them out as rapidly as I could to those who called. When all were provided, there was but one left, which was on the upper side of the boat, and that one was without the necessary strings; so it appeared that I would have none. Men and women, from the captain down, were well provided with cork-belts, and, indeed, appeared ready for a wet time.

Great excitement prevailed in the darkness. The scene was one never to be forgotten; but, in the midst of it all, I noticed that on an occasion of this kind many people believe in prayer; in fact, no one knows how many people believe in calling upon God, until they are caught in some such circumstance as this. Several women asked me to help them, I cannot say why they did so, unless it was that I was not loaded down with life protectors. I tried to calm them, and told them that we would be safe, but, at that time, it looked hopeless.

In about ten minutes, the boat was well over on its side. Tables and all other movable affairs were turned up-side down; the people were rushing hither and thither almost frantic! The boat then struck another rock, and could proceed no further. The captain shouted, "No danger!" but few there were who believed him. Women were weeping, men were yelling, and all on board hung close to the upper railing. The passengers waited thus for two hours in the darkness and storm, with their life preservers buckled on. An effort was made to lower the life boats, and they were lowered, but the wind was so fierce as to make their use unsafe. At one o'clock in the morning, the Lord favored us, and we were picked up by a passing boat, and at 3:30 landed in safety at Hango, Finland. Just before leaving the wreck, the storm ceased, and the

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moon came out from the scurrying bars of clouds, shining brightly upon us as we sailed away from the old ship *Wellamo*, which now hung upon her side upon the treacherous rocks. Many thoughts entered my mind as to what might have been, and among the foremost of these was this one, The Lord protects the shipwrecked, when Saints or Elders are on board.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—(Psalms 107: 23-31).

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## THE DAWN OF TRUTH.

(*For the Improvement Era*).

BY T. E. CURTIS, SALT LAKE CITY.

Fountain-like, the morning breaks,
And scatters out her golden sprays;
Behold yon rocky, mountain peaks,
Like burning altars set ablaze.

Again from the eternal shore,
A wave of light rolls forth, and spills
Its flood of golden glory o'er
The summits of a thousand hills.

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Across the great landscape of time,
O'er which successive ages hung,
The prophets saw this dawn sublime,
And of these mighty rockies sung.

They saw the listless world asleep
Down in the shadow of the vale;
They saw eternal judgment sweep
Across our Egypt and her Baal.

They saw the restless powers of earth,
Proud citadel, shrine, senate, crown,
Eternally, as at a breath,
With fearful clash of arms, go down.

Amid the dust of empires great,
A standard, glorious in the dawn,
Rose on the ruined walls of state,
And crumbling parliaments of man.

They saw, along the lighted way,
The federations of the world,
In whose eternal union lay
Its hostile flags forever furled.

Behold the tower of Zion, high
Above the hills! The morning throws
The glory of the flaming sky
Upon it, blushing like a rose.

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# A PECULIAR CUSTOM OF A PECULIAR PEOPLE.*

BY DON C. W. MUSSER.

Before starting to read this article, O reader, hear my confession. I am a "Mormon." I was born in what you facetiously term the City of the Saints, and was raised in the very shadow of the great temple. Since early childhood, I have attended divine service in that most unique and original structure, the tabernacle, and my ears have long been attuned to the inspiring harmonies that roll forth from its great organ and choir of half a thousand voices. It has been my fortune to travel as a missionary of the "Mormon" faith in Europe, Asia and Africa; and now that I have given you my antecedents, you will no doubt concede that I am in a position to know something of Utah's history, and of the inner life of her people, who, no matter what you think of their faith, found Utah a desert, bleak and barren, and converted it into smiling gardens.

I propose to tell you of a custom of my people, which I feel sure you will commend. It is in reference to their method of missionary work which is accomplishing more good for the "Mormons" as a church, and the world in general, than anything else I know of. In Germany every man who is physically able, becomes a trained soldier. None are exempt from this requirement of the nation; rich and poor alike must, upon attaining the proper age, enlist for a certain number of years, during which time they are trained physically and mentally in the art of warfare. As a con-

* This article was written for the San Francisco *Examiner*. It was rejected on account of its having, as that journal's editor said, too much religion.—*M.*

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sequence of this training, Germany is a nation of soldiers, than whom there are none more perfectly drilled and capable in the world. In Utah nearly every male member of the "Mormon" Church, either has been, is, or is preparing to be, a missionary to various parts of our Union, or to foreign lands; and as this has been the case since the Church was first founded, Utah is a state of travelers than whom, taken as a whole, there are none brighter or of more varied experience in any other state of double its population in the world. Unlike the soldiers of Germany, the missionaries of Utah go without any compulsion and without any salary. They go of their own free will, without purse or scrip, as Paul and Peter and John did, trusting in Him who marks the sparrow's fall, and who clothes the lily, to provide the means and the way. Our Church has no salaried officials nor paid clergy, but every member thereof, male or female, feels more or less that the great responsibility of carrying on the work, to them grander and of more importance than anything else can be, rests upon their individual and collective shoulders; and in consequence of this united feeling, the Church is enabled to keep about fifteen hundred men in the missionary field.

For the most part these missionaries are boys between the ages of twenty and thirty, and they have been called from all the various walks of life. When they are at home, they may be found in the city marts buying and selling in the ordinary way; they may be found at the carpenter's bench or at the blacksmith's forge; in the office, the bank and counting house; on the farm, in the mine, on the frontiers blazing the path for future civilization, and making homes for themselves and children. They may be found in the public schools, in the universities and colleges, teaching others and pursuing the higher branches of education; in short, they can be found in every honorable profession and trade and calling, for industry, like faith and repentance, is their eternal battle cry.

When the call comes, and it does come some time in the early life of nearly every male member of the Church, everything else is dropped; business affairs are settled up, and if he is a married man, and is going to a part of the field where he will be so unsettled that he can't have his wife with him, he makes the necessary provisions for her to remain at home, and in due course of

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time, he reports at headquarters to receive his parting instructions, and to be set apart for the labor. Perhaps he has been called from the plow to this high and noble work, and he reports with face and neck bronzed with the sun and weather, and his callous hands horned with honest labor, and his hair cut *a la* milk-pail and his pants high water, but what of that? he is going to work for the Master who will not look so closely to his external appearance, as to his heart; and those badges of toil and rustic home-life are after all more to be proud of than otherwise. Peter and the sons of Zebedee wore them even while associating with the Master, and certainly they will not debar him from taking part in what he considers to be the same glorious work.

With others, who will start about the same time, he receives his final instructions, which cover a wide range of subjects, and are calculated to guide him in his travels and labors while away from home. He is advised, while testifying to the divinity of "Mormonism," to never miss an opportunity of studying the grand and beautiful in everything that he comes in contact with. He is instructed t. study the people where he labors, their conditions and government, and to gather information from every source possible, and that wherever he finds a truth or a virtue, to pick it up and wear it, for it is a part of the great cause he is sent out to represent.

Some night, shortly before the farmer boy leaves his green pastures and fields for his entirely new life, the village church, which, in small communities is the only hall available for any purpose, is the scene of the farewell ball or entertainment given in his honor. Startle not at the idea of having a ball in a church which has previously been set apart and dedicated to the worship of God, for I am sure if you could attend a genuine "Mormon" dance, as they are sometimes called, you would go away with a softer spot in your heart, and a better feeling for that people you have so misunderstood in the past. They find nothing incompatible with their ideas of true religion, in the innocent pleasure of dancing. In fact, like God's people of ancient times, they find this one way of rejoicing together, and of giving vent to their feelings of gratitude for blessings daily received. In early times, while pushing their handcarts across the plains, they frequently danced un-

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der the light of the moon and stars, and around their camp fires, because their hearts were so full of praise, words could not express it, and they had to dance. And it has always been a custom with them, to give their departing missionaries a farewell, the memory of which will keep them company and cheer their hearts throughout their entire absence from home and friends, and in no way can this end be better accomplished than in a dance. All the missionary's neighbors and friends come t his farewell party; the girls in their sweetest smiles and their newest dresses, and the boys trudging along with great basket-loads of good things to eat, for at about eleven o'clock the dancing will stop, and then supper and speeches and congratulations will be in order. Fathers and mothers are there, old veterans in the cause, some of them who have traveled much, perhaps girdled the earth in their missio· ary labors, and the hours,—well there don't seem to be any hours, time flies so fast, and almost before the farmer boy knows it, his last two or three days at home are gone, and he is looking out of the car window, back at the fast receding forms of his dear ones; and for the first time he realizes that he is leaving all on earth that is dear, and is flying at the rate of thirty miles an hour, to a new world; a new condition of affairs, where everything will be a strange revelation to him. And as he goes on and on, hour after hour, and day after day, ever getting farther away from home, the most sublime spot on earth, he begins to realize the grave responsibilities that rest upon him, and every weak spot in his nature comes to the front to paralyze him if possible with the knowlege that of all people, he is one of the most unfitted for the position to which he has been called.

Perhaps his destination is London, or Berlin, Honolulu, Sydney or Constantinople; it doesn't matter though, for he is as far from home in one place as another, and in any place he is a stranger in a strange land, with a message people not only don't care to hear, but one which he cannot deliver without being considered either a knave or a fool, by the great majority of people in whose midst he is. He knows that he is not educated nor polished, still he expects to be called to stand before people who are,—perhaps mininisters of the gospel, and who have made it a life study,—to give a reason for the hope within him. And not only does he expect

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such times to come, but true to his idea of missionary work, and the way it should be carried on, he does his utmost to bring these times about. He travels without money, and has no fixed habitation, but stops wherever he can find people whose hearts he can touch with his message of love, and he is not averse to turning his hand to any kind of work to assist his host or hostess while they listen to his teachings; but, on the contrary, he likes to do it. But what are the results?

The farmer boy returns to his home in Utah, in two or three years, a man. He has gained an experience, an education which he never could have gained in any other way; he has rubbed up against a hard, rough world, until almost his last trace of rusticity has been worn away, and he returns polished. He has learned to suffer, and that alone is worth three years of any man's time. He has learned what it is to be humbled, to have his egotism and self-love stamped upon by the feet of strangers; and that in itself is more wholesome than a legacy of gold. He has learned how really insignificant a man without money or friends is among strangers, and what is best of all, he has had from two to four years in which every thought was a prayer to heaven for light, to the end of bettering the human race. In his suffering, he has learned the potency of prayer, and consistency has required him to live a life upon which God and angels could smile. And now he returns home, a man of considerable travel and experience, one who has learned that his native state is but a speck on the big earth, and his own people but a very small part of the human family. He is one of many thousands; each year sees larger numbers of boys sent out, and men welcomed home, and each year the Church membership is augmented by thousands of new converts.

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# ARE WE HONEST?

BY FRANCIS M. SHAFER, OF PATRIOT, INDIANA.

It has been said that the noblest work of God, is an honest man; but vast and wide is the true and literal meaning of that word, "honesty." It is a vital principle of character, the very "key note" to our condition in life's travels. A man may be honest with his neighbor, and be dishonest with himself. We even go so far as to play the role of thief, and rob ourselves of those things that tend to make us strong in character and manhood. In our mad rush to gather around us the temporal things of this world, we are often blinded, regarding the things that brighten, and broaden our intellect. If we were brought to a real sense of our position, we would no doubt understand more fully the importance of this life being a school where we are expected to prepare ourselves intellectually for a higher probation—a stepping stone to a higher life. May it not be possible, that each individual will be measured for a position in the next life by the amount of true and righteous intelligence he may have gained in this life. The Prophet Joseph Smith said that "the glory of God is intelligence." If that be true, then intelligence will measure us for our position in the kingdom of God.

The Apostle Paul said that he was not ashamed of the gospel, because it is the power of God unto salvation. So, through the true Gospel, we gain power, and we are told that knowledge is power. In order to wield an influence, or power, we must possess knowledge, gained through our own efforts, guided by the Spirit of God. I am confident that the Lord is displeased with an indolent and unfruitful mind. Mental laziness is an offense that is to be condemned with equal severity as physical laziness.

It is true that each person is surrounded by two powers, good

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and evil. One encourages us in our efforts to build a strong and noble character; the other strives to destroy our power and influence for good, weakening every effort we set forth to gain a knowledge of true and noble principles.

Pleasures that momentarily gratify, are dangerous in the extreme, dangerous because they blind our eyes and dull our mental faculties to the nobler, grander, and more lasting things that are within our reach. It remains, then, for each individual to so conduct his life that he will merit the guiding influence of the Spirit of God, which, coupled with his own efforts, will make him wise unto salvation. The hidden mysteries of heaven will be gradually unfolded to the truly "*Honest*" soul—one who is striving, and thirsting for true knowledge.

The Savior said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Our time is valuable, and I believe we must give an account for the time we spend in this probation, so let us be honest with ourselves, and cease to play the roll of a thief.

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## THE SACRED WILL TO DO GOOD.

The will to accomplish good is a divine attribute of the soul, and is the basic principle which governs all good actions. Associated with the will to do good is that heaven-born and noble quality—with its sphere of action as boundless as eternity—love. The will to do good evinces a broad, philanthropic spirit of devotion to high ideals, the manifestation of practical acts which contribute to the general happiness of humanity. Inclining to do good continually is to possess a heart void of guile, tender and compassionate to the repentant erring one, charitable to the unfortunate, and embodying the unlimited and divine graces of sterling virtue. When the human will is controlled by power divine, the mind is enriched with gems of rarest thought, and every impulse of our being is quickened with intelligence from on high. To do good while tabernacled within the narrow confines of earth-

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life is commendable and praiseworthy, but how expansive will be our sphere of doing more good when we enter upon those religious activities consequent upon preaching the gospel of the Son of God to the spirits in prison, in the other world! Human conception fails to conceive of those sublime experiences of missionary life in that broad field of religious labor of love. The benign influence of the spirit of love will fill each breast, and joy will succeed joy as the honest-in-heart accept from the servants of God the gospel of emancipation and eternal life.

Blessed are they of good will, who enjoy the exalted privilege of becoming saviors upon Mount Zion in these last days, and to minister in a holy temple for the salvation and exaltation of their kindred dead. How grand is the performance of this noble mission! What mighty results follow the work engaged in! Our finite minds cannot grasp in its fulness the intensity of joy experienced by those administered for, and it seems to the writer that eternity alone can reveal it! GEORGE W. CROCHERON.

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## A PRAYER.

(*For the Improvement Era.*)

Look down on me, dear Savior, who rules in realms above,
And fill me with humility, with patience and with love;
Consider all my sufferings, oh thou who suffered most,
Who died for our salvation, that we might not be lost.
Raise thou me up from suffering, help me to do thy will,
Help me to serve thee ever, my mission to fulfil.
Oh, be thou ever near me, my constant Friend and Guide;
Help me to do thy bidding, and in thy ways abide.
I ask thee not for riches to canker and to gall;
I ask for strength to serve thee; for wisdom more than all.
I ask not strength to follow the paths of worldly pride,
But Virtue, Truth and Honor,—let these in me abide.
Despising worldly pleasure with boasted pomp and show,
I ask for heavenly treasures, to do, to be, to know.
To do my best to serve thee, to be a soldier true;
To know thy will concerning the course I should pursue.
Oh, let thy Holy Spirit be with me every hour,
To teach me all my duty; keep me from Satan's power.

ANNIE G. LAURITZEN.

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# EDITOR'S TABLE.

## THE CAUSE FOR WORRY.

A young man writing to the ERA asks what truth there is in the arraignment of the Church and her authorities by the combination of sectarian priests known as the Ministerial Association. The short and pointed answer is that there is neither truth nor justification in what that body says.

The ministers pretend to be greatly exercised over statements made in a speech, reported in the newspapers, and recently delivered by Elder Abraham O. Woodruff. In his speech he is reported as having deprecated, among other things, the contemptible agitation which the ministers are carrying on against the Latter-day Saints. He is also said to have stated that they are the "hirelings," who, under a false cloak, stir up strife for the purpose of selfish gain, and at a loss to the people of Utah. They have done little or no spiritual or material work or good for themselves, at the same time have sought to prevent others from doing their duty in these lines. They have brought no capital to the state, own few or no houses, pay little or no taxes, and appear to have no interest except in agitation for ulterior motives.

To these and other truths of a like nature, the ministers have taken exception, and have passed resolutions, apparently for political effect, at which business they seem especially apt, calling upon the senators and the different religious denominations in our country to hear their cry, in order that they may understand "what Christian men and women have to put up with in Utah while standing up for the American flag and for Christian truth and righteousness."

It is these resolutions, printed in the public press, that con-

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cern our correspondent. There are, doubtless, other young men who have read them, and whose minds are likewise troubled over these accusations, and whose inexperience causes them to ask, Are they true? Are we deceived?

A little thought would easily relieve their minds, and they would soon come to the same conclusion that many experienced members of the Church have long since arrived at; namely, that it is no uncommon thing for scoundrels to hide under the robe of virtue, and for traitors to prate of loyalty and patriotism, nor for infamous falsehood to dress in the cloak of truth.

So, when these ministers tell you that good people did not come to Utah to spend their money nor develop industries, until after the ministers had established American schools and churches and Christian homes,—thereby making the wholesome, social, educational atmosphere into which these good people were willing to come and bring their families,—you should be put on your guard, and look well under that royal word American, that good word Christian, and that robe of pretended social virtue, for wickedness, lies, and corruption. There were just as virtuous men and women in Utah, just as loyal Americans, homes as Christian, hearts as true, and social atmosphere as clear and invigorating, before a sectarian minister set foot in our settlements and cities as there have ever been since. Their presence made little difference, especially for good. The stirring up of strife and dissension by these gentlemen, their denunciation and persecution, all at the expense of other people's happiness, has not altered one whit the loyalty to country, to Christ, to family, to virtue and all truth, entertained by the Latter-day Saints.

Young men need not question this, or take any person's word for it. Go out into our cities and settlements, where these ministers have not established themselves, and compare the conditions there with the conditions that obtain in the cities and settlements where they live, and where their resolutions are formed, and their church bells greet the world, and decide for yourselves. The effect of their alleged great reforming powers is imperceptible.

When they tell you that the incendiary talk of the Latter-day Saints stirs up the hoodlums in our community to disturb the religious services of the Christian churches, one is inclined to declare

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that they cover hypocrisy with lies. Every resident of Utah knows well that acts of hoodlumism are neither countenanced nor tolerated by our people; that as far as religious freedom is concerned, we grant all men the right to worship as they will, and protect them in that right. We have opened our tabernacles and meeting houses to all sects who have applied, and every young man is taught to respect all men in their rights and beliefs. Hoodlums are subject to the law of the land, and cannot be too severely punished to suit the Saints.

When they tell you that for twenty years prior to 1890, the only American graded schools among us were carried on under the supervision of ministers of Christian denominations, they proclaim a deceitful and malicious falsehood. They misuse American for anti-"Mormon." Your parents know that there were American schools among us, and many of them graded at that, during those twenty years; and they were not lacking for twenty years prior to the arrival of ministers in our midst. These schools were as good as pioneer conditions would permit, and compare very favorably with pioneer schools in Illinois, Missouri, and Iowa, and even Indiana; and they were American, too, in sentiment, language, conduct, textbooks, and loyalty.

They tell us that calling them "hirelings" comes with poor grace from an apostle who draws quite a salary, and "who represents a large group of Church officials who are supported by the compulsory tithing of the people;" and then go on to say that this charge is all the more out of place because we send out two thousand missionaries in different parts, "who sponge their living from Christian homes."

Every young man knows that tithing is not compulsory. If, in part, it is used for the bare support of those who devote their whole lives to the Church, it must be conceded that it is our own money, voluntarily contributed, and earned by hard and honest labor. We do not traduce a people or any person to get it; we do not act as hypocrites, but preach what we believe; we do not lie about our neighbors to create false sentiments and evil prejudice, to fill our coffers. Our missionaries make their sacrifice willingly, and they do not beg, but accept the gifts of honest men and women in the world, to whom they go out to declare the peaceful message of a

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restored gospel, through the revelations of God to man. In fact, they mainly support themselves, out of their own or their friends' savings. They could not be hired to do this; they do it for the love of the cause; for which also the Saints pay their tithing voluntarily. They are willing to make such sacrifices for the truth as no Protestant minister was ever known even to entertain.

When senators and eastern friends are told that the reason the ministers own no land or other property in Utah, is because the apostles and Church leaders have taken it all, and that they, therefore, have no opportunity to obtain real estate, and shares in enterprises and various companies, and for that reason have no taxes to pay, no man will be misled by their malicious guile. Every resident of Utah knows that the stocks of every corporation formed here, in which Church people are interested, are on sale in the open market. There are still millions of acres of unappropriated government land in Utah; there are many deserts waiting for the touch of water to make them fruitful; reservoirs are still to be built; orchards and fields to be planted and cultivated; mines to be developed; industries to be established; homes, churches, settlements to be reared; in all these things we have only begun to touch the possibilities of our resources. Let the ministers, like the Latter-day Saints and their officers and missionaries, take off their coats, and, like the Saints, in connection with their spiritual labors, go to work. There is room for all in this great enterprise and state. Will they do it? No; they will continue to beg while the work is going on; and, after these things are done, they will live on the hard earnings of others, stirring up strife to create false sentiments and feelings in the hearts of the uninformed. They will not combine practical works with their religious theories, believing not in practical religion, and that the Christianity that is of value in this world is that which applies to our daily mortal lives as well as to our spiritual lives hereafter.

The Saints and their leaders have redeemed the waste places, founded Christian homes, churches, and schools; established industries—because of the very nature of their necessities. Why should they not be permitted to enjoy the fruits of their toil, and why be sneered at and condemned for their energy and enterprise, and especially by men who prove themselves to be hypocrites and liars,

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who live on what others have produced? Are the Saints to be condemned because they have appropriated the land, paid for it by hard labor, cultivated and made the best out of it by their united strength, under the inspired direction of wise leaders? It will be noted that it is not the people who are complaining, for they have been assisted in many ways to better themselves by such leaders; but it is the ministers, who have no interest whatever, either in our material or spiritual advancement. And then again, are such leaders to be condemned because they have directed and led the way in these things? Had they not done so, whence would our enterprises, our temporal salvation, have come? Never by the help of sectarian ministers, that much is true, at least.

No; young man, you need not be troubled over ministerial accusations against this people, nor over what the people of the world say against us. I have no fears for the Church from these sources, but I confess I have fears when our young men begin to weaken, and to take sides against their fathers; to profess to think that the priesthood is selfish and self-seeking; to follow lies and accusations rather than plain truth; to join in derision against the leaders of the Saints, and to laugh when unfriendly editors and ministers hold them up to ridicule. I fear, when young men deny the truth and follow falsehood; when they become self-sufficient, unvirtuous, worldly and proud; when the sterling qualities of their fathers are derided by them; when they seek the plaudits of men of the world, rather than the kingdom of God and his righteousness.

There is no genuine truth in the arraignment of the Church and her officers by the ministers, but much to you, young men, in the way you look upon it, and in your acts and decisions. Especially, without careful consideration, should you pay no attention to the accusation of ministers, to whom with force the sentiment of Emerson applies: "We want men and women who shall renovate life and our social state, but we see that most natures are insolvent—cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually."

I say that nothing can bring peace to our young men in this world save the triumph of the principles of truth which have been

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revealed of God to the Latter-day Saints, for our doctrines are the practical precepts of the gospel of Jesus Christ, and to behold its triumph should be the overpowering ambition and desire of every righteous soul. This is spiritual salvation which includes the temporal. Seek to know the worth thereof, and let these men's ravings be put under your feet. Remember that "when a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn." The Saints and their leaders strive diligently to this end.

JOSEPH F. SMITH.

## NOTES.

This old earth needs the dew and the sunshine to make it do its best. But most of all it needs the kindly touches and the loving care of the man who thanks God every day that he lives on the farm.—*Farm Journal.*

"Self-help is the only help that will make strong, vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spurred him on to his goal. Grit is more than a match for almost any handicap. It overcomes obstacles and abolishes difficulties. It is the man who makes an opportunity and does not wait for it—the man who helps himself and does not wait to be helped,—that makes the strong thinker and vigorous operator. It is he who dares to be himself, and to work by his own programme, without imitating others, who wins."

"We often find that boys who have educated themselves in the country, almost without schooling or teachers, make the most vigorous thinkers. They may not be quite as polished or cultivated, in some ways, but they have something better than polish, and that is mental vigor, originality of method, and independence. They do not lean upon their schooling, or depend upon their diplomas; necessity has been their teacher, and they have been forced to act for themselves and be practical; they know little of theories, but they know what will work. They have gained power by solving their own problems. Such self-educated, self-made men carry weight in their communities, because they are men of power and think vigorously and strongly; they have learned to concentrate the mind."

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## IN LIGHTER MOOD.

Pleasant Old Gentleman—"Have you lived here all your life, my little man?"

Arthur (aged six)—"Not yet."—*Lippincott's Magazine.*

The beginning of an international misunderstanding, or the continuation of an old one, is contained in this dialogue from the Philadelphia *Public Ledger:*

"You can always tell an Englishman," said the Briton, proudly.

"Of course you can," replied the Yankee, "but it doesn't do any good."

A farmer living near Providence, Rhode Island, was driving home from that city, several weeks ago, when a nut came off the axle of his buggy.

He halted for repairs, and was in no little trouble. Finally an Italian laborer came along, and the farmer hailed him and asked him if he had a monkey wrench. The Italian was angry in an instant, and warmly replied:—

"What for you insulta me? I no keepa da monkey ranch. I keepa da sheep ranch."

A former Assistant Secretary of the Interior, who lives in Washington, is of the same name as a poet who writes and lives in Pennsylvania.

The ex-official has a letter he received, a time ago, which he considers the most remarkable epistle he ever read. The writer confounded him with the poet and wrote:

"Dear friend and statsmen: I rite you the earliest dait to be so cind as to do me a grat fafor. I haf trid all cinds of paten medisin for hart decease an no avail. I read yore littel pome on Hart decese beginin

"The hart which sad tumultus beets,
with throbs of keenest pain
wil oft recover its defeets
Thro' naturs sweat refrane.

"I haf never trid an injun doc but haf took all cinds of erbs. i now ast you to send me by retrn male 2 bottels of your medsin naturs sweat refrane. Sen to Alex K——, C—— postoffus, Penn.

"P. S. i will sen prise by return male."—*Saturday Evening Post.*

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# OUR WORK.

## TO THE READER.

The IMPROVEMENT ERA has been complimented lavishly on the excellency of its contents, but the General Board are not satisfied yet: their aim is to make the magazine better still. It can be made the best in the land—just what the young men want. But we must know what is wanted. Will you drop the editors a postal card, and say which article in this number you like best, and most enjoy? Probably there is nothing in it suits you. We shall be just as thankful if you will tell us that, and what you want. We hope to get ten thousand replies to this question from all over the world, especially from the young men:

WHICH ARTICLE IN THIS NUMBER HAS INTERESTED YOU MOST?

*Be sure and state your age.*

*Send reply to reach us before February* 20. *Address: Editors* ERA, *Salt Lake City, Utah.*

## PRELIMINARY PROGRAM.

Preliminary exercises should consist of not more than four numbers, and the time consumed should not exceed thirty minutes, including the devotional exercises. The following form has been adopted:

1. Devotional exercises.
2. Current events.
3. Extemporary address on scientific or literary subjects.
4. Music, vocal or instrumental.

In making up these programs, the young ladies should be called upon as well as the young men, to present scientific, literary or historical subjects.

System and order should be strictly maintained, in assembling for the preliminary exercises, and in separating for the class work.

Let the fact be emphasized that the preliminary programs are part of the season's work, and not an unnecessary adjunct. The General Board desire them carried out. Although the form may be suggestive, and the subjects may be changed to suit the conditions, yet a program is to be carried out in accordance with the plan laid out for the associations. The purpose of these preliminary programs is:

1. To cultivate the talent of our young people.

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2. To encourage a broad and liberal culture, by the study of current history of the world, the march of progress in science, literature, art and business.

3. To lighten the work of the association, and make it more attractive by lending variety.

All the selections should be of a high order; proper wit and humor should not be debarred; personal "take offs" should be avoided. Under the head of current events, all the matter treated should be educational and historical, calculated to enlarge the mind and cultivate it. Avoid recording sensational and criminal events. Never permit burlesque; the preliminary program preceding serious study, burlesque is emphatically out of place. As sources from which to obtain, in terse form, matter for the topic of "Current Events," the following magazines are recommended: IMPROVEMENT ERA, *Literary Digest, Public Opinion* and *American Review of Reviews.*

These programs should be conducted alternately by the officers of the young men's and young ladies' associations.

Great care should be exercised in the selection of those taking part in these programs, so that they may be made successful; but, while it is advisable to secure the best talent for this work, the fact must not be overlooked that there is an educational side to this part of our work, and there is, therefore, special necessity for the training of the backward and inexperienced ones.

It is advisable that presidents be held responsible for the character of the preliminary programs, and the General Boards suggest that the programs should be submitted to the officers before given.

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## ENROLLMENT OF GENERAL OFFICERS.

A question having arisen as to whether or not general and stake officers of M. I. A. should be enrolled in local associations, the General Board, at its meeting on January 13, replied by passing the following resolution:

*Resolved*:—That it is the sense of this Board that it is understood that all general officers of Y. M. M. I. A. shall be enrolled as members of the association in the ward in which they reside; and that they attend the meetings of said association whenever they are not engaged in other wards in mutual improvement work.

The presence of general officers as workers in local associations has a tendency to encourage the membership; no officer should go unenrolled. When he is absent at work, he should be excused and counted as present in the report.

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# EVENTS OF THE MONTH.

*Local.—December, 1903.*

DOMESTIC ORGANIZATION.—The Brigham Young University, Provo, has established a domestic organization among the students to enable the faculty to supervise their actions outside of the school. The plan is to organize the students into stakes, corresponding as near as may be to the stakes of the Church, and holding the name of the stakes from which the students come. Presidencies, aids, teachers and other officers are chosen from among them, whose duties are to visit and inquire into the manner of living of the students under their charge. A conference was held on the 15th, attended and addressed by President Anthon H. Lund and Apostle Hyrum M. Smith. On the same day, the grounds for the new intermediate and missionary building were dedicated, President Lund offering the dedicatory prayer.

UTAH CLUBS.—There are at least four clubs in Utah, which may be called leaders: Alta, Weber, Commercial and University. The last named has recently finished a magnificent home on Brigham street, and has a present total membership of 184 college men. The first and last named are social clubs, while the Weber, of Ogden, and Commercial, of Salt Lake, are primarily business. The latter two held a banquet on the 14th, when 200 business men, 30 of whom were from Ogden, enjoyed a banquet, and speeches from leading members.

WILLIAM J. LYNCH, CHIEF OF POLICE.—For nearly a year, owing to a dispute between the City Council and Mayor, Salt Lake City has been without a chief of police. At the Council meeting of the 14th, Mayor Ezra Thompson nominated William J. Lynch to the place, and he was confirmed by a vote of 10 to 4. Mr. Lynch is well acquainted with the work of the police, and the general opinion is that he will make a good officer.

BENJAMIN CLUFF RESIGNS.—After a faithful service of twelve

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years as President of the Brigham Young University, Provo, Benjamin Cluff has resigned, his resignation to take effect on the 23rd. It was accepted on the 15th, by the board of trustees, and Dr. George H. Brimhall was chosen acting president. Mr. Cluff will engage in the rubber business, in Mexico, as manager of the Utah-Mexico Rubber Co.

DEATH OF JOHN W. HESS.—A noted pioneer, a member of the Mormon Battalion, and a man of unflinching integrity, was President John W. Hess, of Davis Stake, who died in Farmington, on the morning of the 16th. He was the son of Jacob and Elizabeth Foutz Hess, and was born in Franklin County, Pennsylvania, August 24, 1824. He was baptized into the Church with his father's family, in March, 1834, in Richmond County, Ohio, whither the family had removed in 1832. Then came removals with the Saints to Ray and Caldwell Counties, Missouri, and later to Illinois, and then again to Mt. Pisgah, Iowa, Elder Hess bearing the blunt of the trials, the burdens of the family, and caring for his partly paralyzed father, whose health failed owing to the severe hardships which he passed through. On July 10, 1846, he and his wife having arrived at Council Bluffs, on their westward journey, his father's family remaining in Mt. Pisgah, he enlisted in the Mormon Battalion, in Company E, Captain Daniel C. Davis, his wife Emmeline Bigler whom he had married in Nauvoo, November 2, 1845, also enlisting as one of the four women to accompany each company as laundresses. After his return, in 1843, to Mt. Pisgah, he found his father had died June 22, 1846. In the spring of 1849, he arranged for the westward journey, taking with him his father's family, and arriving in Salt Lake Valley July 27, settling shortly thereafter in Farmington. In March, 1865, he was ordained a bishop serving in this capacity for 27 years, until he was ordained, September 22, 1882, counselor to President W. R. Smith, upon whose death he was made president, January 15, 1894. This position he held until death. He served three terms in the Territorial legislature, in 1858, 1860, 1876; was commander of the Davis County militia for many years, and a delegate in 1895 to the Omaha Trans-Mississippi Congress. He filled a mission to the Lamanites and to Pennsylvania. On February 8, 1900, he was ordained a patriarch by Elder Francis M. Lyman, and remained an active worker in his callings to the day of his going to rest.

LEHI DIVIDED.—On the 20th, a quarterly conference of the Lehi ward was held. Bishop Thomas R. Cutler, having removed to Salt Lake, was honorably released, after having served the people as bishop from September 5, 1873, at which time he succeeded David Evans who

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was the first Bishop of the ward. All the priesthood of the ward were present at the forenoon meeting, when it was agreed that the ward would be divided into four, and when the boundaries of each ward were fixed. Officers were also chosen and unanimously sustained, on the nomination of Elder John Henry Smith, who, with Elder George Teasdale, represented the First Presidency. The following bishops and counselors were chosen, the action of the priesthood meeting being ratified by the people in the afternoon meeting: First ward—Andrew Field, bishop; John B. Whipple, George Schow, counselors. Second ward—James H. Gardner, bishop; A. C. Pearson, William F. Gurney, counselors. Third ward—Henry Lewis, bishop; George Glover, Jackson Wanless, counselors. Fourth ward—John Stoker, bishop, Samuel A. Smith, James Clark, counselors. Bishop Cutler was born in Sheffield, Yorkshire, England, June 2, 1844, and came to Utah in 1865. The people of Lehi, as a unit, extend him their best will in parting, recognizing his many good qualities as a man and officer.

THE COAL MINE STRIKE.—On the 17th the situation in the coal camps was such that the officials were confident that the critical time had passed. Many of the strikers had departed, including Demolli, the agitator. For the first time since the strike, Nov. 9th, the normal number of men, 477, only 73 of whom were Italians, were at work in the Sunnyside mine. There are still one hundred union Italian families in camp. On the 21st the Castle Gate mines opened without trouble, and every mine in the county is now in operation, and the strike is practically at an end. On the 23rd the gradual recall of the State troops from Carbon county began by the return of Company H to Salt Lake. The strike up to the end of the year, has cost the state about $25,000. On the 27th, President Angus M. Cannon gave notice in the tabernacle that men could find employment in the mines, from which, on the day following, certain labor leaders inferred that the Church was fighting the labor unions, and announced that they would fight the seating of Senator Smoot. It is emphatically denied that the officers of the Church intended to mix in the affair at all. The notice was read on request, just as such notices for work frequently are.

DIED.—In Preston, Idaho, 12th, Hannah Mary Merrill, born Weber county, Nov. 22, 1868, and daughter of Robert and Jane Baird.—In Salt Lake City, Thursday, 17th, Thomas Corless. He was one of the pioneers of 1848, a Salmon River missionary, and held many Church positions in the 4th ward. He was born in England in 1832.—Monroe, 18th, James H. McCarty, born in Kentucky, May 9, 1831, and came to Utah in

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1854. He was the father of Justice Wm. M. McCarty of the Utah Supreme Court.—In Willard, 19th, Charles W. Hubbard, born Mass., Feb. 7, 1810, first bishop of Willard and pioneer of 1848.—In Mill Creek, 20th Susannah Halford, born England, January 1, 1825, emigrated to Utah with the first P. E. Fund company, in 1852.—In Coalville, 22nd, Alpheus Franklin, age 74, an early settler of Summit county and a skilled mechanic.—In Salt Lake, 24th, William Rigby, born England, Aug. 8, 1838, a pioneer of 1848, and an Indian war veteran.—Wm. D. Owen, in Salt Lake City, 23rd, born in London, England, June 14, 1810, one of the oldest residents of the city.—Elizabeth H. Watts, born Mississippi, Dec. 8, 1815, on the 25th., in South Weber.—George Woodward, one of the original 143 pioneers, in St. George, Utah.—Seth Dustin, born October 25, 1825, in New York, a Nauvoo veteran, on the 23rd, in Garden City, Rich county.—In Farmers Ward, Salt Lake county, 28th, Annie C. Anderson a pioneer of Sanpete Valley.—Parley P. Prophet, an old resident of South Weber, died suddenly, 28th, after preaching a funeral sermon over Elizabeth H. Watts.—Martin Harrow, born England, an old resident of Salt Lake, 30th.—In Ogden, 31st, Susan Parry, wife of Hon. Joseph Parry, born in Connecticut, 1843, came to Utah in 1852.

ORE FOR ST. LOUIS.—If careful work is to place Utah mines in their true light before the nations, at the great St. Louis Exposition, in 1904, Don Maguire, who has that subject in charge, is determined that this shall be done. On the 22nd, he finished his visits to the Silver King where he collected from this, one of the world's greatest mines, twelve cases of specimens weighing in all 3000 pounds. One of the most remarkable of these is a rock weighing 800 pounds, a blend of galena carbonate and copper ores. Other properties, the Ontario, Daly-West, Daly-Judge, and in fact, all the leading mines of Park City, are likewise being explored for specimens, which will be carefully boxed and forwarded to S. T. Whitaker, Ogden, for transmission to St. Louis. A piece of coal weighing 2800 pounds is to be among the exhibits.

THE PROPHET JOSEPH SMITH'S BIRTHDAY.—Among the many celebrations in honor of the Prophet's birthday, 23rd, was one given by the Daughters of the Pioneers, in the Barratt Hall. A large audience enjoyed the program, consisting in part of an address by President Joseph F. Smith on "Messengers to the World, and the first Fruits of the Message;" an address by Hon. W. H. King, on "Joseph Smith;" a song, "The Seer," by Charles Kent; and "Brigham, the Friend of the Prophet," by Mrs. Maria Y. Dougall.

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NEW ELECTRIC LIGHT.—Springville, Utah county, celebrated the completion, on the 29th, of the new electric light plant, erected by the city at a cost $30,000. The principal streets were lighted at 5 o'clock, when the citizens were out in great numbers, and the brass band played in honor of the event.

THE IROQUOIS THEATRE FIRE.—On the 30th in Chicago, nearly six hundred people were killed by fire, suffocation, and being trampled to death, in the Iroquois theatre. It is one of the worst holocausts in the history of our country. Lulu P. Alexander of Springville, wife of Dr. Alexander, with her daughter, aged 8, and her son, aged 4, were among the victims, which brings the horror home to Utah.

UTAH LIGHT AND RAILWAY CO.—On the 31st a consolidation of the Utah Light & Power Co., and the Consolidated Street Railway Co. of Salt Lake went into effect. The new company is capitalized for $10,000,000. President Joseph F. Smith was chosen president of the new consolidation, with W. S. McCornick, L. S. Hills, W. J. Curtis, J. R. Winder, Anthon H. Lund, A. W. McCune, Joseph S. Wells, and W. P. Reed, directors; R. S. Campbell secretary and manager.

*January, 1904.*

ELECTION OF POWER AND LIGHT OFFICERS.—The Utah Light & Railway Co. elected officers on Januany 2. President Joseph F. Smith was chosen president, L. S. Hills treasurer, R. S. Campbell secretary and general manager. The systems of power, light and transportation will be improved, and to these ends more than a million dollars will be spent in the next five years. The consolidation is generally approved by the public.

PATTI IN SALT LAKE.—Patti sang to an audience of about five thousand in Salt Lake, after an absence of twenty years. Her voice was a disappointment to those who heard her on her former visit, but she sang well for a woman of 61 years.

THE SMOOT CASE.—On the 9th, Senator Reed Smoot replied to the petitions and charges against him, presenting through Senator Burrows his reply in printed form to the Committee on Privileges and Elections. He denies that he is a polygamist, and declares that polygamy is not sanctioned by the Church, and denies that he is one of the alleged "self-perpetuating body of fifteen men" who control the temporal and spiritual, civil and religious, affairs of the Church, or that there is such a body. Arguments in the case will be heard on the 17th.

JOSEPH BULL PASSES AWAY.—One of the oldest printers in the

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Church, who earned the title of "The Mormon Newspaper Man," Joseph Bull, died at his home in Salt Lake on the 11th. With the exception of his missions, to Europe, in 1860, four years, and in 1877, two years, and two years in California with the *Western Standard*, and a short period as a laborer in the Salt Lake Temple, he was in the employ of the *Deseret News*, in various capacities, for half a century. He was born in Leicester, England, January 25, 1832, became a printer's apprentice at the age of fourteen years; left Liverpool January, 1851; arrived in Salt Lake in September, and in January, the following year, began work on the *News*. He held many positions in Church work, and was ordained a Seventy in 1858. He married Emma Green, October 28, 1854, who died October 24, 1895, and he married Zina O. Hyde, January 7, 1897. Only a few days before his death, he gave the ERA his portrait and matter for a sketch of his life, to be printed in our series, "Public Workers," which will appear in the March number. He was a man of push and energy, rich in experience and faith.

UTAH LAKE PROJECT.—The report of Prof. Swendsen, local engineer in charge of the U. S. Geological Survey, shows the practicability of the Utah Lake reservoir project, and demonstrates that when the lake is properly improved, it may be depended upon to yield 1000 second feet of water daily for the entire irrigation period of 152 days. The report sets forth all the facts, plans, and estimate of costs, and makes a strong recommendation to State Engineer Doremus that the Lake be selected as the first project to receive national aid. The execution of the work will depend entirely upon the land owners who, if the work is done, must reimburse the government for the outlay, as there is practically no government land to be benefitted. The project has been presented to the interested owners, and to Chief Hydrographer Newell, of the government service, with all indications that the experiment will be tried. The result of a successful ending of the enterprise will place 20,000 acres additional land under cultivation in the Salt Lake valley, besides supplying present canals with surplus water.

MISCELLANEOUS EVENTS.—On the 2nd, Dr. H. Talbot, of Portland, Oregon, was named to succeed Rev. J. L. Leilich, as superintendent of the Methodist church of Utah.—Major Heywood, of Bountiful, in charge of the detachment of troops at Scofield, and a member of the state militia for seven years, resigned on the 3rd.—On the 4th, Frank J. Hewlett was chosen president of the Salt Lake city council; and Thomas H. Carr, of the Ogden city council; Sherman Fargo, of Park City council; Marion Snow, of Provo council.—Horace G. Burt, on the 2nd,

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handed in his resignation as president of the Union Pacific railway—On the 6th, Amassa Gleason and Thomas Brighton, motorman and conductor of a street car, were fatally shot, at 11:45 p.m., by a hold-up, who was afterward arrested, and later confessed to the foul deed. His name is ("Jack") John M. Shockley. Both his victims are dead.—A snow storm was general throughout Utah on the 11th.

NEW BOOK ON UTAH.—Hons. Geo. E. Blair and R. W. Sloan have in press *The Mountain Empire—Utah*, a book upon the resources of the State. It is to be a valuable compendium of information to be distributed at St. Louis during the Exposition.

DEATH OF BISHOP TINGEY.—On the 10th, in Salt Lake City, Bishop John Tingey died. He was a man who proved faithful in all his work to the end, and who passed through many hardships in early Utah, where he arrived with his wife, Phebe Stafford, in September, 1852. He was born in England, December 27, 1821, and joined the Church March 11, 1845. In 1857, he took part the Echo Canyon expedition, was a ward teacher for twenty years; ordained a Seventy February 16, 1853; a high Priest April 20, 1876; a Bishop November 6, 1880; a Patriarch September 13, 1896. He was the fifth bishop of the Seventeenth Ward, serving in that capacity for sixteen years. His surviving children are faithful members of the Church.

### *Domestic.—December, 1903.*

ISLANDS IN GREAT NUMBER.—The Philippine Commission have recommended that the navigation laws be not applied to the islands until a sufficient number of American vessels ask for such action. Only very few such vessels are now employed either between the numerous islands, or the islands and the states. Speaking of the number of islands, it has been ascertained by the coast survey, in lively action during December that the archipelago contains 3000, 1700 of which bear names.

NATIONAL CONVENTION.—It is decided December 12, by the Republican National Committee to hold the National Convention in Chicago, beginning June 21, 1904.

THE PURCHASE OF FRIAR'S LANDS.—In the last days of December, the prolonged negotiations for the purchase of the lands of the religious orders, or friars, in the Philippines, were ended when an agreement was reached for the sale of the property to the island government. There are 403,000 acres, and the sum to be paid is $7,239,784. The Pope agreed

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to the transaction, and said when he heard the news: "This is the best Christmas box I could have had." The sum will be spent mostly for the support of the Catholic Church in the islands. The lands will be sold to present tenants on easy terms. The Franciscan monks or friars will leave the islands; the Recollects will remain, about 100 in number; the Dominicans will be cared for by their university; and the Augustinians will again occupy their building in Iloilo, taken, and now occupied, by government troops. Bonds will be issued to pay for the lands, four per cents, due in thirty years, and will be as valid as regular government bonds, hence as valuable.

GOVERNOR TAFT.—Governor Taft sailed from Manila, December 24, and will visit the Emperor of Japan on his way home. His departure excited universal regret, and a procession of 15,000 soldiers, sailors, constables, and labor unions escorted him to the Luneta where he reviewed it. There has been great progress in the islands, and only time for education and raising crops is needed to cause great prosperity and progress.

THE IROQUOIS THEATRE FIRE.—If the fire at the ring theatre in Vienna, in 1881, when 875 lives were lost, and the burning of Lehman's Theatre, in St. Petersburg, in which between six and seven hundred persons perished, are excepted, the fire and panic at the Iroquois Theatre, Chicago, December 30, at which 585 lives were lost, and 142 persons injured—are the most appaling in history. The fire was started by a defective electric-light wire. The Iroquois was considered one of the safest theatres in the world, it cost $500,000 and was opened November 23, 1903. The fire escapes were not in position, and the alleged fire-proof asbestos curtain was totally destroyed,—serious defects. The loss to the owners was $20,000. New Year's day was observed throughout Chicago as a day of mourning, and as a result of the fearful holocaust the theatres and their safety for the public have been looked into not only in Chicago, but in all the large cities of the nation, and even in Europe.

### *January, 1904.*

PORTO RICANS NOT ALIENS.—The Supreme Court at Washington has decided by unanimous vote that citizens of Porto Rico are not aliens within the meaning of our emigration laws, because they owe no allegiance to a foreign power, but are governed by the Congress and executive officers of the United States. While the court declined to say whether they are citizens, it is only one step more to recognizing their citizenship, and from that to the fact that they may become

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an organized territory. They are now entitled to admission into this country without obstruction.

DEATH OF JAMES LONGSTREET.—A veteran of the Mexican, Indian and Civil Wars, James Longstreet, died on January 2, aged 83 years. He held the rank of Lieutenant General in the Confederate service, was at one time minister to Turkey, and since 1897 has served as U. S. Commissioner of Pacific railroads.

*Foreign.—December, 1903.*

BIG MONEY.—On the 18th, Cardinal Gotti is reported to have given the Pope nine million dollars which had been bequeathed to the Cardinal in trust by Pope Leo; and two millions was found in a wall of the late Pope's room.

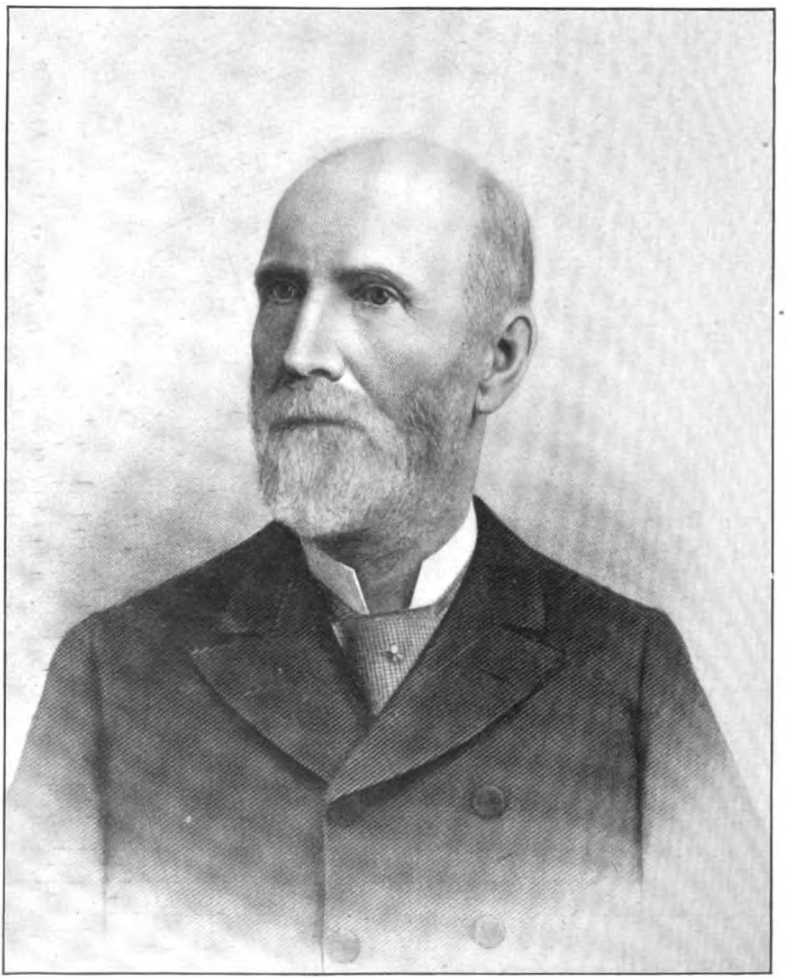
PRESIDENT DIAZ.—It is generally believed that President Diaz, of Mexico will lay down his office some time before the expiration of his term as president, December 1, 1904. His age and his desire to visit Europe lend belief to this. The only two successors named are J. V. Limantour, Minister of Finance, and General Reyes, a military hero of Indian descent.

AFFAIRS IN THE CONGO.—A steady stream of evidence keeps flowing in, charging that most unspeakable brutalities are still being practiced in the Congo Free State, and this, too, with the connivance of King Leopold. The latest testimony comes from Roger Casement, a British Consul in the Congo State. He has just made a 1,000 mile tour of investigation at the instigation of the British Government, and he fully confirms the worst reports of the slavery and barbarism perpetrated on the natives.

NEW RAILWAY.—A very interesting report has just been published by the Congo Free State Government concerning the railway now being built from the Upper Congo to the Great Central African Lakes. This railway will bring Stanleyville into communication with Ponthierville by winding about the great falls, and it will open up to traffic and civilization one of the richest tracts of land in the world. Stanleyville will then doubtless become the commercial center of the district. Added to this report is annexed an account giving information relative to big game shooting in the State. The elephant, rhinoceros, buffalo, hippotamus, leopard, giraffe, zebra and all sorts of deer still abound, especially about the station of Kiro, in Lados.

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JOSEPH BULL,

Born, January 25, 1832; died, January 11, 1904.

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# IMPROVEMENT ERA.

VOL. VII. MARCH, 1904. No. 5.

## THE PROBABILITY OF JOSEPH SMITH'S STORY.

BY ELDER B. H. ROBERTS.

I.

By the probability of Joseph Smith's story, I mean, of course, the probability of the truth of his story concerning the coming forth of the Book of Mormon—of Moroni revealing its existence to him—of Moroni delivering to him the plates and Urim and Thummim—of his translating the record by the gift and power of God, by means of the Urim and Thummim—of his returning the plates to Moroni, who to this day, doubtless, has them in charge.

I am aware of the fact that the miraculous is usually regarded with suspicion; that such a thing as the ministration of angels in what are called these "hard and scientific times" is generally scouted by most of those who make any pretensions to science; that a school of scholars has arisen whose main principle in the search of truth is that the miraculous is the impossible, and that all narratives which include the miraculous are to be rigidly rejected, as implying credulity or imposture; that even professed believers in the Bible, who accept as historically true the Bible account of the ministration of angels, insist that the age in which such things occurred has long since passed away and that such ministra-

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tions are not to be expected now.* But on this subject the word of God stands sure. According to that word there have been ministrations of angels in times past; and there will be such ministrations to the last day of recorded time. As to the ministration of angels in the past, according to holy scripture, the reader will call to mind the circumstance of angels together with the Lord, visiting Abraham at his tent-home in the plains of Mamre, and partaking of his hospitality; of the appearance of angels to direct the flight of Lot from one of the doomed cities of the plain; of Jacob's physical contact with the angel with whom he wrestled until the breaking of the day; of the angel who went before the camp of Israel in its march from bondage, and scores of other instances recorded in the Old Testament where heavenly personages co-operated with men on earth to bring to pass the holy purposes of God.

Of instances in the New Testament, the reader will recall the ministration of the angel Gabriel to Zacharias, announcing the future birth of John the Baptist; of the angel who appeared to Mary to make known the high honor bestowed upon her in becoming the mother of our Lord Jesus; of the appearance of Moses and Elias to the Savior and three of his disciples, to whom they ministered; of the angel who rolled away the stone from the mouth of the sepulchre, and announced the resurrection of the Savior; of the men in white (angels) who were present at the ascension of Jesus from the midst of his disciples, and announced the fact that the time would come when that same Jesus should come again to the earth in like manner as they had seen him go into heaven; of the angel who delivered Peter from prison, and a dozen other instances where angels co-operated with men in bringing to pass the purposes of God in the dispensation of the meridian of time.

With reference to the angels who in ages future from that in which the apostles lived ministering to men and co-operating to bring to pass future purposes of God, the reader will recall the saying of the Savior concerning the gathering together of the elect in the hour of God's judgment: "and he shall send his angels with

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*See "Life of Jesus," Renan, (E. T.) Introduction; also "New Witnesses," vol. I, chapter 1.

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a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;"* he will recall, also, the promise in Malachi concerning the same times: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse;"† he will recollect the promised coming of the angel to restore the gospel in the hour of God's judgment: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;"‡ also the angel who will declare the fall of Babylon, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."§ "And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit."‖ The reader of the scriptures, I say, will readily recall all these ministrations of angels; as also the promise of the ministrations of many other angels, in bringing to pass the great things of God in the last days, even to the gathering together in one all things in Christ.**

It cannot be held as unscriptural, then, when Joseph Smith claimed that by the ministration of angels he received a revelation from God—a dispensation of the Gospel.

Then, again, whatever the position of unbelievers in the Bible may be with reference to Joseph Smith translating the Book of

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*Matt. xxiv: 31. † Malachi iv: 5, 6. ‡ Revelation xiv: 6, 7. § Rev. xiv: 8, 9, 10. ‖ Rev. xviii: 1-3. ** Ephesians i: 9, 10.

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Mormon by means of Urim and Thummim, or "Interpreters," as they were called by the Nephites, surely believers in the Bible cannot regard such a claim as impossible or improbable, since it is matter of common knowledge that the High Priest in ancient Israel possessed Urim and Thummim, and by means of them received divine communications. I am not unmindful of the fact that a diversity of opinion obtains respecting Urim and Thummim of the scriptures, of what they consisted, and the exact use of them, but this I think may be set down as ascertained fact; they were placed in the breast-plate of the High Priest, and were a means through which God communicated to him divine knowledge—the divine will.*

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* The reader will find the above data concerning Urim and Thummim in the following passages: Exodus xxviii: 29, 30; Leviticus viii: 8; Numbers xxvii: 21; Deuteronomy xxxiii: 8; I Samuel xxviii: 6; Ezra ii: 63; Nehemiah vii: 65. He will also find an excellent article on the subject in Smith's Dictionary of the Bible, (Hackett edition) vol. 4, pp. 3356-3363; also in Kitto's Encyclopedia of Biblical Literature, vol. 2, pp. 900-903. Josephus' description of Urim and Thummim is as follows: "I will now treat of what I before omitted, the garment of the high priest: for he (Moses) left no room for the evil practices of (false) prophets; but if some of that sort should attempt to abuse the divine authority, he left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent. And he was willing this should be known, not to the Hebrews only, but to those foreigners also who were there. But as to these stones, which we told you before the high priest bore on his shoulders, which were sardonyxs, (and I think it needless to describe their nature, they being known to everybody): the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence; and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bore on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks

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Since this kind of means, then, was used by prophets in ancient Israel, it should not be matter of astonishment, much less of ridicule, or a thing to be regarded as improbable that when a colony of Israelites were lead away from the main body of the people, a similar *media* for obtaining the will of the Lord, and for translating records not otherwise translatable, should be found with them. So also respecting Joseph Smith's claim to having found what he called a "Seer Stone," by means of which he could translate. That cannot be regarded as an impossibility or even an improbability by those who believe the Bible; for, in addition to the Hebrew literature giving an account of Urim and Thummim in the breastplate of the high priest, it is well known that other means were used by inspired men of Israel for obtaining the word of the Lord. That most excellent of Bible characters, Joseph, the son of Jacob, blessed in his boyhood with prophetic dreams, and possessed of the divine gift of interpreting dreams, the savior of Israel in times of famine, and a wise ruler for a time of Egypt's destiny, used such *media*. When the cup was found in the mouth of Benjamin's sack, Joseph's steward said to him: "Is not this it in which my Lord drinketh, and whereby, indeed, he *divineth*?" Joseph himself said, when his perplexed brethren stood before him, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?"* The fact of ascertaining the word of the Lord by means of this "divining cup" cannot be explained away by suggesting that Joseph merely referred to an Egyptian custom of divining; or that the steward repeated the words which Joseph had spoken to him merely in jest.† As remarked by a learned writer on this subject—"We need not think of Joseph, the pure, the heaven-taught, the blameless one, as adopting, still less as basely pretending to adopt, the dark arts of a system of imposture."‡ I

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who had veneration for our laws, because they could not possibly contradict this, called that breastplate *The Oracle*. Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws (Antiquities of the Jews, bk. III, ch. viii.)

* Genesis xliv: 5-15. † Such is the Roman Catholic explanation of the matter, see note on the passage, Gen. xliv: 5-15, in Douay Bible. ‡ Smith's Dictionary of the Bible, Art. Urim and Thummim.

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agree with that view. It is a reality sustained by Bible authority that there exists *media* through which divine revelation may be obtained, and hence to the Bible believers the claim of Joseph Smith concerning "Urim and Thummim," and the "Seer Stone," by means of which, through the inspiration of God, he translated the record of the Nephites, is not impossible nor even improbable.

But what shall we say to that very large number of people who do not believe the Bible? How shall we so appeal to them as to secure their attention in these matters? Addressing himself to those who questioned at least the likelihood of the resurrection, Paul asked: "Why should it be thought a thing incredible with you, that God should raise the dead?" So say I respecting those who do not believe in the Bible, but pride themselves on accepting and believing all those things established by the researches of men—by science—why should it be thought a thing incredible with them that angels should visit our earth in order to communicate knowledge not otherwise, perhaps, obtainable. Or why should it be thought a thing incredible with them that *media* should exist through the aid of which inspired men may be assisted in translating records not otherwise translatable. They live in the midst of ascertained facts respecting the universe, that such a thing as communication between the inhabited worlds of that universe ought to be looked upon as a thing so rational that to doubt its probability would be esteemed as folly. They live in the midst of such achievements of man's ingenuity, and in the daily use of such marvelous instruments invented by men for the ascertainment of truth, that surely they ought not to stumble at accepting at least as possible, and even as probable, the existence of *media* possessed of the qualities ascribed by Joseph to the transparent stones he found with the Nephite plates,—Urim and Thummim—and the "Seer Stone," which he sometimes used in translating.

A word as to the first proposition—viz., men live in the midst of ascertained facts respecting the universe that such a thing as communication between inhabited worlds ought to be regarded as a reasonable probability. Of the change of view respecting our own earth and its relations in the universe, I have already spoken.* Indeed, I may say that with some attention to details I

* New Witnesses. vol. I, chs. xxviii, xxix, xxx.

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have considered the transition from the conception of the earth as the centre of the universe, with the sun, and moon and all the stars brought into existence for its convenience, or beauty, or glory, to the conception of the earth as one of the smaller planets of a group moving regularly about the sun as their centre, and the probability of each fixed star being the centre of such a group of planets. The ascertained existence of millions of other suns than ours, evidently the centres of planetary systems being granted, the view that these planets are the habitation of sentient beings seems a concomitant fact, so probable that one is astonished, if not a little provoked, at that conservatism which hesitates to accept a hypothesis so reasonable in itself, and so well sustained by the analogy of the existence of sentient beings on our own planet. The astronomers tell us some of these fixed stars—these suns that are probably the centre of planetary systems—have existed for hundreds of thousands of years, for so distant are they from us in space that it would require that period of time for their light to reach our earth, hence they must have existed all that time. It is evident, then, that they are many times older than our earth; so, too, are the planets that encircle them. From this conclusion to the one that the sentient beings that doubtless dwell upon these planets are far in advance of the inhabitants of our earth, intellectually, morally, spiritually and in everything that makes for higher development and more perfect civilization, is but a little step, which rests on strong probability. From these conclusions, again, to the conceived likelihood of the presiding intelligence of some of these worlds to which our earth may sustain peculiar relations of order or affinity—having both the power and the inclination to communicate from time to time by personal messengers, or other means, to chosen men of our own race,—but for the benefit or good of all,—is but another step, not so large as the others, by which we have been led to this point, and one that rests also upon a base of strong probability. And this is the phenomena of the visitation of angels and revelation testified of in the scriptures. Such phenomena are mistakenly considered supernatural and uncanny. They are not so really. They are very matter of fact realities; perfectly natural, and in harmony with the intellectual order or economy of a universe where intelligence and goodness govern, and love unites

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the brotherhood of the universe in bonds of sympathetic interest.

In view of these reflections, why, I ask, should it be thought a thing incredible with scientific men that there should be such phenomena as the visitation of angels, or other means of communication, among the many planets and planetary systems which make up the universe? Surely it will not be argued that it is impossible for sentient beings to pass from world to world, because man in his present state is bound to earth by the force of gravitation, and that the same force would doubtless operate upon the inhabitants of other worlds, and bind them to their local habitation as we are bound to ours. The beings whom we call angels, though of the same race and nature with ourselves, may pass, and doubtless have passed, through such physical changes as to render them quite independent of the clogging force called gravitation. We may not, therefore, place the same limitations upon their powers in this kind as upon man, in his present physical state.

As for other means of communications from intelligences of other worlds to our own, they will not be regarded as impossible in the presence of the achievements of men in such matters. By means of magnetic telegraph systems, man has established instant communication with all parts of the world. Not the highest mountain ranges, not deserts, not even ocean's wide expanse, have been sufficient to bar his way. He has made the earth a net-work of his cables and telegraph lines, until nearly every part of the earth is within the radius of instant communication. In 1896, the National Electric Light Association celebrated the triumphs of electricity by holding a national electrical exposition in New York City. The occasion was the completion of the electric works at Niagara Falls. For ages, that mighty cataract had thundered out the evidences of its mighty power to heedless savages and frontiersmen; but modern man looked upon it, and by the expenditure of five million dollars, harnessed it, applied its forces to his contrivances, made it generate electric force which lights the cities, drives the street cars, and turns the wheels of industry for many miles around; and even transmitted its force to New York City, four hundred and sixty miles distant. It was on that occasion that Governor Levi P. Morton, upon the declaration being made that the exposition was

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open, turned a golden key by which four cannon were instantaneously fired in the four quarters of the republic, one in Augusta, Maine, one in San Francisco, one in front of the public building at St. Paul, and another in the public park in New Orleans. This discharge was accomplished by a current of electricity generated at Niagara, and transmitted over the lines of the Postal Telegraph Cable Company. Later in the course of the exposition, a message was sent all over the world, and returned to New York within fifty minutes. The message was:

God created nature's treasures; science utilizes electric power for the grandeur of the nations and peace of the world.

The reply, also sent over the world, was:

Mighty Niagara, nature's wonder, serving men through the world's electric circuit, proclaims to all people science triumphant and the beneficent Creator.

The distance traversed by each of these messages was about twenty-seven thousand five hundred miles, touching nearly all the great centres of population in the world, and that within the almost incredible time of fifty minutes!

Again, in 1898, on the occasion of California's Golden Jubilee, that is, her semi-centennial celebration of the discovery of gold in the state, William McKinley, then president of the United States, seated in his office at the White House, in Washington, D. C., pressed an electric button which rung a bell in the Mechanic's Pavilion in San Francisco, and formally opened the mining exposition, though the president was distant about three thousand miles. The press dispatches, at the time of the event, gave the following graphic description of the event just related:

By an electric sensation, as indescribable as the thrill of the discoverer's cry of "gold," the president of the nation sent from Washington the signal which announced the opening of the fair. As the bell clanged its clear note, and the Great West was for an instant connected with the distant East, a hush fell on the gathered thousands; then, moved by a common impulse, the vast throng burst into cheers. Close following on the touch which sounded the sweet-toned bell came the greeting of President McKinley, announcing "the marking of a mighty epoch in the history of California." About him, over three thousand

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miles away, stood the representatives of the state in Congress, their thoughts flying quicker even than telegraphic message to the people gathered in the great pavilion. And so, united by the material ties of the electric wire, and the subtle powers of thought, the East and the West were held for a few brief moments by a community of good wishes.

Wonderful as all this is, it is now eclipsed by wireless telegraphy—now passed beyond its experimental stages, and rapidly coming into the practical commerce of the nations. Man is no longer dependent upon a network of wires and cables for means of communication. The atmosphere enveloping the world affords sufficient means for conducting vibrations made intelligible by the instrument of man's invention; and today, even across the surface of the broad Atlantic, messages are transmitted by this means as easily as by means of the cable lines. So delicate and perfect are the receiving instruments, that from the roar of our great cities' traffic, the message is picked out of the confusion and faithfully registered.

The argument based on all these facts, of course, is this: If man with his limited intelligence, and his limited experience, has contrived means by which he stands in instant communication with all parts of the world, why should it be thought a thing incredible that God, from the midst of his glory, from the heart of the universe, may be within instant means of communication with all parts of his creations. Especially since it is quite generally conceded, by scientists, that all the fixed stars and all the planetary systems encircling them, float in and are connected by the ether, a substance more subtle and sensitive to vibrations than the atmosphere which surrounds our planet, and suggests the *media* of communication. To all this, however, I fancy that I hear the reply of the men of science: "We do not deny the possibility or even the probability of communication from superior intelligences of other planets, we simply say that up to the present time there is no convincing testimony that such communications have been received." This, however, is a miserable begging of the whole question; and an unwarranted repudiation of the testimony of those who have borne witness to the verity of such communications. The testimony of Moses and the prophets, of Jesus and the Apostles, and of Joseph Smith and his associates, may not thus be put out of the reckon-

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ing. The character of these witnesses, their service to mankind, what they suffered and sacrificed for their testimonies, make them worthy of belief; and, since in the nature of things in the universe, there is nothing which makes their testimony improbable, but, on the contrary, much that makes it very probable, it is not beneath the dignity of scientists to accord to their statements a patient investigation.

(TO BE CONCLUDED.)

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## THE FLOOD-TIME OF ENERGY.

How prodigal most young people are of their physical and mental forces! How little they appreciate their value! On every hand we see young men and women squandering their vital energy, as if a perpetual supply were insured,—as if the fountain of youth would never run dry. They fling away their force as wastefully as the waters of a spring flood overflow into the surrounding country. But, when the flood-tide of youth is past,—when they begin to feel the dryness of age,—they realize the preciousness of what they squandered so recklessly. In some places where the water supply is abundant in spring, the streams dry up completely in summer. The only possible way of securing power to work the mills in such places is to store the water of the spring floods by means of dams. Even so the great floods of mental and physical force come to us in the spring of youth. The drain upon them begins in middle or later life. If men had a higher regard for their energy, there would be less occasion for the report that when they reach middle life employers cannot use them.—*Selected.*

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# THE CELTIC MAIDEN.

## A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

### CHAPTER V.

We now return to Decius. As he escaped from the imperator's tent, and from the restraints of military service, all the wild recklessness of his nature asserted itself. He determined to satisfy his grudge against Claudius, and at the same time to harrass and thwart the imperator's plans as much as possible. He had long been possessed with an unaccountable vindictiveness against the Celtic maiden, and, at the same time, a passion for her beauty. He determined to attack Claudius at his most vulnerable point, by jeopardizing the honor of the girl.

He found plenty of congenial spirits among his new companions. The day on which he joined them was spent in organizing them into a more efficient corps of fighters; the night, in boisterous revelry. During the night, they were joined by a large number of soldiers, whose desertion from the Roman army was inspired by that of Decius. Thrown on their own resources entirely, the party, now increased many times in number, was forced to seek broader fields for foraging. Accordingly, on the following day, they set out in search of a winter rendezvous, to be used as a base for their marauding excursions.

Avoiding the large British villages, they plundered the smaller ones, detailing the slaves who had fled with them to carry the booty. They were traversing a dense wood, dark with hanging

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moss, when they suddenly encountered a group of Britons. The leader was a man of middle age, whose handsome face bore traces of deep and long-continued sorrow. Among his followers was a young man of striking personality. These two seemed drawn to each other by the bond of a common feeling and purpose, and to share the leadership of the band. They were determined men, one of the scattered armies of Britons pledged to resist to the death the Roman conquest of their island.

At the sight of Decius and his men, the Britons, though much fewer in number, prepared to fight. In vain Decius tried to conciliate them, not desiring to risk a conflict so soon, even with an inferior force. The Britons made a violent attack, and the Romans defended themselves bravely. Decius came to a hand-to-hand conflict with a young Briton. So evenly matched were they, that the outcome was long in doubt. Gradually, however, the Briton forced Decius back. At the same time, the other Celts were giving way before the superior Roman force, and he was becoming separated from them. The older man saw his danger. "Kenneth," he called, "come here." But it was too late. Several of the Romans came to the rescue of Decius, and surrounded the Briton. He fought savagely against overwhelming members. All the others, except the leader, had retreated into the woods. This man hesitated a moment, and then rushed to Kenneth's assistance. Their struggle was vain. They were soon overpowered, and the Roman swords were at their throats. But Decius commanded his followers to make them prisoners, and spare their lives. After a brief rest, the Romans were again on the march, carrying their prisoners with them.

In the early morning of the following day, they came to the plain which the Druids had reached the night before, and viewed the stone cairn from the edge of the wood. A certain solemnity and mystery, coupled with strange sounds within the stone circle, convinced Decius that mystic rites were being solemnized. He looked astonished at the two Britons, but they betrayed no knowledge of the mystery. Fiercer and fiercer became the shouts and tumult. Smoke arose from the center of the cairn. Soon a woman's shrieks mingled with the other sounds. The Romans rose as one man, and rushed toward the stone circle, shouting as they

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ran. The sounds within suddenly ceased, and all openings were instantly manned in resistance of the Roman attack. It was a formidable task that confronted the attacking party. Strong, determined men, well armed, swarmed to the defense of every opening. Only the spears and swords of the Romans were available, and the use of those weapons was seriously hampered. Decius seemed everywhere present, displaying the most reckless bravery.

But he saw that the fighting would be useless unless a wider breach could be made in the walls. At his command, some trees were felled, and used as battering-rams. Carried on the shoulders of a score of men, these timbers were fiercely hurled against the upright stones. Again and again the rush was made. At length, two of the upright stones, with their caps, fell inward with a crash. Decius sprang over them, followed by his men. Fighting their way through the swarm of defenders, they reached the inner circle, and rushed inside. They were entranced with what they saw. The beautiful maiden, robed in pure white, her golden hair falling about her shoulders, stood near the altar stone. The garlands of mistletoe still lay near her feet, while the Druid priests stood about in reverential attitude. Fires burned beneath wicker-cages, prepared for the sacrifices.

But Decius had no eyes for anything but the beauty of the girl. Vaguely he felt that her life had been endangered, and he was determined to avenge the attempted wrong. Detecting his purpose, she placed herself between him and the Druid priests, and stood there immovable. At that moment, the two British prisoners, who had been allowed to escape in the melee, entered the inner circle. The older man looked for a moment at the girl, and then sprang forward, exclaiming, "Genevra, my child, my child!" wonderingly she looked at him for a moment, and then ran joyously into his arms. "Father," she murmured, "at last, at last!"

Kenneth came timidly forward, and was greeted with a glad smile of welcome. Decius gave a quick order to his men and the two Britons were dragged away and bound. The girl turned toward him with flashing, angry eyes.

"Why is this?" she asked.

"They are my prisoners," he answered,—"as I am yours," he added in an insinuating tone.

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Contemptuously she turned away, and thereafter avoided him. She knew only too well the view he took of her worth and status as a slave. Having seen to the safety of the priests, who had made their escape by a private passage, she went to her father, and remained as close to him as possible.

Decius realized that it would not be safe for him to remain there. It was clear to him that in a few hours a sufficient force of Britons could be gathered to overpower his little party. Therefore, he gave orders for an immediate departure. He carried the three with him. Under pain of immediate death, he ordered the two men to guide him and his party to a safe place, from which the surrounding country could be raided.

That night they camped near the edge of a dense wood, on the bank of a swift stream. A strong guard was placed around the tent where the male prisoners were kept, while Decius himself guarded the tent occupied by the girl. He had a sinister motive in this, and she suspected it, and took precautions. She was not surprised at the beginning of the third watch, to see him stealthily enter her tent. She had not slept, and all her senses were keenly alert. He was somewhat disconcerted to see her standing in the farther corner of the tent. By the dim light of a taper, he could see her look of indignation at the intrusion. But mastering his surprise and temporary embarrassment, he assumed a tone of flattery. Its only effect was to increase her indignation. He realized that the wall of reserve could not be broken down in that way. Thereupon he became stern and defiant, "You are in my power," he said, "and I shall make terms, not plead them. I am not used to thwarted wishes. My will is never vanquished. What I desire, I have, and that speedily. Cost what it will, no desire goes ungratified. Know this, then, from the beginning, that the will of a barbarian slave will be bent to the will of a Roman noble."

She looked at him unflinchingly.

"But," he sarcastically added, "you have doubtless bent to the will of the Roman Claudius often enough to read my meaning without further words."

Her eyes flashed angrily, "I know your meaning, base Roman, but not by experience. You speak of Claudius. He is my master, I his slave. I have not been more than that to him, nor he to me.

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Nor has he attempted baseness. Ignoble though he may have been with others, he has been all that is noble to me. My will has been subservient to him—my body and soul, never. They are my own, and subject only to my will and to God's."

Her dignified serenity exasperated Decius. He advanced toward her. "By the gods, I will not be thwarted!" he cried. "You shall yield entirely to my will!"

"Stop!" she commanded. "Advance no nearer." She drew a dagger from her robe. "This I took from the body of a Druid priest, knowing that if I fell into such vile hands as yours, it would be needed."

"Give me the weapon, rash girl," he said.

"Come no nearer!" she repeated. "My soul and body, thanks be to the true God, are pure. I will trust my unstained body to the earth that gave it, and my soul to Him who sent me here, before you shall approach me. When a Christian maiden must choose between death and dishonor, she hesitates not one instant. Back, or I strike!"

She pointed the dagger at her breast, and as she did so, her face was lifted to God as if to crave his blessing upon the deed she might be forced to do. With a muttered curse, mingled with a threat, the baffled libertine left the tent.

(TO BE CONCLUDED.)

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## A FRIEND'S INFLUENCE IS WORTH MORE THAN GOLD.

It would be interesting to trace the influence of friendship in the careers of the successful men of this country. Many of them owed their success almost entirely to strong friendships. "Men are bound together by a great credit system," says a writer, "the foundation of which is mutual respect and esteem. No man can fight the battle for commercial success single-handed against the world; he must have friends, helpers, supporters, or he will fail."

"What is the secret of your life?" asked Elizabeth Barrett Browning of Charles Kingsley. "Tell me that I may make mine beautiful, too." He answered: "I had a friend."—*Success.*

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# JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

## V.—THE NEW ASTRONOMY.

From the dawn of written history, when the first men, watching through the nights, observed the regular motions of the moon and stars, humanity has been striving to obtain a correct understanding of the relation of the earth to the heavenly bodies.

First it was believed that the sun, moon and stars revolved in circles around the earth (which for a time was supposed to be flat instead of spherical). Then the great Greek philosopher, Hipparchus, after observing the movements of the heavenly bodies, suggested that the earth was not exactly in the middle of the circles. Three hundred years later, Ptolemy discovered a number of facts concerning the movements of the sun, moon and planets, which were unknown to Hipparchus, and which led him to suggest that the sun and moon move in circles around the earth, but that the planets move around the earth in circles, whose centres again move around the earth. This somewhat complex theorv explained very well what was known of astronomy in the days of the ancients, and, in fact, the views of Ptolemy were quite generally accepted for 1300 years.

About 1500, A. D., Copernicus, a Dutch astronomer, having still more facts in his possession than had Ptolemy, concluded that the simplest manner in which the apparent movements of the sun, moon, and planets could be explained, was to assume that the sun s the center of the planetary system, and that the earth, with the moon and planets, revolves according to definite laws around the

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sun. This theory, backed by numerous confirmatory observations, was generally accepted by astronomers, and really did explain very simply and clearly many of the facts of planetary motion.

Fifty years after the death of Copernicus, the celebrated astronomer, Kepler, proposed extensions and improvements of the Copernicus doctrine, which made the theory that the planets revolve about the sun more probable than ever before. He suggested first that the planets move around the sun in closed curves, resembling flattened circles, and known as ellipses. By assuming this to be true, and assisted by other discoveries, he was also able to state the times required by the planets for their revolutions around the sun, and the velocity of their motions at different times of the year. Later investigations have proved the great laws proposed by Copernicus and Kepler to be true; and from their days is dated the birth of modern astronomy.

After the laws of the motions of the planets had been determined, it was only natural that men should ask themselves what forces were concerned in these motions. The ancient philosophers had proposed the idea that the sun attracts all heavenly bodies, but the suggestion had not been accepted by the world at large. However, after the discoveries of Kepler, the English philosopher, Newton, advanced the theory that there is in the universe an attractive force which influences all matter, to the limits of known space. He further proved that the intensity of this force varied directly with the product of the attractive masses, and inversely, with the square of the distances between them—that is, the greater the bodies, the greater the attraction; the greater the distance between them, the smaller the attraction. This law of gravitation has been verified by repeated experiments, and, taken in connection with the astronomical theories of Copernicus and Kepler, has made celestial mechanics what they are today.

By the aid of the law of gravitation, many astronomical predictions have been fulfilled. Among the most famous is the following incident:

In the early part of the last century, astronomers noticed that the motions of the planet Uranus did not agree with those derived from calculations based upon the law of gravitation. About 1846, two investigators, M. Leverrier of France, and Mr. Adams of

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England, stated, as their opinions, that the discordance between theory and observation in the case of the motions of Uranus, was due to the attraction of a planet, not yet known, and they calculated by means of the law of gravitation, the size and orbit of the unknown planet. In the fall of 1846, this planet was actually discovered and named Neptune. It was found to harmonize with the predictions made by the astronomers before its discovery.

During the days of Newton, the question was raised if the celestial bodies outside of the solar system obey the law of gravitation. Among the stars, then, are some which are called double stars, and which consist of two stars so near to each other that the telescope alone can separate them to the eye. In 1803, after twenty years of observation, William Herschel discovered that some of these couples were revolving around each other with various angular velocities. The son of William Herschel continued this work, and many years later, he discovered that the laws of motion of these double stars are the same as those that prevail in the solar system.* This result indicated not only the universality of the law of gravitation, but also the probability that all heavenly bodies are in motion.

Then, early in the nineteenth century, a new method of research began to be developed, which was destined to form a new science of astronomy. It had long been known that white light when passed through a glass prism is broken into a colored spectrum, with colors similar to those observed in the rainbow. Now it was discovered that when white light passes through vapors of certain composition, dark lines appear in the spectrum, and that the position of the lines varies with the chemical composition of the vapors. By the application of these principles, it was shown, towards the middle of the last century, that the chemical composition of the heavenly bodies may be determined. Later, it was discovered that by noting the positions of the dark lines in the spectrum, it could be known when a star or any heavenly body is moving, as also the direction and amount of its motion. These unexpected discoveries led to a study of the heavens from the spect-

* *History of the Inductive Sciences*, Whewell, 3rd ed. Vol. I, pp 467-469.

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roscopic point of view, which has resulted in a marvelous advance in the science of astronomy.

It has been determined that all heavenly bodies are in motion, and that their velocities are great compared with our ordinary conceptions of motion. Most of the stars move at the rate of about seven miles per second, though some have a velocity of forty-five miles, or more. Many stars, formerly thought to be single, have been resolved into two or more components. The rings of Saturn have been proved to consist of small bodies revolving about the planet in obedience to Kepler's law.* Clusters of stars have been found that move through space as one body, as possible counterparts of the planetary system.† It has been demonstrated, further, that the sun itself, with its planets, is moving through space at a very rapid rate. Professor Simon Newcomb, perhaps the greatest astronomer of the day, says, "The sun, and the whole solar system with it, have been speeding their way toward the star of which I speak (Alpha Lyræ) on a journey of which we know neither the beginning nor the end. During every clock-beat through which humanity has existed, it has moved on this journey by an amount which we cannot specify more exactly than to say that it is probably between five and nine miles per second. The conclusion seems unavoidable that a number of stars are moving with a speed such that the attraction of all the bodies of the universe could never stop them."‡ In brief, the new astronomy holds that all heavenly bodies are in motion, and that the planetary system is but a small cluster of stars among the host of heaven; further, it has weighed the stars, measured the intensity of their light, and determined their chemical composition, and it affirms that there are suns in the heavens, far excelling our sun in size and lustre, though built of approximately the same elements.

Sir Robert Ball expresses his views as follows: "The group to which our sun belongs is a limited one. This must be so, even

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* See C. G. Abbott, *Report of Smithsonian Institution*, for 1901, pp. 153-155.

† *Light Science for Leisure Hours*, Proctor, pp. 42-52.

‡ *The Problems of Astronomy*, S. Newcomb, *Science*, May 21, 1897.

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though the group included all the stars in the milky way. This unnumbered host is still only a cluster, occupying, comparatively speaking, an expressibly small extent in the ocean of infinite space. The imagination will carry us further still—it will show us that our star cluster may be but a unit in a cluster of an order still higher, so that a yet higher possibility of movement is suggested for our astonishment."*

Another eminent astronomer expressed the same idea briefly but eloquently: "It is true that from the highest point of view the sun is only one of a multitude—a single star among millions—thousands of which, most likely, exceed him in brightness, magnitude, and power. He is only a private in the host of heaven."†

And still another student of the stars propounds the following questions: "Does there exist a *central sun of the universe?* Do the worlds of Infinitude gravitate as a hierarchy round a divine focus? Some day the astronomers of the planets which gravitate in the light of Hercules (towards which constellation the solar system is moving) will see a little star appear in their sky. This will be our sun, carrying us along in its rays; perhaps at this very moment we are visible dust of a sidereal hurricane, in a milky way, the transformer of our destinies. We are mere playthings in the immensity of Infinitude."‡

It is not strange that men who have learned to look at the universe in this lofty manner should go a step farther, beyond the actually known, and suggest that some of these countless heavenly bodies must be inhabited by living, thinking beings. Sober, thoughtful truthseekers, who never advance needlessly a new theory, have suggested, in all seriousness, that other worlds than ours are peopled. For instance, "What sort of life, spiritual and intellectual, exists in distant worlds? We can not for a moment suppose that our little planet is the only one throughout the whole universe on which may be found the fruits of civilization, warm

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* *The Story of the Sun*, R. S. Ball, pp., 360, 361.

† *The Sun*, C. A. Young, p. 11.

‡ *Popular Astronomy*, C. Flammarion, p. 309.

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firesides, friendship, the desire to penetrate the mysteries of creation."*

Such, then, is in very general terms the view of modern astronomy with reference to the constitution of the universe. Most of the information upon which this view rests has been gathered during the last fifty years.

Joseph Smith was doubtlessly impressed with the beauty of the starry heavens, and, in common with all men of poetical nature, allowed his thoughts to wander into the immensity of space. However, as was shown in article I, he had no known opportunity of studying the principles of astronomy, or of becoming familiar with the astronomical questions that were agitating the thinkers of his day. Naturally, very little is said in his writings that bears upon the planetary and stellar constitution of the universe; yet enough to prove that he was in perfect harmony with the astronomical views developed since his day.

First, he believed stellar bodies are distributed throughout space. "And worlds without number have I created."† "And there are many kingdoms; for there is no space in which there is no kingdom."‡ He is further in harmony with modern views in that he claims that stars may be destroyed, and new ones formed. "For, behold, there are many worlds that have passed away by the word of my power."§ "And as one earth shall pass away, and the heavens thereof, even so shall another come."‖

At the time that Joseph Smith wrote, there was considerable discussion as to whether the laws of the solar system were effective with the stars. The Prophet had no doubts on that score, for he wrote, "And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions."**

Likewise, his opinions concerning the motions of celestial objects were very definite and clear. "He hath given a law unto all things by which they move in their times and seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets. The earth rolls

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* *The Problems of Astronomy*, S. Newcomb. † *Book of Moses*, 1 : 33. ‡ *Doctrine and Covenants*, 88 : 37. § *Book of Moses*, 1 : 35. ‖ *Ibid*, 1 : 38. ** *Doctrine and Covenants*, 88 : 38.

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upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in glory, in the midst of the power of God."*

In another place the same thought is expressed. "The sun, moon or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed."†

The two revelations from which these quotations are made, were given to the Prophet in 1832 and 1839 respectively, many years before the fact that all celestial bodies are in motion was understood and accepted by the world of science.

The accepted conception that groups or clusters of stars form systems which revolve around some one point or powerful star, was also clearly understood by Joseph Smith, for he speaks of stars of different orders with controlling stars for each order. "And I saw the stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it: and the Lord said unto me: These are the governing ones; and the name of the great one is Kolob because it is near unto me—I have set this one to govern all those which belong to the same order as that upon which thou standest."‡ That the governing star, Kolob, is not the sun is evident, since the statement is made later in the chapter that the Lord showed Abraham "Shinehah, which is the sun." Kolob, therefore, must be a mighty star governing more than the solar system; and is possibly the central sun around which the sun with its attendant planets is revolving. The other great stars near Kolob are also governing stars, two of which are mentioned by name Oliblish and Enish-go-on-dosh, though nothing is said of the order of stars that they control. The reading of the third chapter of the *Book of Abraham* leaves complete conviction that Joseph Smith taught that the celestial bodies are in great groups, controlled (under gravitational

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* *Doctrine and Covenants*, 88 : 43, 45.

† *Doctrine and Covenants*, 121 : 30, 31.

‡ *Book of Abraham*, chapter 3.

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influence) by large suns. In this doctrine, he anticipated the world of science by many years.

It is perhaps less surprising to find that Joseph Smith believed that there are other peopled worlds than ours. For instance, "The reckoning of God's time, angel's time, prophets' time, and man's time, is according to the planet on which they reside,"* which distinctly implies that other planets are inhabited. Another passage reads, "The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire."†

While the idea that the planets and stars may be inhabited is not at all new, yet it is interesting to note that Joseph Smith taught as an absolute truth that such is the case. Probably no other philosopher has gone quite that far.

These brief quotations serve to show that the doctrines of the Prophet of the Latter-day Saints are in full accord with the views that distinguish the new astronomy. It is also to be noted that in advancing the theories of universal motion among the stars, and of great stars or suns governing groups of stars, he anticipated by many years the corresponding theories of professional astronomers.

In various sermons, the Prophet dealt more fully with the doctrines here set forth, and showed more strongly than is done in his doctrinal writings, that he understood perfectly the far-reaching nature of his astronomical teachings.

Did Joseph Smith teach these truths by chance? Or, did he receive inspiration from a higher power?

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* *Doctrine and Covenants*, 130 : 4.

† *Loc. cit.*, v. 6 and 7. See also *Doctrine and Covenants*, 88 : 61.

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# SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

The reasons assigned by skeptics for doubting the existence of a Supreme Ruler of the universe are so many and varied that it would be impossible for me to attempt meeting them all in the brief space usually occupied by contributors to this journal. Neither do I intend to quote scripture to those who doubt its inspiration. My object is to suggest a few thoughts for the consideration of thinkers.

First. There is unlimited space.

Second. There is unlimited time.

Third. There is unlimited intelligence. From due consideration of these three propositions, I conclude that there must be a

Fourth. Namely, unlimited power, wisdom and benevolence.

The first proposition, I admit, is not demonstrable; but it is a hypothesis universally admitted. Should we say, There is a limit to space, the question would very naturally arise: What is there on the other side? I think we may consider this proposition settled, especially as I address myself to thinkers only.

That there is unlimited time may not be so readily consented to. Of course, there is no one known universal measurement of time. But I opine that no well-read thinker will question the statement that all known, as well as all conceivable, parts of the universe have time, although their measurements are varied. This second proposition is much of the same nature as the first. Time is simply a measure of eternity. We cannot conceive of either a beginning or an ending.

Perhaps it would not be amiss to call attention to a few of

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the various times of which we are cognizant. With us the civil day is from midnight to midnight. The astronomer's day is from high noon to high noon; while the scriptural day is from sunset to sunset: "And the evening and the morning was the first day," etc. A day on this earth is about twenty-four hours, while a day on the sun is some twenty-five times as long: while a day on Mars is but forty minutes longer than with us. Jupiter, although thirteen hundred times larger than the earth, has a day but five-twelfths as long.

This persistence of time is deducible from two ascertained facts: namely, the indestructibility of matter, and the universality of law and order.

From spectral analysis, philosophers conclude that the constituent elements of all worlds are pretty much the same, and that these elements are non-perishable.

There is a oneness everywhere in substance and in the laws of motion.

From these two propositions, we infer the third; namely, There is unlimited intelligence.

Everywhere the same laws of attraction and repulsion obtain. There is universal order, no confusion. The same laws govern all worlds.

From the preceding statements, it is reasonable to conclude that one and the same creator or architect has control of the whole. The oneness of the universe is detectable, not only in the anatomy of all the heavenly bodies, but also in their physiology, showing that they are presided over by one conscious, intelligent mind.

Although I promised not to quote scripture, I think it would not be amiss to give a quotation from Cicero, as translated in Rollin's history:

> We ought, above all things, to be convinced that there is a Supreme Being who presides over all the events of the world, and disposes everything as Sovereign Lord and Arbiter: that it is to him mankind are indebted for all the good they enjoy: that he penetrates into, and is conscious of whatever passes in the most secret recesses of our hearts: that he treats the just and the impious according to their respective merits: that the true means of acquiring his favor, and of being pleasing in his sight, is not by employing riches and magnificence in the worship

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that is paid to him, but by presenting him with a heart pure and blameless, and by adoring him with an unfeigned, profound veneration.

This Roman scholar and philosopher, though not cognizant of the numbered worlds revealed by the instruments of precision called into requisition by modern astronomers, could see a oneness of design, a unity of arrangement, that precluded the possibility of chance.

Discord, disorder, irregularity, contradiction and inconsistency may be the result of chance; but order, harmony, beauty, and consistency, when universal and persistent, must be and of necessity are the productions of infinite intelligence, wisdom and goodness.

This universality of law, commonly spoken of as the law of nature, is considered and spoken of by many as being the "Great First Cause,"—self-originated and self-perpetuated; while more deeply reflecting minds conclude that, of necessity, there must be a something at the back of and beyond nature. Can there be a shadow independent of substance, or a result without a cause?

One is almost induced to regard the doubting of the existence of an uncreated spirit of infinite intelligence and wisdom beyond nature, as savoring, if not of insanity, at least of a degree of mental imbecility. Instance: Recently an old friend of mine, a skeptic by nature and a lawyer by profession, came into my office and said:

"Doctor, I cannot see any need that we have for a God. Everything is governed by law, the planets move in their orbits by law, and the whole of the animal and vegetable kingdoms are governed and perpetuated by law. What is the need or use of a God?"

Doctor: "True, the mineral, the animal and the vegetable kingdoms are all governed by law. Is not this city governed by law?"

Lawyer: "Why, yes, certainly we are governed by law, or we would be in a bad fix if we were not."

Doctor: "Is not the state governed by law?"

Lawyer: "Of course it is, or it would not be a state; it would be simply a mob, a rabble."

Doctor: "Are not the United States governed by law?"

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Lawyer: "Why, of course they are. We could not live in the absence of law."

Doctor: "Well, seeing that the city, the state and the nation are governed by law, what need have we of a mayor and city council? What need for a governor and legislature? What need for a president and congress, seeing that everything and everybody are governed by law everywhere? Why not dispense with all these useless and expensive appendages, and live in perfect freedom; free from taxes and all restraint?"

Lawyer: "Look here, what is the matter with you?"

Doctor: "What is the matter with you? You are the enigma. Do you know of any laws that have not some intelligent authorship? Do you not think that there is and must be a conscious intelligence at the back of every beneficent law?"

Lawyer: "Well, I declare, I never looked at it in that light before. I must take time to consider your, to me, new style of arguing the question."

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## MY LOVE.

*(For the Improvement Era).*

O where shall I turn to find my love,
For whom I have wandered long?
From the northern to the southern sea,
Beloved, I have sought for thee,
To hearken to thy song.

I have sailed the ocean's broad expanse,
In search of thee, love of mine;
Through mountain glen and wildwood shade,
O'er burning sands, my feet have strayed;
For thee my soul doth pine.

I have searched the temples of heathen lands,
The Vatican's solemn halls,
Through all the churches of Christendom;
And still my weary feet do run
To find thy sacred walls.

* * * * * *

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At last, at last, I have found thee, love!
With thine arms extended wide
To enfold me in their fond embrace;
A holy smile illumes thy face,
Like that of a blushing bride.

Thy gracious bearing and dignity
Portrays an exalted birth;
Thy splendor, like a radiant star,
Sends forth transcendent gleams afar,
To gladden all the earth.

How fair thy brow, my beauteous queen,
And chaste as the virgin snow;
Thine eyes emit so tender a light,
Beneath their glance there is no night,
I revel in their glow.

Thy lips are soft as the dew-kissed rose
Bending to the new-born day;
Thy voice, as the melody of rills,
Inspires my soul, my pulses thrills,
And lures my heart away.

I found my love in the mountain tops,
O'erlooking the western main;
Where the stately pines and joyous breeze
Waft the story over the leas—
Of my fair lady's fame.

There the god of day adorns her head
With a crown of burnished gold;
With flowers and grain her lap doth strew;
Her feet laves in the briny blue
That gems her mountain hold.

Her hands, dainty as the sego flower,
Holds bounteous gifts for me;
Sweet love, thy love I can ne'er repay,—
But I would linger near alway;—
Bid me abide with thee.

RUTH MAY FOX.

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# THE JEW, HIS PAST, PRESENT AND FUTURE.

## A SKETCH.

BY J. M. SJODAHL, ASSOCIATE EDITOR OF THE "DESERET NEWS."

The problems presented by the presence of the descendants of Israel among the nations of the earth, are among the most interesting and important. That the preservation of the Hebrews as a distinct race is providential, and not accidental, it would be puerile to deny. It is evident that the history of the world is concentrating around the destiny of the once chosen people. The dispensation of dispersion is nearing its end; a dispensation of gathering is clearly perceptible among the various races of the earth. All are being sifted. And the various groups are being knit together. The general tendency is toward pan-Slavism, pan-Germanism, pan-Anglo-Saxonism, pan-Scandinavism, pan-Hellenism, pan-Latinism. There also is a pan-Hebrewism, which, when developed, will become the center around which the world's families of nations will be grouped. The world is being remodelled, for the time when "the law shall go forth from Zion, and the word of the Lord from Jerusalem." That is, in brief, the Hebrew problem. It is one in which the world is interested. The proper solution of it is the regeneration of all the institutions that go to make up society and governments.

A glance at the history of the Hebrews, their past and present struggles and achievements, and their future hopes, is, therefore, both interesting and instructive.

There are at present, according to the best estimates, almost ten million four hundred thousand Jews in the world. Of these

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1,168,948 live in America, mostly in the United States; in Europe there are 8,581,772; in Asia, 318,677; in Africa, 362,432; and in Australasia, 17,040—a total of 10,448,869.

The exact distribution of the race is by Prof. Richard Gottheil, in *The World's Work*, given as follows:

| AMERICA. | |
|---|---|
| United States | 1,136,240 |
| Canada | 16,432 |
| Mexico | 1,000 |
| Central America | 2,300 |
| Argentine Republic | 7,015 |
| Dutch Guiana | 1,250 |
| Venezuela and Costa Rica. | 711 |
| Brazil | 2,000 |
| Rest of South America | 2,000 |
| | 1,168,948 |

| EUROPE. | |
|---|---|
| Austria-Hungary | 1,994,378 |
| Belgium | 12,000 |
| Bosnia | 5,845 |
| Bulgaria | 28,000 |
| Denmark | 4,080 |
| England, etc | 179,000 |
| France | 86,885 |
| Germany | 586,948 |
| Greece | 8,350 |
| Holland | 103,988 |
| Italy | 44,037 |
| Luxumburg | 1,200 |
| Norway and Sweden | 3,402 |
| Portugal | 700 |
| Roumania (eastern) | 6,982 |
| Roumania | 229,000 |
| Russia | 5,189,401 |
| Servia | 5,100 |
| Spain (with Gibraltar) | 4,500 |
| Switzerland | 12,551 |
| Turkey | 75,295 |
| Cyprus and Malta | 130 |
| | 8,581,772 |

| ASIA. | |
|---|---|
| Palestine | 60,000 |
| Causasus | 58,471 |
| Siberia | 34,477 |
| Central Asia | 12,729 |
| Asia Minor and Syria | 65,000 |
| Persia | 35,000 |
| India | 22,000 |
| Arabia | 15,000 |
| China and Japan | 2,000 |
| Turkestan and Afghanistan | 14,000 |
| | 318,677 |

| AFRICA. | |
|---|---|
| Morocco | 150,000 |
| Tunis | 45,000 |
| Algeria | 57,132 |
| Egypt | 25,300 |
| Tripoli | 10,000 |
| Abyssinia | 50,000 |
| South Africa | 25,000 |
| | 362,432 |

| AUSTRALASIA. | |
|---|---|
| New South Wales | 6,447 |
| Queensland | 733 |
| Tasmania | 107 |
| New Zealand | 1,611 |
| Victoria | 5,897 |
| South Australia | 786 |
| West Australia | 1,459 |
| | 17,040 |

The same author says regarding their occupations:

It is a common fallacy to think that the well-to-do Jews are all bankers or merchants, the poor Jews all small traders and street hawkers. That very many do earn their livelihood in this manner is beyond

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all cavil; the laws and usages of the Middle-Ages made this the only means of existence for them, and modern legislation in eastern European countries has tended to conserve inherited customs. But this is only a part of the truth. Even under most adverse circumstances the Jews have gone into every walk of life, and have engaged in every manner of work. In 1893 the number of Jewish artizans in Russia was 395,942. In Roumania the statistics of 1892 show that there were at least 18,015 Jewish artizans, making up with their families a round 100,000. In 1899 there were 4,082 artizans among the Jews of Algiers. Still more interesting is the fact that Jewish agriculturists are not as infrequently met with as supposed. In 1899 in Russia there were 278 Jewish agricultural colonies with a population of 63,223; and 11,984 working outside the colonies. In Palestine there are 4,450, and in the Argentine Republic 4,885 Jewish farmers.

It is most singular to contemplate the fact that ever since the overthrow of the Jewish polity by Nebuchadnezzar, the Jews have been the object of animosity in the world. Anti-Semitism is by no means a modern sentiment. Alexander the Great and his successors encouraged the policy of dispersion, and Jewish colonies were soon found in the larger cities of Persia, Asia Minor and Egypt. The Roman Cæsars followed the same policy. The Jews continued to disperse. Thousands of them settled in Rome, while others were driven out to the conquered provinces. And everywhere they had to maintain themselves in the midst of opposition that sometimes burst forth in uncontrollable flames of persecution. More than once they were banished from Rome. Frequently they were the objects of the ill will of the populace, and where they became most numerous, they were hated the most. They were compelled by this very fact to disperse. Says the late historian, Mommsen:

How numerous even in Rome the Jewish population was already before Cæsar's time, and how closely at the same time the Jews even then kept together as fellow-countrymen, is shown by the remark of an author of the period that it was dangerous for a governor to offend the Jews in his province, because he might then certainly reckon on being hissed after his return by the populace of the capital. Even at this time the predominant business of the Jews was trade. At this period, too, we encounter the peculiar antipathy of the Occidentals toward this so thoroughly Oriental race and their foreign opinions and customs. This

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Judaism, though not the most pleasing feature in the nowhere pleasing picture of the mixture of nations which then prevailed, was nevertheless an historical element developing itself in the natural course of things which Cæsar, just like his predecessor Alexander, fostered as far as possible. * * * They did not, of course, contemplate placing the Jewish nationality on an equal footing with the Hellenic or Italo-Hellenic.

But the Jew who has not, like the Occidental, received the Pandora's gift of political organization, and stands substantially in the relation of indifference to the state; who, moreover, is as reluctant to give up his sense of national idiosyncrasy, as he is ready to clothe it with any nationality at pleasure and to adapt himself, up to a certain degree, to foreign habits—the Jew was, for this very reason, as it were, made for a state which was to be built on the ruins of a hundred living polities, and to be endowed with a somewhat abstract, and, from the very outset, weakened nationality. In the ancient world also Judaism was an effective leaven of cosmopolitanism and of national decomposition.

With the advent of Moslem influence, the position of the Jew became, if possible, less tolerable than before. The Mohammedans despoiled them most unmercifully. During the eighth and ninth centuries they evidently were crowded northward in great numbers, for tradition has it that they became so numerous and influential in Russia that the question of adopting Judaism as the national religion was seriously considered by the Muscovites. But this was not to be.

So-called Christian rule has been most cruel toward the Hebrews. When the Christians became predominant in Constantine's empire, laws were made that closed all offices to the Jews, and prohibited the erection of synagogues. During the reign of Charlemagne, the state rather protected Jews, but the church became a bitter persecutor. This sentiment finally prevailed in the state, too, and Shakespeare's Shylock became the image of the Jew, impressed upon the public mind. In the thirteenth century, Jews in Europe were compelled to wear a yellow badge. They were shunned as lepers, and had to live in *Judengassen.* As for business, they were confined to the second-hand clothes stores. Even upon their marriage, restrictions were placed designed to check the growth of the race. Often they suffered at the hands of the

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mob. But they grew, notwithstanding all, in numbers and influence, and they became the great money-lenders of the western world. But the hatred against them also grew in intensity, with the growth of their prosperity. Sometimes they were swept away as by a cyclone of persecution; now from one country, and then from another. Thus in 1290, A. D., England drove out the Jews by decree. They were not readmitted till the time of Cromwell. France followed England's example in 1395, A. D. Spain deported them in 1492, A. D., and Portugal rid herself of them in 1495, A. D. These exiles found their way to Germany, Austria, Poland and the adjoining countries. The sentiment against the race has been perpetuated to our present time, notwithstanding the revolutions fought for "liberty, equality, and fraternity." The outrages at Kishineff, the persecutions in the Balkan states, the French anti-Dreyfus agitation, and numerous other recent incidents, are fresh in memory. They all prove that anti-Semitism is by no means dead.

It is remarkable that this sentiment should be chronic to every age. It is not because the Jews are morally, or intellectually inferior to any other people. The Jews have, on the contrary, a brilliant record in history. They have dictated the policy of continents. They have wrested from nature some of her most precious secrets. They have thrilled the hearts of man by song, mu-ic, and oratory. They have held audiences spell-bound while interpreting human emotions, upon the stage.

If we turn the leaves of history, we cannot fail to notice Judas Macabæus, the notable patriot and soldier; Josephus, the calm and lucid historian; Disraeli, the creator of an empire; Rothschild, the true Napoleon of finance; Moses Montefiore, the philanthropist, Elisa, Rachel, and Sarah Bernhardt, the actresses; Sonnenthal, the dramatist; Heinrich Heine, the poet and pupil of Schlegel; Israel Zangwill, the author; Lombroso and Nordau, the students of the secret causes of crime; Mendelssohn, the musical genius. These are only a few representative Jews. We have not mentioned in this connection the law-givers, poets, heroes, prophets, seers, apostles of sacred history; nor the infinitely greatest of all, the Captain of our Salvation. Profane history and the present day record, furnish a cloud of witnesses to the great fact that the

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Jewish race is still capable of the leadership among the nations of the earth. Throughout these long centuries they present to the wondering world the picture of the triumph of intellect over the most adverse circumstances. Why, then, the hatred?

Only one answer is really possible to this question. It is providential. In the first place, persecution has been the means of preserving their nationality and their religion. In Russia, in Roumania, and in other places where they are ostracized and driven from pillar to post, they keep the traditions of their fathers more scrupulously than elsewhere. They are more particular about the observance of the Sabbath, their prayers, etc. In this country, where they have full liberty, there is more carelessness about religious matters. The tendency is strong to amalgamation with gentiles. Persecution seems to have been necessary for the preservation of the race in the midst of the nations of the earth. It has certainly also had the effect of strengthening the Jews, as a people, for the role they are still to play in the world. And this role is indicated by the author of the Epistle to the Romans, in the following well known question: "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?"

And this leads us to a brief contemplation of the future of this people. Nothing is more certain than this, that they, according to divine word, are to be gathered and given a standing as a nation, with their own country and government, and with a peculiar mission full of power and glory.

Joel, one of the most ancient and highly revered prophets of the Hebrew dispensation, closes his prophetic writing with this positive declaration of a final restoration of the Jews and their country:

> And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jeru-

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salem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion (Joel 3: 18-21).

Amos, another of the most ancient of the Hebrew seers, announces divine judgments upon the states surrounding Judea, and against the two divisions into which the Hebrews fell after the reign of Solomon. He warns them of the calamity about to overtake them through the invasion of the Assyrians, but beyond this destruction he sees future restoration to glory. After the people have been sifted among the nations of the earth, they will be again raised to more than former glory. This is the burden of his prophecies. He concludes as follows:

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God (Amos 9: 14, 15).

The Prophet Hosea, a contemporary of Amos and an Israelite by birth, speaks more particularly about the dispersion and final conversion and re-establishment of the so-called ten tribes. Here are some of his remarkable predictions delivered more than seven centuries before Christ:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David, their king; and shall fear the Lord and his goodness in the latter days (Hosea 3: 4, 5).

The ephod here spoken of was an article of dress belonging to the uniform of the Hebrew priest. It was made of linen, and the ephod of the chief priest was embroidered with various colors. One part of this dress covered the breast, while the other fell over the back, and the two parts were clasped together upon the shoulders with large gems, upon which were engraved the names of the twelve tribes. It was further fastened with a girdle of "gold, blue, purple, scarlet, and fine twined linen." The teraphim were most probably images to which the people paid superstitious

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reverence in their homes. The prediction, therefore, was that Israel should be scattered for *many days*, for a long time, and be deprived of both public and private worship. Not forever, though. Only for "many days."

The same prophet declares:

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel (Hosea 1: 11).

The Prophet Isaiah speaks in the same strain:

Break forth into joy, sing together, ye waste places of Jerusalem: for God hath comforted his people, he hath redeemed Jerusalem (Isaiah 52: 9.)

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth (Isaiah 62: 1.)

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah [my delight is in her], and thy land Beulah [married, indicating union between God and his people]: for the Lord delighteth in thee, and thy land shall be married (Isaiah 62: 4. See also chapters 65 and 66).

The Prophet Micah declares, referring to the exaltation of the people of God in the latter-days:

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. (Micah 4: 6, 7).

The Prophet Daniel, speaking of the last days, says:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (Dan. 12: 1).

Scores of scripture passages might be quoted. The Bible student may be referred to the following, which should be read with their context:

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1. Concerning the gathering of the Hebrew race. Isa. 11: 11; 27: 12, 13; 43: 5, 6; 49: 11, 12; Zeph. 3: 10; Zech. 8: 7, 8; 10: 8-10.

2. This gathering precedes the acceptance of Jesus as the king of the earth: Isa. 1: 26; 60: 70; Jer. 23: 4; 30: 8, 9, 21; Ezek. 34: 23, 24; 37: 24, 25; Obad. 21; Zech. 14: 5, 9; Ps. 22: 27, 28.

3. Further prophetic declarations are to the effect that the Jews restored will be prosperous, and be a blessing to all the earth. Palestine shall become exceedingly fertile, and Jerusalem shall flourish. Before this, however, there will be wars and desolation. Isa. 34; Joel 3: 1-10; Zeph. 3: 8, 9. Ezek. 28: 25, 26; Hag. 2: 21-23; Jer. 30: 7-10; II Chron. 15: 3-7.

In view of these prophecies, the movement that has occupied the attention of many Jews the last few years, and which is known as Zionism, becomes exceedingly important. No matter how we view it, whether we consider it a beautiful dream or a practical scheme, it is the most remarkable Jewish movement of the age. It must be reckoned with. And perhaps it is not, after all, more impossible than was the exodus from Egypt.

The chief leader of this movement is Theodore Herzl, of Vienna. M. Herzl sprang into prominence from the humble position of an obscure journalist, by publishing a little book, *Die Judenstaat*, in which Zionism was outlined. No better idea of this modern Moses, as he has been called, can be given, than by his own autobiography, in which he says in part:

I was born in 1860, in Budapest, in a house next to the synagogue, where lately Rabbi ——— denounced me from the pulpit in very strong terms, because forsooth I am trying to obtain for the Jews more honor and freedom than they enjoy at present. On the front door of the house in the Tabakgasse, where I first saw the light of this world, twenty years hence a notice will be posted up, with the words, "This house to let."

I cannot deny that I went to school. First of all I was sent to a Jewish preparatory school, where I enjoyed a certain authority because my father was a wealthy merchant. My earliest recollection of that school consists of a caning which I received from the master because I did not know the details of the exodus of the Jews from Egypt. At the present time a great many schoolmasters want to give me a caning because I recollect too much of the exodus of Egypt.

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At the age of ten I went to the Realschule. Lesseps was then the hero of the hour, and I had conceived the idea of piercing the other isthmus, that of Panama. But I soon lost all my former love for logarithms and trigonometry, because at that time a very pronounced anti-Jewish tendency prevailed at the Realschule. One of our masters explained to our class the meaning of the word "heathen" by saying, "To that class belong the idolators, Mohammedans and Jews." After this peculiar definition I had enough of the "Realschule," and wanted to become a classical scholar. My good father never constrained me into a narrow groove for my studies, and I became a pupil of the gymnasium.

But for all that, I had not yet quite done with Panama. Many years later, as the Paris correspondent of the *Neue Freie Presse*, it became my duty to write about the notorious incidents of that scandalous episode in the history of France. At the gymnasium which was called the Evangelisches Gymnasium, the Jewish boys formed the majority, and therefore we had not to complain of any "Judenhetze." In the upper seventh I wrote my first newspaper article—of course, anonymously, otherwise I would have been kept in by the headmaster.

While in the highest class in the gymnasium, my only sister died, a girl of eighteen: my good mother became so melancholy with grief that we removed to Vienna in 1878.

During the "shiva" week (week of mourning) Rabbi Kohn called on us and asked me what were my plans for the future. I told him that I intended to become an author (ein Schriftsteller), whereupon the rabbi shook his head.

In Vienna I studied law, took part in the stupid students' farces, including the wearing of a colored cap of a "verbindung" until this association one fine morning passed a resolution that no Jews should henceforth be received as members. Those who were members already they kindly permitted to remain in the "verbindung."

I said goodby to these noble youth and began to devote myself seriously to work.

In 1884, I took my degree as doctor juris and entered the Gerichts Praxis (an unsalaried appointment in the law courts as a judicial clerk under the supervision of a judge).

I held this appointment in the law courts of Vienna as well as in Salzburg. In Salzburg the work seemed to be much more attractive, the scenery in and around the town being most beautiful. My office was in an old castellated tower, just under the belfry; the chimes sounded sweetly pretty to me three times every day.

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Of course I wrote much more for the theatres than for the law courts. In Salzburg I spent some of the happiest hours of my life. I would have liked to stay there in the beautiful town, but, as a Jew, I could never have advanced to the position of a judge. I therefore bade goodby to Salzburg and law business at the same time. Again I caused a great deal of worry to the rabbi in Budapest, for instead of going in for a real profession or for an art, I began to travel and to write for newspapers and for the theatre. A great many of my plays were performed at different theatres, some with great applause, others fell flat. Until this minute I cannot understand why some of my plays met with success while others were hissed off the stage. However, this difference of the receptions of my plays taught me to disregard altogether whether the public applauded or hissed my work. One's own conscience must be satisfied with one's work, all the rest is immaterial. I disown at present all my plays, even those which are still applauded at the Burgtheater (Imperial Court Theatre in Vienna). I don't care any longer for any of them.

In 1889, I married. I have three children, a boy and two girls. In my opinion my children are neither ugly nor stupid. But of course I may be mistaken.

While traveling in Spain, in the year 1891, the *Neue Freie Presse* made me the offer to become its correspondent in Paris. I accepted this position, though I detested and despised politics up to that time. In Paris I had occasion to learn what the word politics means, and I expressed my views in a little book, "The Palais Burbon." In 1895, I had quite enough of Paris and returned to Vienna.

During the last two months of my residence in Paris, I wrote the book, "The Jewish State," to which I owe the honor of having been asked by you for some biographical data of my humble person.

The story of the book that became the beginning of modern Zionism is particularly interesting. M. Herzl says:

I do not recollect ever having written anything in such an elevated frame of mind as that book. Heine says that he heard the wings of an eagle beat over his head while writing certain verses. I do believe that "something also beat" above my head, while I wrote that book. I worked at it every day until I was completely exhausted; my only relaxation in the evening consisted in listening to Wagner's music, more especially to "Tanhauser," which opera I went to hear as often as it was performed. Only on those evenings when there at the opera I felt doubts about the correctness of my thoughts.

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At first I had conceived the idea to write my pamphlet concerning the solution of the Jewish question for private circulation only among my friends. The publication of these views did not enter into my plan until later. I did not intend to commence a personal agitation for the Jewish cause.

Most people will be surprised at present when they hear of this former resolution. I considered the whole matter as only fit to be acted on, and not to be talked about.

Public agitation should only become my "ultima ratio," if my private advice was not listened to or not obeyed. When I had finished my book, I asked one of my oldest and best friends to read the manuscript. While reading it he suddenly commenced to cry. I found this emotion quite natural, as he was a Jew, and I also cried several times while writing the book. But to my dismay I found that he gave quite a different cause for his tears. He thought that I was gone mad, and being my friend, my misfortune made him very sad. He ran away without saying another word.

After a sleepless night, he came back to me the next morning and besought me to "leave the matter alone," as everybody would consider me crazy. He was excited to such a degree that I promised him everything to calm his feelings. He then advised me to consult Nordau as to whether my plan was the conception of a responsible person. "I shall ask nobody," was my reply, "if my ideas make that effect upon a cultivated and devoted friend of mine, I abandon my plan."

I then passed through a very serious crisis—I can only compare it to the throwing of a red-hot body into cold water. Of course, if that body happens to be iron, it becomes steel by the process.

My friend, of whom I spoke above, had to make up my accounts, for telegram disbursements. When he gave me the account consisting of an immense array of figures, I saw at a glance that he had cast up the sums incorrectly. I drew his attention to that fact, and he commenced to do the sums over again. Only after a third or fourth effort his sums agreed with mine.

This fact gave me back my confidence in myself. If I was able to "do sums" more correctly than he, my reason could not have left me completely.

On that day my troubles with the "Judenstaat" commenced. During the two years and more since that time, I had experienced many, many sad days, and I am afraid many more sad days will still follow.

In 1895, I began to keep a diary; five stout volumes have been

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filled already. Should I ever publish them, the world will be surprised to learn what I had to endure; who were the enemies of my plan, and on the other hand, who stood by me.

But one thing I consider as certain, beyond a doubt, the movement will last. I do not know when I shall die; but Zionism will never die. Since the days at Basle the Jewish people have again a popular representation; consequently the "Judenstaat" will arise in its own country.

Israel Zangwill, the popular Hebrew author, is now one of the enthusiastic believers in Zionism. But even before he identified himself with that movement, he said of its great leader:

A majestic Oriental figure, the president's—not so tall as it appears when he draws himself up and stands dominating the assembly with eyes that brood and glow—you would say one of the Assyrian kings, whose sculptured heads adorn our museums, the very profile of Tiglath-Pileser. In sooth, the beautiful face of a kingly dreamer, but of a Jewish dreamer, who faces the fact that flowers are grown in dung. A Shelley beats in the air his luminous wings in vain; our Jewish dreamer dreams along the lines of life; his dream but discounts the future, his prophecy is merely fore-speaking, his vision prevision.

He talks agriculture, viticulture, subvention of the Ottoman empire, both by direct tribute and indiscreet enrichment; stocks and shares, railroads, internal and India; natural development under exploitation—all the jargon of our iron age. Let not his movement be confounded with those petty projects for helping Jewish agriculturists into Palestine! What! improve the sultan's land without any political equivalent guaranteed in advance! Difficulty about the holy places of Christianity and Islam? Pooh! extra-territorial.

A practiced publicist, a trained lawyer, a not unsuccessful comedy writer, converted to social self-consciousness by the "Flep Fleps" of Vienna, and hurried into unforeseen action by his own paper scheme of a Jewish State, he has, perhaps, at last—and not unreluctantly—found himself a man as a leader of men.

In a congress of impassioned rhetoricians he remains serene, moderate; his voice is for the most part subdued; in its most emotional abandonments there is a dry undertone, almost harsh. He quells disorder with a look, with a word, with a sharp touch of bell. The cloven hoof of the Socialist peeps out from a little group. At once "The congress shall be captured by no party!" And the congress is in roars of satisfation.

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M. Zangwill further says about Dr. Herzl's great plan:

Dr. Herzl's movement is a movement for the integration of the scattered forces of Israel, and the expression of this unity by a national politically guaranteed home in Palestine, that may serve as a shelter for the homeless and oppressed, and a beacon for those prosperously sheltered elsewhere.

Like so many other agents in this epical drama, Dr. Herzl started with no partiality for Palestine. His book, "Die Judenstaat," published in 1887, which was intended to be his sole contribution to the national migration it preached, is willing to accept Argentine equally. But he, too, has been set on the road to Zion, even as he has been transformed willy-nilly from a writer into a man of action of the first order. It is the best sign of the progress of his cause that his book is already obsolete. Yet in a sense all his ideas have become realities. The annual congress is the embryo of a National Parliament. The Jewish company of the brochure is the Jewish Colonial Trust of reality, while its Constitutional Council represents the projected Society of Jews. In a brief five years, he has piloted his scheme through storms of abuse and hostility from every class of Jews till the vaporings of a visionary have become a political possibility, discussed at four great international congresses, approved by the German emperor, not disapproved by the czar, favorably considered by the sultan of Turkey, the ruler of Palestine; worked for by societies throughout Europe, and America, and South Africa; capitalized by a hundred and thirty thousand shareholders, and constituting the greatest Jewish movement since the foundation of Christianity.

There is the Jew, then, looking back upon a history of many centuries, which pass before our view as an ugly dream; but awakening and finding the brightest prospects for the future. "Zionism," says Dr. Herzl, "will never die." None are better aware of the obstacles to its realization than are the Zionists themselves. But to the eye of faith, there are no obstacles. Speaking from a merely human point of view, it looks as if centuries would be required to prepare the way for the re-habilitation of the Jewish state; but it is God's work; not that of man. And the Lord can accomplish in a day what we would judge to be the work of a thousand years, just as he can delay for a thousand years what we would think could be done in a day. Because we are apt to forget this truth, we often fail to understand God's dealings with his children.

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# COUNSEL TO BOYS ENGAGED IN ISOLATED LABOR.

BY ELDER M. F. COWLEY, OF THE QUORUM OF THE TWELVE APOSTLES.

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While in attendance at one of our stake conferences, we observed on the streets a large number of boys smoking cigarettes. This not only at one time, but also between meetings and before the opening of the forenoon sessions. In commenting upon this pernicious habit, it was said that the ward in question and one other in the stake were notorious for cigarette smokers, a large percentage of the boys and men being guilty of this demoralizing practice. Upon inquiry as to the cause, the answer was that many of the boys and young men followed the vocation of sheep-herding, and were thus thrown into a measure of seclusion, away from home and the benefits of an elevating and refining influence which usually attends home-life; and away from the social, spiritual and intellectual influences which attach to every well-regulated ward throughout the Church. Such influences are ever needed for the protection and for the welfare of the young.

Because, like Abel and David, a boy is the shepherd of a flock, it does not follow that he must learn evil habits. The fact, however, that he does, is proof of human weakness, and of the effects of environments over the human mind. The mind insists on being active in channels either for good or ill, and should, therefore, be taken away and protected from sinful thoughts which lead to evil deeds. Perhaps no evil is more prevalent and popular with the boys than cigarette smoking, and very few things result

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in greater harm to body and mind. Tobacco is a narcotic poison. It is claimed by physicians, men who have studied the human body, that the effects of tobacco are bad however it is used, in the pipe, the cigar, or in chewing; and worst of all is the bad effect of it in a paper cigarette. The paper itself is injurious, and adds to the evil of the tobacco.

It would not seem a difficult task to convince young men that the tobacco habit is very injurious to them; and yet, the fact that so many are guilty of this practice would indicate that large numbers are not thus convinced, or they would not so grossly violate their convictions of right. The fact exists, nevertheless, that the tendency to evil is so strong, and the force of character in man so lacking, that human beings rush madly down the road to ruin quite conscious of being on that road. The world of men recognizes, by the testimony of human experience, the demonstrations of science, and teachings of learned men, that the tobacco habit is a great evil. In addition, Latter-day Saints are taught of God, by direct revelation that tobacco, strong and hot drinks, and excessive use of animal food, are not good for man. Tobacco, the Lord says, "is not good for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

That Latter-day Saints will disregard these divine words, indicates a lack of sincere conviction or devotion to their own professions. The Latter-day Saints, while suffering, from a natural point of view, the same evil results as others suffer arising from violating the Word of Wisdom, are under much greater condemnation, because the injunction to observe this law is from God, and not from man, and is given as a principle to be observed by all members of the Church; a rule of faith and practice "adapted to the capacity of the weak and weakest of all Saints who are or can be called Saints." By this language is conveyed the idea that any who may say that they cannot observe this principle are unworthy to be called the Saints of God. That the revelation was given first, not by commandment to be made a question of fellowship to those who fail in its observance, but as a word of counsel, a matter of wisdom, etc., does not justify the Saints in treating it with less respect than a direct commandment.

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When the Lord expresses his will, and points out what would please him, it is indeed an ungrateful and unwhorthy servant who will violate the Father's will and counsel, simply because it is not given by direct commandment. The word of the Lord to us is: "It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward" (Doctrine and Covenants 58: 26). Then follows: "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

We are, however, reminded that many years ago President Brigham Young, the mouth-piece of the Lord to this people, presented the Word of Wisdom as being now a commandment for our observance. We had been borne with for a long time, and had taken advantage, probably, of God's mercy, and the confidence he had reposed in our love and devotion to our heavenly Father. He has given us to understand, later, through his prophet, that this law must be observed, or be followed by the same divine disapproval and condemnation as is the violation of any other of his statutes.

Much of the tobacco habit, on the part of the young, is due to the bad example set them by their elder brethren. Young men should learn the truth, and be governed by it, no matter what may be the evil example of others, and regardless of who they may be who set the example of wrong-doing. Where young men are engaged in herding sheep, or at other isolated labor where idleness is possible, they should be determined to read good books, to engage in refining conversation, and to entertain pure and elevating thoughts. By this course, by the exercise of faith in the Lord, and by humble prayer, there will be little or no inclination to indulge in those vile habits that enervate the body, deaden the intellect, and drive from our young men the companionship of the Holy Spirit.

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# TALKS TO YOUNG MEN.

## V.—"THE SAME IS DAMNED."

Men rise the higher as their task is high,
The task being well achieved.—*George Eliot.*

Something over a year ago, I read in the IMPROVEMENT ERA that the young men of this community had, on the whole, lost the vitality of their fathers, that they could not be trusted to do a bit of work requiring skill and brains, and that their places had to be filled by men who were in every essential particular their inferiors, but who could be depended upon.

I must confess that when I read this, I was sorely tempted to fling the magazine across the room, for printing what I considered to be a foul slander. "It is a falsehood," I said; "and there can be no excuse for publishing it. The writer of it is a crank, a pessimist, an enemy of our young men." From that day on, I determined to find out to what extent it was true. I talked with people about the question; I enquired of employers; I observed the young men whose capacity I had every day the opportunity of measuring. And the upshot of it all was, that I found more truth in the statement than formerly I could possibly have been made to believe.

These strictures applies, of course, only to a certain class of young men among us. But this class is altogether too large, and, for aught I know, is growing. These young men are always on the lookout for "soft snaps." They shun difficulties. They abhor hard work. They swarm our business colleges, studying how to become bookkeepers and stenographers. (Not that I would be understood as implying that all bookkeepers and stenographers are shirkers; for as a class they are honorable enough, when they en-

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ter their profession from right motives). And they meantime lie about dreaming of great things to come by and by. If they are attending school, they study just enough to pass the examinations by the skin of their teeth. If they are tradesmen, they find out only enough about their trade to get along in it. They are content with the shallowest mediocrity. They never exert themselves to the utmost of their power. They never reach out beyond themselves. They never know the joy of sounding the depths, of trying their strength, of doing things well. They do not look into the future in search of a gauge of their conduct. They take literally the scriptural saying: "Sufficient unto the day." They have a mortal dread of responsibility. "I can't" is ever on their lips and in their hearts. After a time they get into a rut, as the last paper declared, and run down hill.

But enough of picking flaws. What can these young men do to help themselves? The best answer to this question is found in the fifty-eighth section of the Doctrine and Covenants. Read it, boys, and get it by heart; it is a marvelous passage:

> Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.

The lesson here, then, is, court responsibility and independence of character; be earnest and anxious in what you do if it is a good cause. Without responsibility there can be no genuine growth, no development of individual power. Conversely, the greater the individual responsibility, the greater the power. If this needed proving, we would only have to point to our young men who perform foreign missions. Who would be so hazardous as to predict that this youth, who cannot utter five consecutive and intelligible sentences at his farewell party, would in two years, by any process whatever, be able to interest a large audience for an hour or an hour and a half? And yet we see this wonderful transformation on every hand. Why is it? Simply because, humanly

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speaking, he has accepted a task that was higher than he thought he could perform, and achieved that task well; that is, exerted his powers to the uttermost. This exertion, repeated, brought strength. And we see the effect—a miracle of power.

But this class of young men want to do something important now; they want to pass over the insignificant steps that lead to greatness. To preside over a small meeting in their ward is too trifling for them; they want to head an army, or to be president of the United States. And what would they do if they were placed in a position of great responsibility? Lose their heads, make themselves ridiculous, and be crushed by its terrible weight. The apprentice at carpentry is not given the highest kind of work to do at first. He must do a multitude of less important things before he can be trusted to do that. The great commander must come up through a variety of "insignificant" degrees before he is fit to lead. Preside over your small meetings first, then the presidency of big audiences may come; perform well your part on the program now, then you may be able after a while to sway immense throngs by your eloquence; keep your small store, and afterwards you may be given charge of larger concerns, by and by. But if you don't do now the little things well, the time will never come when you will be given the chance to do great things.

Never, then, shirk a responsibility. Always do as you are asked, if you sacrifice not your honor. Never mind the future, if you take real care of the present; the future will find a place for you. If the task is hard, so much the better. Performing it well will insure you strength to some higher task, which, "being well achieved," will in time raise you, till in future what once seemed impossible will be simple. This is the only secret of growth. On the contrary, if you do not improve the opportunity to carry trust and responsibility, you will receive little or no growth. Your powers will remain the same, if they do not actually diminish. For he that is a slothful servant, the same is damned.

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# PUBLIC WORKERS.

## JOSEPH BULL.

Among the public workers of our community during the past half century was the late Elder Joseph Bull, of Salt Lake City, whose death occurred on the 11th of January, 1904. It was in January, 1852, that he began to work for the Church publishing house—the *Deseret News*—and it was January, 1904, that he performed his last day's work for that same institution, and a few days later went to his rest. There were several intervals during this period of fifty-two years in which he was not engaged at the Church publishing establishment, but most of this time was spent in the mission fields abroad, in which service he labored for more than eight years. Practically his whole life, after his first coming to Utah, was given to public service. This long term of activity entitles him to honorable mention among those whose lives are briefly sketched in these papers.

Joseph Bull was a native of Leicester, England, where he was born January 25, 1832. His parents were Daniel and Elizabeth Burdette Bull. After receiving a common school education, he engaged to learn the printing business, at the age of fourteen. The firm to which he was apprenticed failed before his time expired, but the qualifications he had thus far developed helped him to obtain a situation in a leading printing establisment in Birmingham. He remained at this latter place until the end of the year 1850. In the meantime he had become interested in the teachings of the Latter-day Saints, and in February, 1848, when sixteen years old, united with the Church.

His object in leaving his situation in Birmingham was to gather with the Saints in Utah, and on the 6th of January, 1851,

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he sailed from Liverpool with a company of Saints bound for New Orleans. The ship on which he embarked collided with a schooner in the Irish channel, and was disabled. This made it necessary for the vessel to go under repairs, and for this purpose it was run into Cardigan bay, where it remained three weeks. Owing to this delay, it did not reach New Orleans till March 14.

From New Orleans, Brother Bull went by steamer to St. Louis, and from there to Council Bluffs. There he worked in the office of the *Frontier Guardian*, a paper published at that time by Apostle Orson Hyde. He walked from Council Bluffs to Utah, and drove a herd of cattle the whole distance, receiving his board in payment for his services as driver.

It was on September 15 that he arrived in Salt Lake City. He labored that fall at whatever he could find to do, assisting masons and plasterers, and getting wood from the canyons. He did not expect to find work at printing in those early days of Utah's settlement, but expected to turn his attention to farming when the season opened. Early in January, 1852, he undertook with others to dig a drain ditch in Bountiful, then known as Sessions' Settlement, Davis county. While at this work, Dr. Willard Richards, editor of the *Deseret News*, sent for him, and engaged him to work in the office of that paper. The legislature was in session, and help was needed to get out the printing required. He not only worked as a compositor, but also as a pressman, and even made printing inks for special purposes.

Three years after his arrival in Utah, Brother Bull became a married man. He wedded Miss Emma Green, formerly of Birmingham, England. Six months later he was called upon a mission to California, with Elders George Q. Cannon and Matthew F. Wilkie to print the Book of Mormon in the Hawaiian language, and to publish the *Western Standard*, a weekly newspaper in the interest o the Church. Between June, 1855, and January, 1856, the work of printing two thousand copies of the Book of Mormon was completed by these three men. The first number of the *Standard* was issued February 23, following. Elder Bull was appointed president of the San Francisco conference of the Church, and later —in July, 1857—was called to fill a mission to the Sandwich Islands to publish a newspaper in the Hawaiian language. When about to

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start for this new field of labor, a call was made for the elders to return to Utah, owing to the coming of Johnston's army. He reached Utah in January, 1858, and resumed his labors in the *Deseret News* office.

Besides his labors in the mechanical department of the newspaper, Elder Bull frequently made trips through the territory in the interest of the business, and once made a trip to San Francisco to procure a supply of paper. This journey of nearly three thousand miles, going and returning by the southern route, was made by team in a little over three months, and by covering the distance so expeditiously he prevented the paper from suspending publication. Later on he made periodical business trips both east and west for the *News*, and became familiarly known among those with whom he did business as the "Mormon newspaper man." In August, 1860, he was installed as foreman of the printing department of the *News*, but soon afterwards he was on his way to Europe to fill another mission. He reached Liverpool, England, on the 12th of December. He was first sent to preside over the Bedford conference; then, in 1863, to occupy a similar position in the Leeds district, comprising the Sheffield, Leeds and Hull conferences. He also labored in the *Millennial Star* office, and superintended the publication of several of the Church works.

After an absence of four years he returned home, and also to his former position in the printing establishment. In the fall of 1866, he was released for a time from his position as foreman on the newspaper to take charge of the publication of the *Juvenile Instructor*, which had been started at the beginning of that year by Apostle George Q. Cannon. Again he was assigned to his place in the printing department of the *News*, and for a period of about ten years acted as purchasing agent and advertising solicitor in connection with his other duties. In the fall of 1877, Elder Bull started on another mission to England, accompanied by his wife. This time he was absent about two years. Besides laboring in the Birmingham and Liverpool conferences, he superintended the printing of several of the Church publications. Returning home, he again took up his labors at the office of the *Deseret News*, preferring to stay with this establishment, although having had, at several times, offers of employment in other places. Soon after

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the opening of the Salt Lake Temple he was engaged therein, and his wife also became one of the workers there.

On October 24, 1895, his wife died of pneumonia, after a brief illness. Elder Bull married again in January, 1897, the lady of his choice being Miss Zina V. Hyde, daughter of the late Apostle Orson Hyde. After a few years' service in the Salt Lake Temple, he again took to the printing business in the pioneer establishment of Utah, where he remained, as already stated, until within a few days of his death.

Elder Bull's life was an exceedingly active and useful one. He was full of energy, and loved his work, in which he took a great deal of pride. He was not ashamed of the fact that he was a working man, and did what he could to dignify labor. He qualified himself in his profession, and added to this qualification the highly valuable quality of trustworthiness. He was thorough and reliable, and could always be depended upon to carry to a successful finish whatever he undertook to do. It was these principles in his character that made him so useful in his chosen occupation; and it is these principles that make men valuable in every useful pursuit. A man may have brilliant natural talents, but unless he cultivates with those talents the habits of industry and perseverance, and establishes a character for reliability, his native ability is of little avail.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*War in the Far East.*

The announcement that the Japanese had attacked the Russian fleet at Port Arthur and badly damaged three Russian war ships was the first declaration of war by Japan against Russia. The early naval engagement had a telling effect in favor of Japan, whose first move was to disable and endanger the efficiency of the Russian fleet. This was necessary in order that the Japanese might move their land troops undisturbed into Korea and Manchuria.

For months, a diplomatic controversy has been going on between Russia and Japan, and all the time both nations have been pushing on vigorously preparations for war. Throughout all the diplomatic procedure, there has been a striking contrast between the methods of the Japanese and the Russians; the former have acted in a prompt, decisive and open manner; the latter have delayed their answers, consumed all the time possible, and have been indirect and evasive in all their dealings. The terms of the proposed negotiations have not been given to the public, and only such information as could be obtained through the worming of the press agents, and on "reliable authority," has come to the public.

Towards the close of the negotiations, the Czar of Russia came out with strong declarations of his determination to preserve peace, and yield, as far as national pride would possibly permit, to the demands of Japan. No doubt the Czar sincerely hoped for peace; but though he is autocrat of all the Russias, he is still

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more or less subject to the predominant influence of leading Russians who really belong to what is styled the war party of that country. But that is really Russian policy,—to ask for everything at the outset, and stop with what she really wants; and no doubt the Czar was really ready to make important concessions to Japan, in order to avert a war, and yield to the pressure of her ally, France.

So far as the outside world is permitted to know the terms of Russia's offer before the outbreak of the war, the situation was about as follows:

1—Russia was prepared to grant Japan all the latter asked for in Korea. 2—Russia was ready to acknowledge Chinese sovereignty in Manchuria, and to respect all treaty rights made between China and foreign nations with respect to trade in Manchuria. 3—Russia was willing to embody the terms of propositions one and two in a formal treaty. 4—Russia gave assurance that she would not initiate war, even though Japan should occupy Korea.

These propositions contained all that Japan had been contending for, but there was a string to the "April fool wallet," by which the Japanese clearly foresaw that all these treaty rights could be snatched away from Japan at the moment the latter stooped to pick them up. Russia tacked on to her very liberal concessions an inventory setting forth Russia's interests and rights in Manchuria. The recognition of these inventorial rights would really place Manchuria in complete control of Russia, and place that Chinese province in about the same position that Egypt is today. Turkey nominally governs Egypt, but only nominally. So the Japanese clearly foresaw in the Russian inventory what they honestly believed to be a trick. At the same time, the Russians were moving their troops forward to occupy the most important positions for strategic purposes. The movement, therefore, of the Russian navy and land forces came so near the point of a challenge to war that the Japanese felt that a moment's time could not be lost, and struck a staggering blow to Russia, without waiting for the formal declaration of war, although it is said that the Russians made the first attack upon the Japanese at Chemulpo fort, in western Korea.

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It may be asked, Why are the Japanese so insistent about Manchuria? Their answer is, "Because we have the lion's share of trade in that rich Chinese province." The Japanese have an old grudge that arose in 1895, after the defeat of China by Japan. By the treaty of Simonoseki, China ceded the possession of southern Manchuria to Japan. Russia, backed by Germany and France, informed Japan that it would not do for any country to interfere with the integrity of China, or make territorial annexation, and that Japan must give up southern Manchuria. The Japanese were forced to yield, and a little later to see the Russians themselves take possession of Manchuria. It was much the same with Port Arthur.

Practically, all Korean resources are under the control of the Japanese, who own and control two railroads in that kingdom. Under the pretext of getting a timber concession along the Yalu river, the Russians began their encroachment upon Korea. From that moment, the Japanese honestly believed they foresaw as complete an absorption of Korea by Russia as the latter's absorption of Manchuria had been. Korea is an absolute necessity to Japanese enterprise and commercial expansion. For Japan, the situation has become desperate. The Japanese have been quiet but firm in their determination; their self-control under the most trying ordeal has won the admiration of the world. With them the war means a life-and-death struggle. The independence of Korea is just as much a "Monroe doctrine" to the Japanese, as the independence of the South American republics is to the United States.

*The Attitude of the United States.*

John Hay, our Secretary of State, immediately upon the outbreak of the war between Japan and Russia communicated to the Great Powers a note asking that they join in a declaration to Russia and Japan that under no circumstances, whatever might be the outcome of the war, would either of those countries be permitted to infringe upon China's sovereignty over Manchuria. The note will be quite agreeable to Great Britain; and Germany is said to look upon it in a favorable light; France, the ally of Russia, will probably take no action in the matter; and even Russia dis-

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claims any intention to interfere with China's sovereignty in this province.

Manchuria is of vital interest to the United States, as it is one of the most flourishing Asiatic markets for our exports. American commerce over the Pacific is now guarded with the utmost jealousy, and the reason for our jealousy will appear in the fact that within the last ten years our exports to Asia have increased from sixteen to fifty-five million dollars annually. In Oceanica the increase has been from eleven to thirty-seven million, so that our exports to Asia are greatly in excess of what they are to South America. These rapid strides in our foreign trade with eastern Asia have given rise to the jealous anxiety with which American interests are guarded in Manchuria.

*Sympathy of the United States in the Present War.*

So far as newspapers afford us an accurate barometer, the sympathy of this country is decidedly with Japan, and there are special reasons why Japan has our sympathy. It may be said that it is not because we love Japan more, but because we love Russia less. There has been, it is true, a traditional friendship between the United States and Russia since the war of the Rebellion; but that friendship, until we came to meet Russia in China, was never put to the test; and since the year 1900, the march of events has been in the direction of an alienation of sentiment between this country and Russia.

In 1900, the Great Powers made the march upon Pekin where their representatives were under the attack of Chinese mobs during the Boxer rebellion. During the march of the allied armies, up the Peiho river, we had an opportunity to compare the Japanese and Russian soldiers. If all reports be true, the Russian soldiers were guilty of inhuman excesses, and flagrant violations of every principle of humanity and justice. Innocent men and woman were ruthlessly shot down, and outrages perpetrated upon Chinese women by the Russian soldiers that sent a chill of horror throughout the civilized world. On the other hand, the Japanese soldiers were orderly, well behaved, and humane. They were among the best soldiers of that expedition, and much was said in their praise.

When the foreign representatives at Pekin were rescued, and

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order was established in the Chinese empire, the Great Powers agreed that China should not be dismembered, and that the different nations of the world should enjoy equal commercial opportunities in the celestial empire. The troops of all the Great Powers but Russia were withdrawn. Russia was building railroads in Manchuria, and developing commercial affairs in that country; so, under one pretext or another, that nation not only kept her soldiers in Manchuria that were there to quell the Boxer rebellion, but kept on shipping in more. This aroused the suspicion of the Powers, and a formal treaty was finally decided upon by which Russia was to begin the withdrawal of her troops from the province of Manchuria, on the 8th day of October, 1903. This written pledge has not been kept, and the Powers realize that the excuses which Russia offers for still maintaining her armies in Manchuria are not substantial, and that what Russia really intends to do is to take permanent possession of that valuable Chinese province. The United States has not, therefore, felt that Russia was dealing honorably, and in accordance with the terms of a written treaty.

Another source of irritation to the people of this country was the conviction aroused, only a short time ago, that Russia was really interfering with the treaty we are entering into with China. It may be said that for months past Russia was the most influential foreign power at Pekin. We are making a treaty with China by which we are to enjoy commercial privileges throughout its empire, including Manchuria. The powers that were making a treaty similar to us had long felt the disadvantage to commerce that arose out of the old Chinese likin tax: that every province, and certain large cities, charged a tax on all foreign goods that came into them, or even passed through them. These likin taxes were an uncertain factor. It was not always known just what these would be, and the merchant, therefore, who would do business in the interior of China, never knew just what taxes would be levied upon his goods before they reached their destination. In the place of this likin tax, China was to put an additional seven and a half of *advalorem* duty upon the goods at the port of entrance. This treaty was agreeable to China; it was acceptable to the United States; and ratified by the Senate, and yet we awaited for a long time the

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ratification of the treaty by China. The suspicion grew in this country that some third party, influential at the court of Pekin, was preventing the Chinese government from acting; and it was not until the suspicion fell upon Russia, and considerable temper was shown in this country, that China ratified the treaty which it was believed Russia was hindering.

Japan is more vitally concerned in the contention that Manchuria must remain a province of the Chinese empire than we are; and Japan has felt that unless something be done, and done at once, Russian diplomacy and aggression would not only make Manchuria a Russian province, but would also place Korea under Russian control.

Many of our newspapers have said some very sharp things about the policy of Russia, and Russian papers have answered with a considerable show of temper. Our Executive department has been perfectly frank in telling Russia about some things that Russia is doing which this country does not like; and now our Secretary of State is sending a note to the Great Powers asking that they join us in a note to Russia to the effect that whatever may be the military outcome of the struggle between Japan and Russia, the Great Powers will permit neither to annex either Manchuria or Korea. The probabilities are that whether the Great Powers join us or not, we shall insist that Manchuria remain a province of the Chinese empire.

We have a very large Jewish constituency in this country; and the fact that our government interceded in behalf of the Jews, in their protest against Russian brutality, has done much to alienate the former friendly feelings of Russia toward this country. These are some of the reasons, perhaps the most important ones, why our sympathies are with Japan.

*New York and Religion.*

For years, New York has been the center of the commercial life of the United States. But this wonderful city offers to this country problems in religion that are no less interesting than those of her commerce. Religious controversy and religious power are centering more and more in our great commercial metropolis. The following list of church membership affords a comparison of

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relative numerical strength of the great religious denominations of that city:

Catholics, enrolled, 984,800; Catholics, out of church, 265,200; Protestants, enrolled, 1,152,650; out of church, 741,080; Jews, 675,000.

Among the Protestant churches, a comparison will show a surprising preponderance in the Episcopal church, as that church leads the list with 88,263. The large membership of the Lutheran church, namely 45,745, can be largely accounted for by the presence of so many Germans of that denomination in New York. The following list shows the relative membership of the various Protestant denominations:

Protestant Episcopal, 88,263; Methodists, all bodies, 48,133; Lutheran, 45,745; Presbyterian, all bodies,45,526; Baptist, all bodies, 37,627; Reformed Dutch, 23,059; Congregational, 18,653; all others, 24,784.

It is very evident that such a large church membership is accompanied by great wealth. The property in New York exempt from taxation exceeds in value $200,000,000. It is easily seen how New York is rapidly gaining in religious ascendency in the United States. Wealth and membership are two powerful factors in religious influence; so that New York is as easily the metropolis of the different religious denominations as it is in the commerce of the United States. The study, therefore, of the religious problem of that great city is attracting the attention of those who are following the religious forces in the history of our country.

*The Panama Canal.*

For the past month, the ratification of our treaty with Panama has been held up in the Senate by its opponents. Mr. Gorman, the leader of the minority, undertook to solidify the Democrats in the Senate in opposition to the treaty. Its ratification required the vote of two-thirds, sixty senators. The Republicans had but fifty-four. The legislatures of Mississippi, Louisiana, and Florida instructed their senators to vote for the treaty. These Gulf states are ardently in favor of it, so it was early seen how impossible it would be for the Democrats in the Senate to successfully unite in opposition to the treaty. Other Southern

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states, by their commercial clubs and governors, were quite pronounced in favor of the canal, and the adoption of the treaty with Panama. This division in the Democratic party gave the fullest assurance of its ratification. Its opponents, however, in their surrender, are endeavoring to make their defeat as agreeable as possible by the introduction of some slight, and not very material, amendments. The amendments now can mean nothing more than delay, so that the country is beginning to look upon the early construction of this great waterway as a foregone conclusion.

*Will Congress do it?*

A recent movement has been set on foot by the Grand Army of the Republic to secure a pension for every man who has served his country in the Civil War. This movement is said to have the indorsement of President Roosevelt and a number of leading Republicans. It is not possible to say now just what additional expense such a pension law would entail upon the federal government. Various estimates have been given out; however, it is safe to say that it might increase our expenditures at the rate of $60,000,000 a year. At present our annual pensions amount to $140,000,000 in round numbers; this would make the total for pensions $200,000,000 per year.

The Grand Army of the Republic is a numerous and powerful organization whose demands cannot easily be brushed aside. Should the party in power thus enlarge its pension list, its opponents will not be slow to make the accusation that the additional $60,000,000 was simply a stupendous campaign fund, so that pension extravagance may be an additional issue in the coming campaign. At present the demand for this enlarged pension is wholly within the realms of speculation, and people are asking themselves, Will Congress do it? It is hardly likely that the party in power will care to increase its annual burdens so enormously at the opening of a presidential campaign.

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# EDITOR'S TABLE.

## A SENSELESS CAMPAIGN.

Just now there seems to be a general, united uprising of the religious denominations against the Latter-day Saints. The excuse for the turmoil is the election of Hon. Reed Smoot to the Senate of the United States,—not by the Church of Jesus Christ of Latter-day Saints, but by the Legislature and people of the sovereign state of Utah. Every woman's organization in the country is up in arms; churches and religious societies are all vigorously united in a crusade against the Church of Christ. Petitions have come from all parts of the country to overwhelm the Senate, asking for the expulsion of Senator Smoot from that body. The whole campaign is generaled by a coterie of ministers. Back of the agitators, hiding behind them, stand these "shepherds of the flocks," dabbling in dirty politics in the name of purity, with all their might and strength.

Is the campaign justified? The charges against Mr. Smoot are that he is a polygamist, and especially that he is an active officer in the church to which he belongs, and to which it is alleged he acknowledges allegiance superior to that which he owes to the United States government. The first charge is generally conceded to be false, even by the misled petitioners and their agitating ministerial generals. The only charge, then, is that he is a "Mormon," and, being so, the question is, whether he is prohibited from holding office under the government; whether belief in his religion is irreconcilable with American citizenship; whether he owes his church an allegiance which is in conflict with his allegiance to the government of our country.

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Happily in this country there is religious freedom, and it is well that it should be so, otherwise toleration would die; hence, that Senator Smoot is a Latter-day Saint is no disqualification. His religious belief is no more the business of the Senate or the American people, or the ministers and their adherents, than is the religious belief of Senators Dubois, McComas, Depew, or Hoar.

Personally, he is a good, conscientious, able, temperate man, quite the peer of the petitioners and their generals in moral purity and social standing: hence this does not stand in his way. His religion and personality, under these conditions, cannot act as a bar. He is a law-abiding citizen of the United States, and of the state in which he was elected—truthful, moral, upright, with no tarnish on his name. He was elected in the proper way to his honored position, and there was not the least shadow of doubt or suspicion cast on the method of his election. There was no money or other undue influence used, and no person can truthfully accuse him or the legislature which elected him, of any fraud or irregularity. His was among the cleanest elections, if not the cleanest election, in the whole country, held to elect men to the exalted office of Senator of the United States. His religion teaches loyalty to God, to government, and all those virtues which go to make up the personality of the senator, a belief in which is surely not irreconcilable with true American citizenship.

All churches claim to be divinely appointed, and place God above country, and any man who renders true homage to God, cannot break the law, for he lives above it. No man can be a good Latter-day Saint and not be true to the best interests and general welfare of his country. After all these years, it is folly to say that the Church is antagonistic to the national government. The part which our people took in the Mexican and Spanish-American wars should be enough to eternally brand such statement false. The allegiance claimed from its members by the Church does not prevent a member from being a loyal citizen of the nation. It rather aids him; fidelity to the Church enables a man better to entertain patriotic allegiance to his nation and country. There is nothing required of a Latter-day Saint that can in any way be construed to militate against loyalty to the nation, and for that reason Senator Smoot is under no obligations to the Church

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that can come in conflict with his fealty to country. It is plain that the campaign of the ministers is unjustified.

Why, then, do they carry it on? It is to fight the Church to which Senator Smoot belongs, over his head. The fact that he holds the priesthood is gall and wormwood to them. They fight him to get an opportunity to oppose the work of the Lord. And they antagonize the Saints because they believe in revelation, and choose to worship God in the way that Christ commanded when he established the Church upon the earth; and for the further reason that the Saints refuse to acknowledge these priests as spiritual leaders. For these reasons they combine together and seek to place the Latter-day Saints under a political ban. They are unjustified. The Church is not in politics. It did not elect Senator Smoot. Its mission is to preach the gospel of Christ; to help the needy; to do good to all men—not to control politics. The Latter-day Saints entertain individual views as to politics, to which they have a right; and are entitled to them as much as the petitioners are to theirs. The Saints do not vote as one party, and do not even combine politically to fight their enemies,—a course which the ministers and their congregations have not only recently pursued in Utah, but which they are now pursuing in seeking to stir up political frenzy in Congress and the nation, by accusing the Saints of disloyalty, treachery, and all manner of unworthiness, when the facts are that their history proves them to have been loyal, honest and worthy, in every test to which they have been subjected.

Furthermore, it is a ridiculous farce to ask Congress to investigate and report upon the moral condition of a church, in order to determine whether a United States Senator, against whom no wrong can be found, and who was regularly elected, is entitled to his seat in the Senate. If the laws are broken by individuals of the Church, such individuals are amenable to the laws; but what bearing their shortcomings may have upon the seating of a senator from the state in which they live, only the enemies of the Church appear to comprehend. Justice and common sense can see no related connection.

It is a dangerous precedent which the agitators are seeking to establish. If the Latter-day Saints are proscribed today, what

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sect will next be assailed by the spirit of proscription? If a combination of church people shall succeed this year in placing a ban upon Senator Smoot because he is a Latter-day Saint, what evidence have we that this religious combination shall not next year place a similar ban upon an adherent of some other unpopular denomination? To what will the efforts of this religious league, in the nation, lead? What will be the result? What the end?

One thing is certain: this determination of its enemies to make war on the Church, while it may result in temporary disadvantage, annoyance, petty persecution, and bitter hatred, will in the end, when the truth concerning us shall be laid bare, as it will be by investigation and time, result in growth, benefit and blessing to the work of God. In this truth, the missionaries abroad, the young people at home, and the members of the Church in general, may find consoling comfort.

JOSEPH F. SMITH.

## QUESTIONS AND ANSWERS.

*Concerning the Creation.*

A correspondent writing from Menan speaks of the order of creation, and objects to a statement in the Junior Manual on this point. It must be stated that the text of the manual is very short, and teachers are expected to add facts not always found in the text, but to be obtained from other authorized books upon the subject. The correspondent is undoubtedly correct in his statement, and the text of the manual should be interpreted to conform with the views held by the Prophet Joseph, in the *Pearl of Great Price.* Here is the letter:

"I was looking over the manual for the junior class of the M. I. A. this evening, and noticed in the first paragraph this statement: 'Last of all came beasts, insects, and animal life generally, with man to crown the whole work of creation.' The order of creation here put forth is the order given in the first chapter of Genesis, and if we were to stop here, this would seem to be quite correct. But when we take up the second chapter, beginning

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at the 4th verse, the order of creation is reversed, and man is made the first of animated beings:

"'These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth, and every herb of the field before it grew;* * * * and there *was not a man to till the ground.*'

"Now, as I understand the first chapter, it relates the order of the *spiritual* creation of all things, and the second chapter that of the temporal, or earthly creation. If we take this view of this Bible narrative, then it is in accord with what the Lord has revealed in our days, as follows:

"'And now, behold, I say unto you that these are the generations of the heaven and of the earth, when they were created, in the day that I the Lord God made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I the Lord God, created all things of which I have spoken, spiritually before they were naturally upon the face of the earth. For I the Lord God, had not caused it to rain upon the face of the earth. And I the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first *flesh upon the earth; the first man* also; nevertheless all things were before created; but spiritually were they created and made according to my word.'—*Pearl of Great Price*, pp. 7-8."

***The Kinderhook Plates.***

Certain bell-shaped plates are said to have been discovered in a mound, in the vicinity of Kinderhook, Pike county, Illinois, by Robert Wiley, in 1843, and taken to Joseph Smith. Now, I wish to ask: 1. Were these plates translated by Joseph Smith? 2. If so, what were their contents? 3. Where are they? 4. Are they considered of any value in confirming the Book of Mormon? 5. Is there anything about them in any of the Church works?

1 and 2. Near Kinderhook, in Pike county, Illinois—between fifty and sixty miles south and east of Nauvoo—on April 23, 1843, a

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Mr. Robert Wiley, while excavating a large mound, took from said mound six brass plates of bell shape, fastened by a ring passing through the small end, and fastened with two clasps, and covered with ancient characters. Human bones together with charcoal and ashes were found in the mound, in connection with the plates which evidently had been buried with the person whose bones were discovered. The plates were submitted to the Prophet, and speaking of them in his journal, under date of May 1, 1843, he says: "I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth."

3. The plates were later placed in a museum in St. Louis, known as McDowell's, which was afterwards destroyed by fire, and the plates were lost.

4. The event would go very far towards confirming the idea that in very ancient times, there was intercourse between the eastern and western hemispheres; and the statement of the prophet would mean that the remains were Egyptian. The fair implication, also, from the prophet's words is that this descendant of the Pharaohs possessed a kingdom in the new world; and this circumstance may account for the evidence of a dash of Egyptian civilization in our American antiquities.

5. The whole account of the finding of the plates, together with the testimony of eight witnesses, besides Mr. Wiley, who were acquainted with the finding of the relics, as also the statement from the prophet's history, is found in the *Millennial Star*, vol. 21: pp. 40–44.

***The Kingdom of God.***

Is the Kingdom of God, referred to in "Articles of Faith," pp. 376-7, set up at the present time?

The writer is referred to an article in No. 4, Vol. 7, IMPROVEMENT ERA, entitled, "The Church and Kingdom of God," by the First Presidency.

***As to Copyrights.***

1. How long does a book copyright last? 2 Is it assignable?

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3. May any person print the book at the expiration of the copyright?

1. A copyright may be secured for 28 years. It may then be renewed for a period of 14 years. 2. The owner of the copyright may assign it, and in case of his death, his heirs are entitled to his rights. 3. At the close of 42 years, or 28 years, in case renewal is not made, any person may publish the work.

## NOTES.

To live long it is necessary to live slowly.—*Cicero.*

The gods have given us a long life, but we have made it short.—*Seneca.*

Old age seizes upon an ill-spent youth like fire upon a rotten house. —*South.*

A coward can't stand defeat. It is only a brave man or woman who can turn a defeat into a triumph.

Do but gain a boy's trust; convince him by your behavior that you have his happiness at heart; let him discover that you are the wiser of the two; let him experience the benefit of following your advice and the evils that arise from disregarding it, and fear not that you will readily enough guide him.—*Spencer.*

People are beginning to see the first requisite in life is to be a good animal. The best brain is found of little service if there be not enough vital energy to work it, and hence to obtain the one by sacrificing the source of the other is now considered a folly—a folly which the eventual failure of juvenile prodigies constantly illustrates. Thus we are discovering the wisdom of the saying that one secret in education is "to know how wisely to lose time."—*Spencer.*

Nothing else is worth so much to you as your unqualified endorsement of yourself. The approval of the "still, small voice" within you, which says to every noble act, "That is right," and to every ignoble one, "That is wrong," is worth more to you than all the kingdoms of the earth. It matters little what others may think about you, or what the world may say; it makes no difference whether the press or the public praises or blames; it is by your own honest judgment of yourself that you must stand or fall.—*Success.*

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# OUR WORK.

## PRELIMINARY PROGRAMS.

This subject is one of considerable importance, and one that is somewhat new to the present generation of mutual improvement workers, with the exception of the trial of it made this year and during the season of 1902-3. It is first necessary to have brought before us the object of the organization of the Mutual Improvement Association. Roughly speaking, there were three purposes to be accomplished by this organization. One of these is the development of religious faith, knowledge and action. The second is the securing of general culture outside of theological work. The third is the development of proper social intercourse and recreation.

The first of these purposes has of late years been given very great prominence, indeed almost to the exclusion, one may say, of the other two. We have been giving our attention almost exclusively to the development of religious faith, knowledge and action. Now, this field is not the only field, by any means, that is covered by our association work. It is expected that as much as possible shall be done along the line of general culture, and that we shall study other than theological subjects. It is the purpose to enter upon this other part of our field by means of these preliminary programs.

At the time of the organization of this association, debating and literary societies were springing up all over the Church. The young people were running wild almost in the direction of these things. They were getting almost beyond restraint in some of these particulars, and it was partly for the purpose of checking this tendency toward going outside of the Church for these things that the Mutual Improvement organizations were instituted. Although the writer was but a small boy at the time these things were brought into existence, he can remember very distinctly the attempt that was then made to make this general

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culture a very prominent feature; and we all remember, no doubt, that debating, under certain circumstances, was a part of the work. Essay writing was another part, and there were association papers, contributions to which were furnished by the young men. There were other literary selections, as well as musical selections—all in addition to the work that was done along theological lines. We remember, also, that when the first manual was published, something like thirteen years ago, that features other than theological work were introduced in it. It included scientific, historical and literary work, for the purpose of giving to the young men this broad culture. But of late years, we have confined ourselves—and I think wisely, because of the peculiar circumstances that confronted us—almost entirely to the theological part; and with what success, the revivifying of these associations bears testimony. We know that it has been a most successful movement that has been instituted and carried through during the last few years.

But now we desire to depart from this exclusive work, and make our work a little more general, and begin again to occupy the field we practically abandoned a few years ago, viz., the field of general culture and social enjoyment. The general culture feature, and the religious feature, should be attended to in our weekly meetings. It is upon the subject of these programs, which are beginning to occupy this other field, that I desire to say a word. It is advisable and very necessary that some work be done along the line of general culture.

These preliminary programs should consist, as I understand the intention of the Manual committee, of as much work as we can secure within the brief time allotted along these general lines. Literary work, for example; literary reading and working are both neglected very largely by the mass of our young people. There are not many of our young people that can read properly; that can take the great authors and fully appreciate their works; that can delve into the productions of the brightest minds in the world's literature, and understand and appreciate those productions to the fullest extent. The reason for this is that part of the education of the mass of the young people has not been developed as highly as we hope to see it developed in the future. We have devoted our time too exclusively to our theological work. We have been placed, it appears, under the necessity of doing this. We have looked upon ourselves as having a special mission, and we have a special mission, to reform the religious world and to give the truth to the world in place of the error that they have. And while we have been doing this, I believe we have neglected, to a certain extent, our reading. We are not so familiar with the leading authors of English and American litera-

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ture, and the translations from the German and French, as we should be. It is the intention, therefore, of these preliminary programs to introduce gradually the works of these authors, in a fragmentary way, it is true; but a fragmentary introduction to the work will lead the mind toward the other writings which that author has produced. If we place before you a choice selection from some of Irving's works, you will become interested in Irving, and will want to find more of his writings. So with other American and English authors. By this introduction you will become interested in their work, and you will be prone to read further outside of the association meetings. Not only so, but you will be filled, to a certain extent, with literary zeal yourselves, and those of you who have some talent in the direction of writing will be led to write, basing your style very largely upon the style of those authors whom you read. By this reading and writing you will be able to secure a culture which is very necessary and profitable, and very enjoyable indeed. Essay writing is introduced, therefore, for the purpose of cultivating this skill in literary work.

Then in music. There may be a scarcity of musical talent in some associations; but there is always some musical talent to be found there, and that can be cultivated; and not only will those who have that talent thus bring it to the front and make it a source of profit and enjoyment, but others will be led to cultivate their talent. The singing of solos, duets, trios, quartets, etc, will be encouraged. The organization of a glee club, or quartet, or some other musical body of that kind, will be encouraged. In some of the larger communities, perhaps, an orchestra can be made up of some of the young men. In some wards we find brass bands; let them be encouraged by our associations. In this way we will accomplish two objects: we will increase the musical talent, and we will give to the people who have not that talent the enjoyment and profit that naturally come from listening to good music.

In other directions, also, our preliminary programs will serve a good purpose; but I emphasize these to show you the general tendency, and the other things can be thought of. You will be led into scientific research, into historical research, into an understanding of current historical events, and into all those fields of research which will give to you a culture and a wider and broader knowledge than you have now. That is one purpose of these preliminary programs. Another purpose is, to bring into the associations those young men who perhaps will not be interested in theological work alone. Young men sometimes will come into our associations to listen to a varied program who will not come to listen to one subject alone. They can thus be taken off the devil's ground, as one

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has expressed it, and brought upon the Lord's ground, and there we can begin to exercise our influence upon them.—*Willard Done.*

## TO THE READER.

We thank the many readers of the ERA who forwarded replies to our request to name the article in the February number that interested them most. The compliments received were very gratifying, and the suggestions valuable. To those of our friends who failed to respond, we extend the invitation for this number. In replying, be sure to state your age. We have some choice matter for future issues; among it, "Kentucky Bell," and "The Adventures of a Pioneer."

One feature in the replies we noticed with regret. It was this, that they all came from persons over 20 years of age. Is it possible we have nothing in the ERA to interest the young people between 15 and 20?

To test this we specially invite the young men between those ages to send us a card answering this question:

WHAT INTERESTS YOU IN THE MARCH ERA?

In replying be sure to state your age.

Another Point: We will send free, any book, to be selected by himself, illustrating his choice of reading, to the young man between the ages of 15 and 20 years who will give us the best suggestion on what style of literature interests him most, and that will, at the same time, be appropriate for the ERA. Please answer this question:

WHAT DO YOU READ?

The book "————————" illustrates my choice.

Address: Editors ERA, Salt Lake City, Utah, 216 Templeton Bdg.

## REVIEWS.

Those associations which have completed the manual, or will complete it before the end of the season, are advised to spend the remaining time in review. This may be done either by general lectures, or by class exercises.

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# EVENTS OF THE MONTH.

*Local.—January, 1904.*

SOUTHERN STATES MISSION.—Number six of volume one, of the *Elder's Journal*, a monthly publication of the Southern States Mission, printed at Atlanta, Ga., epitomizes the work of the two hundred elders in that field for the year 1903. In the ten states covered by the mission, there are eleven conferences as follows: Alabama, Florida, Georgia, Kentucky, Middle Tennessee, East Tennessee, North Carolina, Ohio, South Carolina, and Virginia:

"Reports from the Conference Presidents show that, with the 834 members added to the Church during the year, we now number 8,729 souls. There have been 9,746 meetings held, part of which have been out of doors, but a large majority in schoolhouses and private residences. According to our reckoning, 25,287 families have been visited in tracting, and 23,433 more on special invitation of the head. Conversations on the gospel have been recorded to the number of 123,808, books distributed 23,075, and tracts, 153,493."

UTAH SUGAR.—The thirteenth season of the Lehi sugar factory closed the day before last Christmas, the product of the central plant at Lehi, and the auxiliary plants at Springville, Provo and Bingham Junction, for the season being within 500 pounds, 23,000,000 pounds, made from 96,910 tons of beets, the largest tonnage in the factory's history. The run lasted about 100 days, with an average of nearly 1,000 tons per day, the highest record being 1,278 tons of beets sliced and 3,275 bags of sugar sacked. The beets were grown by 1,695 farmers in Salt Lake, Utah, Wasatch, Sanpete, Sevier and Juab counties, on 8,168 acres of land, which would bring the average yield up to about twelve tons per acre, though many fields yielded over twenty tons per acre. About $410,000 was paid to the farmers for beets, the price being $4.75 per ton for those delivered in the sheds at the cutting stations, this price being reduced where a railroad haul was necessary.

DIED.—In Kanarra, Thursday, December 31, 1903, John Steele, a

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pioneer of Utah and a member of the Mormon Battalion, born near Belfast, Ireland, March 21, 1821, ordained a priest Nov. 5, 1843, emigrated to Nauvoo, July, 1845. He made the first last and pair of shoes in the Salt Lake Valley, and was the father of the first white child born in Utah, so it is claimed. On Jan. 31, 1851, he moved to Parowan, was ordained a high priest on May 12, 1852, and set apart as first counselor to President John L. Smith of the Parowan Stake.—In Nephi ward, Maricopa Stake, Arizona, Saturday, January 2, 1904, Bishop Samuel Openshaw, born Lancashire, England, November 1, 1833.—In Manti, January 5, Mrs. William Luke, who crossed the plains with a hand cart company in 1856.—In Richmond, Cache Co., Friday, January 2, Cornelius Traveller, one of the settlement's oldest and most respected citizens.—On Friday, 8th, in Brigham City, Stephen Wight, a faithful and respected member of the Church.—In St. George, 9th, John M. Lytle, born Feb. 25, 1829. He was a veteran of the Walker Indian War.—In Castle Dale, Tuesday, January 12, Hening Olsen, for many years the bishop of that place.—In Springville, 12th, Mary Lyman Johnson, a pioneer of the place.—On the 13th, Eliza Louisa Cox who crossed the plains in Edmond Ellsworth's handcart company, in 1856.—In Payson, Thursday, 14th, Mrs. B. G. S. Simon, a veteran of Kirtland and Nauvoo, born December 1, 1824, in New York, and baptized by Truman Waite, October 24, 1834.—In Salt Lake City, Sunday, 17th, Andrew Allen, counselor in the bishopric of Rockland, Idaho, after an operation for appendicitis.—In Wanship, Summit Co., January 29, Rachel Young Frazier, born Ohio, March 23, 1836, came to Utah in 1848. Her husband Thomas L. Frazier was a member of the Mormon Battalion.

NEW GENERAL MANAGER.—W. H. Bancroft, who came to Salt Lake as vice-prest. and general manager of the O. S. L. Ry., in 1897, was chosen at Omaha, 14th, general manager of the Union Pacific railroad, and began his duties on the 15th. He was born at Newberry, Ohio, in October, 1840; he has been in the employ of the Michigan Southern as telegraph operator; the Erie, and Kansas Pacific as chief clerk and dispatcher; and in 1872 went to the Atchison, Topeka and Santa Fe as assistant superintendent. He was also with the St. Louis, Lawrence and Western Missouri, Kansas and Texas, and Denver and Rio Grande of which he was appointed receiver and general superintendent in 1886. His success has been phenomenal as a railway man, and his faithfulness and ability have brought him to one of the highest positions in railway circles.

RICHFIELD DIVIDED.—On Sunday, the 17th, Elders George Teasdale and Hyrum M. Smith attended conference in Richfield, and under instruc-

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tions divided the ward into three wards, ordaining bishops as follows: 1st ward, Heber Christensen; 2nd ward, Virginius Bean; 3rd ward, George William Coons.

END OF THE STRIKE.—On the 24th, just two months from the time of call to service, the last of the N. G. U. troops were discharged, and returned home from the coal strike region, where peace now reigns. In the order of dismissal, Gen. John Q. Cannon complimented the men for having done their duty so well to the state, in the face of such trying circumstances, and for the sacrifices they made in performing their service to the state.

NEW STAKE ORGANIZED.—The 52d stake of Zion was organized at Idaho, at a quarterly conference of the Bingham Stake, held in Iona, January 30 and 31. It was named Blackfoot, and was taken from Bingham, the dividing line being just north of Shelley, five miles north of the base line. Elder Elias S. Kimball was chosen president of the Blackfoot stake, with Lorenzo R. Thomas, first, and Don C. Walker, second, counselors. Elder Kimball was born in Salt Lake City, May 3, 1857, and is the son of Heber C. and Christeen Golden, Kimball. He became a pioneer of Bear Lake in 1876, and in 1884 filled a mission under John Morgan, in the Southern States, over which mission he succeeded his brother J. Golden, as president in 1894, presiding for four years. He was later appointed chaplain by Pres. Wm. McKinley, of the engineer corps under Capt. Willard Young, serving ten months, mostly in Havana, Cuba. He is well prepared, morally, spiritually, and educationally to well fulfill the duties of his new calling.

*February, 1904.*

RETURN OF PRESIDENT FRANCIS M. LYMAN.—President Francis M. Lyman returned on the 1st from a two and a half years mission to England as president of the European mission. He reports that at the present time there are five hundred and ninety-seven missionaries from Zion, five of whom are women. These labor mainly in Britain, Scandinavia, Germany, Switzerland and the Netherlands, but are found also in Iceland, Austria and Hungary, Palestine and South Africa. Since his arrival, May 17, 1901, seven hundred and forty missionaries have registered in Liverpool, and six hundred and eight have departed for home. Three missionaries died: Christian W. Christofferson, Richmond, Utah, died August 23, 1901, at Silkeborg, Denmark; Henry Robert James, Logan, Utah, died at Liege, Belgium, October 10, 1901; Gottfried Knutti, Montpelier, Idaho, died at Zurich, Switzerland, August 19, 1903. Seven missionaries fell from honor and virtue, and these were stripped of every

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vestige of authority and excommunicated from the Church. During his presidency, 5,193,824 tracts, and 184,085 books were distributed, and there were 4,018 baptisms in the European mission. He estimates that the cost of the mission—counting a monthly expense of $17.00 for each missionary, and his production at home at $300 per annum—is annually $350,000; and as that mission represents only a little over one-third of what is being done in the world, the total drain for missionary work on the Latter-day Saints is probably one million dollars per annum. He personally visited Africa, Palestine, Greece, Italy, France, Finland, Russia and Poland, and dedicated these lands to the preaching of the gospel; and since then, a mission is established in Africa, and Elder Mischa Markow has gone into Russia to declare the message. President Lyman is looking and feeling well, and is already in the harness doing work for the Church and Mutual Improvement Associations at home. Every reader of the ERA will join us in extending a hearty welcome to the active and energetic president of the Twelve.

SMITH FAMILY REUNION.—On the 9th a reunion of the Smith Family Association was held at the Bee Hive house, in honor of Patriarch Hyrum Smith, the day being the 104th anniversary of his birth. Between two and three hundred members of the family assembled on the occasion, spending a very enjoyable afternoon and evening. A splended program was rendered, including remarks by President Joseph F. Smith, Elder John Henry Smith, and Frederick M. Smith who is a grandson of the Prophet Joseph, and who represented the Iowa branch of the family. Sentiments in relation to the Patriarch Hyrum Smith and his wives, Jerusha Barden and Mary Fielding Smith, were also given by Hyrum M. Smith, George A. Smith—in behalf of Patriarch John Smith—and by Miss Sarah Harris.

The family is descended from Robert Smith, who emigrated to America from England, in 1638, and shortly afterwards bought a large tract of farming land in Ipswich, now Boxford township, Essex county, Massachusetts. He was the father of ten children, whose descendants are now scattered over the United States, many of them holding prominent positions of various kinds throughout the nation. The Prophet Joseph and Patriarch Hyrum are of the sixth generation, their fathers being Joseph, Asael, Samuel, Samuel and Robert.

In Utah there are four numerous branches of the family, descendants of four of the sons of Asael—Joseph, Asael, Silas and John being their names, the first and oldest branch of the family in Utah being represented by President Joseph F. Smith, Patriarch John Smith and Samuel H. B. Smith. The second branch is represented by Elias A., and Jesse

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M. Smith; the third by Silas S., and Jesse N. Smith, and the fourth by John Henry and his son George A. Smith.

These four branches, which are now scattered over the states of Utah, Idaho, Colorado and the territory of Arizona, number many hundreds, and are very closely bound together in their feelings and sympathies. A few years ago a family organization was effected, with President Joseph F. Smith, president, and Patriarch John Smith, Elders John Henry, Silas S., and Elias A. Smith, a board of directors, and Edith A. Smith, secretary. Since that time several family gatherings and "Temple days" have been held. The great desire of the family is to gather as many of the names of their dead as possible, and to do the work for them in the Temple. On the 10th, the day following the reunion, members of the family assembled at the Salt Lake Temple and performed the necessary ordinances for a large number of their dead.

GRAND IRRIGATION SCHEME.—A. F. Doremus, state engineer of Utah, has prepared a plan showing the proposed enlargement and utilization of the water supply for Cache, Utah, and Salt Lake valleys. The plan is prepared under direction and authority of the Arid Land Reclamation Fund Commission of which Engineer Doremus is chairman. It contemplates an interception channel across the headwaters of Strawberry, Currant and other smaller creeks in the Uintah Reservation, to divert them into a reservoir in Strawberry Valley, thence by a three mile tunnel through the mountains west into a branch of Diamond Creek, which empties into the Spanish Fork river, from whence it is taken by canal from near Castilla: first by a branch to a district overlooking the southern end of Utah county; second, the main distributing channel, along the base of the Wasatch mountains, on an average of about three hundred feet above the settlements on the east side of Utah county, to the Jordan Narrows. At the latter place the main channel continues along the base of the Wasatch mountains, about three hundred feet above the valley, past Salt Lake City to Ogden and Brigham, and thence to where it empties into the Bear river, above Collinston: a branch extends across the Narrows, along the east side of the Oquirrh range, past Garfield beach, into Tooele county.

The scheme also contemplates a thirty mile High Line canal from near Gentile Valley, taking waters of the Bear on the west side of Cache over the country to cover the lower part of Malad Valley, as well as the western portion of Cache, as far south as the river. This includes the tapping of the head waters of the Blackfoot, with a reservoir in the Blackfoot Basin, to empty by short canal and natural branch into the Bear where it curves south on its way to the Lake. The map shows also

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intercepting canals for the making of a reservoir of Bear Lake. In addition, the scheme is to restrict the Salt Lake to a district south of the Lucin Cut-off to avoid the great evaporation going on in the northern arm of the Lake; also to confine the Utah Lake to a smaller area to avoid waste by evaporation. Hon. F. S. Richards and Engineer Doremus visited Washington, returning in the middle part of February, to present the subject before the Government Engineers who, it is stated, approve the scheme which will cost many millions and open to cultivation vast areas of arid land.

*Domestic.—January, 1904.*

EMIGRANTS TO AMERICA.—During the year 1903, there were 619,980 immigrants, steerage passengers, arrived in New York, as against 547,-197 in 1902. The year of 1902 was a record-breaking year, the increase over 1901 having been about 139,000. As was the case last year, the heaviest immigration was during May, 92,861 steerage passengers being admitted at New York. Almost as many came in April.

GEORGE FRANCIS TRAIN DEAD.—This noted character died in New York on January 18th. He was buried in Greenwood cemetery on the 21st; he was about 75 years old.

NAVY APPROPRIATIONS.—The House Bill, January 29, for the Navy will carry a large appropriation. Secretary Moody suggests the construction of one battle ship, one armored cruiser, three protected cruisers and four fast scout cruisers. The Department plans to spend ultimately $12,000,000 upon the naval station at Guantanamo Bay, and $9,000,000 for a similar station at Subig Bay, near Manila. It is also proposed that $1,500,000 be spent for a fortified coaling station on Kiska, one of the Aleutian islands. Utah people should remember the promise of Secretary Moody that on certain conditions, he would name one of the navy ships *Utah*. He appears in a good way to get his money.

*February, 1904.*

NEW SECRETARY OF WAR.—On the 1st Elihu Root retired from the Cabinet, and W. H. Taft, succeeded him as Secretary of War. On the 3d, Mr. Root was present as a guest of honor at a dinner given in New York by 250 of his fellow members of the Union League Club. In the course of an eloquent speech, he defended Prest. Roosevelt against the criticisms of persons who said he was not "safe," commending him as "the greatest conservative force in Washington for the protection of property and our institutions." He said further:

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Men say he is not safe! He is not safe for the men who wish to prosecute selfish schemes for the public's detriment. He is not safe for the men who wish the Government conducted with greater reference to campaign contributions than to the public good. He is not safe for the men who wish to drag the President of the United States into a corner and make whispered arrangements which they dare not have known by their constituents. He is great because he is so just and fair. I would rather have my boys taught to admire as the finest thing in our life the honesty and frankness, the truth and loyalty, the honor and devotion of Theodore Roosevelt, than to have them have all the wealth of this great metropolis.

IN THE PHILIPPINES.—On the 1st, Governor Wright was inaugurated as governor of Manila, and announced that he would follow the principles of Governor Taft, his predecessor. The latter, in his report to the commission says the number of friars in the island on Dec. 1, was two hundred and forty six as against 1,013 in 1898. He says of the Catholic Church:

Whatever may happen during the first few months of the coming of the American Bishops, it is certain that the spirit of the American Catholic church is so different from that of the Spanish church from a political standpoint that the influence of the Spanish friars will gradually wane, and that of the American Bishops become controlling, bringing about that which we so much desire, the Americanizing of the Roman Catholic church in the Philippines.

W. C. WHITNEY DEAD.—On the 2nd William Collins Whitney, secretary of the Navy 1885-9 died, aged 62 years.

THE BALTIMORE FIRE.—On the 7th and 8th one of the most destructive fires in the history of our country raged in Baltimore. The fire destroyed a district three quarters of a mile long and four blocks wide, containing some of the finest structures in the city. Help was called from surrounding cities, and at one time four hundred streams were pouring upon the fire, but with little effect. The loss is conservatively estimated at from $75,000,000 to $125,000,000. Remarkable to say, there was no loss of life.

MARCUS ALONZO HANNA.—The Republican leader, political organizer, statesman, and United States Senator, died in Washington at 6:40 p. m. on the 15th. He was born Sept. 24, 1837, in New Lisbon, Ohio; educated at Western Reserve College; became clerk in his father's grocery in 1861, and later its manager, upon the death of his father. In 1864, he married the daughter of his partner, D. P. Rhodes, and later organized the law firm of M. A. Hanna & Co. He became interested in the iron trade, and soon became the head of the Globe Iron Works Co.,

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and a large ship owner on the lakes. In 1896, having become active in politics, he was made chairman of the Republican Nat. Com., and was in March that year appointed to the U. S. Senate to fill the vacancy caused by the resignation of Hon. John Sherman. He was elected in 1899 to the succeeding long and short terms, expiring in 1905, and was re-appointed chairman of the Republican National Committee, at the convention of 1900.

### *Foreign.—January, 1904.*

NEW CONCESSIONS FOR ICELAND.—About the middle of January, Denmark made concessions to Iceland which grants privileges that have been in controversy been that country and the mother country for nearly thirty years, beginning in 1874 when the King of Denmark granted Iceland its present constitution. The Icelanders have gained all their points, and may be said to have won a brilliant victory. They will now have their own ministry, an increase in the representatives elected by the people, and an extension in the elective franchise, as well as the "greatest degree of self-government consistent with a recognition of the rights of the mother country." An official state coat-of-arms will be allowed, something desired by Iceland's 80,000 population for many years.

AALESUND DESTROYED.—In two hours the town of Aalesund, Norway, was destroyed by fire on the 24th, and eleven thousand people were made homeless. Twenty fishing smacks and three steamers were sunk in the harbor, and other property to the amount of over $4,000,000 was destroyed.

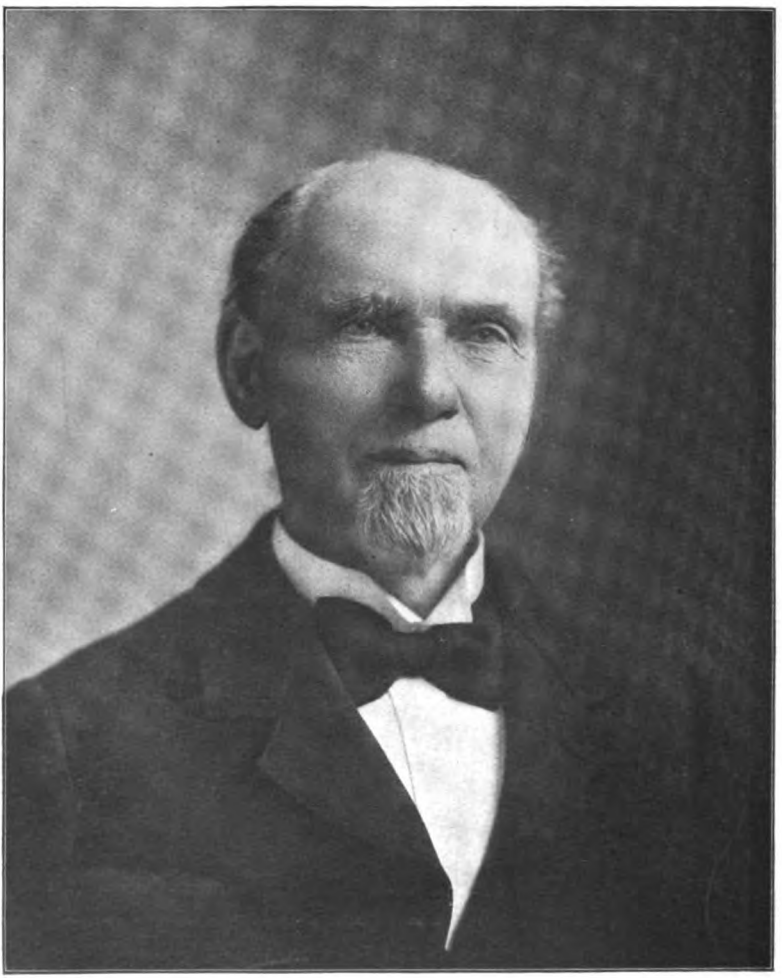
LORD CURZON IN PERSIA.—With pomp befitting his station, Lord Curzon has lately visited for three weeks along the Persian Gulf impressing upon the local British chiefs the importance of British favor and friendship, lost to some extent by the failure of the English railway from Teheran to the Karun, and through the invasion of northern Persia by the Russians. No Viceroy of India has ever before paid an official visit to the towns on the Persian Gulf.

RELIGION IN PANAMA.—After a heated discussion, the Panama Constitutional Convention, now in session, on January 26, approved the folowing clause relating to religion in the new republic:

The professions of all religions, as also the exercise of all forms of worship shall be free, without other limitations than respect for Christian morality and public order. Nevertheless it is recognized that the Catholic religion is that of a majority of the inhabitants of the Republic and the law will provide assistance toward the founding of a seminary in the capital, and missions for savage tribes.

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HAMILTON G. PARK.

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# IMPROVEMENT ERA.

VOL. VII. APRIL, 1904. No. 6.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### VI.—THE LAW OF EVOLUTION.

To every intelligence the question concerning the purpose of all things must at some time present itself. Every philosophical system has for its ultimate problem the origin and the destiny of the universe. Whence? Where?—the queries which arise before every human soul, and which have stimulated the truth-seekers of every age in their wearisome task of searching out nature's laws. Intelligent man cannot rest satisfied with the recognition of the forces at work in the universe, and the nature of their actions; he must know, also, the resultant of the interaction of the forces, or how the whole universe is affected by them; in short, man seeks the law of laws, by the operation of which, things have become what they are, and by which their destiny is controlled. This law when once discovered, is the foundation of religion as well as of science, and would explain all phenomena.

It was well toward the beginning of the last century before philosophical doctrines rose above mere speculation, and were

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based upon the actual observation of phenomena. As the scientific method of gathering facts and reasoning from them became established, it was observed that in all probability the great laws of nature were themselves controlled by some greater law. While many attempts have been made to formulate this law, yet it must be confessed, frankly, that only the faintest outline of it is possessed by the world of science.

The sanest of modern philosophers, and the one who most completely attempts to follow the method of science in philosophical writings, is Herbert Spencer. Early in his life, he set himself the task of constructing a system of philosophy which should be built upon man's reliable knowledge of nature. A long life permitted him to realize this ambition. Though his works are filled with conclusions which cannot be accepted by most men, yet the facts used in his reasoning are authentic. By the world at large, the philosophy of Herbert Spencer is considered the only philosophy that harmonizes with the knowledge of today.

After having discussed, with considerable fulness, the elements of natural phenomena, such as space, time, matter, motion and force, Mr. Spencer concludes that all evidence agrees in showing that "every object, no less than the aggregate of objects, undergoes from instant to instant some alteration of state."* That is to say that while the universe is one of system and order, yet no object remains exactly as it is, but changes every instant of time.

In two directions only can this ceaseless change affect an object: it either becomes more complex or more simple, it moves forward or backward, it grows or decays. In the words of Spencer, "All things are growing or decaying, accumulating matter or wearing away, integrating or disintegrating."† This, then, is the greatest known fundamental law of the universe, and all things in it—that nothing stands still, but either progresses (evolution), or retrogrades (dissolution). Now, it has been found that under normal conditions all things undergo a process of evolution; that is, become more complex, or advance.‡ This, in its essence, is the law of evolution, about which so much has been said during the

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* *First Principles*, p. 287. † *Loc. cit.*, p. 292. ‡ *Loc. cit.*, p. 337.

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last forty-five years. Undoubtedly this law is correct, and in harmony with the known facts of the universe. It certainly throws a flood of light upon the phenomena of nature; though of itself, it tells little of the force behind it, in obedience to which it operates.

Spencer himself most clearly realized the insufficiency of the law of evolution alone, for he asks, "May we seek for some all-pervading principle which underlies this all pervading process?"* and proceeds to search out this "all-pervading principle" which at last he determines to be the persistence of force—the operation of the universal, incomprehensible force, which appears as gravitation, light, heat, electricity, magnetism, chemical affinity, and in other forms.†

A natural question now is, Is there any limit to the changes undergone by matter, and which we designate as evolution? "Will they go on forever? or will there be an end to them?"‡ As far as our knowledge goes, there is an end to all things, a death which is the greatest known change, and as far as human experience goes, all things tend toward a death-like state of rest. That this rest is permanent is not possible under the law of evolution; for it teaches that an ulterior process initiates a new life; that there are alternate eras of evolution and dissolution. "And thus there is suggested the conception of a past during which there have been successive evolutions analogous to that which is now going on; and a future during which successive other such evolutions may go on ever the same in principle but never the same in concrete result."§ This is practically the same as admitting eternal growth.

The final conclusion is that "we can no longer contemplate the visible creation as having a definite beginning or end, or as being isolated. It becomes unified with all existence before and after; and the force which the universe presents falls into the same category with space and time, as admitting of no limitation in thought."‖

It is interesting to note the conclusion concerning spirit and matter, to which Mr. Spencer is led by the law of evolution. "The

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* *First Principles*, p. 408. † *Loc. cit.*, p. 494. ‡ *Loc. cit.*, p. 496. § *Loc. cit.*, p. 550. ‖ *Loc. cit.*, p. 564.

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materialist and spiritualist controversy is a mere war of words, in which the disputants are equally absurd—each thinking that he understands that which it is impossible for any man to understand. Though the relation of subject and object renders necessary to us these antithetical conceptions of spirit and matter; the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both."*

While the law of evolution, as formulated by Spencer and accepted by the majority of modern thinkers, is the nearest approach to the truth possessed by the world of science, yet there is no disposition on the part of the writer to defend the numerous absurdities into which Spencer and his followers have fallen when reasoning upon special cases.

Many years before Mr. Spencer's day, it had been suggested, vaguely, that advancement seemed to be the great law of nature. Students of botany and zoology were especially struck by this fact, for they observed how animals and plants could be made to change and improve under favorable conditions, by the intervention of man's protection. In 1859, Mr. Charles Darwin published a theory to account for such variation, in which he assumed that there is a tendency on the part of all organisms to adapt themselves to their surroundings, and to change their characteristics, if necessary, in this attempt. He further showed that in the struggle for existence among animals and plants, the individual best fitted for its environment usually survives. These facts, Mr. Darwin thought, led to a process of natural selection, by which, through long ages, deep changes were caused in the structure of animals. In fact, Darwin held that the present-day plants and animals have descended from extinct and very different ancestors.† The experiences of daily life bear out the assertion that organic forms may be changed greatly—witness the breeding of stock and crops, practiced by all intelligent farmers—and all together the theory seemed so simple that numerous biologists immediately adopted it, and began to generalize upon it. Having once accepted the principle that the present-day species have descended from very unlike ancestors, it was easy to assume that all organic

* *First Principles*, pp. 570 and 572. † *Origin of Species*, p. 6.

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nature had descended from one common stock. It was claimed that man, in a distant past, was a monkey; still earlier, perhaps, a reptile; still earlier a fish, and so on. From that earliest form, man had become what he is by a system of natural selection. In spite of the absence of proofs, such ideas became current among the scientists of the day. In this view was included, of course, the law of evolution or growth, and thus, too, the law became associated with the notion that man has descended from the lower animals. In fact, however, the law of evolution is just as true, whether or not Darwin's theory of natural selection be adopted.

In justice to Darwin, it should be said that he in nowise claimed that natural selection was alone sufficient to cause the numerous changes in organic form and life; but, on the contrary, held that it is only one means of modification.*

Professor Huxley, who, from early manhood, was an eminent and ardent supporter of the Darwinian hypothesis frankly says, "I adopt Mr. Darwin's hypothesis, therefore, subject to the production of proof that physiological species may be produced by selective breeding; and for the reason that it is the only means at present within reach of reducing the chaos of observed facts to order."† After writing a book to establish the descent of man from apes, Professor Huxley is obliged to confess that "the fossil remains of man hitherto discovered do not seem to take us appreciably nearer to that lower pithecoid form, by the modification of which he has, probably, become what he is."‡

This is not the place to enter into this famous controversy. The relation of the theory of natural selection to the law of evolution is not established; that man and the great classes of animals and plants have sprung from one source is far from having been proved; that the first life came upon this earth by chance is as unthinkable as ever. Even at the present writing, recent discoveries have been reported which throw serious doubt upon natural selection as an all-sufficient explanation of the wonderful variety of nature. The true scientific position of the Darwinian hypothesis is yet to be determined.

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* *Origin of Species*, p. 6; also *Darwin and After Darwin*, Romanes, Vol. II. pp. 2-6. † *Man's Place in Nature*, p. 128. ‡ *Loc. cit.*, p. 183.

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The moderate law of evolution which claims that all normal beings are advancing, without asserting that one form of life can pass into another, is, however, being more and more generally accepted, for it represents an eternal truth, of which every new discovery bears evidence.

Were it not that the law of evolution is of such fundamental value in the understanding of natural phenomena, it would hardly be expected that the calling of Joseph Smith would necessitate any reference to it. Besides, upwards of fifteen years elapsed after the martyrdom of Joseph and Hyrum Smith before the world of science conceived the hypothesis. One of the leading doctrines of the Church resembles the spirit of the law of universal growth so nearly that one is forced to believe that the great truth embodied by this doctrine is the truth shadowed forth by the law of evolution.

The doctrine of God, as taught by Joseph Smith, is the noblest of which the human mind can conceive. No religion ascribes to God more perfect attributes than does that of the Latter-day Saints. Yet the Church asserts that God was not always what he is today. Through countless ages he has grown towards greater perfection, and at the present, though in comparison with humankind, he is ominscient and omnipotent, he is still progressing. Of the beginning of God, we have no record, save that he told his servant Abraham, "I came down in the beginning in the midst of all the intelligences thou hast seen."*

As told by Joseph Smith, in May, 1833, John the Apostle said of God, Jesus Christ, "And I, John, saw that he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at first."†

Man, likewise, is to develop until, in comparison with his present condition, he becomes a God. For instance, in speaking of the salvation to which all men who live correct lives shall attain, the Prophet says, "For salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses;"‡ and in an-

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* *Book of Abraham*, 3:21. † *Doctrine and Covenants*, 93: 12-14.
‡ *Ibid. Lectures on Faith*, 7: 8.

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other place, "Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power."*

That this is not a sudden elevation, but a gradual growth, is evident from many of the writings of Joseph Smith, of which the following are illustrations: "He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day."† "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."‡

In various sermons Joseph Smith enlarged upon the universal principle of advancement, but few of them have been preserved for us. In a sermon delivered in April, 1844, the following sentences occur, "God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. You have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you; namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation."§

The preceding quotations suffice to show that with regard to man, Joseph Smith taught a doctrine of evolution which in grandeur and extent surpasses the wildest speculations of the scientific evolutionist. Yet Joseph Smith teaches this doctrine as one of eternal truth, taught him by God. There can be no doubt that the truth behind Spencer's law of evolution, and the doctrine taught by the "Mormon" prophet, are the same. The great marvel is that Joseph Smith, who knew not the philosophies of men, should have anticipated by thirty years or more the world of science in the enunciation of the most fundamental law of the universe.

Now, it is true that Joseph Smith did not extend this law to the lower animals; but it must be remembered that his mission on

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* *Doctrine and Covenants*, 132: 20. † *Ibid.*, 50: 24. ‡ *Ibid.*, 93: 20.
§ *Contributor*, vol. 4, pp. 254 and 255.

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earth was to teach a system of redemption for men. Yet, it is an interesting observation that he taught that men and animals had a spiritual existence, before they were placed on earth. "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it."*

If, in common with men, animals and plants were created spiritually, it may not be an idle speculation that the lower forms of life will advance, in their respective fields, as man advances in his. However, a statement in the above quotation must not be overlooked, "It remaineth in the sphere in which I, God, created it." This would preclude any notion that by endless development a plant may become an animal, or that one of the lower classes of animals become a high animal, or a man. Is not this the place where, perhaps, the evolution of science has failed? All things advance, but each order of creation within its own sphere. There is no jumping from order to order. The limits of these orders are yet to be found.

Spencer's belief that one period of evolution follows another† is brought strongly to mind in contemplating the doctrine of Joseph Smith that man, and other things, had first a spiritual existence, now an earthly life, then a higher existence after death. Is not the parallelism strong—and may it not be that here, also, the "Mormon" prophet could have shown the learned philosopher the correct way?

Finally, one other suggestion must be made. Spencer, after a long and involved argument, concludes (or proves as he believes) that the great law of evolution is a necessity that follows from the law of the persistence of force. In Article two of this series, the scientific conception of the persistence of force was identified with the operations of the Holy Spirit, as taught by Joseph Smith. This Spirit is behind all phenomena; by it as a medium, God works

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* *Book of Moses*, 3:5 and 9. See also *Doctrine and Covenants*, 29: 31, 32. † *First Principles*, p. 550.

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his will with the things of the universe, and enables man to move on to eternal salvation, to advance, and become a God; every law is of necessity a result of the operation of this Spirit. Here again, the "Mormon" prophet anticipated the world of science; and his conceptions are simpler and more direct than those invented by the truth-seekers, who depended upon themselves and their own powers.

Marvelous is this view of the founder of "Mormonism." Where did he learn in his short life, amidst sufferings and persecution such as few men have known, the greatest mysteries of the universe!

(TO BE CONTINUED).

## A STREAM OF REVELATION.

BY T. E. CURTIS, SALT LAKE CITY.

Out in the wild and rocky west
White-tipped with many a season's snows,
In rare and rural beauty dressed,
A stream of revelation flows.

Along its shady, winding banks,
The grass, the flowers, the woodlands grow,
And birds are sweet in tuneful thanks
For floods that never cease to flow.

The sunny earth's flower-garden where,
Beneath a cloudless sky and calm,
In honest praise the nations share
In many a sweet and holy psalm.

Full oft along its sacred brink,
Man, weary of his round of strife,
Seeks refuge, soul athirst, to drink
The waters of eternal life.

There when the sun of life declines
Towards its setting in the west,
The quiet star of hope still shines
To light the pilgrim to his rest.

To human kind a mystery!
A miracle upon the land!
A world of light and liberty!
A Nile in a Sahara's sand!

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# A ROUNDELAY OF SALT LAKE.

BY JOAQUIN MILLER, IN THE SAN FRANCISCO "BULLETIN."

When President Roosevelt was on his western trip last summer the various cities he visited endeavored each to out-do the other in the nature of the welcome extended the distinguished guest. The women of Salt Lake City seemed to extend the most unique welcome; in that city they greeted the chief with thousands of babes in their arms. The pink-faced infants cooed a welcome at Mr. Roosevelt that filled his big heart with joy, and doubtless if he were to have been called upon to decide as to the city to which belonged the honor for the most appreciated entertainment, he would have decided in favor of Salt Lake.

Mr. Roosevelt's expressed regret, in an address delivered some time previous, that the old-fashioned, prolific American mother was becoming a thing of the past, is said to have suggested to the Salt Lake women this unusual welcome to the President.

I.

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftenest;
Whose home is filled, whose heart is fed
With halo of a baby's head.

II.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away.

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Gives life, gives love because she must.
How sad that we must pension, pay
Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust to-day;
A tomb of glory gone away.

III.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor wrecked at all.
I say that she must man the wall.
The wall of breasts, unshielded, bare,
The wall to do, the wall to dare,
The wall of men, or we must fall.
I say that she, strong-limbed and fair,
Deserves the pay, the pension, care.

IV.

Of all brave, heartfelt welcomes found
Where flowers strew the fragrant ground,
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland, West,
I reckon Utah's first and best.

V.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not bold to glitter and to greet,
But Utah brought her babes, and brought
Not one babe fretted or afraid,
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners rampt with gold?

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VI.

Just babies, babies, healthful, fair,
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everywhere;
Just babes in arms, at mother's breast,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

VII.

Behold yon seas of alkali,
Of sand, of salt, of dried up seas,
Then shelter by these watered trees
And humbly dare to question why
These countless babes, these mothers, aye,
The maid in love, the lad at play,
All seem so gladsome, bright and gay?

VIII.

Who tented here, who brake the sod,
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

IX.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;

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Stands nearer Jesus, God, because
He loves His babes, obeys His laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honeycomb.

X.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily!
Behold our boundless seas, as chare
Of sails as yonder peaks are bare!

XI.

Then give us babes, babes of your own,
My meddling congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to prow the seas,
Strong babes like these to plow or spin,
And let this Bedouin alone.
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to meet—
Glad babes to build and guide the prow,
Possess the isles, protect and bear
The star-built banner here—or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own to-day,
Lest from the mouths of babes ye be
Condemned and damned eternally!

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# CHIPS FROM "THE BLOCK."

BY ELDER HENRY W. NAISBITT, MISSIONARY WITH THE "BUREAU OF INFORMATION AND CHURCH LITERATURE."

One pleasant-faced and elderly lady, on her return east from the Los Angeles Presbyterian convention, held last fall, was engaged in conversation with the writer when the following colloquy took place, "Mormonism" being the topic:

"Do you approve of Dr. Thompson's resolution?"

"Oh, dear no!" she answered placidly and smilingly. "Bless your life, I would not hurt you on any consideration."

"What, then, would your suggestion be?"

"Oh, I would only like to convert you."

"To what, Madam?" was our prompt reply; and there was silence in heaven for the space of half an hour.

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A rather demonstrative lady, who assumed to be the leader of a little party, was quite inquisitive as to the uses of the Temple and its annex.

"So people come here to be married, and buried, too, I suppose?"

"Oh, no, Madam," we laughingly responded, "persons who are made ready for the latter process in this country are usually taken to the place of burial, they do not come."

The reply was probably abrupt to a lady, but the trio smiled, particularly as the proffered coin was refused.

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One visitor, who claimed to be a minister, was indulging in hypercritical remarks anent "Mormon" faith and practice, and using the term salvation, as it were in a flippant sort of way, when the guide, placing a hand upon the shoulder of the visitor, said:

"My friend, what does the term salvation mean?"

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Like Pilate, when he asked, what is truth? and waited for an answer, so waited the unastonished guide.

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A surprised and highly gratified visitor was saying, in response to a guide:

"The grandest argument, in my opinion, that you can present to the prejudiced and the uninformed, is this very block on which we stand. 'It speaks for itself, and it speaks volumes.'"

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The great question of education is always uppermost in the minds of the Latter-day Saints; and it comes uppermost when pointing out to the visitor the Brigham Young Memorial Hall, as a part of the Church University. It surprises the tourist to find the "Mormons" so strenuously advocating the cause of education, and proving their sincerity by building schools, colleges, universities, etc.; also by a general (if missionary) appreciation of the educational value of travel. In this connection, and as a basis, the Prophet Joseph declared, in a grand aphorism, which ought to be everywhere conspicuous in letters of gold: "No man can be saved in ignorance"—a remark so profound and so far in advance of so-called sectarian dogma and philosophy that the latter can never overtake or comprehend it. Had this been found in so-called sacred writ, it would have been the theme of multitudinous discourse, and would have been held as superior to all ancient and other philosophy, sacred or profane, unless we except the dicta of the Man of Nazareth. Yet this is but the corollary to that other wonderful saying of the great modern seer: "The glory of God is intelligence." Divine thinkers, and true thinkers, look astounded when this is presented as coming from a source everywhere spoken against, and cherished as holy writ by a people almost universally misunderstood.

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Speaking of the Tabernacle the other day, it was remarked that if so pronounced an acoustic success had originated in New York, over thirty years ago, it would long ago have been duplicated in every convention city of the Union, but that having originated in unexpected quarters, and from an unrecognized leader,

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the truth of the old adage was, as usual, solemnly said that "no good thing can come out of Nazareth."

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Speaking of the privacy of the Temple, a genial and worthy minister of the Mother church, quietly said:

"To be sure, to be sure, we have it in all our churches: the confessional seclusion into which no outsider is presumed to enter. Quite right; quite right!"

Speaking on this subject, it was remarked that this apparent exclusiveness was more seeming than real, for the house was truly open to all the world on the same conditions; and for these there were two grand and authoritative precedents. First, God Almighty had decreed that there should be but *one way of salvation!* Second, that the best and greatest nation of the earth had decreed that but *one way of naturalization was possible for the alien.* With these long-established, and official precedents for the *one way*, temple critics must abide.

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A group of thirty or more was noticed passing the west end of the Temple. Its grandeur was being dilated upon, and wonder was being expressed as to whether the inner was equal to the outer grandeur. Then the possibilities of admission were discussed, and the terms were in controversy, when the guide obligingly said:

"Ladies and gentlemen, suppose this building was in your city, and it was officially said that no habitual user of intoxicants could enter there. How many would that exclude? Suppose it were said that no user of tobacco in any form could enter, how many would be excluded? Suppose it were further said that no one guilty of any immorality or sexual irregularity would be admitted? that none could find free entrance save he were a good citizen, a good husband, a good father, and a good man generally?"

"There would be but few eligibles in our city," said an eastern gentleman.

"And still fewer on the coast," said a western lady, as the crowd thoughtfully dispersed.

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# THE PROBABILITY OF JOSEPH SMITH'S STORY.

BY ELDER B. H. ROBERTS.

## II.

As for the *media* of revelation used by the ancient prophets in Israel, and by Joseph Smith in modern times—Urim and Thummim and also the "Seer Stone"—I say again that our scientific skeptics in such things live in the midst of such achievements of man's ingenuity, and in the daily use of such marvelous instruments invented by men for the ascertainment of truth, that men of science ought not to stumble at accepting, at least as possible, and even as probable, the existence of such *media*. Take for instance the telescope. For ages, men believed that the whole of the universe consisted of sun, moon, earth, and the few fixed stars within the radius of man's unaided vision. Finally, however, a genius converted a handfull of sand into a lens, adjusted it in a tube, and turned it to the heavens when, lo! the frontiers of the universe were pushed back to an infinite distance, and millions of suns heretofore never seen by human eyes were brought within the range of man's vision and consciousness. This first telescope has been improved upon from time to time, until now we have instruments of that kind so large and so perfect that our own planets are brought comparatively near for our inspection, while the number of fixed stars now within the range of our vision, by means of these instruments, is quite generally conceded to be about forty millions.

While viewing the starry heavens by the aid of the telescope, in search of new facts, astronomers beheld at enormous distances from us hazy patches of light, concerning the nature of which they could form no definite idea. An improved telescope, however, at

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last resolved some of these mists into groups of separate stars; then it was supposed that all such mists were star groups, and that it only required larger and stronger telescopes to demonstrate the truth of that theory. Meantime, however, another wonderful instrument was invented, the spectroscope, an optical instrument which forms and analyzes the spectra of the rays emitted by bodies or substances. Meantime Fraunhofer made the discovery that the spectrum of an ignited gaseous body is non-continuous, and has interrupting lines. Later, Professor John William Draper discovered that the spectrum of an ignited solid is continuous with no interrupting lines. With these facts established, the spectroscope was turned upon the distant patches of nebulæ and it was discovered that some of them were positively of a gaseous nature and not congeries of stars. Thus was another great truth concerning the universe discovered by means of an instrument invented by man.

Nor is the end yet. The eye of man, perhaps, is the most wonderful organ known; wonderful in its powers when unaided by instruments of man's invention, but rendered infinitely more powerful and wonderful when aided by telescope and microscope. Indeed, by these instruments new and unthought of worlds are brought to the consciousness of man and his knowledge infinitely extended. Yet wonderful as is this organ of man, and great as are its achievements when aided by the instruments of man's invention, man's ingenuity has produced a more powerful eye than man's! One that can look longer and see farther than the human eye, even when aided by the most powerful telescope; and registers upon its retina truths otherwise unattainable by man. This instrument Camille Flammarion, the French astronomer and writer, calls "The wonderful new Eye of Science." It is merely a lens connected with a photographic apparatus, and of it the Frenchman just named says:

> This giant eye is endowed with four considerable advantages over ours; it sees more quickly, farther, longer, and, wonderful faculty, it receives and retains the impress of what it sees. It sees more quickly: in the half-thousandth of a second, it photographs the sun, its spots, its vortexes, its fires, its flaming mountains, and on an imperishable document. It sees farther: Directed towards any point of the heavens on the darkest night, it discerns stars in the depths of infinite space—worlds,

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universes, creations, that our eye could never see by the aid of any telescope. It sees longer: That which we cannot succeed in seeing in a few seconds of observation we shall never see. The photographic eye has but to look long enough in order to see; at the end of half an hour it distinguishes what was before invisible to it; at the end of an hour it will see better still, and the longer it remains directed towards the unknown object, the better and more distinctly it will see it—and this without fatigue. And it retains on the retinal plate all that it has seen.*

This photographic eye, used in what is called the kinetograph, photographs the spokes of the sulky driven at full speed,—which cannot be discerned at all by the human eye—as if standing still. The bullet discharged from the most powerful gun of modern invention, which the human eye cannot follow in its flight, this instrument seems to arrest in mid-air. The ripple waves on the surface of mercury, which no human eye has ever seen—even when assisted by the most powerful microscopes—it faithfully registers, and by its testimony alone we know of their existence. This instrument register's on sensitized tin foil, birds in their flight, express trains at full speed, moving throngs on crowded streets, athletes at their sports, the restless waves of ocean, the tempest's progress, the lightning's flash—all of which by means of another instrument called the kinetoscope are reproduced to the life, though the actors in the scenes represented be dead, and rotting in their graves. As these named instruments photograph and reproduce actions, so the phonograph registers the intonations, inflections, and all the peculiarities of voice entrusted to it, and as faithfully reproduces them, once, twice, or a thousand times, so that friends may recognize the intonations and all the peculiarities of inflection and voice, though he who thus speaks has long since been dead or removed to other lands. What more shall I say? Is not enough here presented concerning the instruments of man's invention to justify the *probability* of the existence of *media* that can accomplish all that is ascribed to Urim and Thummim and Seer Stone by Joseph Smith? Will the reader say no, because to Urim and Thummin or Seer Stone there seems to have been ascribed by some almost intellectual qualities—the power to take the characters of

* The *Cosmopolitan* Magazine for September, 1896.

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an unknown language and present the interpretation of them in intelligible English; while to all these other instruments, to which reference is made, there seems to be ascribed only a mechanical quality—the power merely to extend the vision of the human eye—to magnify to human vision the smaller objects in nature—to register movements too rapid or too minute for the unaided human eye to see—to conduct sounds to greater distance—to send out into space and receive vibrations that convey intelligence?

But may not this objection, if such it can be considered, rest upon false premises? Those who advance it ascribe to Urim and Thummim and the Seer Stone qualities not claimed for it by Joseph Smith. I have already called attention to the fact* that the instruments used by the Prophet Joseph in translation were not everything and the Prophet nothing: that the primary factor in the work of translation was the mind of the Prophet enlightened by the Spirit of God; that the instruments he used were merely aids in the work not the primary factors. In Urim and Thummim or Seer Stone appeared, according to the testimony of Martin Harris and David Whitmer, the Nephite characters, and underneath them an interpretation in English; but it was the inspired mind of the Prophet, not any quality in Urim and Thummim or Seer Stone, that wrought out the translation. The translation was thought out in the mind of the Prophet, and confirmed by the Holy Spirit;† which, in the work of translation, as in all things else of a divine nature, is God's witness for the truth. The Urim and Thummim and Seer Stone possessed the quality of reflecting the Nephite characters, and for the time reflecting also the translation of them wrought out in the inspired mind of the Prophet, and held them before his vision until faithfully recorded; and when this fragment of translation was dismissed from the mind of the Prophet, it disappeared also from Urim and Thummim.

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* See M. I. A. Manual for 1903-4, chapter vii.

†See Doc. and Cov., sections viii, ix. Also chapter vii of Manual 1903-4. I do not think I can too strongly urge upon the reader's attention the statements in the revelations of God found in sections viii and ix of the Doctrine and Covenants, for there we have God's description of how the gift of translation is to be exercised, and His word upon the subject is to be taken, before any human words spoken or any human theory advanced.

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If it should still be objected that even this view of Urim and Thummim and Seer Stone leaves those instruments many more times wonderful than any instrument of man's invention, it should be remembered that they were instruments prepared or selected by divine intelligence, and as that intelligence far exceeds the intelligence of man, so may it be expected that the instruments of his devising or selection will excel, in quality and power, anything which man could invent. Meantime those instruments which man has contrived to aid him in his search and ascertainment of truth, make belief possible in the existence and use of the more wonderful instruments of God's devising.

The question is often asked—and it bears upon the probability of Joseph Smith's statements respecting the Book of Mormon, because the answer that has to be made gives rise to doubts, and sometimes to sneers on the part of those receiving it—the question is asked, I repeat, "What became of the gold plates from which Joseph Smith claims to have translated the Book of Mormon, can they be seen now? Is the Church in possession of them?" The answer is, "No; the Prophet returned them to the angel Moroni, and he, doubtless, now has possession of them, and is their guardian."* As remarked, this answer is declared to be unsatisfactory, and is often ridiculed; for worldly wisdom fancies that the Prophet had a most direct means of establishing the truth as to the existence and character of the plates, if only he had retained them in his possession, or deposited them in some state or national

* I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight (Church History, vol. I., pp. 18, 19).

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institution of learning or archæology. Joseph Smith acted under the direction of Moroni in the matter of the plates of the Book of Mormon; why he was not permitted to keep the book of plates is not, perhaps, positively known. Part of the record was sealed, as the Prophet himself informs us;* and as the time had not come for that part of it to be translated, it may be that that was one reason why it should be still kept in the custody of the angel. Moreover, in this life we are required by divine wisdom to walk by faith, not by sight. It is part of our education that we learn to act with reference to sacred things on probabilities. A vail of oblivion is stretched over our past spirit-existence. The future is hidden largely from our view, and we are required to perform this life's journey from the cradle to the grave in the midst of uncertainties, except as we increase our faith and establish assurance by the development of spiritual strength from within. Why this should be so may not always seem clear to us; but of the fact of it there is no doubt. Nor can there be any doubt as to the wisdom of it, and the benefit of it to mankind, since our Father-God, has so ordained it. Nor is it in "Mormonism" alone that certain direct material evidences are denied to men concerning divine things. Infidels refer to the opportunities which they think the impudent challengers of the persecutors of the Son of God afforded Him to demonstrate his divine power, and prove the truth of his mission, when they said, "If thou be the son of God, come down from the cross. * * * "If he be the King of Israel, let him now come down from the cross, and we will believe him."† What an opportunity was afforded him here to respond to their challenges and cover them

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* These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. (*Mill. Star*, vol. xix, p. 118.)

† Matt. xxvii : 40, 42.

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with confusion and fear. But the Son of God heeded them not, and infidels everywhere run away with the opinion that he missed the opportunity of his career if, indeed, he was the Son of God—the Lord of Life—the Master of Death.

Moses gave out the statement that the Law of Israel, the Ten Commandments, were written by the finger of God on tables of stone.* These, in his anger, Moses broke to pieces in their presence, when he found that during his brief absence in the Mount, obtaining the law, Israel had turned to the folly of idolatry. But a second set of tables was prepared, and again on these God carved with his own hands the Ten Commandments. Moses placed them in the ark of shittim wood, which by divine appointment he provided, and this constituted the "Ark of the Covenant."†

Again, when the children of Israel were disposed to rebel against the priesthood of God's appointment, under divine direction, Moses called upon each of the twelve princes of the house of Israel to present before the Lord a rod with the name of his tribe upon it. Among these was Aaron's rod, representing the tribe of Levi. All were placed in the "Tabernacle of Witness" before the Lord. On the morrow when Moses went into the "Tabernacle of Witness"—"Behold the rod of Aaron, of the house of Levi, was budded, brought forth buds, and yielded almonds": and all this in a single night! Thus the Lord gave a palpable evidence to Israel of his choosing the house of Aaron and the tribe of Levi to stand before him in the priest's office; and the Lord said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels."‡

The unbelieving world to whom Israel's message was afterwards sent, might demand that the tables of stone and Aaron's rod that budded should be displayed for their inspection that faith might take hold of the unbelieving; but there is no record that these sacred things were ever exhibited for such a purpose.

The infidels of our own day frequently remark that the prayer of Dives to Abraham ought to have been graciously granted, and

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* Deut. ix: 8-11.

† Deut. x: 1-5.

‡ Numbers xvii.

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Lazarus sent to bear witness to the relatives of the tortured nobleman that they might escape his sad fate; but Abraham's answer was, "They have Moses and the prophets; let them hear them!" "Nay, father Abraham," answered Dives, "but if one went unto them from the dead, they will repent." But Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."*

Referring again to the Savior: unbelievers marvel that Jesus confined his visitations after his resurrection to a few of his faithful followers only—to those who already believed on him. Why did he not appear in all the majesty of his immortal life, after his resurrection, before the high priests and the Sanhedrin of the Jews? Before the court of Pilate? Before the rabble who had impeously clamored in the streets for his blood to be upon them and upon their children. Why? The only answer to this question exists in the fact apparent from the whole course of God's dealings with the world in relation to sacred things; *viz.*, God has chosen certain witnesses for himself in relation to sacred matters, and demands that his children shall walk in faith on the words which his chosen servants declare unto them. Thus Peter, on the matter of Christ showing himself to the world, says:

> Him God raised up the third day, and showed him openly; *not to all the people, but unto witnesses chosen before of God*, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach, and to testify that it is he which was ordained of God to be the judge of the quick and dead.†

Judas (one of the twelve, not Iscariot, but the brother of James) on one occasion asked the same question that infidels have been asking for many generations, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you,

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* Luke xvi: 13, 31.

† Acts x: 40-42.

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being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* Such is the Christ's answer to the question of his disciple, and in it one sees that God has ordained that in addition to the special witnesses, the prophets, whom he ordains to testify of his truth, that the Holy Spirit shall be his supreme and universal witness for things divine. "If a man love me he will keep my words: * * * These things have I spoken unto you being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.† * * * When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been with me from the beginning."‡ * * * "I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."§ God, in his wisdom, and for the accomplishment of his own wise purposes with reference to us, has ordained that his children in this world's probation shall walk by faith, not by sight. To produce that faith, he sends forth special chosen servants, prophets, apostles, his own Son, and through them makes known the divine will. Then when drawn to God by this faith, when made love-inspired towards God, he gives the witness of the Holy Spirit, by and through which man may know the truth, for he becomes possessed of the very spirit of divine intelligence and of truth, by which power he is made to know all that is true.

These principles obtain in this last dispensation of the gospel, at the head of which stands Joseph Smith as prophet and president. He comes as did Noah, Enoch, Moses, the prophets, Christ and the apostles—he comes with a message from God,—with a new volume of scripture, whose express purpose is to enlarge the

* John xiv: 22-26.
† John xiv: 26.
‡ John xv: 26, 27.
§ I Cor. xii: 3.

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foundations of faith. He and his associates bear witness of its truth, and those who will give heed to that testimony, and will seek to God for further knowledge, are expressly promised in the Book of Mormon itself, that they shall receive a manifestation of its truth by the power of the Holy Ghost; "And by the power of the Holy Ghost," says this Nephite record, "ye may know the truth of all things."* Throughout, it will be seen that in this matter of the Book of Mormon the divine Power is acting in harmony with those great principles which have been operating in the spiritual economy of this world from the beginning; which fact, in reality, is at least an incidental testimony of the truth of the work.

In the light of all these reflections, then, together with the fact that part of the Book of Mormon was sealed, the time not then having arrived for its translation, there is nothing remarkable in the circumstance of the Nephite plates being returned to the care of the angel guardian of them. Certainly there is nothing unreasonable in such a procedure, and surely nothing in the circumstance that warrants the ridicule with which that statement has sometimes been received. Moreover, human guardianship of such things is by no means as secure as some may conceive it to be. Take for example the fate which befell the Egyptian papyrus from which the Prophet translated the Book of Abraham. It is an item of Church history that in 1835 the Saints in Kirtland purchased, of one Michael H. Chandler, some Egyptian mummies, in the sarcophagus of which was found certain rolls of papyrus, beautifully engraved with Egyptian characters.

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* Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things (Moroni x: 3-5).

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Upon examination, Joseph Smith found the papyrus to be the writings of Abraham and of Joseph, the son of Jacob, who was sold into Egypt. Portions of these records the Prophet translated into the English language, and the translation was published in the *Times and Seasons*, volume III, and subsequently made part of the "Pearl of Great Price." After the death of the Prophet, the mummies together with the records on papyrus were left in charge of his mother, Lucy Smith. She afterwards parted with them, under what circumstances is not positively known. Finally, the records and mummies found their way into Wood's Museum, in Chicago, where, according to the statement of the editors of the Plano edition of "Biographical Sketches of Joseph Smith and his Progenitors," by Lucy Smith, they were destroyed in the Chicago fire of 1871.* Thus the writings of Abraham, after being preserved for many generations in the linen wrappings of Egyptian mummies, were consumed by fire in a modern city, a circumstance which illustrates the uncertainty of human means to preserve important documents, and justifies angel guardianship of a record as sacred as are the plates from which the Book of Mormon was translated.

Another incident connected with the probability of Joseph Smith's story concerning the Book of Mormon, and which, like the circumstance of the Prophet returning the plates to the angel, meets with ridicule,—is the loss of the 116 pages of manuscript, through the unfaithfulness of Martin Harris. This subject is spoken of at length in chapter five, of M. I. A. Manual for 1903-4, a brief summary of its main points, however, is given here:

After acting for some time as amanuensis to the Prophet Joseph, in the work of translation, Harris repeatedly importuned him for permission to show as much of the work as they had translated to a number of his relatives and friends. The Prophet believing this request beyond his right to grant, under the strict instructions he had received from the angel, presented the request of Harris to the Lord, with the result that it was denied. Harris still importuned, and again the Prophet asked permission to grant

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* See Plano edition of the above named work, 1880, note on page 91.

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this request, notwithstanding the will of the Lord was known; and the second time the request was denied. Finally, however, after further importuning, under strict instructions and limitations, permission was granted for Harris to take possession of the manuscript, and read it to those whom he had named—Preserved Harris, his own wife, his father and mother, and a Mrs. Cobb, his wife's sister. Harris repaired to Palmyra, where he read the manuscript to members of his own family, and others not included among those to whom he was permitted under his agreement with the Prophet to read it.* The manuscript was finally stolen from him, and for a time—and even now—what fate overtook it, is uncertain.

This incident, as we have already stated at length,† lost to Joseph Smith, for a time, the gift of translation, and also possession of the plates and Urim and Thummim; but through sincere repentance, he was received again into the favor of the Lord.

On being permitted to resume the work of translation, however, the Prophet was informed through divine communication that those who had stolen the manuscript from Harris, designed to hold it until he should translate again that part which had fallen into their hands. If the Prophet's second translation should be like the first, then it was the intention of the conspirators to change the manuscript in their possession, and claim that the translation was not obtained by divine aid, else the second would be like the first; but since it would by this trick be proved to be different, the claim of divine inspiration in the translation of the book must fall to the ground, and Joseph Smith's pretension to being a Seer and Prophet of God would fall with it; and thus the work God designed to accomplish through him would be destroyed. The Lord revealed this plot to Joseph Smith, and warned him not to translate again Moroni's abridgment of the Book of Lehi—which comprised so much of the manuscript as had been entrusted to Harris.‡ On the contrary, he was commanded to

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* History of the Church, vol. I, p. 21.

† See Manual 1903-4, chapter v.

‡ See preface to first edition of the Book of Mormon.

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translate what are called in the Book of Mormon the "Smaller Plates of Nephi," and let that stand in the place of the translation of the Book of Lehi which Harris had lost.

A word of explanation here: Two sets of plates were kept by the first Nephi and his successors. One set might be called the secular, the other the sacred record of the Nephite people. They, however, called them the "Smaller" and "Larger" Plates of Nephi. On the former was recorded the ministry of the prophets, the word of the Lord to them, and much of their teaching and preaching; on the latter, the reigns of the kings, their wars and contentions, and the secular affairs of the people generally. Still, even on the "Smaller Plates of Nephi" there was a reasonably succinct account of the principle events of Nephite history, from the time Lehi left Jerusalem until four hundred years had passed away.

When Mormon found among the records delivered into his keeping the Smaller Plates of Nephi, he was so well pleased with their contents that he placed the whole of them with the abridgment he had made from the larger Nephite records. "And I do this," he informs us, "for a wise purpose; for thus it whispereth me according to the workings of the Spirit of the Lord which is in me. And now I do not know all things, but the Lord knoweth all things which are to come, wherefore he worketh in me to do according to his will." By the addition of the Smaller Plates of Nephi to Mormon's abridgment of the Larger Plates, it will be observed that there was a double line of history for a period of about 400 years. Therefore, when, through carelessness and breaking his agreement with the Prophet, Martin Harris lost the translation of the first part of Mormon's abridgment, and those into whose hands the manuscript had fallen designed to change it and destroy the claims of the Prophet to inspiration in translating it—as already stated—under divine direction he translated the Smaller Plates of Nephi, and let that translation take the place of the one which had been stolen, and thus the plan of the conspirators against the work was thwarted. This statement of the Prophet, however, as already remarked, comes in for its share of ridicule, and is generally spoken of as a very clever escape for the Prophet out of what is called a rather perplexing dilemma. The Prophet's statement of the incident was published at the time the first edi-

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tion of the Book of Mormon issued from the press, and, in fact, stands in the preface to the book, which I reproduce here:

PREFACE.

*To the Reader—*

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York.

THE AUTHOR.

Thus from the beginning the Prophet boldly declared that which the Lord had revealed to him concerning this effort on the part of the conspirators to destroy the work; and there was not one who rose to contradict his statement, at the time, although some anti-"Mormon" writers of later years assert—but without any warrant of proof—that, enraged at the part her husband was taking in producing the book, Mrs. Martin Harris burned the manuscript. This, however, she always denied. The first publication

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referring to this subject, aside from what the prophet published in the Preface to the first edition of the Book of Mormon, is Howe's "History of Mormonism" (1834) Painsville. This is an anti-"Mormon" book and of the manuscript incident says: "The facts respecting the lost manuscript we have not been able to ascertain. They sometimes charged the wife of Harris with having burned it, but this is denied by her." I quote from the second (1840) edition of Howe's work, page 22.

Meantime, attention is called to the fact that there is nothing improbable in the statement of Joseph Smith; but on the contrary all the conditions obtaining in the neighborhoods where he resided while bringing forth the work favor the probability of such a conspiracy as he charges—the unwarranted but repeated efforts made by his enemies to wrest the plates from his possession—the home of his parents repeatedly beset by mobs—the issue of warrants by justices of the peace for searching his wagon for the plates; and subsequently the actions of Mr. Grandin, his printer, who, after entering into contract to print the Book of Mormon was certainly in honor bound to render him all the assistance in his power in getting out the work in the best order possible, and protecting him in his copyrights—the actions, I say, of Mr. Grandin, in permitting Squire Cole* the use of his press on nights and Sundays in order to secretly publish his "Dogberry Papers," in which was to appear a garbled edition of the Book of Mormon in weekly instalments—the mass meetings held in Palmyra and vicinity in which resolutions were passed not to purchase the book should it ever issue from the press (which action caused Mr. Grandin to suspend the work of printing, until the Prophet could be brought from Harmony, in Pennsylvania, to give renewed assurance of his ability to meet the price of printing†—the confession of J. N. Tucker, one of the employees of Grandin's printing establishment, that after setting up a sheet in type, it was secreted and then given out that it was lost and that another would have to be produced, which

*See pp. 77, 78 of part I, Manual for 1903-4. It is unthinkable that this effort to publish a garbled edition of the Book of Mormon was unknown to Grandin and those employed in his establishment.

† See pp. 77, 78, Part I, Manual, 1903-4.

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when done was unlike the first*—all these well attested circumstances establish the fact of a wide-spread and bitter opposition to the coming forth of the Book of Mormon; and, failing in that, then a determination to prevent its acceptance as a revelation from God—all these things make it very easy to believe that such a conspiracy against the work as the Prophet describes in the Preface of the first edition of the Book of Mormon, actually existed; and removes his statement on that subject far beyond the influence of the sneers and ridicule of those who oppose the work.

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*See pp. 74, 75 Part I, Manual, 1903-4, where this incident is treated, and the fact pointed out that the Prophet's precautions had protected the work from the effects of such tricks as this described by Tucker.

(THE END.)

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## HELP OTHERS.

Let us help one another, my sister, my brother,
To bear now our burden of pain:
Let us speak the kind word; let no harsh tone be heard:
From conduct displeasing refrain.

O the smile or the tear of sympathy dear,
Sets with rainbows the storm-clouds of strife:
And the "soft answer" true, will a mighty work do,
To bring sunshine and health to our life.

Let us use heart and mind, sweet devices to find,
To comfort, encourage and bless:
And do with our might, kind acts that are right,
And never, no never oppress.

—*MS. Paper, "Herald of Union," Mammoth, Utah.*

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# THE CELTIC MAIDEN.

## A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

### CHAPTER VI.

The morning dawned clear and cold. Neither Decius nor the girl had slept. In his restless anxiety, he urged his men to an early march. Preparations were being made when an ominous noise was heard in the wood. Instantly alert, Decius called his men to arms. He stationed himself at the door of Genevra's tent, and arranged his men along the stream which an attacking party would be forced to ford. A few men in Roman armor came out of the wood to reconnoiter. A shower of arrows from Decius' men drove them back. Half an hour later, a dense body of men emerged from the woods, in a charge. Decius recognized Claudius as the leader, and hurled a taunt at him. His habit of reckless jesting would not down, even in a moment of intense peril.

Claudius plunged into the stream, and was followed by his men. Decius had dragged the girl to the door of his tent. He threw his arms about her, and in spite of her struggles held her close to him. He called smilingly to Claudius: "You have found us, as I said. Would you mar this peaceful scene?"

A deep purpose prompted his taunt. He was determined that his combat with Claudius should be deadly. His words and actions had the intended effect. They made Claudius furious. He rushed upon his enemy. Decius thrust the girl back into the tent and drew his sword. His face grew stern with hatred.

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"Come, Claudius," he shouted. "You cannot welcome such a meeting more gladly than I."

The battle had now become general, and the fight between Decius and Claudius was only a part of the whole conflict. But it was worthy of two trained patrician officers, and Genevra witnessed it with mingled dismay and admiration. Long the combatants fought, their blood becoming hotter with every thrust and parry. It seemed to the girl that the duel would never cease.

At length Decius' night of wakefulness began to have its effect. Weakened by carousal and want of rest, his arm grew less skillful, and Claudius fiercely pressed his advantage. "Yield, Decius," he said at length.

"To you?" replied the scornful man, rallying his strength for a final struggle.

Their panting breath permitted no more words. Decius gradually sank beneath his adversary's blows. By the last skillful blow, he was disarmed. The maddened Claudius sprang forward to cut him down, but the girl had rushed between them. Decius, summoning all his remaining strength, roughly seized her and threw her to one side, at the same time recovering his sword. "I scorn the protection of a girl!" he exclaimed.

The two men rushed at each other again,—both thrusts were unparried—both men were wounded, Decius mortally.

In the meantime, the conflict had been decided. The band of renegades was annihilated, their bodies being thrown into the stream. The British prisoner had been released, and just as Decius and Claudius fell, Genevra was clasped in her father's arms.

But there was little time for inaction. She knew that the wounded needed her attention. With a pang, which he could hardly explain to himself, Claudius saw her go to Decius first. She knew he was dying, and would not need her attention long. She brought a pillow from her couch and laid it under his head, asking her father to do a similar kindness for Claudius. She knelt at Decius' side, and spoke words of faith and comfort. The vindictive light died out of his eyes, and a softened glow of gratitude and admiration took its place. So also his cynical, harsh bantering gave way to a gentle gallantry, inspired by the girl's forgiving, self-forgetful ministrations.

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"Conquered; and by your beauty," he murmured with a smile.

"Rather say, by the forgiveness of Christ," she replied with reverence.

He looked at her wonderingly for a moment. Then he turned white and faint. "Claudius — forgive — " he whispered, and his spirit passed through darkness into light.

Tenderly Genevra closed his eyes, and then leaving him and the wounded to the care of the soldiers, she had Claudius carried into her own tent.

Her father and Kenneth chose to remain connected with the Roman camp, partly because Genevra could best be protected there for the time, and partly for the purpose of trying to find a trace of the mother and brother. Kenneth was dispatched, with an escort of the soldiers, to procure supplies, as it was clear that the wounded could not be removed for some days. The father busied himself about the camp.

Genevra's ministrations to Claudius were thoughtful and tender. Yet he was restless and discontented. As evening came on, his restlessness increased. His eyes followed her movements with nervous eagerness. She was entirely unconscious of the feelings she had awakened in his heart; but from the time she had been carried from the Roman camp, he had known that his reverence for her was the first pure and holy love of his life. Its growth had been so gradual that he was taken unawares, and when he awoke to a realization of it, it was entwined with every fibre of his being.

And now, as she glided in and out of the tent, with the noiseless step of a tender, delicate woman; as she bestowed the soft, soothing attentions which only a true woman is capable of, the flame of love leaped high in his heart and overmastered him.

Yet, he was ill at ease. He saw in Genevra the same deferential service that she had given him from the first. He feared that her attentions to him were prompted now, as they had always been, by duty and not by love. He knew she was aware of the life he led before her influence over him brought him to a higher moral plane. Could her purity brook the memory of a life of sin? Could she become "one flesh" with one who had been a sinner?

She saw his troubled look, and hastened to his side. "Your wound is painful?" she asked.

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"More painful than you can know," he answered, with a glance that perplexed her. She looked at him questioningly.

Impulsively he seized her hand, and poured forth his pleadings in a passionate flood. "Genevra, Genevra, gentle and beautiful as the name you bear, breathing sweet peace and inspiring purest love, can you not see the wound I suffer from? It is not the wound inflicted by Decius' sword. That, if it be healed at all, will heal itself. If not, it will slay only the gross and perishable body. But the wound I suffer from is deeper. If it be not healed, it will kill not body, but soul, life, happiness, contentment! If it be healed at all, you alone can heal it!"

She half turned away—a look of pain on her face. "Genevra," he pleaded, "may I not hope? Has my past life so dimmed my manhood that you in your purity revolt at thought of my love? Let me love you—worship you—as I must and will, and sin and its soul-stains will be consumed like dross in the goldsmith's fire. Let me but hope to win your love, and all the darkness of my sinful past will be swallowed up in the brightness of my hope. But if you frown on me—if life be left without hope—" his brow darkened, and the girl shuddered at the depths of his despair.

"Listen," she said, when she had recovered from the surprise of his sudden and passionate avowal, "five years ago, I shrank from your gaze and your touch, when the law of might placed me in your power. I knew by instinct the life you had lived—the life you might continue to live. I do not upbraid you with the past," she hastily added, as she saw his pained look, "what I have said is but to explain what I must say. As I have served you, I have come to know the purity and nobility lying beneath the dross of heathen custom. From honoring you, as master, in my outward acts, I have learned to honor you as a man, in my inmost soul. Should I honor you less because of the past? The Christian lives not in the past, but in the present and the future. He whom we serve lifted the sinner from the mire of the past to the glory of the future. If I have helped you, I am glad. If, as your slave, I can still do you service, I shall be faithful."

"No, no, Genevra—"

She understood the protest he was about to utter, and she wished to forestall it. "I am your slave, and in all things possible

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shall be obedient to you. All that is mine to give, I shall give to you, as is my duty. But heart and soul are not mine to give. My soul belongs to him who bought me with his blood, whose love I hope will shine in all my influence over the lives of others. If I have exerted any influence—"

"You have, you have!" Claudius exclaimed, sobbing in mingled grief and gratitude. "Whatever is noble in me, you have called into life. All my grossness is conquered in your presence.. But your heart, Genevra. Is it not yours to give? May I not hope to win it?"

Blushing with maiden modesty, yet weeping with womanly sympathy, she looked the answer she dared not speak. He fell back upon his pillow with a groan as of mortal agony. She knelt beside him, and clasped his hand. As she knelt there her father entered.

"Father, my master," she said sincerely, rising to her feet. But Claudius still held her hand. His eyes rested upon her father's face for a short time, as he strove to master his feelings. At length he spoke in a low, constrained voice, "Your daughter has no master. She is free. I restore her to you. She has been the one sweet, peaceful element of my life. For five years she has been a blessing to me and to others. I had hoped to keep her forever under a holier bond, but it cannot be. What it costs me to say this, you cannot know. May the gods smile on her and hers. May hope stay with her, as it leaves my heart forever. I can no more!" He turned his face to the tent wall, and sank into a death-like lethargy.

## CHAPTER VII.

Genevra was as tender in her ministrations as before, and Claudius began to rally from the shock he had sustained. But his zest for life was lost; and all elasticity had gone from him. He was as one without hope, living on from day to day, simply because the vital processes would not stop of themselves. But his strength increased, and by the time Kenneth and his party returned, he was able to walk listlessly around, and mechanically attend to his duties.

Kenneth had not taken kindly to Claudius. He felt for him

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a sort of vague distrust, not unmixed with jealousy. For now that he had seen Genevra as a woman, his boyhood love for her as a girl rose to the strength of a man's first passion. He knew her father favored his suit. The feelings of the girl he had no opportunity of discovering. He feared that her long absence from her native island had led her to prefer Roman civilization and polish to the semi-barbarism of Britain. If he had known how little she saw to admire, and how much to disapprove, in the civilization of pagan Rome, he would have dismissed his fears. She had brought from Rome the purity and simplicity of the Christian faith, but she was willing to exchange its voluptuous pagan civilization for the simplicity of her native land—Rome's effete, corrupt senility, for the pure, strong manhood of Britain. Therefore, her heart turned to the young, stalwart, handsome Kenneth, as the most worthy representative of that manhood.

It was the night of his return. Her duties in Claudius' tent were ended, and she was walking meditatively near the banks of the stream. Clouds tempered the frosty cold, and the air was bracing enough to give to her a sense of freedom from the depression she had felt since Claudius made his avowal.

"Genevra." She turned and saw Kenneth. He held toward her a branch, on which glowed the rich, red hue of ripened berries. With a flush of pleasure she advanced to meet him, and accepted the simple offering.

"Let us go to the wood, Genevra," he said; and together they walked to the trees that bordered the plain. As they reached the underwood, Kenneth took her hand and detained her. They turned and looked back on the plain. Her hand trembled in his, as her self-consciousness increased. He pressed it, as if to still its trembling. Yet his voice betrayed an intensity of feeling, and the blood was sent rushing in a flood to her face.

"The grass grows on the level sward," said he, "the kine feed there, and pass their quiet, homely lives. The river winds in and out among the dunes, its water scarcely rippling; yet grass and trees and flowers and kine drink life and refreshment from its depth. The clouds float quietly in the arching blue, and drop their moistening rain or mantling snow. If storms rage, they do not

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lash the stream to madness, or uproot the delicate flower, or disturb the calm composure of the mild-eyed kine.

"Now, turn your eyes toward the wood. Tall trees wave their branches in the upper air; their tops are swayed by every passing breeze; and storm and wind hurl the mightiest to the ground. Instead of mild-eyed kine, the fierce, ravening wolf, the shambling bear, the timid, frightened deer. Instead of peace, majesty; instead of contentment, strife. O, Genevra, do you know what I would say to you? Which of these shall be the emblem of your life? The pomp and glory of the courts of kings, I cannot offer you, nor will I fright you with their discontent. But the calm peace of household love—the sweet content of daily labor, bringing its own reward—these, with all the devotion of a heart never touched before, and a soul unstained by sin, can I give to you. Which shall it be Genevra, Rome or Britain?"

As the flood of his simple, almost barbaric eloquence swept along, she listened with a rapt intensity. As he asked this question, she raised her eyes to his, and in them he read his answer. He took her in his arms, and kissed her lips, and she clasped her hands about his neck, and gave herself in trust to him.

With a sigh that seemed to tear out the very roots of his life, Claudius came to them from the wood. "I could not help hearing you," he said, as they started in confusion at his approach. Then he continued: "The pride of Rome is humbled. Five years ago, the brightness and beauty of Rome were at my feet Maids and matrons vied with one another for my favor. With one and with another, I spent the passing hours, as the bee gathers honey from myriad flowers. But by none of these was my soul filled, or my heart satisfied. My freedom of choice had made of me a libertine. Then came into my life the wondrously beautiful face of a British slave maiden. Her face was the indication of perfect purity—her soul was its fulfilment. I thought that as that rare flower unfolded, its beauty would be for me alone. But as the rarest beauties man could gaze upon developed, they were so much higher than my reach, that I could only hope and plead for them. My sins had placed such perfection far beyond me. I asked in vain from a slave, the smiles which princesses had lavished on me without the asking. But I might have known that such a soul could

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be awakened only by one equally pure. Yours is that soul, Kenneth. Then take the pure Genevra, and treasure her as you would your life, for there is only one such. I ask leave only to devote myself to her happiness and to yours."

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But little remains to be told. When the wounded had recovered sufficiently to be removed, Claudius led his command back to the Roman camp. Genevra and her father and Kenneth accompanied him as honored guests. By his own request, he was granted a leave of absence by the imperator. He received permission to take a small escort with him to Rome. He said nothing publicly as to his intentions; but on the day before his departure, he asked Genevra for a private interview. She walked with him to the place where she had met with her strange adventure. Standing near the graves of those who fell in the conflict, Claudius told her of his plans. He would return to Rome and search the city for her mother and brother.

She could only look her gratitude, but the memory of her glance and smile, he carried with him through all the dark days of his quest.

"Genevra," he said, as they were about to part, "what is it in your creed that changes the human heart from baseness to nobleness, and gives joy and peace instead of selfishness and strife? I have felt its influence through you, and have seen its effect on the lives of others. What is this power, Genevra?"

Simply, but fervently, she told him of the love of Christ, prompting him to bring salvation to man. When she told him of the plan of salvation, as yet untainted with apostate errors, he became enthusiastic for it. "By their fruits ye shall know them," were her closing words, and he acknowledged the fruits of the gospel in her life, and promised to bring forth such fruits in his own. He was baptized that night.

His quest in Rome was successful. The mother and son were restored to their own, the reunion being made all the happier by the marriage, on the same day, of Kenneth and Genevra. Claudius was the first to give them his blessing, but the pain in his heart would show itself in his face, in spite of all his self-control. But

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the unselfishness which he had found in the new creed, was exerting its influence upon him, and it was destined to become a controlling factor in his future life. Gradually he grew out of the despondency caused by his great sorrow. The religion of hope and of active effort urged him to cheerful exertion, and brought new zest to his life. By means of his great wealth, and his influence among the patrician class, he was able to spread and help establish the religion of Christ. And when, a few years after his conversion, a lady of patrician rank, long a convert to Christianity, blessed him with her love, he took her as a fulfilment of the promise that all sorrows shall have their ending, and the reward of the truly penitent is sure.

As for Kenneth and Genevra, they found, in spreading the gospel of peace among their warlike people, "the joy that passeth understanding,"—a foretaste of heaven, "the treasury of everlasting joy."

(THE END).

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## CAN AND DO.

It's all very well to say that you can,
As you journey this big world through;
But the things that will count, my little man,
Are only the things that you do.
It is easy enough to sit on the fence,
As the workers go bravely their way,
And boast of our money or muscle or sense,
And think we are worthier than they;
But only the muscles we use, little man,
Are the muscles that really count,
And the money that's hidden away, little man,
Never helps in the final amount.
The boy or girl who stops with "I can,"
And never translates it to "do,"
A dreamer and drone will be, while the van
Of doers win victories new.—*Selected.*

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# KENTUCKY BELLE.

BY PRESIDENT A. W. IVINS, COLONIA JUAREZ, MEXICO.

## I.—THE JOURNEY WEST, AFTER THE WAR.

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

When the Confederate army surrendered at Appomattox Court House, a great sigh of relief went up from thousands of homes, both in the North and South. Four years of fratricidal war had left the South desolate, while it had cost the North the lives of hundreds of thousands of her bravest sons, and millions of treasure.

Silently, those tattered, dust-stained coats of blue and grey turned their backs to each other, and marched to their homes,—those of the North, to receive the applause and patronage of a grateful nation; those of the South, to find desolation and silence where once the earth had flourished under the abundance of its harvest, while the music of the guitar and tambourine, accompanying the happy negro melodies, brought pleasure to both master and slave, after the day's labor had been accomplished.

Col. Thomas Marshall had enlisted in the Confederate army, at the commencement of the war. He was a Kentuckian by birth, and the struggle between what he regarded as duty to the government, and his love for the South, had been a heroic one, but Southern birth, Southern education, and non-concurrence in what he regarded as the unwarranted attitude of the North, on the question of slavery, an institution which the South had inherited since long before the confederation of states had been formed, finally decided him, and he put his life and fortune on the altar, in what he felt from the beginning was a cause which could not win.

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Now that the struggle was over, he returned to his home, near Lexington, to become, if possible, reconciled to the changed conditions which the war had brought.

Col. Marshall had served in the army for years, during which time he had been home but once. Prior to the war, he had been a successful lawyer, (as his father before him had been) had served in the state legislature, and was the owner of an estate near Lexington where he took great pride in the breeding of fine cattle and horses. When he went to the war, his wife had been left in charge of the farm and homestead, besides which she had the responsibility and care of their two children, Helen, a girl of eighteen, and Thomas, Jr., a boy of sixteen.

Col. Marshall had been severely wounded at the battle of Shiloh, in 1862, and it was at that time he had spent a few months at home.

Now, two years later, he returned to find his estate an uncultivated wilderness, his cattle killed to furnish food for Union soldiers, his horses, the most cherished of his possessions, gone to furnish mounts for Union cavalry, his few slaves gone whithersoever they would, free men and women. His wife and children, thank heaven, were safe, and, while struggling with poverty, still retained the dignity and pride which had been their inheritance from generations of patrician ancestors.

The sacrifices of the war were over, and it might have been possible for Thomas Marshall to reestablish his shattered fortunes, and restore his home to something of its former condition, had it not been for the great humiliation which came to the South immediately after.

In the reconstruction of the South, hordes of carpet-bag politicians were sent from the North to take charge of the civil government, men, the majority of whom were without knowledge of Southern life and customs, who had nothing at stake, and no responsibility except their personal reputation, which was not always enviable. It is not strange that their administration became more intolerable to the South than the war had been, and after they had gallantly fought against the military occupation of their country, the humiliation which had now come to them they were obliged to submit to in undisguised indignation and silence.

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There was one means of escape: Oregon, California, Mexico, and the territory of Arizona possessed lands, unoccupied and fertile, sufficient for a greatly increased population; and, in 1866, large numbers of people left the South seeking new homes on the Pacific slope. Among this number were Thomas Marshall and his family. Disposing of the remnant of property which was left them, they joined a small party of immigrants, and in the spring started for California.

A span of mules and a wagon, with supplies for the journey across the plains, a span of horses and an old family carriage, completed their outfit, which was carried from Louisville down the Ohio, and up the Mississippi, on a river steamer, to the great overland trail, where the weary journey toward the Pacific began.

The team which pulled the family carriage, and which Mr. Marshall drove, while Tom drove the wagon, consisted of a horse of uncertain breeding, which had been bought for the journey, and a mare which had been raised at the Marshall homestead, the only remaining animal of the many which had once been the pride and care of the owner. She was old and lame, the result of an accident which had occurred during her turf career, and it was this which had made her retention possible, when all of her companions had been confiscated during the war, in which she would have been useless as a campaigner.

A chestnut, with small white star in forehead and snip on nose, her color, the magnificent proportions of her small but symmetrical body, clearly indicated her royal breeding, notwithstanding the fact that age had greatly modified her appearance, compared with what it was when in her prime. Belle they called her, and the attachment of the family to this mare was almost human. Helen made it her special care to provide for her, as the journey progressed; and often around the camp fire, her great achievements on the turf were recounted, when she had carried the Marshall colors to victory on many hotly contested fields.

## II.—THE EXCHANGE AND PARTING.

The Rockies had been passed, and the little company of pilgrims, weary and travel-stained, with teams almost exhausted, were camped on the Humboldt river, in sight of the great Sierra Nevada

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range, the last serious barrier between them and the Golden Gate. Above the camp on the stream was a rather pretentious ranch-house, and many cattle and horses grazed on the river-bottom and adjacent hill-sides. The place was known as Ryan's Ranch. Tim Ryan had left Ireland ten years before, to be free from what he regarded as the unjustifiable oppression of the English landlord. He had engaged successfully in mining, in Montana, and was now in the cattle business on the Humboldt river, in the western part of Nevada.

Around the Marshall camp fire that night there was serious discussion. "It is useless," said Mr. Marshall, "to try to take her farther, her age, and the increased lameness from the old hurt caused by the long journey, have so reduced her strength that it was with great difficulty we kept up with the train today; we cannot get along without an animal to take her place, so I see nothing for us to do but to exchange her with this rancher for a horse of some kind that will pull us through to our destination."

"But, Papa," pled Helen, "just think, she is the only thing we have to remind us of the good old days before the war, think of the day she won the Oaks, and how proud we all were of her, and then how she defeated Kentucky Maid and Magnolia, in the Derby. O, Papa, I cannot think of leaving her here in this desert, among these strange people."

Tom was irreconcilable. "If Belle stays here, I'm going to stay," he declared. "There is nothing that equals her in breeding, in California, I know. And besides, think how we have counted on the colt she will have next spring. Why I expect to make it the foundation for the racing stable we are to have when we reach the coast."

Mrs. Marshall said nothing, but tears stole silently down her cheeks as she thought of those happy days when Southern chivalry was at its best, when she had been so happy in her Southern home, and how Kentucky Belle, the finest mare they had ever bred, had contributed to make her happiness more complete. And while the discussion went on, the subject of it stood quietly resting in the camp-fire glare, too tired and worn to crop the green grass which grew on the river-bottom.

Early the following morning, Mr. Marshall walked up to the

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ranch house, and soon returned with a short, sandy man, whose brogue clearly indicated his Irish extraction, but whose dress and manner showed that he had become, through contact and affiliation, a typical Western American.

"I regret very much," Mr. Marshall was saying, as they approached the camp, "that it is necessary for me to part with her, but it is evident that she will not go through; in fact, I doubt if she could pull the carriage another day's journey. I am short of money, and therefore can do nothing but exchange her for something which will pull me through to my destination. I am certain she will prove very valuable to you, her breeding is very fine, she is by—"

"O, never mind what she is," interrupted Ryan, "we don't care nothing about breeding out here, all we want is something that can head a cow, I'm not caring for royalty, neither among horses or people."

It was finally agreed that Ryan should give a buckskin pony, of very little value, but strong and in good condition, for the mare.

"Shall I send my son up to the house with her?" asked Mr. Marshall.

"O, no," replied her new owner, "let her stay here and rustle with the rest of them."

## III.—THE NEW AND THE OLD—BIRTH AND DEATH.

When the train moved out that morning, there were sad hearts among the Marshall contingent. Helen went to where the mare still stood, rubbed her forehead, patted her neck, sobbed, and, turning away, got into the carriage which was waiting; and her father, speaking to the buckskin pony which readily responded, followed Tom up the valley.

As the train moved on, the mare whinnied, walked down to the river and drank, and then, going slowly up the hill-side near by, cropped the bunch-grass which grew upon its slope.

Thus days and weeks passed. Each day she went to the river for water, and climbed back upon the hill-sides for grass. Sometimes she sought the company of other horses, there being many on the range, but they did not seem to like her; and besides, their habits were so different to those of the Kentucky horses, with

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which she had been raised, that she felt ill at ease among them, so ranged entirely alone.

She often thought of the change which had taken place in her life. The country was devoid of vegetation, with the exception of the sage brush which grew on the hills, and a few cottonwoods which were on the river bank in the valley. The rocks hurt her feet so, and the river water was often so muddy that she could hardly drink it. In vain she wandered over the hills hunting for just one little bunch of blue-grass. She thought of the cool springs and shady groves, in the pastures of her dear old home, and contrasted them with present surroundings; and once, she almost determined to try and find her way back to Kentucky, but when she remembered the heart-breaking journey across the plains, the Indians, the possibility of being captured by them, and perhaps eaten, for she had heard that they sometimes ate horses, she abandoned the thought, and tried to become reconciled to her surroundings.

Winter approached, cold and cheerless, but the bunch grass remained green, and proved much more nutritious than she had supposed it would be; and so, when spring came, with its warm days, she was still alive, but wondered why she felt so much weaker than ever before at that season of the year. She had seen nothing of her new owner since the day he traded for her. Occasionally, a cow-boy would pass near where she was, but none ever asked concerning her, or seemed at all interested in her condition.

"Mr. Ryan," said a cow-boy, one day in June, "there is a dead mare down on the river-bottom, just below the Cottonwood Bend, and a colt, only a few days old standing by her, I think it is the old mare you got in the trade with immigrants, last fall."

"If the colt is no older than that, I think you may as well shoot it when you go back that way," said Ryan; "it would not pick its living, although the grass is unusually good this spring; it would not be worth the trouble and expense of raising by hand, so it may as well be killed."

Little Nora Ryan had been listening to this conversation, and now took part in it. "O, Papa, don't kill the little colt," she said. "Give it to me. Let me raise it, and have it for my own. I know it is a pretty colt, because I heard the young lady say that the

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mother was once very pretty, and she said something about thoroughbreds, and races; don't you remember, Papa? It was when she was talking to Mama, while the wagons stopped to buy some butter and eggs, the morning the train left our ranch. O, Papa, give the little colt to me!"

Mr. Ryan expostulated. Horses were too cheap for him to be bothered raising colts around the house; it would be a nuisance, and worth nothing when it was grown. But the child was obdurate, and when she began to sob, the kind-hearted man yielded. Turning to the cow-boy, he said:—"Well, Sandy, go down and bring the thing up, and we will see what it looks like, anyhow."

Sandy galloped away, and in a few hours returned with an exceedingly sorrowful-looking colt. The mother had evidently been dead for some time, as the colt was very gaunt and thin. It was a sorrel, with small star in forehead, and snip on nose, and hind pasterns white, the image, so far as color was concerned, of its dead mother. Nora was in ecstasies; her father was annoyed to think he must be bothered with an orphan colt around the place.

## IV.—NAMING OF BELLE—LIFE IN NEVADA.

Nora took great pleasure in teaching it to drink milk; and as there were plenty of cows on the ranch, the colt never went hungry. It soon learned to recognize its new mistress, and there was an attachment between the two which made them friends from the beginning.

So the summer passed, and winter came, very cold, as it always is on the Humboldt river. There was plenty of hay on the ranch, and the colt had now developed till it could eat. Nora begged a little oats from the cow-boys, when they fed the saddle horses, and Sandy, who was a rough but kind-hearted boy, gave it a warm corner in the stable, so that the winter was passed in comparative comfort.

Nora put a strap around the colt's neck, with a small bell attached which tinkled as she ran, greatly to the enjoyment of both. One day she asked her father where the people came from who traded the mother to him, and was informed that they were from Kentucky. "Then I'm going to call my colt Kentucky Belle," she said, "because she has a bell on, and her mother came from Ken-

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tucky;" and so, unconsciously to the people at the ranch, the colt came to bear the name of the mother.

The second year of her life was uneventful. She was turned into the pasture with other colts, by Sandy, at the request of Nora who had taught her to lead, and she sometimes rode her out with the boys, when they went to bring in the cows.

Winter came again, and Mr. Ryan suggested that Belle be turned out on the range to pick her living with the other horses; it was too expensive, he said, to keep her up and feed her, she had already eaten her head off, and must shift for herself. But Nora pled the cause of the colt with such eloquence and persistency that her father, as usual, yielded. Thus it happened that the second winter of her life was passed under favorable circumstances, and, thanks to Sandy, she was so well cared for that her growth and development were not retarded.

Spring came again, and with it new experiences. The colt had grown large and symmetrical, during the winter, and when she was turned into the pasture, in the spring, there was a great contrast between her appearance and that of the horses which had wintered out. Now a new problem, one that she could in no manner understand, was presented.

She was old enough to desire company, but try as she would, it seemed impossible to make friends of the other horses. Whenever an opportunity offered, they viciously bit and kicked at her, and seemed greatly annoyed, and not a little surprised, at the ease with which she would gallop away from them when they made their attacks.

The most humiliating thing was the uncomplimentary remarks she often heard made by the other horses. "What business has a colt, whose mother was only worth as much as Buckskin, and who is not a native of Nevada, in our class?" they would say. "We all know that Nevada has the best horses in the world."

"My mother belonged to Chief Joseph, of the Nez Perces," said a pinto, which had developed bitter enmity toward the sorrel colt. "She was the fastest mare in the tribe, and I have often heard her tell how she beat the fastest horses which the Shoshones and Blackfeet had, and the great number of guns, robes and ponies she won for her owner."

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"And my grandmother was brought to California by the Spaniards who founded the Mission of San Jose," said a rangy, rather fine-looking mare, but with very long, narrow head, and small eyes; "we have a tradition that our ancestors accomplished wonderful feats, at the time of the conquest of Mexico."

"I don't know anything about my breeding," said a chunky, powerfully-built sorrel, "but you all know that I beat the best horses in Humboldt County, at Carson City, last 4th of July, and that is honor enough for any horse. I think it a piece of impudence that this colt, whose ancestry no one knows anything about, and who has never done a thing to distinguish herself, should be put in the same pasture with us. She has a nice color, it is true, but look at her long neck, and her small head, with eyes that look as if they would burst from their sockets; and then her body is too long, and her legs too small, why her fetlocks are so small and slender that they almost bend to the ground when she walks; besides, she hasn't a bit of courage: why, when we bite and kick her, she just moves out of the way without any retaliation, and goes off and feeds alone."

"She's stuck up, and thinks she is better than the rest of us, just because she has been raised by Nora, and petted and pampered all her life," said a spiteful-looking grey.

Belle listened to all of this, and while it cost her many heartaches, for she was very lonesome in her isolation, she did not complain. She remembered that her mother, before her death, had told her something of the green fields and cool springs, in a country far away in the home of her ancestors. Her mother had warned her that she would have to submit to the conditions surrounding her, and become as the other horses were, "because," she said, "these horses have seen nothing of the world, they know nothing of other horses or pastures. They are of the class that do not care to learn, and, consequently, believe themselves to be the finest and best-bred in the world; so, they would not be able to understand you, if you attempted to tell them of your ancestry, and recount the beauties of the old home."

(TO BE CONCLUDED.)

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# PUBLIC WORKERS.

## HAMILTON GRAY PARK.

Among the public workers who stand prominent in the history of the business and commercial development of our state, is the name of Hamilton Gray Park, who came to Utah in 1854, and two years thereafter entered the service of President Brigham Young as his business manager, which position he retained from that time until May, 1869. In all these years he was closely connected with the leading business enterprises that were inaugurated and carried on by that great pioneer, in developing the resources of the new commonwealth. Among these may be mentioned the opening up of canyons, north, east and west of Salt Lake City, and the establishment of flouring and saw mills, one of the earliest necessities of the state. Another important enterprise was the contract for the first overland telegraph line, spanning the continent from the Atlantic to the Pacific, in which, under President Young, he took a leading part in the division built in the Rocky mountain region.

Hamilton G. Park was born Nov. 25, 1826, in Scotland, he received the Gospel, and was later baptized at Kilbirnie, Ayrshire, Scotland, in Nov., 1840. He is the son of Samuel Park and Isabella Gray. Soon after his baptism, he was ordained to the office of a teacher, and some three months thereafter to that of a priest, and in due time to that of an elder, taking a leading part in Church affairs in his native land. He was appointed to preside over the Kilbirnie branch of the Church, which position he retained until Sept. 4, 1854, when, together with a company of saints, he sailed from Liverpool in the ship *North Atlantic*. Owing to the illness of the president, who had been appointed to take charge of the

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company of saints that emigrated with him, he became the president in charge during the voyage.

In the spring of 1869, he was called on a mission to Great Britain, arriving in Liverpool on the 9th of June, that year, and laboring as a traveling elder in Scotland for a few months. He was subsequently appointed to preside over the Glasgow conference, which at that time included the whole of Scotland. After finishing his mission, he sailed from Liverpool on the 12th of July, 1871, in charge of a large company of saints, arriving in Salt Lake City on the 4th of August.

Soon after his return, he was appointed to act as second counselor to Bishop Edwin D. Woolley, in the Thirteenth Ward, which position he filled until 1876, when he resigned to fill a second mission to Great Britain. On this mission, he arrived at Liverpool on the 12th of November, 1875, succeeding Elder David McKenzie in the presidency of the Scotch Mission, returning from Liverpool on Sept. 19, 1877, again in charge of another company of saints.

Prior to his departure for his second mission, he acted as business manager, at the request of President Young, for the President's son, Jos. Young, in which position he took a leading part again in works that tended to the development of farming, coal-mining, and railroading.

Since his return from England, in 1877, he has been in the employ of Z. C. M. I., in which position he is entrusted with some of the most responsible duties that arise in that great house. In addition to his labors in that institution, he has been an active worker in the ward Young Men's Mutual Improvement Associations, and Sunday Schools. For eight years, he acted as a home missionary in the Salt Lake Stake, in which stake he was laboring, by appointment of the late President Joseph Young, as the president of the mass quorum of seventies. In the Thirteenth Ward, where his residence was located for many years, he acted as the clerk from 1882 to 1891, at which latter date, upon the death of Bishop Millen Attwood, he was ordained a high priest, by President Joseph F. Smith, and set apart as first counselor to Bishop Nelson A. Empey, in which position he labored until 1900, when he was called to the position of second counselor in the presidency of the high priests'

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quorum in the Salt Lake Stake of Zion, which position he still holds. Some years ago, he changed his place of residence from the Thirteenth to the Eighteenth Ward.

His life exemplifies faithfulness and trustworthiness, and in whatever place he has been called to labor, he has shown great zeal and integrity in behalf of the cause of God. His works in the interest of truth have been continuous and unfaltering. The influence of his example has been felt for good both at home and abroad, in every locality where he has resided.

His conduct as a faithful man, full of integrity, is worthy of emulation. He relates some interesting incidents of healing, in his missionary experience, and is an enthusiastic believer in the signs of the gospel following those who obey.

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## LINES ON READING THE LIFE OF CHARLES KINGSLEY, ENGLISH POET AND NOVELIST (1819-1875).

BY LIVINGSTON C. ASHWORTH.

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And have I lived thus far, and never known
  My native land had reared a soul like this?
One to whose natal couch angels had flown,
  And sealed him God's elect with hallowing kiss.
A man in whom God's purposes had grown
  To rich fulfillment—in whom naught amiss,
The jealous scrutiny of his age could find,
A noble frame ruled by a nobler mind.
One of those rare, sweet souls to mortals given,
To justify their claim to Life and Heaven;
A very poet in thought and word and deed,
A clear-toned prophet of his faith and creed.

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# TALKS TO YOUNG MEN.

## VI.—THE IDEAL YOUNG MAN.

At one of the preliminary meetings of the Sugar M. I. Associations, Granite stake, it was arranged to have two essays, one by a young lady and one by a young man, followed by symposiums of twenty-five-word sentiments, from ten young men and ten young women—the young ladies giving their views on "The Ideal Young Man," and the young men, their views on "The Ideal Young Lady." The young lady's essay, and a selection from the women's symposium, are here given, and will doubtless please the boys who take an interest in these talks. If any of the girls who read the ERA would like to know what constitutes the boys' ideal young lady,—the other side will be printed, on the slightest intimation from any one of them, by letter to the editor of these talks, care, of IMPROVEMENT ERA:

"*A man can not aspire if he looks down. God has not created us with aspirations and longings for heights to which we can not climb. Live upward. The unattained still beckons us toward the summit of life's mountains, into the atmosphere where great souls live and breathe and have their being.*"—*Marden.*

"*As a man's ideal or aspiration, so shall his life be.*"

It is said man is a dual being. My ideal is triple: physical, intellectual, spiritual. In order to become an ideal, a young man must select and combine all the beauties and perfections of different individuals, excluding all that is defective. Such was the Apollo of the Greeks, which, it is claimed, was a perfect illustration or model of physical manhood.

A young man may not attain to the generally accepted height and measurement necessary to become a model of beauty;

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yet, by proper observance of the laws of life, obtain a body so filled with health and vigor that a degree of perfection in intellectual and spiritual development may also be attained.

The physical must stand first. Without a good body, all the powers and faculties will be blighted. As well might we expect to obtain lucious, beautiful fruit from a tree whose roots were poorly developed, or a rich harvest from an impoverished soil, as to anticipate rare intellectual and spiritual results from a diseased body.

The ideal young man, then, must be strong in body, and as near as possible physically perfect.

To have a splendid physique, embraces many virtues. It is brought about by right living, for one thing. The ideal must have trained his appetite so that it is perfectly under his control; so that it will not crave food or drink that destroys or emaciates the body, or wrecks the nerves. That means that he must eat and drink in conformity with the wise counsels of the Lord, who has given us splendid pointers in modern revelation touching our mode of life, in this respect. The ideal is one who can walk and not faint, run and not be weary, and whose appetite is under the supreme control of a pure mind. As he controls his eating and drinking, so also does he govern his passions. He flies into no rage, no matter what the provocation; is temperate in language, thoughtful of the weak, always upright and sympathetic, and uses his strength to help the weary and sustain the less fortunate. He is pure as the mountain winds, and uses the vigor and vitality of his noble manhood to useful ends, for the good of the race.

He abstains from the vices and follies of young men who have no regard for the fountains of strength and life, but indulge in every whim of wickedness that unrestrained passions suggest. He respects his fellows, and considers sacred as his own body, those of his associates of the opposite sex. He realizes that he was not made for himself alone, but for society, for mankind, and for God.

The ideal young man is not lazy, shiftless, fearful of labor; but on the contrary cultivates a healthy activity, works to a purpose, having an aim, and bending all his energies to accomplish it; is frugal in his habits, saving, and lays by a part of his earnings, realizing that he thus accumulates power to accomplish good, for

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money is a representation of physical power. He provides well for those who are dependent upon him; is thrifty, delighting in his work which he does with a cheerful spirit. While he pays particular attention to those with whom he is immediately connected, he accustoms himself to send his thoughts abroad over the wide field of practical benevolence.

He takes an interest in the surroundings of his home, the garden, the trees, the lawn, and spends some of his odd hours in beautifying them. His habits are good, and not expensive, for he is aware that better results accrue by plain living than from luxurious excesses, and he feels that the balance between excess and comfort may be turned to useful ends for others.

He is considerate of his mother, and steps aside to give his father the place of honor, whether at home or abroad; and when meeting father or mother on the street, shows his respect by raising his hat to them. He is determined to learn to work, and to do well what he learns—never shirking, always in the front; having a full realization that work, some useful work, is the one great cause of contentment and happiness in this world. To this end he has learned a trade, obtained a good business training, or perfected himself in some profession; or has become an intelligent tiller of the soil, avoiding the slipshod methods of farming of which we see so much.

*"Thinking, not growth alone, makes perfect manhood. No possession is so productive of real influence as a highly cultivated intellect, combined with a large and noble soul."*

The ideal young man must be educated. He must learn to think, read, meditate, and to judge justly, that he may be prepared intellectually, physically and morally for useful occupation and labor, and to be a champion in the cause of truth and virtue. In this way he will learn to look upon life in the best light, and be able to see, enjoy and comprehend, where the uneducated grope blindly and unfeelingly through the journey of this world.

Education of the proper kind has given the ideal young man good manners, enabled him to use tact, granted him self-confidence, nerve, grit, pluck, persistence. These assist him in the formation of true character.

Among the most important requirements of my ideal young

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man is this, that he must be a broad-minded Latter-day Saint, possessing a testimony founded upon reasons which he can intelligently state, having a proper training in the principles of the gospel, being conversant with the virtues in the life of Christ, and a seeker after them. He must not be a narrow theorist, but a liberal man of practice, who not only sympathizes with the unfortunate but helps them in their afflictions, and who keeps himself pure and unspotted from the sins of the world. He must be trained in the theory, and proficient in the practice, of forgiveness, love, mercy, charity—a true lover of the human race, full of faith and cheer and hope. His spiritual nature must be fully developed, so that in the contemplation of spiritual things he may take pleasure that never cloys. He is in no sense gross or material. He enjoys poetry, art, nature; and from and through these, beholds God in all the universe.

## SYMPOSIUM—THE IDEAL YOUNG MAN.

An ideal young man is well described by a series of adjectives; as honest, temperate, thoughtful, courteous, and punctual (in going as well as coming.*)

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Let him be a young man of action, possessing fine moral and religious qualities, good judgment, a keen intellect, a heart not smaller than his head; either natural or acquired ability as a leader, with a manly bearing, and a nice appreciation of the smaller as well as the larger things of life. Then, too, let him be congenial and affable, courteous and considerate of others, and for the most part serious, with the alternating disposition to tell or to take a joke.

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Virtue, honor, learning, high ideals, with determination and energy to realize them,—character and courage to say *yes* or *no*, as occasion demands, neatness in dress and personal appearance,

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* The reader will notice that this is the one girl among the four who could say it in twenty-five words.—ED.

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and a true Latter-day Saint, is the substance. Is substance *all* we want? To be sure it is the main thing. The rough diamond is valuable, but is it always recognized?

Boys, we girls are human. We like our diamonds polished, and the passports to the feminine heart you will find are faultless *manners*, good *deportment*, and general *social culture*; with ability to earn the dollar, and the art of saying gracefully to the young lady whose company you find so pleasant Sunday evening, and whose hospitality you are ever so ready to accept,—"Would you like to go to the theatre?"

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The traits a boy should possess to be my ideal character are these: first of all he should be truthful and honest, having a strong will to command and lead in all things right. He should be able to shun all evil habits, and have the thoughtfulness to look after the pleasure and happiness of those he loves and be courteous to strangers.

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## STAY.

O man with eager eyes,
  Why do you hurry so?
In your haste to gain the prize,
  You miss much as you go;
You hear no song-birds sing:
  Nor stray in flowery places;
You never stay to bring
  Glad smiles to weary faces.
There are blossoms along the way
  That never again shall blow;
So, stay a little, friend,
  And soothe some heart that's aching—
    Why do you hurry so?—*Selected.*

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*Were the Japanese Guilty of Treachery?*

The Russians have characterized the attack of Japan upon the Russian fleet at Port Arthur as a "stab in the back," and describe it as a "truly Asiatic" piece of treachery. There was no formal declaration of war, and the Russians explain their naval reverses as a surprise for which they were unprepared. The French also take the same view, but France is the ally of Russia, and, of course, in full sympathy with Russian ambition.

The world will hardly take that view of it. It is not an uncommon thing for nations to go to war without a formal declaration; and the question of fact in the present war is, had both nations reasonable ground to expect hostilities? After Japan had waited an unnecessary length of time for an answer to her last note, and during all the delay saw the feverish haste with which Russia was pushing preparations for war, she recalled her ambassador from St. Petersburg. When, on February 6, M. Kurino announced to the Russian Foreign Office his recall, and that "thereafter Japan would reserve entire liberty of action" in the matter, it was understood that war was at hand.

But did the Japanese make the first attack? Two attacks were made on the night of the 8th, one by the Japanese at Port Arthur, and the other at Chemulpo, in Korea. The time of the Port Arthur conflict is not fixed by any of the dispatches before 11 p. m., and some fix it at 2 and 3 a. m., of the 9th. At Chemulpo the Russians fired upon some Japanese torpedo boats that were accompanying transports into the bay, as early as 9 p. m. of the 8th. It is not at all likely that either country was apprised that night of what the other was doing, but whichever fired the first shot, it is evident both considered the time opportune to

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strike. If any breach of international law has been committed, both nations are equally guilty. The Russians had two days in which to telegraph their commanding general, Alexeieff, at Port Arthur of the withdrawal of diplomatic relations. Alexeieff was not only put on his guard, but the *Korlietz*, under his command, proceeded at once to Chemulpo bay, and fired upon the Japanese torpedo boats, and paid the penalty of its rash act by its being totally disabled.

*The Progress of the War.*

In the midst of the many conflicting statements that come about the military operations between Russia and Japan, it is impossible at this time to determine just what has been done. Some of the movements ascribed to the Japanese army are so absurd, when the distance and conditions of the country are considered, as to be wholly unwhorthy of belief; however, so much is satisfactorily known as to give us an assurance that Japan commands the naval situation. The division of the Russian navy at Port Arthur was really most menacing to Japan. From the beginning, however, Russia was really at a great disadvantage in the disposition of her navy, as she was obliged to divide it in two, using one part for the protection of Vladivostock and the other for the defense of Port Arthur, while the Japanese were in a position, practically to concentrate her navy. The bombardment and siege of Port Arthur demonstrated at the outset that Japan was really superior in the equipment of her navy, and it is definitely known at this writing that in this port nine Russian warships have been put out of action by the Japanese.

As soon as Russia's navy had been put out of commission, Japan could begin at once on a large scale the transportation of her troops across the narrow straits between Japan and Corea to the latter country. Corea was, therefore, the first objective point of the Japanese land forces, and Japan soon made herself master of Corea, and at the earliest possible opportunity entered into treaty stipulations with Corea, by which Japan assured the Coreans their independence under the Japanese sphere of influence. While Japan did not annex Corea, it placed strings on that empire which brought the latter virtually under the tutelage of Japan.

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As was expected, the Yalu river became the point of actual contact between the opposing armies. The Russians would naturally make a desperate effort to prevent the Japanese soldiers from crossing this boundary river between Manchuria and Japan. If the Russians could not stop the soldiers of Japan at the Yalu, it would not be possible to prevent them from reaching the Russian railroad leading to Port Arthur. If the Japs could cross the river, they could evidently take the railroad, and thus cut off all connection between Port Arthur and its base of supplies at Harbin, a Russian city of about sixty thousand inhabitants, nearly six hundred miles north of Port Arthur. Alexeieff, who was in command of the Russian forces of Manchuria, clearly saw the direction of the forecast which the Japs had made, and promptly withdrew the headquarters of the army northward, so as not to be caught in the trap which the Japanese were laying for him.

The Japanese have shown themselves in all their movements to be most excellent strategists, and their ability to mobilize a large army has never had a parallel except in the Franco-Prussian war. Japan is really the only country in the world that held out any hope of an ability to drive Russia out of Manchuria. Japan is spoken of as little Japan, but it is doubtful whether a single nation of Europe, Germany perhaps excepted, can produce as large and well equipped an army as Japan. The Japanese soldier has tremendous power of endurance. He has never been demoralized by the drinking habit that abounds among the rank and file of the soldiers of other countries. The Russian soldier is excessively intemperate in the matter of drink, and this war is likely to afford the world a telling lesson in the value of sobriety. Japan is practically fighting at home, and can put, in a short period of time, at least 500,000 soldiers in the field. It is hardly too much to say that not any two nations of Europe could have as effectually met the Russians in Manchuria as the Japanese. Time is the essence of this war. Whatever is done effectually against Russia must be done at once.

*Finances in the Present War.*

It is difficult to determine, in the case of nations as in the case of individuals, what one can do in dire extremity. It is

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certain that Japan's credit is good, and there is the strongest probability that the Japanese have managed their financial affairs with the same forethought and thoroughness that they have organized and handled their army. Japan was most fortunate in her alliance with Britain. The ability of that kingdom to aid Japan in a financial way was a matter of no small importance. As a matter of fact, Britain, through her loans, has perhaps done as much for Japan as she could do were she to furnish Japan a considerable number of soldiers, but without giving Japan the financial credit which the Mikado's empire needs. Then, Japan knows that Great Britain can and will give to her financial aid, and especially if the Japanese make any headway in the war.

Russia, on the other hand, is very much embarrassed. The French, who are the allies of the Russians, have not shown any disposition to advance money to the Russian Government in the present crisis. France does not doubt the ability of Russia to meet her obligations, but France knows that Russia will need a considerable period of time to regain her financial equilibrium; besides, the French, according to accepted computations, have already loaned to Russia something like $300,000,000. The ordinary means of producing revenue in Russia are not at all adequate to meet the expense of the present war. The Russian gold reserve will be very quickly exhausted, and the resources in Russia by which revenues can be created are not many or extensive. Russia has, however, one resource that may meet the financial exegencies of the present war. That resource is the church, which possesses enormous wealth, compared with which all of Russia's other financial resources are merely a drop in the bucket. War is like the sea, it has a capacity for swallowing up everything that falls into it.

*King Coal.*

Coal is king whether a "merry old soul" or not. The ever-increasing use of iron, and the great part it plays in the commerce and progress of modern civilization make its dependence upon coal greater every year. The coal question is one of serious importance to the world. The further we are compelled to go down into the bowels of the earth to get it, the more expensive it becomes.

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Practically all the coal of the world, today, comes from five nations, the United States, Great Britain, Germany, France and Belgium, and its increase in these countries during late years, has hardly been equal to the demands. The world's commerce and civilization are greatly in need of new coal fields, and the great nations of the world are looking anxiously to China to supply the growing demand. It is estimated that China has two hundred thousand square miles in which there are coal deposits. This makes her coal fields the largest in the world, but though China leads the world in its known coal areas, the coal of that country has lain dormant because of the difficulty of its transportation. But since great corporations are projecting railroads in all directions, and into the heart of China, the coal problem there will soon be solved. The European nations will in many ways be greatly in need of China's coal. What Japan is, therefore, doing in arresting either the actual or commercial occupation of Manchuria by China, is in the interest of the great powers. Manchuria's great coal fields will some day be a source of untold wealth, to which free access is very desirable.

The United States today leads the world in the production of coal, as will be seen from the following table:

| | 1900 | 1902 |
|---|---|---|
| United States..... | 240,000,000 tons. | 269,000,000 tons. |
| Great Britian..... | 225,000,000 " | 227,000,000 " |
| Germany..... | 149,000,000 " | 150,000,000 " |
| France..... | 32,000,000 " | 29,000,000 " |
| Belgium..... | 23,000,000 " | 22,000,000 " |

It will be further seen that the United States and Great Britain together produce more than two-thirds of all the coal in the world, and coal gives us a fairly good example of the relative wealth of the leading nations which produce it. The amount of coal produced by each miner also affords an interesting example of the relative productiveness of the different nations. In the United States, each miner takes out on an average five hundred and twenty tons of coal a year. Great Britain, two hundred and seventy-eight; Germany, two hundred and forty-two; France, one hundred and ninety-eight, and Belgium, one hundred and sixty-six.

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This may in part be accounted for in the fact that our miners are working nearer the surface. It will be noticed that Russia is not included in the list of coal-producing nations, because its output is not very great. It will be seen, then, with what longing the statesmen of these two nations, now at war, are casting their eyes upon the coal fields of Manchuria. Both Russia and Japan are anxious to establish manufacturing industries, practically all of which are dependent on king coal. Coal, iron, and cheap labor, in China, may yet revolutionize the iron industry.

*Cuba in Fashion.*

Cuba must follow the fashion. Other nations have debts, why should not she? When this country rescued Cuba from Spain, that republic was enabled by the generosity of the United States to begin its career free from debt. And then Cuba, too, has kept out of debt and has money in her treasury. So the question may be asked, why must Cuba have an indebtedness? Cuba has just floated its first loan which amounts to thirty-five million dollars. The fact is, this amount is to be distributed to Cubans who are now making a claim on the country for services rendered in the cause of Cuban liberation. The number of the Cuban army on the rolls is said to be about fifty thousand. This is an enormous number for such a little country, and one is led to wonder where so many soldiers were, especially during the time of our contest with Spain in Cuba. Fifty thousand soldiers would get out of thirty-five million dollars, nearly seven hundred dollars apiece, the officers, of course, claiming a larger share than the men in the ranks; but perhaps this amount will be reduced, from the fact that the loan will not bring more than ninety cents on the dollar, so that the few bankers who carry the loan will get a very handsome amount out of it. Then the delay in distributing this money will give the brokers a handsome opportunity to make a neat little sum, for soldiers will often be too impatient to wait, and will therefore sell their claims for greatly reduced sums. The Americans have been very much disposed to question the existence of anything like an army of fifty thousand. When the Americans landed in Cuba, two thousand Cuban soldiers were about all that could be found, and only about one thousand five hundred Cubans appeared at Santi-

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ago. At Guantanamo, perhaps five hundred Cubans joined us in the fight.

But after all, will the Cubans be satisfied, or will the distribution of thirty-five million dollars among fifty thousand fighters simply whet their appetites for more? No doubt they will demand some kind of appropriation for pensions, and it is easy to see how the Cubans may go on to financial destruction. This may easily be the case, for it is a common weakness among Spanish-American Republics, if the United States does not stand sponser for Cuba financially. According to the Platt resolutions, which the Cubans were obliged to incorporate in their constitution, this country may veto a far-reaching extravagance, should it threaten Cuba's stability or independence.

Such a responsibility, however, is not a pleasant task for us. If the Cubans set their hearts on extravagance, and we insist on preventing it, they will say all sorts of hard things about us, and who can predict that we shall not have a very serious family quarrel? We were very generous with Cuba. Our war for her liberation cost the government eight hundred and sixty-one thousand dollars each day of its continuance, and the cost did not end there; we shall have to pay out millions before the pension list for Cuban soldiers has been wiped out.

It is to be hoped that the Cubans will be reasonable, and learn to withstand the threat to overthrow the government if the exaction of her soldiers are not promptly met. It was said that there was a growing sentiment among Cuban soldiers "to take to the hills," start a revolution and overthrow the government, in case a loan were not floated for the payment of the soldiers. The amount given certainly seems liberal, but whether the ex-soldiers will be satisfied with it is a matter of serious doubt; one thing is certain, this country will not permit in Cuba the fashionable pastime of such revolutions as are gotten up yearly in many Central and South American republics. Thirty-five millions distributed throughout the islands will certainly do much to stimulate and make permanent Cuban prosperity. It will reach the masses in the most effectual way that distribution could; and this country will always rejoice in Cuba's good fortune.

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# EDITOR'S TABLE.

## SENATOR SMOOT'S CASE.

The first witness to be examined in the Smoot hearing before the Senate Committee on Privileges and Elections, which began in Washington on the 2nd of March, was President Joseph F. Smith. The hearing continued until the 12th, and Presidents Smith and Lyman arrived home on Monday, 14th. The hearing took a broad scope and there was an unprecedented opportunity well embraced to explain the organization, teachings, doctrines, and workings of the Church, in a way that attracted much attention. The private affairs of President Smith and others who have deemed it no wrong or breach of the moral law to continue the family relations which existed prior to the Manifesto of 1890, were fully exploited. It was shown that the Church still believes in the divinity of the revelation permitting plural marriage, though it does not countenance, sustain or permit these relations to be entered into by its members, since the issuance of the Manifesto; "but if the principle were attacked," said President Smith, "we should defend it." Only three per cent of the members have practiced plural marriage, and it was shown by statistics that the number has decreased constantly by death, since 1890, to the present time.

A large number of witnesses were examined, both members and non-members of the Church. The hearing was rather an investigation into Church affairs than into conditions affecting Senator Smoot, and from the consensus of press opinion, and a consideration of the evidence, no point has so far been made against the Senator. The clamor for his expulsion, however, is even more pronounced than before, from women's organizations and ministers, the reason being that they are misled, and do not understand the real situation among the Latter-day Saints. No person who is temperate, religious and thoroughly familiar with moral conditions

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in Utah can righteously accuse the Latter-day Saints of immoral practices, the apparent infraction of the law being technical rather than real. Neither was there any evidence, nor can there be, of the truth of the idea or contention sought to be upheld, that Church members are under such bonds to obey the Church that they are not free to be good citizens of our country. The question, as far as Senator Smoot is concerned, has come to this, whether an active, ruling member of the "Mormon" Church can serve as Senator of the United States. Since the constitution excludes religious tests, and since Senator Smoot stands out clean and faultless in every moral test, it can not be seen, by people who are well-informed and reasonable, how he can be interfered with, or unseated.

The national effect of the investigation, so far, has been rather to gain respect for the witnesses and for the Church, than otherwise. President Smith is loud in praise of the treatment he received from the members of the committee, and senators and congressmen, as well as the people generally, and has nothing but kind expressions for them.

The effect of the testimony at home has been marked for good; has tended to clarify the position of the Church, and drive away the fog of evasion and uncertainty. The Church holds that the revelation on plural marriage is divine, yet the further taking of plural wives is forbidden, since the manifesto; while the relations with wives previously taken is winked at, for good and humanitarian reasons, but not taught.

A few people, who are mostly disappointed politicians, (though there are a few fair men among them), and, in the estimation of many, not over-particular in their own moral relations, except in theory, have, it is true, professed themselves greatly shocked at the "revelations," as if they were just made familiar with the conditions. As a result, they have begun an agitation for a new political party, and demand that "this law-breaking be given up in all its forms, and that Utah shall keep, in spirit and in letter, the faith it has pledged to the people of the United States."

Since good moralists differ as to whether the abandonment of the families, in the cases mentioned, is the better plan, and as there was from the beginning a tacit understanding they should not be disturbed; and since Utah, as far as the Church people are

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concerned, has kept the faith with the nation, the grounds of complaint appear untenable.

The young men of the Church should, therefore, carefully weigh the facts and conditions before taking any radical steps in politics, becoming excited, or passing judgment upon affairs with whose significance and import they may not be thoroughly familiar.

The investigation has been suspended for some time, and it is understood that some forty witnesses, in addition to those who have already testified, have been or will be subpœnaed to appear in Washington; and it is probable that the members of the Senate committee will visit the state in person to get further information.

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## THE FUTURE OF OUR WHEAT CROPS.

Those who have noticed the rising prices of wheat, will be impressed by two important facts: that prices as a rule have had an upward tendency which they are likely to maintain; and in the second place, it will be readily perceived that these advanced prices are due to the increased demand. The increased demand for wheat throughout the world is due to two important causes: one, the increased area of land used for other crops; and the second, the increased population of the world that is becoming a bread-eating people. In 1871, 371,000,000 people, it was estimated, used wheat bread; in 1898, the number increased to 516,500,000. This was an increase in less than thirty years of 145,500,000 bread eaters. The number of bread eaters is rapidly increasing through the introduction of our wheat into China, where the bread diet has taken largely the place of rice. Mr. Hill, the great railroad magnate, expects in the near future that the demand of China and the South Sea Islanders for wheat bread will increase our exports of that grain to a marvelous extent.

In an address recently given by Sir William Crooke before the British Association, he predicted that there would be a universal dearth of bread within the next generation. One cause of the bread failure in his judgment was the impoverishment of our lands that he saw no means of replenishing with proper soil nutrients for the cultivation of wheat. Within the last two years, numerous investigations have been made in the laboratories of our country,

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with a view of ascertaining some method of preparing in the laboratory those nitrates of which our lands for crops are greatly in need. Nitrogen is the most important element, perhaps, entering into animal and vegetable life. It is the chief ingredient of the most expensive fertilizers for our lands. We have an abundance of free nitrogen. Four-fifths of all our atmosphere is made up of this element; and notwithstanding the fact that upon every square yard of earth seven tons of nitrogen are pressing down upon it, the land cannot use the nitrogen in its free state. The question of taking this nitrogen out of the air, and converting it into some sort of nitrate, especially nitrate of soda or potash, is the question with which scientific men are wrestling at the present time. Nitrogen, therefore, in the world of science, has recently become a sort of fairy godmother. The combination of nitrogen with certain salts, by which nitrates are formed, is called in agricultural parlance, the fixation of nitrogen. It has been discovered that these nitrates can be formed by means of electrical wires passing through the required salts, and that by means of electricity nitrates can be formed equally as valuable and cheap as those brought from Chili.

At present, however, a new method has been developed by which the soil may be inoculated with nitrogen fertilizers. It has been shown, for example, that on certain kinds of plants called leguminous, small nodules grow, that these nodules are formed by millions of small animals called bacteria. These bacteria are of various kinds, each kind promoting its special vegetable growth. They can, therefore, be divided up and classified, so that we have bacteria for various kinds of plant growth. The government at Washington is engaged in the preparation of these bacteria to be used throughout the country for the purpose of increasing the fertility of the soil. They are put up in small packages by means of absorbent cotton, and sent out through the mail to various sections. In each of these small packages there are about 15,000,000 bacteria, enough to fertilize an acre of ground. When these bacteria are immersed in water, and fed by nutrient salts, they multiply with wonderful rapidity, and may be distributed by taking the salt in which they have grown, and scattering it over land destitute of nitrates.

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An excellent example has been given us of what can be done by means of this bacteria. Mr. Lane, the director of the New Jersey Experiment Station, took some soil of lucern land that was known to contain an abundance of bacteria; he scattered this soil over plots of ground, and then tested the plots in connection with other plots that had not thus been fertilized; and the increase in the first crop of lucern was eighteen per cent over that which had not been inoculated. Where he mixed the soil first with water, it showed a gain of forty-five per cent over the soil not inoculated in the growth of lucern. Inoculation, then, of our soils is a distinctive and emphatic aid to agricultural progress; and it is only a question of time when we shall be compelled to give this matter our serious attention in our agricultural pursuits. The laboratory and the experiment station have made agriculture a science; and those farmers who are not ready and quick to avail themselves of the most recent discoveries and methods, must go to the wall. Our lands, through long years of cultivation, are gradually diminishing in productive powers, and require intelligent manipulation in order to make their products as valuable in the future as they have been in the past.

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## QUESTIONS AND ANSWERS.

*May Non-Members of the Church Join the M. I. A.?*

May a young man or a young woman, who is not a member of the Church, but of good moral character, join the Mutual Improvement Associations of a ward?

Yes; and furthermore, it is the duty of officers to invite their non-"Mormon" friends to join, and to use all diligence to make the associations, as far as possible, missionary in character. This is likewise the case with other auxiliary organizations—Sunday schools, primaries, religion classes, etc. It is, of course, understood that officers, at least the presiding ones, should be Latter-day Saints, and that the control should always be vested in members of the Church.

*Bearing Testimony—A Sermon.*

A young man writes in a very good spirit asking the editors of the ERA to write him a "nice sermon to say on a fast day." "You know

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what I mean," he adds; "and if you will, I'll try to become a wiser boy every day." He tells us further, that on the first Sunday in every month it is the fast day, and in his own Sunday school "they have to get up and bear their testimony to the truthfulness of the gospel." It is for such an occasion he has asked us to write him a "nice sermon." Here is our advice:

Above all things, brethren, let us not be machines. The Lord delights in the words of the heart. When we speak we should speak as we feel and think, not as someone else has felt and thought for us. To testify is to bear witness to something that we ourselves know; it is to affirm a fact that we understand, and to solemnly declare a truth that has come into our experience. It is not to preach a sermon, nor to counsel, exhort, or speculate upon things that are occurring, or that have taken place, or that may happen. "We speak that we do know," says Jesus, "and testify that we have seen." And David tells us further, that "the testimony of the Lord is sure, making wise the simple." Before we can testify to the truthfulness of the gospel, we must have a knowledge of it, which must come by diligent study, and by the inspiration of the Spirit of God. Few there are who do not of themselves know of some truth that has come to them, of some kindness that the Lord has shown to them; few who have not some experience, some thought, some feeling of the heart, which can make them true witnesses for Christ and his gospel. To speak of this in your own language, assisted by the Spirit of God, is true testimony. If there are any who have not this knowledge, they must first seek and find before they can testify. To adopt a form, be it ever so beautiful and pleasant to the ear, to be repeated without knowledge, or spirit, or feeling to give it light and life, will be worse than useless. Such a mechanical course would make a machine of the speaker, and would not edify the listener. If our young friend will follow this advice, seeking knowledge diligently by prayer, by study, by learning, by good books, and by right living, we can promise him positively that he "will become a wiser boy every day," and before the year is past, he can stand up in his Sunday school class and give a testimony that will touch the hearts of his comrades; whereas, if we write a testimony for him

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to repeat, no matter how well-worded it might be, it would appear a dead and useless thing.

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## "THE MORMON POINT OF VIEW."

We have received the first number of a quarterly periodical bearing the above title, written and published by Prof. N. L. Nelson, of the Brigham Young University, Provo, Utah. The aim of the magazine is to set forth the views of the Latter-day Saints on matters of current interest in which they are involved. The number before us contains an introduction, in which the reasons impelling the publication of the magazine are given in clear and vigorous language. The leading article bears the title, "The Ministers and the Mormons," and is devoted to a discussion of the fight waged against the Church by gentlemen of the cloth. This is followed by the first installment of the "Dictionary of Slander," a treatise on and refutation of some of the misrepresentations and malicious statements on which much of the opposition to the Latter-day Saints is based.

The opinions of the writer are expressed in the clearest and most vigorous English, and his meaning is unmistakable. As a correct and forcible writer, Prof. Nelson stands in the front rank. His ideas are strong and original, and are enforced by apt and striking illustrations. At times his pen becomes very caustic, as he scores the authors of the calumnies against Utah and the "Mormons." The thought comes to one, however, in reading the work, that the author writes from his own personal point of view, as well as from that of the community. It is likely that some of his co-religionists will disagree with him in some essential matters, while agreeing with his opinions in general, and admiring his manner of expressing them. It would be difficult for a man of Prof. Nelson's positive cast of mind to write on a controversial subject without expressing extreme views, and coming in conflict with the ideas of others. There is nothing half-way or timid in his work. This characteristic is strongly marked in these articles, and it gives to them one of their chief values. From the reading of this little publication one will arise with new and vigorous ideas and with a mind aroused to activity, whether or not one

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agrees with all the views set forth. The magazine will be issued quarterly, the subscription price being 30 cents a number, or $1.00 per year.

## TO THE READER.

The ERA returns thanks to the many young men who made reply to our request in the March number. Many of them between fifteen and twenty years of age have written the editors, and in their letters have given good suggestions with which it will be our pleasure to comply. We will embody them in the ERA as rapidly as possible, and hope to get every young man between those ages interested in our magazine. The allotment of the book for the best suggestion will be announced in the next number, as more replies are expected at this writing.

In the meantime, besides some splendid articles for students, we present the closing chapters of "The Celtic Maiden," and the first division of "Kentucky Belle," in this number; and will begin "Adventures of a Pioneer," in the May number—all very interesting to the boys.

## IN LIGHTER MOOD.

PASSING IT ON.—Elsie: "There's a man at the door, pa, who says he wants to 'see the boss of the house.'"

Pa: "Tell your mother."

Ma (calling down stairs): "Tell Bridget."—Philadelphia *Press*.

Nathan's teacher believed in reducing poetry to diagram and visible outline. Therefore, says the Boston *Herald*, she told the class to make a rough illustration of the poem; "The Old Oaken Bucket."

Nathan's illustration consisted of a large circle, three buckets and a bunch of dots.

"Nathan," said the teacher, "I don't understand this. What's the circle?"

"That's the well," replied Nathan.

"And why have you three buckets?"

"One is the old oaken bucket, one is the iron-bound bucket, and the other is the moss-covered bucket that hung in the well."

"And what are all those little dots?"

"Those are the loved spots which my infancy knew."

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# EVENTS OF THE MONTH.

*Local.—February, 1904.*

MISCELLANEOUS EVENTS. 15.—Joseph Odell has been appointed postmaster at Logan, vice Robert Murdock, term expired. 18.—Old Folks' day was celebrated in Mt. Pleasant. A program and dinner were given to 300 people. There were 53 persons between 60 and 70 years of age; 27, between 70 and 80; and 15 over 80 years of age.—A representative body of dairymen from Cache, Bear Lake, Box Elder, Weber, Wasatch, Davis, Juab, and Salt Lake counties met in convention at Logan. President Joseph R. Murdock, of Heber, presided, and in his speech of welcome showing the importance of their business, compared the dairy and mining interests, showing how the former produce a steady monthly income to the many while the latter produce great wealth to the few. The Utah Dairymen's Association is a growing institution. 20.—Perry S. Heath resigned the secretaryship of the Republican National committee. 27.—During the night eight and a half to nine inches of snow fell, generally over northern and central Utah. It was the heaviest storm of the season. The Lake has risen eight inches since November. 29.—Hon. Quil Nebeker returns from a visit to the state of Tabasco, Mexico, greatly pleased with the country, and expresses the belief that in twenty years the Americans, English, and Germans will own two-thirds of Mexico.

SCANDINAVIAN MISSION.—In the three countries of the north, the Church of Jesus Christ of Latter-day Saints has a membership of 5,317, out of which number 897 are children under eight years of age. There are 2,620 members in Sweden; 1,358 in Norway; and 1,339 in Denmark. There were 478 baptisms in the ten conferences of the mission, in which 188 Elders and three lady missionaries were laboring, during the year 1903. President Anthon L. Skanchy and his body of laborers held 59,104 gospel conversations, 5,594 meetings indoors, and 75 outdoors, during the year. There are five native Elders laboring as missionaries; and during the year, 177 people over eight years of age emigrated, and 36

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under that age, all of which is taken from the annual report in the Church organ, *Skandinaviens Stjerne*, February 15, 1904.

COL. THEODORE BRUBACK.—This well known mining man and railroader lost his life on the 18th, in Park City, by falling down an incline in the Daily-Judge mine. He was a native of Pittsburg, Pa., and came to Utah in 1885, immediately identifying himself with mining and railroading. He was receiver of the Sanpete Valley railroad, and built the extension from Wales to Morrison, and was president of the road at the time of his death. He was also colonel on the staff of Governor Wells. In 1886, he married Miss McLane of New York, and leaves two children.

TWO GOOD POINTS.—It appears that there is a Manti Farmers' Association which held a session on the 17th. Professors Merrill and Hutt of the Agricultural College were present and spoke on timely farming topics. Two points that are specially good were mentioned: First, the need of improving the soil by growing pod-bearing plants, and plowing them under, and by utilizing the manures, and for farmers to arrange their affairs on a system to employ their time the year round. Second, the need of making the grounds and yards of the country home more attractive; and the elimination of mongrel males from the herds, and replacing them by pure bred animals.

DREADFUL CATASTROPHE ON LUCIN CUT-OFF.—At Jackson, a small station in Nevada, on the Lucin Cut-off, at 4 o'clock p. m. on the 19th, there was a collision between a freight and a construction train. The latter carried two cars of black powder and dynamite. As a result of the collision, which appears to have occurred on account of some trainman's carelessness, some 23 persons were killed, eight of whom were Americans and the remainder Greeks. Fifteen persons were injured. The calamity caused a sensation in Ogden where large numbers of Greeks are located. The explosion caused a large hole to be blown in the ground, and debris was scattered for miles around. The track was displaced for 500 yards, and the telegraph poles were blown down for miles. The dead were brought to Ogden for burial.

WEALTH FROM THE MINES.—During 1903, Utah mines paid in dividends, $4,869,016, an increase in round numbers over 1902 of $627,000. The total output of mineral wealth for the year 1903 was estimated at $34,000,000, an increase over the previous year of $15,000,000. Three great mines, the Daly-West, Utah Consolidated, and Silver King, paid over four millions in dividends, and the remainder came from the other mines.

POULTRY SHOW IN SEVIER.—Sevier has followed Ogden and Salt Lake, and has had a poultry show. The show closed in Richfield on the

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22nd, and had an average daily attendance of 300, proving a financial success. The premium list covered forty pages. Exhibitors appeared from Salt Lake, Sanpete and Weber. The Poultry Association was addressed by Profs. Dryden, Hutt and Merrill of the State Agricultural College.

MISSIONARY SHOOTS HIMSELF.—Lorenzo Crosby, a returning Southern States missionary from Creer, Arizon, intentionally shot and mortally wounded himself on a Chicago and Alton train near Higbee, Mo., February 20th. He died the following day. No reason has been given for the dreadful deed. It is believed by President Ben E. Rich that his mind was unbalanced, and that he was not responsible for the fearful action. He had done a good work in the South.

AN ORIGINAL PIONEER DEAD.—Benjamin Franklin Dewey, member of the original 143 pioneers of 1847, died in Chloride, Arizona, February 23rd. He was born at Westfield, Mass., and went to Nauvoo in the spring of 1846, where he joined the pioneer band. When the gold fever broke out in 1849, he went to California and remained about two years, again returning to Utah where he made his home until about twelve years ago when he moved to Arizona.

LIBERTY STAKE OF ZION.—In conformity with a prior decision to divide the Salt Lake Stake of Zion to make four stakes, the Priesthood of the wards in the southeast part of the city, divided by Main street and Third South, (1, 2, 3, 8, 9, 10, 31, 33) met on Tuesday evening, February 23rd, and nominated fifty persons from whom the Church authorities were to select a presidency and other officers for the new stake. They also decided to name the stake Liberty, if it should meet with the approval of the people. On Friday, 26th, the people of the new stake met and sustained the nominations for stake presidency, made by the Church authorities, as follows: President, Hugh J. Cannon, at present in charge of the German mission; first counselor, Arnold H. Schulthess; second counselor, Philip S. Maycock. The High Councilors for the new stake were chosen as follows: Le Grand Young, Charles W. Symons, Milando Pratt, Oscar F. Hunter, Elias A. Smith, George Buckle, John Vetterli, William Stringham, Briant S. Hinckley, William N. Davis, Fred M. Mickelsen, and Alvin C. Strong. Alternates: Taylor H. Woolley, Seymour B. Young, Jr., and John Stringham. Joseph Keddington was chosen president of the High Priests' quorum. They also decided upon the name Liberty for the new and 53rd stake of Zion. Three other stakes will be organized out of the remainder of the old stake, on the return of President Joseph F. Smith and Francis M. Lyman from Wash-

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ington, whither they were called as witnesses in the Senator Smoot case. When these are organized there will be a total of eleven stakes which were parts of the original Salt Lake Stake.

DIED.—Sarah Eyre Meyers, wife of Joseph Meyers, February 7, 1904, at Minersville, Utah; born at Densby, Lincolnshire, England, August 26, 1835; joined the Church in 1849, and emigrated in 1855, crossing the plains in 1859.—In Spring Lake Villa, 9th, W. W. Barnett, a pioneer of Utah county, and a veteran of the Indian wars.—In Hoytsville, Summit county, 11th, Joseph Wilkinson, a pioneer of that county.—In Hyrum, 12th, Jens Lauritzen, born Denmark, November 5, 1824, a Danish soldier in the war of 1848-50, who came to Utah in 1863.—In Salina, 14th, Celinda Hannah Martin, born Ohio, February 29, 1832, came to Utah in 1852, and was a pioneer of Sanpete Valley and the south.—In Mt. Pleasant, February 12, 1904, C. C. Rowe, born Indiana, May 11, 1823. He was a Mexican war veteran of the Mormon Battalion and also took part in the Indian wars in Utah.—In Richfield, 14th, Lemuel Thompson, a veteran of the Civil war, who came to Utah 35 years ago, from New Hampshire.—In Logan, 19th, Mrs. Caroline Affleck, born in London, January 25, 1839. She came to Utah in 1861, and was prominently identified with Church work.—In Ephraim, 22nd, Sarah Bridget Hadden, born in Norfolk, England, 1816. She came to Utah with her late husband, Thomas C. Hadden, in 1852. She was a great friend of the Indians, and often entertained the early chiefs, among them Black Hawk, Indian Joe and Sam.—In Cedar Fort, 17th, John Cook, pioneer of 1852, born Michigan, May 22, 1838.—In Plymouth, Box Elder county, 18th, Sarah Cunningham Bigler, born in Virginia, aged 92 years, 3 months and 18 days. She joined the Church in Nauvoo, was a friend of the Prophet Joseph, and came to Utah in 1853.—In Hyrum, Cache county, 21st, Hans Jorgen Johansen, born Onso, Norway, August 31, 1826. He came to Utah in 1855, locating in South Weber, and in 1863 in Hyrum.—In Salt Lake City, 23rd, George Thomas Luff, born England, October 23, 1835, a competent tradesman, who joined the Church in early manhood and came to Utah in 1861.—In Ephraim, 24th, Neils Clemenson, an early settler of Sanpete, 1856, a native of Denmark, aged 84 years.—In Logan, 20th, Mark Fletcher, born Scotland, August 19, 1826, and came to Logan in 1865. His father fought in the battle of Trafalgar, under Nelson.—In Ephraim, 28th, Ellen Gorena Dorius, wife of the late Bishop C. C. N. Dorius, born Norway, April 16, 1837, came to Utah in 1857 by handcart, having joined the Church in 1853.—In Lehi, 28th, William Simons, born England, March 26, 1844, came to Utah in 1857 by handcart. He was a veteran of the Black

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Hawk war, having served at Richfield under General Wells.—In Salt Lake City, 17th, Ann O. Preece, born England, February 21, 1830, and arrived in Utah October, 1855, having walked over the plains.—In Spanish Fork, 20th, Ann Jarvis Gibbs, born England, June 1, 1825, and a pioneer of the early 50's.—In Salt Lake City, 27th, Warden George N. Dow, of the state prison, born New Hampshire, 1839, and came to Utah in 1882, and was warden during the enforcement of the Edmunds-Tucker act, and again since statehood.

BISHOP REID DEAD.—Bishop William T. Reid, of the Manti North ward, died February 28, 1904. He was born in Drumbo, County Down, Ireland, July 21, 1830, but was of Scotch descent. He accepted the gospel in Belfast, January 9, 1848, and for a number of years was an active missionary, presiding over the Edinburgh conference in 1861-62. In 1862, he emigrated to Utah, and in 1877 was made Bishop of the North ward, Manti, which position he held at the time of his death. He was a veteran of the Black Hawk war, and has held several offices of trust, both politicaly and ecclesiastically, in Manti. At the time of his death, he was a member of the stake board of education, and president of the Manti Co-operative Mercantile Institution.

*Domestic.—February, 1904.*

THE ISTHMIAN CANAL.—The Senate of the United States ratified the treaty with Panama, providing for a canal across the isthmus, on February 23rd, by a vote of 66 to 14, the negative vote being wholly Democratic, while 16 Democrats voted or were paired in favor of the treaty. The first article of the treaty places the new republic under the protection of the United States, in these words: "The United States guarantees and will maintain the independence of the republic of Panama." Ratifications were exchanged on the 26th, when President Roosevelt issued a proclamation putting the treaty into effect.

MASTER OF THE "CUMBBERLAND" DEAD.—Commander William Pritchard Randall, U. S. navy, died on the 21st, aged 72 years. He was acting master of the frigate *Cumberland*, in her famous battle with the *Merrimac* in March, 1862, and he fired the last gun before the vessel sank.

POSTAL TROUBLES.—A. W. Machen, ex-superintendent of the Rural Free Delivery; Diller B. Graff, of Washington, D. C., and George E. Lorenz, of Toledo, Ohio, were convicted on the 26th of conspiracy to defraud the government in postal contracts, and on the day following were sentenced to two years imprisonment, and to pay a fine of ten thousand dollars each.

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### *March, 1904.*

SUCCESSOR TO SENATOR HANNA.—On March 2nd, Hon. Charles Dick, Republican, was elected by the Ohio legislature to succeed Senator Hanna, both for the short term ending March, 1905, and for the full term beginning with that date. Mr. Dick is serving his fourth term in the legislature of his state, is a lawyer, and is 45 years old, and possesses many good traits of leadership, though the papers picture Hanna's shoes much to large for him.

MEN WHO WILL BUILD THE PANAMA CANAL.—The President sent to the Senate the following names of men who will be entrusted to supervise the construction of the Panama canal:

Rear Admiral John G. Walker, retired, chairman of the former Isthmian Canal Commission.
Major General George W. Davis, retired.
Colonel Frank J. Hecker, of Detroit, director of transportation during the Spanish-American war.
William Barclay Parsons, engineer of the Rapid Transit Commission in New York City.
William H. Burr, professor of engineering in Columbia University and member of the former Isthmian Canal Commission.
C. Ewald Grunsky, of San Francisco, an eminent hydraulic engineer.
B. M. Harrod, of New Orleans, a member of the Mississippi River Commission for the past twenty-five years.

Attorney General Knox has notified the President that he is authorized to pay ten million dollars to Panama, and forty millions to the company which has been notified that this country is ready to take the property.

### *Foreign—February, 1904.*

PANAMA CONSTITUTION.—The new Republic of Panama has adopted a new constitution which was officially promulgated on the 15th; and on the 20th Dr. Manual Amador was inaugurated president, he having been unanimously elected. He was a leader in the revolution, and one of the two commissioners who visited the United States last November. The constitution excludes Chinese after January 1, 1905. The republic was recently recognized by Chili, Mexico, Argentina, and Brazil.

FOLLOWING HOBSON.—On the 23rd, a daring attempt was made by the Japanese to block the entrance to Port Arthur, in the manner of Lieut. Hobson with the *Merrimac* at Santiago. Several old transports, laden with inflammables, were sent in, and were sunk by the Russian's fire, but after the engagement, it was found that the entrance to the harbor was still open.

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THE VENEZUELAN CASE.—The Hague tribunal, which has been considering since last autumn the claims of Great Britain, Germany and Italy, for preferential treatment of their claims against Venezuela, decided unanimously in favor of the allied powers, and the United States was commissioned to carry out the award. It was decided that 30 per cent of the Venezuelan customs duties be set aside for meeting the claims until they were satisfied; then the other claimants will be paid. In Washington there is disappointment over the award, as it is believed that granting preferential rights to blockading powers, will work damage, in that it will make nations in a hurry to press their claims against weaker states with warships, to the danger of peace.

*March, 1904.*

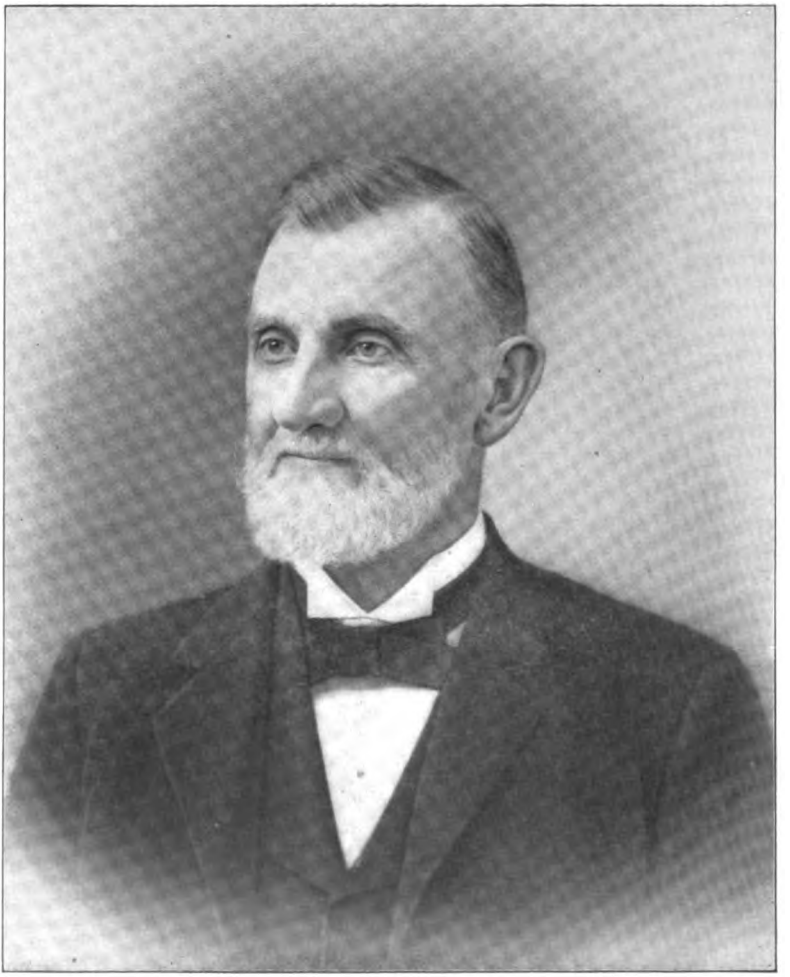
RUSSIAN COMMANDER-IN-CHIEF.—General Nikolaevitch Kuropatkin, appointed commander-in-chief of the Russian army in Manchuria, has seen more active service than most military leaders of his time. He is described as 56 years old, stout, broad-shouldered, unpretentious, energetic, bluff of speech, and intolerant of pleasure-seeking officers. He was chief of staff under Skobeleff, in the conquest of Khokand. In the Russo-Turkish war of 1877, he displayed great energy and bravery in the siege of Plevna, being in the thickest of the fight night and day. He it is who has been the prime leader in the Russian railroad conquest of Central Asia; and Russia's expansion in eastern and western Asia is due to his plans as minister of war.

WAR IN MACEDONIA.—Turkey and Bulgaria are again both making warlike preparations, and each complains of the attitude of the other. There are threats of the renewal of the insurrection in April, and there have been already several encounters between Bulgarian bands and Turkish troops. Russia being busy with Japan, grave fears are entertained that Austria cannot single-handed check the various elements of disorder in Macedonia. The condition of the population is pitiable in the extreme.

COUNT VON WALDERSEE DEAD.—This great German field marshal was born April 8, 1832, and died March 5th, at Hanover. In his 60th year, in 1891, he retired from office, and settled down on his estate in Hanover to an old age rich in memories. About the close of the Franco-Prussian war he married the widow of Prince Frederick of Schlesvig-Holstein, who was a Miss Lee, of New York. Sedan and the siege of Paris, and his work in bringing the German army to a high state of mechanical efficiency, are among his stirring memories and achievements.

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HON. JOHN M. HORNER.

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# IMPROVEMENT ERA.

VOL. VII. MAY, 1904. No. 7.

## PROPHECY AS THE FORERUNNER OF SCIENCE —AN INSTANCE.

BY JAMES E. TALMAGE, PH.D., F.G.S., F.R.S. (EDIN.)

PROFESSOR OF GEOLOGY, UNIVERSITY OF UTAH.

*This earth was organized or formed out of other planets which were broken up and remodeled, and made into the one on which we live.*—Joseph Smith. (See Compendium, page 287.)

Since the early part of the eighteenth century, the nebular theory has been popularly accepted as a basis of explanation of the origin of the earth and of worlds in general. In brief, the hypothesis named may be thus expressed:—It assumes for the solar system, and, by analogy, for every other system of sun and planets, the existence of a primeval mass of vapor, incandescent and highly attenuated, at some stage having a nucleus of more condensed material. About this nucleus, the vaporous particles, by long processes of condensation, formed concentric rings, each of which in time gathered its particles together so as to form a globe or planet, still in a state of intense heat. In course of cooling, a crust formed over the interior molten mass, and the cooling pro-

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cess continued with necessary wrinkling and folding of the crustal envelope, resulting in the formation of continental land-masses and ocean basins, and later of mountain ranges and separating valleys.

It has long been known that the nebular hypothesis is insufficient to meet the requirements of observed facts relative to the progressive stages of earth development; but the lack of a more satisfactory hypothesis in definite and accepted form, has resulted in the retention of the theory named as a tentative, though confessedly incomplete, explanation.

A new theory has been long assuming shape in the minds of thinkers and investigators in this field; and for the definite statement of this we are largely indebted to Professor Chamberlin of the University of Chicago. It is of sufficient importance to demand and receive respectful attention in geological societies, and the concurrence and support of many individual workers of eminence.

To this new theory the name "Planetesimal Hypothesis" has been given. It holds, in the words of an able commentator, "that the disseminated planet-forming matter had lost its heat while yet existing in the loose form, as rings or zones, or wisps of the parent nebula, and that the globular planets were formed by the slow accretion or infalling of cold, discrete bodies or particles ('planetesimals')."*

To avoid in these pages all technical and abstruse discussion of probable causes and observed results, it may suffice to state that by the later or "planetesimal" hypothesis most of the fundamental phenomena incident to earth history are explained with a consistency and simplicity unknown under the old or nebular theory.

Thus, it is easier, by the new theory than by the old, to account for the origin of the atmosphere; the origin of ocean waters; the beginning of the sedimentary rocks or stratified deposits; the observed volcanic phenomena of earth; the source of hydrocarbons, such as asphaltum and its allies; the genesis of metalliferous deposits; the origin of gypsum and salt deposits; the sequence of geologic climates; the cause of glaciation, and, therefore, of the gla-

*"Bulletin Geological Society of America," vol. xv, January, 1904.—H. Le Roy Fairchild.

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cial period or epoch; the forces that resulted in diastrophic changes whereby continents and oceans, mountain elevations and valley depressions, have been formed.*

One fundamental difference between the old, or nebular, and the new, or planetesimal, theory, is that according to the latter the earth and its companion worlds are made up of particles that have gravitated together, cold, and possibly capable of harboring the germs of living organisms; whereas, according to the former, the earth-globe was originally hot, and, in that state, incapable of supporting life in any form known to us by observation.

By the new or planetesimal hypothesis, the earth is composed of particles that have come together under the force of mutual attraction. The question is now suggested:—Is it probable or possible that the particles so converging have been components of other worlds? To assist in this enquiry let us borrow the astronomer's magic glass, and direct our gaze into outer space.

Following the planets in their order of increasing distance from the sun, we shall find between the orbits of Mars and Jupiter a gap, which, according to Bode's law of planetary distribution, ought to be occupied by a planet in orderly revolution. Instead of such planet, we find a multitude of small bodies strewn along an elliptical orbit at the indicated distance, and revolving around the central sun. These are the asteroids or planetoids, of which hundreds have already been recognized and specified by name and position.

Professor Lockyer says, "To account for the origin of the asteroids it has been suggested that they may be fragments of a larger planet destroyed by contact with some other celestial body."†

Besides such masses as the asteroids, which revolve in a ring, there are other and yet smaller bodies moving through space, some in orbital rings immensely larger than even the orbit of Neptune—the outermost of all the members of the solar system. These are called meteorites, and some of them come so near the earth as to enter its atmosphere. The smaller of these, weighing in

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* See Professor Fairchild's paper, before cited.

† Lockyer—"Elements of Astronomy," page 156.

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many cases not more than a grain apiece, are the shooting stars—those tiny bodies that plunge into our atmosphere from outer space, leaving a fiery trail as they are dissipated by the heat of concussion. The larger pieces may reach the earth's surface before they are wholly dissipated by the heat of impact and that incident to friction caused by their passage through the atmosphere. Such bodies falling on the earth are known generically as meteorites, specifically as aerolites. While many of them weigh but a few ounces or pounds apiece, some are of considerable size, as the following data show. The Texas meteorite, preserved in the museum of Yale University, weighs one thousand six hundred and thirty-five pounds; another, the Pallas, now to be seen in the museum of Vienna, weighed as it fell one thousand six hundred pounds; one that fell in Mexico, known as the San Gregorio meteorite, weighs five tons; and a meteorite found in Chaco-Guatamba, South America, is reported as weighing nearly fifteen tons.*

Most of the larger meteorites that reach the earth are composed mainly of metallic iron, alloyed with nickel and other metals, sometimes containing also crystallized carbon in the form of minute diamonds. Other meteorites, and particularly the smaller ones, consist of stony material, not metals in a free state; and in these, organic carbon has been found. Indeed the claim has been made that evidences of fossillized organic bodies are not wanting. Long ago, it was suggested by Lord Kelvin, then Sir William Thompson, that the germs of life were introduced to earth by the advent of some moss-covered fragment of a shattered world.

As to meteorites in particular, and in a general way also as to the asteroids, it has long been believed by astronomers and others that they are probably fragments of pre-existing planets; if this be a true conception as to these bodies, it is equally applicable to the planetesimals, small particles abounding in space.

Croll has written: "From what has been stated, it would follow that in most cases the stellar masses have formed out of the destruction of pre-existing masses, like geological formations out of the destruction of prior formations."†

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* See Dana's "Manual of Mineralogy and Petrography," page 189.

† "Stellar Evolution," page 105.

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Lord Kelvin, one of the greatest among Britain's living scientists, has said: "I cannot but agree with the common opinion which regards meteorites as fragments broken from larger masses; and we cannot be satisfied without trying to imagine what were the antecedents of these masses."

Mennier was honored by the Paris Academy of Science in the award of a medal for a publication in which he maintained that "so far as our present knowledge can determine, some of the meteors once belonged to a globe developed in true geological epochs, and which has been separated into fragments by agencies with which we are not acquainted."

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In this connection, certain scriptures based on revelation, ancient or modern, may well be considered. The Lord declared to Moses: "For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them."* Again: "And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works."†

The statement by Joseph Smith, quoted at the beginning of this article, has been amplified and applied by some of our people in a way unwarranted by the prophet's utterance. This is no unusual incident in connection with the announcement of a great truth bearing the stamp of newness. Thus, the words of the prophet have been construed as meaning that great masses of material have come together in space to form this planet, and that the broken and disturbed state of the earth's crust is an immediate result of these masses falling together in a disorderly way. True, we frequently find the crustal blocks exhibiting marked unconformity one with another; one terrane of practically horizontal beds may be found abutting against another, the strata of which are inclined at a high angle; earth blocks occur tilted and folded,

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* "Pearl of Great Price;" Moses 1: 35.

† "Pearl of Great Price;" Moses 1: 38.

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bent and broken,—monoclines, anticlines, and great faults succeeding each other within limited areas.

Our own State affords striking and altogether admirable illustrations of these disturbances, in both the eastern or plateau section, and in the western, or basin region. Every mountain range is an example of crustal disturbance, and furthermore, great faults occur in regions that are comparatively level, the escarpment, or bluff due to the vertical displacement which characterizes the fault, having been partly or wholly removed by erosion.

But the assumption that this broken condition of the crust-blocks results from such blocks having been tumbled and piled together in the process of world-making, lying now as they originally fell, is completely disproved by existing facts. No crustal irregularity or break has yet been observed, the nature or cause of which is obscure; indeed, the relation of every block to its contiguous formations may be demonstrated beyond question. Moreover, by applying the most reliable test known to the geologist—that of interpreting the records of the past by the phenomena of the present—we may read on the stony pages, with fair assurance of correctness, the account of the formation of stratified and other deposits, and of their subsequent dislocation and disturbance, in all their varied modes of occurrence.

A clear distinction must be made between theory and fact. The observations last referred to are in no sense representative of theory, but, on the contrary, stand as demonstrated facts. The planetesimal hypothesis suggests the formation of worlds—of this earth, at least—by the coming together of small but discrete particles, world-dust, if you please, but not large masses of structural character. However, the theory does not deny that during the early formative stages of the earth, ponderous masses may have thus fallen together; but neither theory nor observed facts warrant the belief that the present structure of the outer parts of the earth is in any way due to the structure of the infalling bodies, whether particles comparable to dust, or masses of greater size.

Approximately nine-tenths of the land surface today consists of stratified or sedimentary rocks. These are composed of the debris of earlier formations, which material by erosion, transportation, and re-deposition has been laid down as orderly beds at the

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bottom of ocean, sea, or lake. Even the oldest eruptive and metamorphic rocks known to us appear to consist of the material of yet more ancient rocks, changed and made over in the construction of the formations as we now observe them. He would be rash indeed, who would attempt to affirm that he had identified any rock formation as part of the so-called first or primitive crust. Whatever may have been the character of the planetesimal bodies, the existing structure of the earth's crust is the result of causes less remote than the original accretion of these bodies,—causes of a kind yet operating,—disintegration, removal, and re-deposition in the case of these dimentaries, volcanism and metamorphism in the case of crystalline rocks.

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In the light of past events, it is apparent that this dissatisfaction with the nebular hypothesis, and its provisional renunciation in favor of a theory that accounts in a better way for observed phenomena, will be emphasized as another instance of the fallibility of science and the utter unreliability of theories propounded by man. It will not be strange if the loudest criticism comes from those who are least acquainted with either of the theories named, and still less conversant with the facts they were intended to explain.

The man of truly scientific spirit regards a theory in its real character—as a provisional and tentative explanation of phenomena not otherwise easy to comprehend. Theory is but the scaffolding necessary to the work of rightly placing the building-blocks of truth in the walls of the rising edifice of science. These building blocks are demonstrated facts, truths made plain; and when they are in place, their proper relation to each other duly established, the scaffolding, which is inadequate and unsightly at best, is torn down. Theory becomes unnecessary as our knowledge of facts increases; but without theory and hypothesis, progress in scientific work would be slow indeed.

No one is more eager than the true scientist to test his theories by each new truth discovered, and to discard the hypothesis as soon as it is proved inadequate or wrong.

Philosophy is tardy and science is slow in their enunciation o

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inferences and conclusions; while Divine revelation is oft-times swift and always sure. Yet, concerning the multiplicity of natural phenomena open to man's investigation, direct revelation does not always specifically speak. The scientist, patient and painstaking, is earnestly at work striving to solve some of the problems on which but little light has been thrown.

The instance in point is an admirable illustration of a great truth uttered by inspiration, and of its subsequent acceptance on the basis of scientific discovery and deduction.

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## SOMETIME, SOMEWHERE!

*(For the Improvement Era).*

Unanswered yet? The prayer your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail, is hope departing,
And think you all in vain these falling tears?
Say not the Father has not heard your prayer;
You shall have your desire, sometime, somewhere!

Unanswered yet? Though, when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere!

Unanswered yet? Faith cannot be unanswered.
Her feet are firmly planted on the rock:
Amidst the wildest storms, she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

—J. H. WARD.

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# KENTUCKY BELLE.

BY PRESIDENT A. W. IVINS, COLONIA JUAREZ, MEXICO.

## V.—FOURTH OF JULY RACES IN THE WEST.

Thus the summer passed, and the frosty nights of fall had come, when, one day, Sandy came to the pasture to get a saddle-horse. Driving the horses into a corner of the pasture fence, Belle among the number, he swung his lariat, which shot forward with a hissing sound over the head of the horse he wanted. The horse stood near Belle, and the lariat, as it passed her, so frightened her that she jumped over the fence and galloped across the bottom to the house. Sandy noticed with what ease the colt had cleared the fence, a thing no horse had ever attempted before, and said to himself: "Why, that colt is a cracker-jack, I wonder if she can't run a little? Say, I would just like to beat the fellows up at the L. H. ranch with her; they think their horse is a world-beater." And Sandy looked serious, as he remembered how the L. H. boys had carried off all of the honors, and about all of the cash, at the Fourth of July celebration, at Carson City, that year.

Sandy gave the colt more than usual attention that winter. He rode her out occasionally, and it soon began to be whispered around among the cow-boys that the orphan, as they called her, was the fastest thing on the ranch. "Why, she just makes a show of Humboldt Maid," said Sandy, referring to the powerful sorrel which had won the races at Carson the year before.

The Fourth of July was a great day in Humboldt county. It was the one day in the year when people gathered at Carson City,

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from far and near to "celebrate." To use a western phrase, the town was "wide open," on the 4th, and the pent-up energy of hundreds of miners, prospectors, ranch-men and cow-boys, with a sprinkling of Indians, was released with a roar, like the escape of steam from a locomotive when the throttle is thrown open.

The celebration of the national holiday, in 1870, was the most interesting since Nevada was admitted into the Union, in 1864. The great overland railroad had been completed, bringing the East and the West in close touch with each other; and, to the usual gathering of miners and ranch-men, there were added many men who had been employed on the work of construction, and who, when the work was completed, had remained to seek their fortunes in the West. Besides these, there were passengers who had been induced to stop over to witness a typical western celebration, the most important since the "Mormons" settled in the Carson valley, in 1851.

Salutes were fired in the morning by exploding deep blasts which had been put in the day before, a procession was formed showing Nevada as it was and as it is, and orators grew eloquent as they referred to the great future of the state, the patriotism of her sons, and heroism of her daughters, the wealth of her mines, and the importance of her ranch interests.

The greatest feature of the day, however, was the horse-races which were to take place at three o'clock in the afternoon. Horses had been brought in from many ranches, and groups of cow-boys discussed with animation their favorites, and backed their judgment recklessly, as long as their money lasted.

The boys were there from the L. H. ranch with their horse, still ready to back him against all comers. Humboldt Maid was there, and the Sparks people had a horse brought in from California which was said to be very fast.

The most dangerous candidate was a bay horse, with a blaze face and white feet, belonging to Theodore Winters. Someone said he was a son of Norfolk, and that his mother was a thoroughbred mare, but as very few of the boys had ever heard of Norfolk, or his father, the great Lexington, and did not know what the word thoroughbred really meant, they were quite as ready to bet against the white-faced horse as any other.

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Sandy Snyder took very little part in the conversation which preceded the race. He had obtained permission from Ryan to prepare Kentucky Belle for the races, and had intimated his intention to enter her against the best horse on the track.

The first race was a quarter mile dash, in which the L. H. horse, the Sparks entry, Humholdt Maid, and the Winters horse, which the owner called Patsy Duffy, were the entries. "I am just putting my horse in this race for exercise," said Winters, "to work her out for the half mile dash which is to follow."

There was the usual delay in starting, each rider jockeying for position, but the starter finally got them off, and with a great rush the four horses dashed over the line. Humboldt Maid set the pace, and at the end of a hundred yards led the bunch by an open length, thus greatly increasing the enthusiasm of the boys from the Ryan ranch. At the end of the second hundred yards, the L. H. horse had closed up the gap and was running neck and neck with Humboldt Maid, but at this point the Sparks horse and Patsy Duffy, which had been running slightly in the rear, swept past the others, and engaged in a desperate struggle for the wire, the latter horse finishing a neck ahead of his opponent, with the others "nowhere," the boys said.

Interest now centered in the bay horse, as it began to be whispered that Winters had been to Kentucky where he had bought Norfolk, a thoroughbred son of Lexington, paying $15,000 for him, and that Patsy Duffy was one of Norfolk's sons, and his mother a thoroughbred mare. The Sparks horse had also been brought from the East. These two were the first thoroughbreds seen in Nevada, and this was the first lesson taught to the people of the state by which they learned that it required breeding to produce speed

There were but three entries for the half mile dash, Patsy Duffy, Santa Clara, a mare brought from Virginia City by John McKay, and Kentucky Belle, entered by Sandy Snyder of Ryan's ranch. The form shown by the Winters horse in the previous race made him a favorite in the betting. The Virginia City contingent backed McKay's mare, while the boys from Ryan's ranch put up all the money they had on Kentucky Belle.

When the horses were brought out on the track to warm up

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for the race, the superiority of the sorrel mare over either of her opponents, was clearly visible. All three were very fine looking horses, and for the first time in her life Belle saw horses that looked as she did in a general way. The same long necks, the same strong backs, the same powerful quarters, the same slender legs, with muscles standing out strong and firm as bands of steel, each horse, to one who knew, showed his superiority over the common breed, which up to date had been the only kind seen in the state of Nevada, a superiority which was due to many generations of careful selection of superior animals in breeding.

As the time for starting the horses approached, odds of two to one, and then five to one, were liberally offered on Patsy Duffy against the field. A quiet, unassuming man had been moving around among the crowd, taking a bet here and another there, but no one semed to notice that he was placing his money on Kentucky Belle.

"Where was this mare bred?" he asked Sandy, as the latter passed up the track.

"Down at Ryan's ranch," was the reply.

"What is her pedigree?"

"Don't know, she's just horse," and the boy rode on.

"Strange," said the man, "she has the appearance of a thoroughbred, and a very fine one, too; she must be well bred. It may never be known, she may remain in obscurity all of her life, but the fact remains that no mare ever looked like her, so graceful, and self-possessed, except a born patrician."

He took a watch from his pocket, a watch different from any ever seen in Carson before, snapped the sweep-second, to see that it was in proper order, and taking a position at the outcome, asked the starter to please drop his hat when the horse crossed the starting line.

As the three horses dashed over the line at the outcome, with Kentucky Belle an open length ahead of Patsy Duffy, and the Virginia City mare far in the rear, a great shout went up from the crowd, while the boys from Ryan's ranch loudly challenged any horse in the state to run any distance, from one jump to ten miles.

The stranger stared at his watch for a moment in wonder.

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Was there some mistake, or had the half mile been covered in 48½ seconds, as the hand indicated?

He walked over to where Tim Ryan stood participating in the celebration which his employes had inaugurated because of their victory.

"I understand the mare which won the race just run, belongs to you," he said, addressing Ryan, "where did you get her?"

"Raised her down at the ranch."

"What is her breeding?"

"Don't know. I bought her dam from an emigrant, don't know anything about her sire."

## VI.—THE SALE AND JOURNEY EAST.

The stranger turned away, and looked at the mare which was being led down the track by her rider. "Strange," he said. "She looks like a thoroughbred, an exceptionally fine one, too; she ran that half in record time. I do not understand it. No horse but a thoroughbred ever ran a half mile in 48½ seconds, and she looks all right; still, no matter how she looks, without breeding, she is of very little value. I have seen horses before that looked fine, but had no breeding, and when it came to the test, they always failed; on the other hand, some ordinary horses, horses which would not be appreciated by this crowd of men at all, because of their appearance, but whose breeding was good, have surprised the natives. This mare is a good looker, and the ease with which she went that half mile indicates that she can go any distance—I'll do it anyhow."

He walked back to where Tim Ryan stood. "What is your mare worth?" he asked.

"Well, I counted her worth about a hundred dollars," said Ryan, "but since she won this race I reckon she is worth about one hundred and fifty."

"Will you take that for her?"

"Yes." The stranger drew a roll of bills from his pocket, and counted out the amount, at the same time handing Ryan a card. He looked at it and read, John Harper, Blue Grass Stud, Lexington, Ky.

Sandy protested. He would give more than that for the

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mare himself; he knew that if Nora was at home she would never consent to the sale, but Nora was away at Oakland, in school, and her father had plenty of horses, he was glad to let the mare go.

That night Belle was taken to a livery stable, the first she had ever been in. She had a box stall all to herself, with a clean bed of straw, and plenty of hay and oats to eat. It was a new life, but still she seemed to be entirely at home. Horses from adjacent ranches were put in the stable for the night, some of which made a great deal of noise and confusion, snorting and kicking, and the L. H. horse finally had to be taken out of the barn, and turned in an adjacent yard, he was so nervous and frightened, at what he saw inside.

The sorrel mare, after eating her supper, lay down and slept. Although she did not know it, her surroundings were what nature intended, and unconsciously she adapted herself to them.

The following morning, Belle was taken from the stable, and led down to the railroad station, and up on a platform, where stood a car with open door. She had often seen the cars pass along the valley near the ranch, but had never been so near them before, and it frightened her and made her nervous, but the man who led her spoke kindly, and she followed him from the platform through the open door into the car. The car was clean, the floor covered with straw, and in the manger, along the side, there was hay and oats. She felt lonesome when the man who had led her in took off the halter and closed the door of the car, as he went out; and a few moments later, when the whistle blew, and the car began to move, she was frightened; but, remembering that she had often heard the whistle blow, and that it had not hurt her, she was soon at ease.

As the train sped past Ryan's ranch she looked out through the slats, on the side of the car, and whinnied, but no one seemed to see her, and the ranch was soon out of sight.

The train frequently stopped, and each time the man who had led her into the car came and looked in and talked to her, and gave her water and feed, so that she came to quite enjoy her long ride.

After six days of this kind of life, the train stopped one day at a station, and after backing and going forward, the car was stopped along side of a platform similar to the one she had entered

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the car from, at Carson; the car door was opened, and the man who had accompanied her on her long journey came in, and putting a halter on, led her out on the platform and down an incline to the ground, where several men stood. Among them, she recognized the man who had bought her at Carson City.

## VII.—LIFE IN KENTUCKY.

"Well, John," said one of the men, after she had been carefully looked over, "she is a beauty, but what good is she without a pedigree? No matter how well she looks, if she has bad blood in her veins, it will crop out in her colts, and they will be worthless; you know if there was a bad trait in her ancestors, it takes generations of careful breeding to get it out. I see no advantage in experimenting with mares of unknown blood, when we have so many at the ranch whose breeding is unexcelled."

"I know, father, that you are correct," said the young man, "but cannot believe that this mare is inferior to anything we have. She certainly is the equal in appearance, I know she has the speed, and I hope some day to be able to establish her breeding."

As the mare was led through the streets, she wondered where so many people came from, and what they did with all of those large buildings, and what made the people appear so different from those in Nevada. She noticed that both men and women stopped to look at her, as she walked along the street, and that many complimentary remarks were made, something she had never heard before.

Finally the man who led her, left the city, and went out on a country road, with fields and trees on either side, and after following this for a short distance, went in at a gate, over which she saw painted in large letters, Blue Grass Stud. She was led down an avenue, past a comfortable homestead, through yards enclosed by tight board fences, past a large barn, and through a gate where the man removed the halter and left her entirely free. She was in a pasture such as she had never seen before, but very much resembled what her mother had described as her old home.

The ground was rolling and covered with grass, with here and there a clump of trees which shaded a spring of cool water; there were no rocks to hurt her feet, and when she cropped the grass

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she was surprised to find it so much sweeter than the grass on the Humboldt.

There were a number of horses in the enclosure, horses which did not look like those at the Ryan ranch: they were more like her mother, and she felt very pleased to be with them. She tried to be sociable; but try as she would, she could not get acquainted. They were not rude, like the Nevada horses, they did not bite and kick, but when she went to where they were feeding, they quietly moved away and left her alone. This made her very sad, for she felt that these horses were far superior to any she had ever known before, and greatly desired their friendship and society.

One day a very fine looking mare came over to where she stood, under a tree, and said, "My dear, we can all see that you are unhappy, and we surmise that the reason is you are lonely, and wonder why we do not admit you to our society; I have come over to ask you regarding your history, and what guarantee of good breeding you bring with you."

Belle related her history, as well as she could, and when she had finished, the mare said: "You know there is not a horse in this pasture which is not a thoroughbred. Our names, and the names of our ancestors, are all recorded in the National Thoroughbred Register, and each of us has a certificate setting forth the achievements of our ancestors. We regret very much that we cannot admit you to our circle, for we admire your appearance, and your conduct, since your arrival, has been all that we could demand; but you yourself see how dangerous it would be, for if, after taking such great pains to keep our blood pure and uncontaminated, we should admit horses of unknown breeding, our race would soon degenerate. If your breeding could only be established, we would take pleasure in acknowledging you as our equal."

And so Belle was left alone to enjoy the changed condition of life as best she could. She felt very happy, were it not for the fact that she wanted company, and she could hardly understand why her new companions, which seemed so much like her in temperament and appearance, should be so exclusive.

Thus a month passed, and then she was taken from the pasture to the barn, where very nice quarters were provided. A man kept her stall clean, and rubbed her down every day, after which a boy

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put a very light saddle on, and rode her out, through fields and towns, along shady lanes, and broad, smooth roads. She greatly enjoyed these outings; she saw so many new and interesting things. At first the boy rode her very slowly, then he would gallop her, and after a couple of weeks of this kind of exercise, he would sometimes allow her to run for a short distance, as fast as she chose.

One day, instead of going over the usual route for exercise, the boy rode her out to a field where there was a broad, circular track, very smooth, and soft to her feet, and galloped her round the circle several times. This was repeated every day for several weeks, until one morning, when they went out earlier than usual, they found Mr. Harper already there. He gave some instructions to the boy, and then, taking a watch from his pocket, the same as he had used at Carson City, stood under the wire which was stretched over the track, while the boy rode her back a short distance, and then, turning her suddenly, urged her toward the wire at full speed. She felt very strong and supple, and dashed away under a strong pull on the bit. As she sped along, the boy gradually urged her till she was running as fast as she possibly could, and so continued till she had finished the circle to where Mr. Harper stood.

He rubbed her neck and seemed very pleased, as she came walking back to where he was, and said something to the boy, who took her back to the barn, and that was the last day that he rode her.

Her stall was kept cleaner than ever before, and she had more attention. Another boy rode her out every day, but there was no more galloping, he just walked her round a few hours, and then returned her to the barn.

## VIII.—THE DERBY—BLOOD AND BREEDING TELL.

The Kentucky Derby of 1871 has gone down to history as the most sensational and remarkable since the great classical race was inaugurated. Thousands of people had gathered at Lexington, from different parts of the Union, and many horses had been brought in which had been declared candidates for entry the year before; but, as the day for the race approached, the superiority

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of six horses had become so evident that all others had been withdrawn. Charles Reed had brought Long Taw, the celebrated son of Longfellow, over from Tennessee. Hindoo was entered by Col. Bruce, of the Elmwood Stud; Spendthrift, by the Breckenridge Stud; Lorillard Bros., of New York, were represented by Bonnie Scotland, while John Harper had two entries, Luke Blackburn, a horse which as yet had not been beaten, and Kentucky Belle.

At one o'clock, on Wednesday, June 7, 1871, a great concourse of people began to pour into the enclosure, near Lexington, where the Derby was to be run. Merchants, tradesmen, breeders, planters, and men without occupations, all seemed imbued with the same enthusiasm, for, to be born in Kentucky was to love horses, and the Derby was the event which decided the equine hero that should be referred to as king for the ensuing year.

No less celebrated for handsome women than for good horses, the beauty and chivalry of the state were assembled in the grand stand which presented an animating appearance, for not only Kentucky, but the entire South was represented, and the scene was an inspiring one. In the field were hundreds of carriages, filled with eager, enthusiastic people.

Boys distributed score cards among the crowd, while bookmakers cried the odds offered on the different horses. The people discussed the chances of each candidate, and backed their judgment recklessly with cash.

A rumor was circulated that Hindoo had developed great speed, in his trials, and he was made the favorite in the betting, with Luke Blackburn a close second. The Tennessee contingent backed Long Taw, without limit; while the New Yorkers, who seemed to have money to burn, were equally loyal to Bonnie Scotland.

The only horse which had no friends was Kentucky Belle. The breeding of the others was so well known that it needed no comment. The score card read, John Harper, Blue Grass Stud, Luke Blackburn, by Imported Leamington, Dam Hypathia, by Lexington. Kentucky Belle, breeding unknown.

Cheers greeted each candidate as he came from the paddock, Hindoo and Luke Blackburn receiving the greater applause. They

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were both Kentucky horses, and Kentucky enthusiasm was there to maintain the prestige of the Blue Grass State against all comers.

Kentucky Belle was the last to appear, and as the mare walked past the grand stand, her head up, ears erect, and widely dilated nostrils, her velvety coat mirrored in the afternoon sun, and her magnificent proportions displayed, for the first time on a Kentucky race course, a momentary hush came over the multitude, then a great, spontaneous cheer went up, as the mare passed down the track.

Breeding, obscurity, all was for the moment forgotten, they only thought of the beauty of the horse before them, to a Kentuckian, (except his wife, daughter or sweetheart), the most beautiful object on earth.

It was noticed that John Harper's leading jockey, Murphy, was mounted on the mare, a fact which created no little comment and surprise. The course was oblong in form, and measured a mile around, but as the race was one and one-fourth miles, the horses went back a quarter of a mile from the outcome, to start. They were soon away, and presented a magnificent spectacle, as they dashed past the grand stand closely bunched together. At the end of the first half mile, Long Taw was running slightly in the lead, with Bonnie Scotland a very close second, the other horses were close up, with Kentucky Belle slightly in the rear.

As the horses swung into the last half mile of the race, Hindoo and Luke Blackburn had moved up, and were running on equal terms with the leaders. Gradually, they forged ahead, and the shouts from the assembly showed that Kentucky prestige was safe for another year.

Interest now centered in the struggle of the two favorites, and shouts of encouragement were heard from the supporters of each. But now an unexpected thing occurred! The horses were only a quarter of a mile from the wire, and were running neck and neck, when Luke Blackburn gradually fell back, greatly to the disappointment of his many admirers.

Another unexpected occurrence took place. Kentucky Belle had been running slightly in the rear, but now she passed Bonnie Scotland, passed Long Taw, passed Luke Blackburn, and was slow-

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ly but surely gaining on Hindoo! The latter, apparently realizing the new danger, lengthened his stride, and responded nobly to the encouragement of his jockey, but to no purpose; he could not shake the mare off. He saw her at his saddle girth, then at his shoulder, then the two appeared to run on even terms for a moment, and the wire was passed. The great crowd was speechless. Was it a dead heat? But when the sign board was hung out, upon which was written, Kentucky Belle, first; Hindoo, second; Bonnie Scotland, third; time, 1:59½, the pent-up enthusiasm was given full vent. It was pronounced the greatest Derby ever run.

A few days later, in the issue of the *Courier Journal*, the following appeared:

The unprecedented result of the Derby, which was run last Wednesday, and in which Kentucky Belle, a mare of unknown breeding, beat the best horses in the state, in the classic event, is now explained. Among the spectators in the grand stand was John Marshall, who formerly lived with his father, near Lexington, and who moved with the family to California, in 1866. Old timers well remember Col. Marshall, and his mare Kentucky Belle, which won both the Oaks and Derby in 1860. When Mr. Marshall saw the mare on the track Wednesday, he was struck with her resemblance to the mare owned by his father, and by the further coincidence that she bore the same name. After the race, he called at the Blue Grass farm, and learned that Mr. Harper had bought the mare from one Ryan, of Carson, Nevada. Mr. Harper was delighted to learn that the mother of this colt was traded to Ryan by Col. Marshall, while on his way to California, and that before leaving Kentucky she was bred to the great Longfellow, which at that time belonged to Mr. Harper. Her mother was by Lexington, out of a mare by Stark. Thus the fact is again vindicated, that a descendant of Derby winners, whether born in the Blue Grass pastures of Kentucky, or the sage brush plains of Nevada, is a thoroughbred still. Good breeding, whether it be among horses or people, will manifest itself despite the efforts of mongrels, whether they be human or equine, to prevent it.

(THE END.)

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# JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

## VII.—SOME FACTS OF CHEMISTRY AND PHYSIOLOGY.

It has been remarked in an earlier paper of this series that the nature of the mission of Joseph Smith made it unlikely that references to scientific matters, and much less to isolated scientific facts, obtainable by man by the proper methods of experiment, should be found in the writings of the Prophet. Nevertheless, in a revelation given March 8, 1833, statements are made that can now be connected with facts of science, not generally or not at all known, at the time the revelation was received:

"Inasmuch as any man drinketh wine or strong drink among you, it is not good, * * * strong drinks are not for the belly but for the washing of your bodies."*

At the time this was written, many persons believed that the use of alcoholic drinks was injurious to human health; but more, especially among the uneducated classes, held quite the opposite opinion. Since that day, the question concerning the value of alcohol in any form has been greatly agitated, and much new light has been obtained. This is not the place to examine this famous controversy, but a few quotations from authoritative books, which are not controversial in their nature, will show the coincidence between the position of science, and the doctrine of Joseph Smith, in respect to this matter.

The *United States Dispensatory* (17th ed.) speaks of the medici-

*Doctrine and Covenants*, 89: 5, 7.

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nal properties of alcohol as follows, "It is irritant even to the skin, and much more so to the delicate organs; hence, the various abdominal inflammations that are so frequent in habitual drunkards. A single dose of it, if large enough, may produce death. The nervous symptoms caused by alcohol show that it has a very powerful and direct influence upon the nerve-centers. The arterial pressure and the pulse-rate are both increased by moderate doses of alcohol, by a direct influence upon the heart itself. * * * Taken habitually in excess, alcohol produces the most deplorable results, and is a very common cause of fatal maladies."*

Dr. W. Gilman Thompson in his authoritative book on *Practical Dietetics*, speaking of the constant use of alcoholic beverages, says, "The use of alcohol in any shape is wholly unnecessary for the use of the human organism in health. * * * The lifelong use of alcohol in moderation does not necessarily shorten life or induce disease in some persons, while in others it undoubtedly produces gradual and permanent changes which tend to weaken vital organs so that the resistance of the body to disease is materially impaired. * * * Many persons should be particularly warned against the use of alcohol. * * * Although alcohol is such a strong force-producer and heat-generator, its effect in this direction is very soon counter-balanced by its stronger influence in lowering the general tone of the nervous system and in producing positive degeneration in the tissues."†

The recent newspaper statements that alcohol has been shown to be a food are based on a complete misunderstanding. The experiments demonstrated that alcohol is burned within the body—which is the simplest manner in which the body can rid itself of the alcohol.

No more authoritative opinions on this subject can be found than those contained in the two volumes from which quotations have been made—and the strongest opinions are not quoted. In spite of the isolated claims made for alcohol, the fact remains that the knowledge of the world indicates that alcohol is a poison to the human system; that it is not "for the belly." However, the

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* Page 129, art., *Alcohol Ethylicum.*

† Pages 206, 207.

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value of the external use of alcohol, for various purposes, has never been denied. In this matter, then, Joseph Smith is in perfect harmony with the latest results of science. It is strange that he, unlearned as he was, should have stated what is now known as truth, so clearly, simply yet emphatically, more than seventy years ago, before the main experiments on the effect of alcohol on the human organism had been made.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."*

Although tobacco has been used for several centuries by civilized man, the real cause of the effect which it has upon the human body was not understood until the early part of the last century. In 1809, a chemist separated from tobacco an active principle, in an impure state, some of the properties of which he observed. In 1828, two other chemists succeeded in isolating the same principle, in a pure condition, and found it to be a colorless, oily liquid, of which two to eight per cent is found in all tobacco. This substance has been called nicotine; later investigations have shown it to be one of the most active poisons known. Tobacco owes it activity entirely to this poison.†

The intensely poisonous nature of nicotine is illustrated by a number of cases on record. One drop placed on the tongue of a cat caused immediate prostration, and death in seventy-eight seconds. A smaller drop was placed on the tongue of another cat, which resulted in death after two minutes and a half. A third cat to which a similar quantity had been administered was dead after seventy-five seconds. A man who was accustomed to smoking took a chew of tobacco, and after a quarter of an hour accidentally swallowed the mass. An hour later he became unconscious and died. In another case, in which an ounce of tobacco had been swallowed, death resulted in seven hours. In still another case, one ounce of tobacco was boiled in water, and the solution drunk as a remedy for constipation. The patient died in three quarters of an hour.‡ These, and numerous other cases, illustrate the intensely

* *Doctrine and Covenants*, 89:8.

† Wormley, *Micro-chemistry of Poisons*, 2nd ed., pp. 434, 435.

‡ *Ibid*, pp. 436, 437.

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poisonous nature of tobacco. The evil effects of the repeated use of small amounts of tobacco, in smoking or chewing, are also well understood.

It was in 1828, about five years before Joseph Smith's doctrine with respect to tobacco was given, that nicotine was obtained in a pure state, and many years later that chemists and physiologists learned to understand the dangerous nature of the tobacco poison. It does not seem probable that Joseph Smith had heard of the discovery of nicotine in 1833; the discovery was announced in a German scientific journal; and in those days of few newspapers, scientific news, even of public interest, were not made generally known as quickly as is the case today. In fact, Hyrum Smith, the brother of the Prophet, on May 29, 1842, delivered a sermon upon the Word of Wisdom in which he says, "Tobacco is a nauseous, stinking abominable thing;"* but nothing worse, thus basing his main objection to it on the revealed word of the Lord. Had Joseph and his associates been familiar with the isolation of nicotine and its properties, they would undoubtedly have mentioned it in sermons especially directed against the use of tobacco. In any case, at a time when it was but vaguely known that tobacco contained a poisonous principle, it would have been extremely hazardous for the reputation of an impostor to have claimed a revelation from God, stating distinctly the injurious effects of tobacco.

It should also be noted that Joseph Smith says that when tobacco is used for bruises and all sick cattle, it should be used with judgment and skill, thus impressing caution even in the external application of the herb. This is fully borne out by facts, for it has been found that "the external application of tobacco to abraded surfaces, and even to the healthy skin, has been attended with violent symptoms, and even death."†

In the matter of the chemistry and physiological action of tobacco, then, the Prophet, in 1833, was in full accord with the best knowledge of 1903. In the emphasis of his doctrine, he even anticipated the world of science.

"And again, hot drinks are not for the body or belly."‡

* *The Contributor*, vol. iv., p. 13; IMPROVEMENT ERA, Vol. 4, pp. 943-9.
† Wormley, *Micro-chemistry of Poisons*, p. 436.
‡ *Doctrine and Covenants*, 89: 9.

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When this statement was made, in 1833, the meaning of the expression hot drinks was not clearly understood. Many believed that the only meaning of the above statement was that drinks that are hot enough to burn the mouth should not be used. Others, however, claimed for the doctrine a deeper meaning. To settle the difficulty, appeal was made to Joseph Smith who explained that tea, coffee and similar drinks were meant by the expression hot drinks. From that time on, the Church has taught that tea and coffee should not be used by mankind.*

In the year 1821, several chemists isolated from coffee a bitter principle, of peculiar properties, which was named caffein. In 1827, the same substance was found to occur in tea. Numerous analyses show that there are between one and two per cent of caffein in coffee, and between three and six percent in tea. Later investigations have shown that caffein belongs to the vegetable poisons, and that its poisonous action is very strong.

Among the medical properties of caffein are the following, "In doses of three to five grains, it produces a peculiar wakefulness—after a dose of twelve grains, it produced intense physical restlessness and mental anxiety. Upon the muscles it acts as a powerful poison—it is used in medicine as a brain and heart stimulant."† Fatal cases of poisoning are also on record.

Caffein is not in any sense a food, but, as a stimulant, must be classed with tobacco, opium and other similar substances. Owing to its action on the heart and the circulation, the body becomes heated, and in that sense a solution of caffein is a "hot drink." The use of tea and coffee in health is now generally condemned by the best informed persons in and out of the medical profession. Dr. W. Gilman Thompson says, "The continuance of the practice of drinking coffee to keep awake soon results in forming a coffee or tea habit, in which the individual becomes a slave to the beverage. * * * Muscular tremors are developed, with nervousness, anxiety, dread of impending evil, palpitation, heartburn, dyspepsia and insomnia. * * * It produces great irritability of the whole nerv-

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* See *The Contributor*, vol. iv, p. 13; IMPROVEMENT ERA, vol. 4, pp. 943-9.

† *U. S. Dispensatory*, 17th ed., pp. 278 and 279.

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ous system, and may even overexcite the mind."* While it is true that one cup of coffee or tea does not contain enough caffein to injure the system, yet the continual taking of these small doses results in a weakening of the whole system, that frequently leads to premature death.

Besides caffein, both tea and coffee contain an astringent known as tannic acid. In coffee this substance is present only in small quantity, but in tea from four to twelve per cent occurs. Tannic acid is the substance found in oak bark, and has the property of making animal tissues hard—that is, makes leather of them. The habitual tea drinker subjects the delicate lining of the stomach and intestines to the action of this powerful drug.

Without going into further details, it is readily seen that the teachings of Joseph Smith, in 1833, in relation to the value of tea and coffee in human drinks, harmonizes with the knowledge of today. Moreover, he was in advance, in the certainty of his expressions, of the scientists of his day. It is true that caffein had been found in coffee and tea a few years before the revelation of 1833, but the physiological action of the drug was not known until many years afterwards. Besides, as in the case of tobacco, the Church leaders in speaking against the use of tea and coffee did not mention the poisonous principle that had recently been discovered in them; thus revealing their ignorance of the matter.

"And again, * * * all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving."†

This doctrine, which seems self-evident now, also evidences the divine inspiration of the Prophet Joseph. At the time this revelation was given, food chemistry was not understood; and, in fact, it was not until about 1860, that the basis upon which rests our knowledge of food chemistry, was firmly established. We now know that every plant contains four great classes of compounds: mineral substances, fats, sugars and starches, and protein, or the flesh-forming elements. We further know that no plant can live

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* *Practical Dietetics*, p. 199.

† *Doctrine and Covenants* 89: 10, 11.

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and grow without containing these groups of nutrients. It is also well understood that these substances are necessary for the food of the animal body, and that animal tissues are, themselves, composed of these groups, though in different proportions. In short, it has long been an established fact of science that any plant that does not contain a poisonous principle, may by proper cooking be used as a food for man.

When Joseph Smith wrote, this was a daring suggestion to make, for there was absolutely no facts aside from popular experience, upon which to base the conclusion. The qualifying phrase, "all wholesome herbs," undoubtedly refers to classes of plants like coffee, tea, tobacco, etc., which contain some special principle injurious to the health.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or of famine."*

The breadth of this doctrine lies in the fact that it is not absolutely forbidden to eat meat, as in all probability a fanatic, guided by his own wisdom, might have done; yet it must be observed, the implication is clear that it is possible for man to live without meat. Vegetarianism had been taught and practiced long before the days of Joseph Smith; but there had been no direct, positive proof that plants contain all the substances necessary for the sustenance of life. As stated above, it is now known that every class of nutritive substance found in meat is also found in plants; and this is in full harmony with the implied meaning of Joseph Smith in the statement regarding the abstaining from meat.

"All grain is ordained for the use of man and of beasts, to be the staff of life. * * * All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."†

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* *Doctrine and Covenants*, 89: 12, 13.

† *Ibid*, 89: 14, 16 and 17.

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The first part of this teaching, that all grain can be used by man and beast, corresponds to the earlier statement that all wholesome plants may be used by man. The latter part respecting the best grain for certain classes of animals, is of a different nature and merits special consideration. As already mentioned, all plants and plant parts contain four great groups of nutritive substances. The relative proportions of these grains are different in different plants or plant parts. For instance, wheat contains 71.9 per cent of starch and sugar; corn, 70.2 per cent; oats, 59.7 per cent; rye, 72.5 per cent; and barley, 69.8 per cent. Wheat contains 11.9 per cent of protein or the flesh-forming elements; corn, 11.4 per cent; oats, 11.8 per cent; rye,10.6 per cent; and barley 12.4 per cent.* It has further been demonstrated that a man or beast doing heavy work, requires a larger proportion of starch and sugar in his dietary than does one which has less work to do. Likewise, different classes of animals require different proportions of the various nutrients, not only through life but at the various periods of their lives. This principle has been recognized so fully that during the last thirty-five or forty years the attention of experimenters has been directed toward the elucidation of laws which would make known the best combinations of foods for the various classes of farm animals, as well as for man. It must also be remarked that recent discoveries in science are showing more deep-seated differences in the composition of grains, than those here mentioned, as also corresponding differences in various classes of animals. Science will soon throw more light on this subject, and in all probability will confirm the views of Joseph Smith, with respect to the grain best adapted to certain animals.

A thoughtful reading of the above quotation clearly shows that Joseph Smith recognized the fundamental truth of food chemistry; namely, that while all plants contain the elements necessary for animal growth, yet the proportions of these elements are so different as to make some plants better adapted than others to a certain class of animals. That the "Mormon" prophet should have enunciated this principle from twenty to thirty years

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* *The Feeding of Animals*, Jordan, p. 424.

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in advance of the scientific world, must excite wonder in the breast of any person, be he follower or opposer of Joseph Smith.

The discussion of the important statements made in section 89 of the book of *Doctrine and Covenants*, might be elaborated into a series of papers. The merest outline has been given here. The physiological teachings of the prophet concerning work, cleanliness and sleep, might also be considered with profit. The opportunity for such a discussion may possibly come later.

To summarize the contents of this paper: Joseph Smith clearly recognized and taught the physiological value of alcohol, tobacco, tea and coffee, at a time when scientific discoveries were just beginning to reveal the active principles of these commodities. The probability is that he knew nothing of what the world of science was doing in this direction, at the time the doctrine was taught. Joseph Smith clearly recognized and taught the fundamental truths of food chemistry, and the food relation of vegetable products to man, nearly a generation before scientists had arrived at the same doctrine. Whence came his knowledge?

(TO BE CONTINUED).

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## THE HOUSE OF THE WAY.

The ears of the people grow deaf and their eyes grow dim,
They hear not the voice of the prophet, that cometh from Him.
They lie in their sins and repent not, cruel, lustful and bold,
For salvation hold they as folly, their birthright is sold!
The light that illumines dark places is hid from their sight;
They know not the peace of the Spirit, all is darkness and night!
Pride that is humbled not, hold they fast, aye, pride of the blood,
That looketh with hate and mocking scorn, and spurneth the good.
False, yea, false as the broadway to hell, to the last broken breath,
Going down to the House of the Way, to the Chamber of Death.

—GEORGE E. BLAIR.

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# ADVENTURES OF A PIONEER.

## EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

[The author of the following autobiographical sketch is one of the veterans of the Church who left New York for the west, on the famous ship *Brooklyn*, in 1846. He is a resident of the Hawaiian Islands, and notwithstanding his 83 years, was hale and hearty when, on solicitation of the ERA, through the kindness of Elder A. Milton Musser, he prepared and forwarded this sketch, in December, 1903. Though he has never visited Utah, he delights in reading the conference proceedings of the Church, and keeps closely in touch with the Latter-day Saints, who, as he remarks in his letter of transmission, "are striving for the physical and spiritual well-being of man, and who are endeavoring to make the waste places blossom, to set examples in temperance, and to train the physical, mental, moral and spiritual natures of men, in a way worthy of imitation, and that will surely eventually direct the attention of the world to the glory of Zion."

The letter of Elder A. M. Musser, introducing Elder Horner, speaks for itself. We believe that our readers will be interested as well as instructed in these adventures of a pioneer, embracing as they do the struggles and triumphs of a long and busy life. In 1898, Elder Horner published a book, in Honolulu, entitled, "*National Finance and Public Money*," containing a personal history of the author. The preface to this sketch is condensed and adapted from the introduction to the personal history, in that work.—*Editors*].

ELDER MUSSER'S LETTER OF INTRODUCTION.

SALT LAKE CITY, UTAH, March 31, 1904.

EDITORS IMPROVEMENT ERA:—In reference to the munificent gift made by Elder John M. Horner to the forty stranded missionaries at San Francisco, in the winter of 1852-3, when *en route* to

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the fields assigned them, I will give you some details which may be of interest to your numerous readers.

At a special general conference of the Church, convened in this city, August, 1852, there were over one hundred elders called on missions to the United States, Canada, Europe, the Orient, etc. All were counseled to travel without purse or scrip. Out of the total number, forty were deputed to go to China, Siam, Hindoostan, Australia, the Hawaiian Islands, and South America. On reaching San Francisco, *via* San Pedro, the elders were practically stranded. The oceans lay between us and our destinations. Transportation was the great desideratum. We vainly tried to raise the necessary funds in the chief city of the Golden State. At this time, Elder John M. Horner, who was one of the ship *Brooklyn* emigrants from Nauvoo, who was living at San Jose, came promptly to our relief. He sent us word to ascertain what the cost of transportation would be to our several fields of labor, and that he would soon meet with us. We learned that the elders destined for China needed $1,000; for Siam, $1,200; for Hindoostan, $1,800; for Australia, $1,250; and for Hawaii, $1,000; total, $6,250. Of this sum, the elders had collected $750. The balance, *viz.*, $5,500, Brother Horner voluntarily furnished us, and we all were soon sailing for our respective destinations, gratefully and prayerfully thanking the Lord and his big-hearted servant, Elder John M. Horner, for the beneficent endowment.

In my lectures before the Saints, on the subject of my having circumscribed the earth, without purse or scrip, 1852-1857, it always gives me very great pleasure to refer to this grand offering made in the interest of the forty elders, over half a century ago.

Respectfully, etc.

A. Milton Musser.

Ex-Missionary to Hindoostan.

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PREFACE.

There are doubtless cases of hopeless despondency; but there should not be among young men who possess the wealth of youth,

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health, strength and education—qualifications which, coupled with energy and honesty, should make a man more valuable to his country than his physical weight in gold. To counteract this feeling of despondency in some young men, I once thought of writing and pointing to the acts of noted Americans, who have risen to distinction, as examples to pattern after. I further thought, however, that it would be unwise to speak of Webster, Lincoln, Grant and Sherman who attained eminence as soldiers; or of Astor, Gould, Vanderbilt, Child and others, who reached the heights as money-getters, because in these cases there were unusual and rare opportunities coupled with their excellent and sterling qualities, which made them eminent. Then I concluded to refer to another and more numerous class of successful men who raised themselves from poverty to wealth and influence, by sheer force of brain, brawn, and honest industry. To this, almost any ordinary American boy, having health and being thrifty, may attain, by pursuing a studious, diligent, honest, and straight-forward course. I knew many such men; but in looking for an example, I was not satisfied as to whom to refer to by name. A friend of mine, not thinking of my modesty, suggested: "Take yourself; you know more about him than any one else." After some reflection, I reluctantly consented, and said, "All right." So, I pen this:

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## I.—EARLY LIFE AND MISSIONS.

I was born on a New Jersey farm, in Monmouth county, June 15, 1821. There I continued to live until the end of my twenty-first year, when I was expected to shift for myself. I was without money, and had only small business experience. I had good health, however, and was industrious and ambitious. These qualifications impelled me to strive to be the best workman on the farm, to run faster, and jump further, than anyone else; to be the best ball-player, and to always strive to be at the head of my classes at school. I did not always succeed, but was awarded a premium, by my teacher, for "trying harder to learn than any other scholar in school."

My star of hope arose early, promising me many things, as well as time to acquire them. My youthful hopes of earthly

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wealth have been more than realized. I never thought myself a pauper, or a dependent upon father or friends. I fully realized that I must rely upon myself and the Great Father for success, that I must take my chances among thirty million others, and await my opportunity.

Industry, honesty, and perseverance, were my guiding stars to success. I found them in demand everywhere I went. I had never thought of success coming to me from other sources; it never did. After becoming my own boss, which all young men were supposed to be in New Jersey at the age of 21, nothing better presenting itself, I hired to a farmer to work during the summer and fall, for nine dollars per month, with board and washing. In the winter, I taught a district school. Thus passed my twenty-second year, as happy a year as has ever fallen to my lot to enjoy. I was just as content working for thirty-five cents per day, as I was in after years, when my time for overseeing my business netted me seventy-five dollars per day,—or when my net income exceeded sixty thousand dollars per year.

During the previous three or four years, I had been wrought up over the subject of religion. The Methodists were the most persistent, in my neighborhood, and my preference was for them. In these days came ministers of a new sect, calling themselves Latter-day Saints, with a new revelation, preaching the gospel of the New Testament, with its gifts and blessings. It attracted much attention; people listened, and some obeyed, thereby enjoying the promised blessings. Members of the Methodist, Baptist, and Presbyterian faith, as well as non-professors, began to join them. Among the latter class were my father, mother and sisters. I was the first of the family to obey, being baptized by Erastus Snow, in the Layawa Creek, on the second day of August, 1840. In the spring of 1843, I went up to Nauvoo. Here I was introduced to and shook hands with the Prophet Joseph Smith. I stopped in Nauvoo during the summer, and was one of the four men who laid the brick in David Yearsley's three-story house, and in the Masonic brick lodge, under guidance of Brother George Woodward, who was one of the four.

Mixing mortar, handling the trowel, the square, the saw, the plane, etc., was new work for me, but, as in the case of using farm

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tools, I found it a great help in after years; not only in the days of my poverty, when I did all my own work, but later, this knowing how to handle tools and do things enabled me to build up and superintend the comparatively large business I afterwards controlled.

In viewing my strenuous, eventful, and comparatively long and busy life, the wise counsel of our present president of the Church and the twelve apostles, given to the young men to learn mechanical trades, as well as book knowledge and book theories, etc., strikes me with great force, and I believe that every young man heeding this counsel will double, and perhaps treble, his value in the world. Not less wise is the move now being made in some of the Church Schools to instruct their students in manual and domestic, as well as brain, labors. We are taught that man has at least four natures: mental, moral, spiritual and physical; and, of course, if only one or two of his natures are schooled, he is not a fully developed man.

But to proceed. There being no labor to be had in Nauvoo, in the fall I went home to the school which I had left, and in the following spring, I returned to Nauvoo, where, at the suggestion of Brigham Young given at a meeting of the Seventies, my name was placed upon their books as one of their number. Things were exciting in Nauvoo in those days. The Laws, Fosters, Higbees and other apostates and enemies, were doing all the injury they could to the Church, and apparently were seeking the life of the Prophet.

About this time, a convention was called for the purpose of making a nomination of some one for President of the United States. The Prophet was unanimously chosen, and many delegates were appointed to electioneer in a number of the states, to endeavor to elect the Prophet president. I was sent back to New Jersey; I ordered a thousand or so of the Prophet's "Views of the Powers and Policies of the Government of the United States," printed, and took these with me. One night while speaking to a full house of attentive listeners, I invited all to speak who wished to, at the close of my lecture. One gentleman got up and said: "I have one reason to give why Joseph Smith can never be President of the United States; my paper, which I received from Philadelphia

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this afternoon, says that he was murdered in Carthage jail, on June 27th." Silence reigned; the gathering quietly dispersed; but the grief and sadness of this heart was beyond the power of man to estimate.

The Prophet's martyrdom ended our political campaign. It was a severe shock to us. But we kept up our branch meetings, myself and other elders taking short missions into the northern part of New Jersey, and into eastern Pennsylvania, holding wood-meetings, preaching in school houses, etc., for one year or so thereafter, in the meantime reading the Nauvoo papers eagerly. Finally word came that the Saints were going to leave Nauvoo for California, then a province of Mexico, and counsel was given to the eastern Saints to charter a ship and go around the Horn to California. Ship *Brooklyn* was chartered, and, with two hundred and sixty eight Saints, including their children, I left New York in February, 1846, for California, by the way of Cape Horn. We stopped at Juan Fernandez Island, and at the Sandwich Islands, finally reaching California in about six months.

(TO BE CONTINUED).

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## MAN'S INSIGNIFICANCE.

While sojourning in Wasatch, for a short time one summer, and contemplating the immense mountains of granite surrounding that resort—sufficient to build a thousand temples as large as our own—the greatness of the Creator of such monuments led me to indite the following lines:

How small and insignificant is man
When we begin God's handiwork to scan!
Beside these towering peaks of solid stone,
Man is a pigmy, most too small to own;
And yet, not so; for every one has place,
No matter where he's born or of what race.

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In ages ong since past, ere man was made,
God spake, and all the elements obeyed;
These giant peaks, that pierce the heaven's blue,
Obeyed the call, and upward came to view.
For ages, as a monument they've stood
Of God's creative hand and Fatherhood.

O man, why doubt, or say there is no God,
When all around, from mountain peak to sod,
His all-creative handiwork is shown,
In plant and flow'r and tree and massive stone?
The very air we breathe proclaims he lives,
And life and strength to every being gives.

While here upon these massive peaks I gaze,
My mind in wonder seems almost ablaze;
Too vast the theme for mortal man it seems,
For while one looks, he wonders if he dreams;
With works of man, there's nothing to compare—
Man's greatest works seem bubbles in the air.

O God, my littleness compared with thee,
Doth seem a moment to eternity;
Thy boundless grace I now begin to sense;
I realize thy great Omnipotence.
Guide me through life, and may I humble be,
That I may dwell with thee eternally!

D. R. LYON, Salt Lake City, President of the 20th Ward Y. M M. I. A., in the *Index*.

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# IN THE WHIRLPOOL.

BY ALICE K. SMITH.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Much heartache, misery and woe could be avoided if the youth of Zion could be persuaded, or otherwise induced, to keep this one commandment. But we are given our free agency in this school of life. We can obey or disobey; we can study, and learn our lessons, or we can spend our days in idleness. But there is one thing absolutely certain: we shall all have to take our examination. We cannot escape this, we cannot play truant, nor copy from our classmate, and pass our examination in that way. We will have to answer the call and stand before that great and allwise Judge to give an account of the way we have spent our lives. While here, our parents cannot save us, nor can they learn our lessons of duty for us; we must learn them for ourselves. If we fail to pass in our examination, we alone shall be held responsible for the failure. We must work out our own problems, no others can do it for us.

There are certain duties and obligations devolving upon parents toward their children, which if they neglect, and their children do wrong in consequence of such neglect, the parents will be held accountable. As revealed in the law of God:

And inasmuch as parents have children in Zion or any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents: For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized

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And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants, section 68).

We understand from the above that if parents neglect to impress upon the minds and hearts of their children a knowledge of right and wrong, and truth and error, or fail to teach them clearly and understandingly the principles of faith, repentance and baptism, and their children grow up in ignorance of their duties, transgressing the laws of God, then the parents are responsible for that sin. This responsibility may perhaps rest with greater weight upon the mother than the father; she has the greater influence over her children during their infancy and childhood, which period of their life is the most critical, because they then are most responsive to and receptive of good impressions which endure through their whole lives.

Some of the best women have had wayward and ungovernable children who have wrung their mothers' hearts by their disobedience and wrong doings, and brought them down to an untimely grave. It seems to me that a son who, by his wickedness, would crush the hopes and break the heart of a loving mother, and thus bring her down to a premature grave, should be classed with the coldest-blooded, most cruel murderers in all the world. How lightly do such sons seem to value the life of a kind and loving mother, and how little they appreciate her affections, or esteem the value of the life-long sacrifices she has made for them.

Who will love us as a mother does? Who will suffer, work and toil, and deprive herself of every comfort, in order that we may be cared for? No one like mother. And no one can feel or exercise the patient devotion and endurance toward an erring child that mother does. Think of the many days of weary toil, the years of unselfish love she gives us. Then let us ask ourselves if we can do too much for mother. Obedience is a debt as well as a duty that we owe her, and it is in the power of all to pay at least that debt. There is no greater joy that the human heart is capable of experiencing than that which comes to the true mother when her babies, whom she has looked upon as blessings from God, are grown to manhood and womanhood, and

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are good and true, obedient to the laws of God. Does she remember any sacrifice, any suffering, toil or hardship? No; all is forgotten; she is paid a hundred fold. Her children are faithful and true, and should she be called hence, she can go to sleep in peace, for she knows that they will join her by and by, and they will be associated together forever in the mansions above:

> Oh, there is an enduring tenderness in the love of a mother for her son that transcends all other affections of the heart, it is neither to be chilled by selfishness nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity. And if misfortune overtakes him, he will be the dearer to her from misfortune. And if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace. And if all the world besides cast him off, she will be all the world to him.

We do not doubt for one moment that God knew what he was doing when he implanted in the heart of woman that undying love for her children. From the time the young woman takes upon herself the sacred obligations of wife and mother, until she closes her eyes in the last sleep of death, "though it should be four score years and ten," she can never remove from her heart that yearning for her children, which God implanted there. Their joys, their sorrows, are hers, and the greatest anguish she is capable of suffering is that which comes to her with the knowledge that her son, through his disobedience and sinful life, has cut himself off forever from the association with his loved ones.

How terrible must be the agony and despair of the mother when she hears that her son is a murderer, that he has taken the life of a fellow being, that he is a prisoner in a dungeon, and in all probability will be sentenced to death. And she must live to hear that he is executed, hung on the scaffold, or shot to death, and sent back to the great, just Judge with the brand of Cain upon his brow. Surely the light has gone out of her life. The sun-rays of peace may never shine in her soul again. And yet, if it were in her power, even now she would gladly remove from him all sorrow or pain, she would relieve him from all remorse, and make peaceful and calm the last terrible moments of her boy's life.

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There is no end to her love, and now that all the world has cast him off, he is still all the world to her.

It is doubtless far better for the disobedient, reckless son, inured to sinful life, to be cut down in his youth, while he has yet a spark of conscience left, and may be brought to remember once more his mother, love and home. If permitted to live and continue in sin, it will eventually sear his conscience, and crush out of his heart love for her who bore him into the world, and end at last his miserable life in an ignominious death.

The murderer claims that he abhorred the course he was taking, that his very soul and being would cry out against such a life, but he was hurried on and on. It is well that the law of God and justice demands a life for a life, thereby offering the murderer an opportunity to make atonement for the awful crime of which he is guilty. He has confessed his crime of murder and other misdeeds, unburdening his conscience as best he can, fearing that he will be required to give his life for those he has taken. Although he now sees the terrible results of disobedience, what will it avail him? It is too late to retrace his misguided steps, and he can only give out his sad warning to other wayward boys, with whom he pleads to take warning by his own crimes and consequent misfortunes. Although but little confidence can be placed in the genuineness of his professed repentance, and it is altogether probable that had he not been caught, and his guilt proved, he would have gone on in his course of crime. Yet, coming though it may from enforced repentance and confession, his warning is none the less worthy of acceptance, and should be followed by every erring boy. If what he tells us be true, the keenest anguish he suffers today is from the thought or knowledge of his mother. Had he been a waif cast upon the streets, with no remembrance of home or mother, he would suffer less, and we would pity him more. If he could only shut out the remembrance of his childhood days, blot out the picture that is stamped upon his heart of home and mother, and could be convinced beyond a doubt that death meant death to the soul as well as to the body, he could shout for joy, he could "eat, drink, and be merry, and tomorrow die." But though his body be sunk to the depth of the sea, or cremated, and his ashes scattered to the four winds, still

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he will stand before that great and allwise Judge, and there give an account of the deeds of sin and crime he has commited here in this school of life. Perhaps it is not in the power of man to convince him today that there is no God. There is a spark within us that tells us that God lives. We may talk of our doubts all we please, while in health and prosperity, but let calamities befall us, let sickness and death stare us in the face, and see how quickly we will call to him with all our hearts and souls!

We hear of strong men who have laughed at the idea of a God; yet, when sickness came, and death stared them in the face, they have wept and prayed like little children. "There is something in sickness that breaks down the pride of manhood, that softens the heart, and brings it back to the feelings of infancy." I believe that when death comes, a knowledge comes with it, if it has never come before, that it is only the body that is dying, that the soul will go on to meet its Maker.

Longfellow has said, and how truly:

> Life is real, life is earnest,
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul.

There is no death to the soul. The soul is the spark of deity that will live on throughout the countless ages of eternity. This life, this school here, where we are all taking the preparatory course, is only a moment compared to the great beyond. But it is so necessary that we learn our lessons well while we are here.

We do not hold a murderer up as a hero, nor do we wish to add to the notoriety of the infamous crime he is capable of committing, nor do we approve of men, much less women, crowding the court rooms, the steps, and the gates, to get a glimpse of the unfortunate and miserable sinners. And we discourage with all the influence we possess the sentimental, foolish girl, who will write notes of sympathy to such. It would be well for her to use her time and thoughts on a better subject. The murderer is beyond our reach, we can do nothing for him. We need not recommend that the judge be merciful, for in doing his duty, he will pronounce

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upon him the sentence of death. We can only commend him to the mercy of God, who we know is far more merciful than man. But we take him as an example, for we see in his case the terrible consequences of disobedience. And that young man, no matter who he may be, who is in the habit of roaming the streets at late hours of the night; who spends his time on the corners, loafing and smoking, telling low and obscene stories; who enters the pool rooms, the gambling dens; who goes to the saloon and lifts to his lips drink that will inflame his brain and sear his conscience, is in danger of the murderer's doom. He is in the maelstrom that Satan governs and controls, and unless the prayers and pleadings of his parents and loved ones touch his heart, or some power lift him from the stream, he will go down in the whirlpool! Then his heart and soul may cry out against the life he is leading, but his strength and manhood are gone, he has grown dizzy with the whirl, and is too weak and powerless to shake off the shackles of sin and vice. And when death comes to him, it will bring with it a full realization of all that he has lost; the unfulfilled yearnings and desires of his soul; banishment from the presence of God; separation forever from his loved ones; to be down here when he might have been up there! This is the lake of brimstone, the fire that continually burns and never consumes; and he who sins against light and knowledge, who has been blessed with a loving mother who has taught him the laws and principles of the gospel, his sorrow and remorse will be far greater than one who has not been so blessed.

Therefore, we raise our voice with the yearning and pleading of a mother's love to our boys, the youth of Zion, who were born under the new and everlasting covenant. They should all be prepared to go forth to the nations of the earth and proclaim the glad tidings of great joy that we have received, and warn others who have not been so blessed of the snares and pitfalls that Satan has prepared for the children of men. But how sad to know that there are among our own people occasionally boys who have had good mothers, who are descendants of grand and noble fathers; yet, through their disobedience, their minds have become darkened, and they blaspheme the name of God, they smoke and drink, and it is known that they enter dens of infamy. Would to

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heaven we had the power to reach them, before it is too late. They are some mothers' boys. Some mothers' hearts are breaking!

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## THE SEASONS.

*(For the Improvement Era)*

BY T. E. CURTIS, SALT LAKE CITY.

What wonder, out of yon ravine,
Old Sol climbs earlier to the scene,
And lingers, at the close of day,
A little e're he slips away.
See! Beauty's self, all blushing, hails
Him from our fragrant mountain vales.

How can we frown the hours away,
When so much glory fills the day?
When the dumb flocks, and streams that run,
Make merry in the glad Spring sun;
When nature climbs the April hills
And starts the music in the rills;
And bids the morn to manumise
The benedictions of the skies—
Fair nature which we love to see
In all her versatility?

We love her, spite her frown, to find
A purpose hidden just behind;
We love her in her every mood—
The winter's chill, the flow'ring wood—
In every passion born to rule,
Our universe is beautiful.

Whether against the sky is writ
Her war or peace, what matters it?
In every calm or storm, we see
The workmanship of Deity—
That God who tunes the sacred lyre,
And tempers every poet's fire,

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Who gives in every whirlwind's course
A blessing to our universe.

With what just wonder we behold
His works, so full and manifold,
The Springs to blush, the Autumn's brown—
The Indian Summer suns go down—
The adverse elements, the strife—
This working of the whirlwind life—
The suns in northern circles rise,
And slope down to the southern skies,
Ever scattering as they go
The rose, the red leaf, and the snow!

The calm, the storm, the mystery,—
All this wild versatility
That crowds into a single year—
Make full and glorify our sphere;
All help to build, each in its course,
The great soul of our universe.

'Tis true of man, whose destiny
Through seasons of adversity
Is laid, there's nothing wrought in vain;
Out of our loss shall grow our gain;
The brightest stars are those that light
The firmament in darkest night,
The sweetest, rarest flowers are born
To blush upon the crag and thorn,
The stones we climb, our pathway through,
Exalt us to a broader view;
The paths which whirlwinds seldom beat
Are dangerous for our erring feet;
The storms that sweep across the land,
Teach us to build the towers that stand.

We're students in this mortal state:
The lowering cloud, the frown of fate,
The woes that come, the joys that go,
Are grades in our great school below.
We're here to meet and master these:
Then—happy thought—eternities!

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# A POLITICAL PROPHECY.

BY MOSIAH HALL, B. S., D. B., PH. M., PROFESSOR OF EDUCATION, BRIGHAM YOUNG COLLEGE, LOGAN, UTAH.

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What is the central fact of our civilization, and towards what is it tending? The attempt to discover the direction of the stream of time, and to see even dimly the shore towards which it is carrying us, is a task worthy of a mighty mind. We cannot hope to accomplish it satisfactorily, but will be content if sympathetic thought shall be led in that direction.

The fruit of the future is wrapped in the seeds of the present, and the seeds now being sown trace their life-forces to the plants that bloomed in the past. Nothing is isolated; everything is related. Things seem single and separate, because our knowledge is not sufficient to see the deep-seated relationship. The future cannot be foretold without knowing the present, and the present cannot be understood without a knowledge of the past.

Our question, therefore, compels us to ask the past for its central fact—that upon which all other facts depended, and which determined largely the thought, the conduct, and the degree of its civilization.

No great knowledge of ancient history is required to learn that in those days the majority of mankind were ignorant and superstitious, and were utterly subservient to a few who had slight regard for the life or liberty of their subjects. Property was never safe; wives and children were commonly carried off as slaves. Pillage, fire and bloodshed were the rule, and law, order and peace the exception. Human life was held in low esteem; even down to modern times, the death penalty was inflicted for

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the most trivial offenses. Religion, too, shared the universal savagery. With the exception of the chosen people, who turned to Jehovah from the worship of Baal and Ashtoreth, the whole world practiced idolatry. The rites and ceremonies connected with this worship were unspeakably abominable. The sacrifice of babes to the fire god, Molech, and the offering each year to the Aztec gods of a hundred thousand human hearts torn from living victims, are examples of this unholy practice. A person living in our peaceful, lawful times cannot realize the real conditions then existing. His experience is not adequate to grasp their meaning. But enough has been said to indicate the general nature of the time. What was its central fact or characteristic? There can be but one answer: Absolutism, or, if the term is preferred, despotism, characterized the period. The despot held absolute power over his subjects, and they had no rights, privileges or blessings that were not derived from him.

Absolutism, however, could not exist long in this extreme form for the reason that its own defects would arouse an opposition that would tend to modify its harshness. Besides, no single principle can live alone—an opposing principle is necessary to its existence. A despotism could hardly have that name, if there were no struggle towards freedom which it was suppressing. Hence, from the time of the most ancient despotisms, an opposite spirit existed. Nothing is more interesting, historically, than to trace the growth of this opposition. Its beginning was slight, scarcely perceptible, but it has been gaining strength with the passing of the years. We shall note a few of the high places it touched on its journey down the ages.

When Socrates broke away from the traditional guessing methods of the past, and taught men the value of thought, and how each individual might attain to it, he struck ignorance a blow, from which that champion of despotism never recovered. When the divine Plato took men by the hand, and led them from the earth into the real heaven of ideals, men lost forever some of their brutality and spiritual slavery. When Aristotle, the world's greatest scholar, appeared, and gave to man his first psychology, laid down the laws of thought, taught the four causes of things, and propounded the great principle of progression, the power of

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despotism was forever weakened. The contribution of this great scholar to the cause of humanity is excelled only by that of the Great Teacher himself. Men must forget Aristotle in order to again become savage.

Greece, taking advantage of her opportunities, and profiting by her great teachers, became the centre of the world, and developed a civilization that was the glory of the ancient world, and a pattern to all succeeding ages. In Athens, opposition to despotism and ignorance reached its zenith. Where before the despot ruled supreme, the individual was exalted. An ideal of the development of man for his own sake, not for the benefit of a tyrant or the state, appeared for the first time in the world's history. Symmetry, proportion, nothing in excess, individual worth and harmonious development, were the great ideals of this period. For nearly fifty years, during the age of Pericles, there was established in Athens the world's first democracy. Here every free Athenian had equal rights with his neighbor, and freedom and intelligence burst forth like a great star to light men into a happier and brighter day. But the world was not ready for this tremendous change. It came too suddenly, and was too good to last. Besides, during this period, a large majority of the population in Athens were slaves, and it could not be expected that freedom and slavery would continue on these terms. Therefore, the brilliancy was short lived. It was like a meteor that flashes for a moment across the sky, and then disappears, leaving behind a great memory, and a boundless hope.

Rome also contributed something towards the emancipation of men. The long struggle between the plebeian and patrician aroused men to a consciousness of individual rights as opposed to the monopoly of privileges by the rich and well born. The final triumph of the plebeian was a victory for the whole human race. Rome's leniency to her conquered subjects, and the many privileges granted them, assisted also in the growth towards freedom. The gods of conquered nations were allowed a place in the Pantheon at Rome, by the side of the Roman deities, and it was not long until the practical Roman saw that the gods of one nation were as good as those of another. Soon it became evident that none of the gods were infallible, and a slow but certain skepticism arose that

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paved the way for the coming of a new religion—the religion of the Son of Man.

The time was propitious for the introduction of this gospel of humanity. And what were the ideals of this eternal religion which was destined to shatter the gods of heathenism, and to set up standards of moral, political, and religious excellence that would satisfy the cravings of mankind? Briefly, we may enumerate them as follows:

1. Belief in a personal God, the common Father of all.

2. Belief in Christ as the Son of God, and the Redeemer of mankind.

3. A resurrection and glorious eternal life to replace the want of hope in a hereafter, and as a substitute for the gloomy hades and sheol of the ancients.

4. Love, the central principle of all conduct and action.

5. Freedom of will. Man has the power to choose either good or evil, but will be rewarded or punished according to his choice.

6. The equality of all men. The soul of one man is just as precious as that of another in the sight of God. Neither birth nor wealth, nor any other condition of life, makes one man better than another. His superiority depends upon his good works, and on the extent to which he develops his powers.

How impossible to state the value of these ideals to the future progress of mankind! What a vast hope stirred the hearts of men when their faith accepted God as the common Father of all, who held them equal in his sight, and was solicitous for their welfare! To the slave, and to the downtrodden and unfortunate of the earth, what a solace was the doctrine of humanity: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Mat. 11: 28–30).

Under the influence of such teachings, the fierceness of men should melt to gentleness, their hate, to love. The universal brotherhood which the gospel proclaims should abolish slavery, destroy castes, sweep despotism from the earth, and establish governments founded upon freedom and equality. True, these ideals were slow to take possession of the hearts of men. They

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were so different from what the world had thought and practiced. The heavy weight of tradition, deep seated superstition, and firmly intrenched despotism were capable of waging a long warfare with the new doctrine. Peace, good will and love, seemed weak instruments to oppose power, pride and hate.

Not brutal strength, but moral courage was the characteristic of the early Christian. Faith in his religion, and confidence in the reward he would receive after death, gave him the strength to go to his martyrdom with a smile upon his lips. And what a conflict! On one side the unresisting Christian clothed in the armor of faith, on the other, the iron arm of the whole world. Cast into the amphitheatre, to be torn to pieces by wild beasts, crucified with head downwards, covered with tar and turpentine and burned for torches in the garden of Nero, the Christian had to seek safety in the Catacombs of the earth, like a timid animal that hides in its burrow from its fierce pursuer. This savagery could not last forever. After some hundreds of thousands had sealed their testimony with their blood, the brutal lust was satisfied. The winter of unbelief melted under the sun of righteousness, and the Roman became Christian.

But the Roman was so saturated with tradition and superstition that he could neither grasp nor practice the self-renunciation required by the new religion. He succeeded, however, in corrupting it, and he was largely instrumental in bringing about the apostasy of the early church.

Soon after the downfall of Rome, and the consequent reign of anarchy, the world forgot her troubles, and sank into a deep sleep. During this long night but few stars lit the prevailing darkness.

Then came the awakening—the renaissance. The memory of the mighty ideals persisted, in perverted form, it is true, but with vitality sufficient to start our modern civilization. The worth and dignity of the individual survived, and the fact was realized that progress depends upon individual initiative, not upon the decrees of the state.

Men began to think for themselves, and science was born. Necessity demanded a better way of doing things, so invention came into existence. Explorations followed, new worlds were discovered, and commerce was created. Quicker means of exchang-

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ing thought and communicating knowledge were called for, and printing answered the summons. Freedom of thought, freedom of belief, and freedom in government, equality of privileges, and the recognition of individual worth, were the great ideals entering into human consciousness.

Despotism, it is true, struggled mightily, but his victories were few, and his strength was failing fast.

Shameful to relate, religion, when freed from persecution, forgot the furnace through which she had passed, and, uniting with despotism, began to persecute others. Every discovery made by science which seemed to conflict with religion was fiercely opposed, and its advocates made to recant or suffer death. Not content with this, religion added bigotry and fanaticism to her cruelty, and, turning upon herself, rent and tortured her own body until it broke into struggling creeds and factions.

These fought each other with a fury inconceivable, and then was re-enacted the horrors of the early Christian age, but with this difference, it was Christian who fought Christian. Rivers again ran crimson to the sea; their current swelled with the blood of martyrs to science and freedom. How few of us realize that our bark of civilization rides upon a sea of blood! Progress, however, could not be held back, and at length all enemies were overcome, religion ceased to persecute and kill, and our present civilization, imperfect but magnificent, was inaugurated.

What is the central fact or characteristic of this civilization? In other words, what is it that has waged the successful battle against despotism? The answer is, *individualism.* The present is the outcome of the struggle of the individual towards freedom and light. Individualism furnishes our thoughts and ideals with their motive power. The air we breathe is charged with it, and our babes are born with it in their hearts and mouths. Truly the earth and the heavens were made for man, and "he is monarch of all he surveys." It has been suggested that the present is the golden age of which the prophets dreamed, and that the martyrs to freedom and truth are looking down upon us with smiles of satisfaction.

But, hold! While we admit that individualism is glorious, and that its charms have taken us captive, we must not too hastily conclude that it is perfect. We do rejoice in the freedom, and in

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the equality of privileges that we possess. We willingly concede the almost transcendent value of our scientific achievements. We give all praise to our free schools, and to our intellectual attainments. We admire the kinder and more charitable feeling that exists. But, granting all this and much more, for no pen can tell, no voice proclaim, the complete story of our civilization, is there not, underneath it all, a still small voice that tells us that things are not what we wish they were? In our own nation, particularly, freedom and equality seem to have reached their zenith. Yet how many people are free? How many are equal? To what extent do the people make the laws and govern themselves? Have injustice, immorality, and irreligion, been banished, or do they still exist among us?

Let us recall the statement made at the beginning of our discussion to the effect that no principle can exist alone, that something opposed to it is essential to its existence. "For it must needs be, that there is an opposition in all things."—II Nephi, 2: 11. "For it must needs be that offenses come."—Matt. 18: 7. Is the undercurrent of discontent merely a natural and necessary opposition? We hope not, for the cause of our dissatisfaction seems too real to be a negative principle. Who, for instance, is pleased with the conditions that prevail regarding crime, selfishness, and poverty? The evils existing are not the necessary opposites to individualism. Socialism is the opposite to individualism. It began its steady advance some time before the latter reached its climax, but the deep-seated cause of the evils now existing can in no way be attributed to the rise of socialism. What then is the cause? We do not know that it is within the power of man to fully answer the question. We will offer but two suggestions toward its solution. First, much of the evil is the heritage of the past. The persistence of custom and habit, and the marvelous influence of heredity, are responsible for much of it. Second, individualism itself is the cause of some of it. "But," you will say, "after the extravagant praise accorded individualism, how can you hold it to be a source of evil?" We justify the charge from the fact that a good principle pushed to an extreme becomes evil. There is a certain line across which nothing can pass without changing its nature. Individualism appears to be near that line.

(TO BE CONTINUED).

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# TALKS TO YOUNG MEN.

## VII.—OUR GOAL.

Some have complained that in these talks the writers are a little worldly, and that the ethics of success held out to be followed lead rather to intellectual achievement, to every-day, material progress, advancement and prosperity, than to that spiritual development which ends in complete resignation to the will of the Father, and in the contentment born of the broad knowledge that all things perish save the good that is done to others. That may be true, but I think there is splendid justification in young people striving for educational superiority, for worldly prosperity, for material success. Why? Because without knowledge and wealth, one's chance for doing good is very limited. The thing to be avoided is to make the intellectual and material things the end of existence instead of making them essential means for the grand end—the obtaining of spiritual salvation, eternal life and glory. But without mental and material success, one is often hampered in spiritual progress.

The great striving, then, of our young men should be to seek worldly progress, not for its own value, but to make it a means, a lever for spiritual advancement. But let them avoid falling so in love with their worldly achievements that they shall overshadow and swallow up the more precious end of existence. How shall this be done? Let both ends be held in view from childhood to age. Let the temporal needs clasp hands with spiritual necessities, in your life. Let these be your guide on the right, and those your stay upon the left. You cannot neglect your temporal being without injury to your spiritual; and if you neglect your spiritual self, the temporal may swallow you up to your eternal condemna-

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tion. Let the two go hand in hand, and, as the interests of the two clash for mastery in your mind, your good sense and judgment will chide the one, and encourage the other, or hold the one in abeyance, and let the other have full freedom, as necessity demands. I know a very wealthy man in this city, whose every touch seems to turn to gold, who keeps above his desk a great painting illustrating a pathetic scene of poverty, bereavement and sorrow. Asked one day why he had placed such a sad picture over his desk, to be constantly before him, he replied, "That I may be reminded of my duty to my fellows, and have my selfishness curbed." It is needless to say he is among the best givers and helpers in the city, and responds freely to all just and humanitarian appeals.

Having said this much, let me present a little talk from Elder N. L. Monson. He is at present filling a mission in Sweden, and naturally looks upon the spiritual side:

Every young man and young woman in every station in life, has some unfulfilled desire, the realization of which they would consider the zenith of glory. To the true man or woman, this desirable, unattained something is always of an ennobling character. The aim of their lives will be the betterment of mankind, and in order to elevate others, they themselves will seek to stand above reproach.

Towards the realization of their life's hope many greatly varying paths are chosen. The ambition of some is to become famous as defenders of truth and liberty. To gain this end, some choose the literary channel, and with a gifted pen denounce the oppressor, and point out avenues of escape from bondage. Others select the bar of justice as the most appropriate place to cry out the wrongs of the oppressed. Another class seek to gain this same point over the more perilous road that leads to martial fame. Others choose a position from which they can extend a helping hand to suffering humanity by alleviating their bodily ills, even as the patient, help-dispensing hospital nurse, or in the more lucrative profession of medical practitioner. Still another class choose, as their sphere of action, the field where they can develop the mental faculties of their associates. Others select a course enabling them to supply the wants of man, either by catering to his ambition for a

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display of wealth, or by supplying his actual wants. All have their ideal in life. All have their goal.

Again, another class, though they never shine in literary circles and their names are unknown in the professional class, are none the less busy scattering rays of sunshine in dark places. Many a tired and heart-sick soul has been instilled with new life by the magnetic influence of their presence. Many a dark cloud has been dispelled by the soft touch of these patient, self-sacrificing angels of mercy. Without them, this world would indeed be a sad place. As children of the Saints of God, we, also, should have a goal. Not alone satisfied with the attainment of earthly honor, we should aim at a higher distinction, at the same time not forgetting that the road to the eternal goal is inseparably connected with that of our daily walk. The gospel of Christ teaches us that untold possibilities lie in wait for the sons and daughters of God. To gain these should be our goal.

In order to gain a desired object, it is necessary that we have a clear conception of the obligations that attend the contest. In every race, there are rules that must be followed, if the winner desires to be left in undisputed possession of the prize. On the cross of Calvary hung the Master, pointing out the way to the eternal mansions. His teachings contain the germ of life everlasting, and are to us the rule for the race to a better land. His words should be our guiding star, shedding rays of living light on the path of eternal life.

Let the ambitious youth and maiden who yet stands undecided as to what course in life to follow, turn their thoughts to the lowly Nazarene. Let him be your teacher and guide. Listen to his counsels, they will lead you to pleasant lands:

"Blessed are the meek: for they shall inherit the earth."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart: for they shall see God."

These are words of advice suited for all. They will fit into every occupation in life, and bring everlasting bliss to him who heeds them; and, on the eternal shores, they will bear fruit a hundred fold.

Young man and young woman, stand not aghast at the hurry-scurry life that surrounds you, thinking there is no room for you.

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There is many a vacant chair at the top, and to gain one you need not be a literary light or a professional star. The humbler occupations in life are not to be shunned. Turn your eye again to the cross. Your Master was but a humble artisan. The birds of the air have nests and the foxes have holes, but the Son of Man hath not where to lay his head, yet he said: "All power is given me in heaven and in earth." What a crowning victory! What a glorious goal!

You need not, like the seekers for the fountain of perpetual youth, go out into strange lands to seek a mystic treasure. You may begin right at your door. Your nearest duty is your first duty, and the rule for the race of life is:—Let no duty be undone. Unlike other races, the prize is not to the one who first reaches the end, but to him who squarely faces every duty, and who goes through and not around every obstacle that obstructs his path. He who gains his place in this way, will be fitted to retain his seat among the wedding guests.

The poor, struggling brother or sister at your side needs an encouraging word. A helping hand extended at the proper time may save a precious soul. A ray of sunshine shed on the unfortunate's road, will bring down blessings upon your head. You will find the source of the fountain of life at your very door, for by these acts you will gain the approbation of the Master. "Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." These words are also meant for you and for me, and when we hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundations of the world," we will gain access to the Holy City, where perpetual youth reigns. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. And they shall see his face; and his name shall be in their foreheads. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

This is our goal.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*The Battle of Chemulpo.*

Now that correspondence has had time to reach this country, we are receiving graphic accounts of the first battle of the Russian-Japanese war. The Battle of Chemulpo, on February 9, will stand out in history as the beginning of the war, and as a gallant dash to certain destruction. Eye witnesses were profoundly impressed by the scene, and tell the story of the fate of the *Variag* and her companion, the *Korietz*, with a pathetic admiration for the unfortunate man-of-war and the crew aboard her.

Japan had closed diplomatic relations with Russia on the 6th, and at once began the transportation of troops to Chemulpo, the harbor by which Seoul, the capital of Korea, is reached. The first objective point of the Japanese was Korea, and twenty-five thousand soldiers were immediately landed from transports taken to Chemulpo bay, a body of water about sixteen miles across, from the landing to the outer neck of the bay opening into the Yellow Sea. In the harbor lay war ships of the United States, England, France and Italy, as well as the *Variag* and the *Korietz* of the Russian fleet. These last named ships little realized how soon they were to go to their destruction. *Korietz* was a gunboat of only one thousand, two hundred and thirteen tons displacement, while the *Variag* was a beautiful cruiser, built in this country, and had a displacement of six thousand, five hundred tons. As the latter lay in the harbor, she represented a value of ten million dollars.

The *Korietz* had set sail on the morning of the 8th for Port Arthur, bearing messages from Minister Pavloff to Viceroy Alexeieff. When the boat was well out in the bay, it met a part of the Japanese fleet under Admiral Uryu. According to the Russian version, a torpedo boat crossed the bows of the gunboat *Korietz*, whose commander began at once to clear the deck for action, and

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it was claimed that a shot was accidentally fired from the gunboat in the direction of the torpedo boat. This was really the first shot fired in the present war. The torpedo boat immediately circled round the *Korietz* and fired four torpedos at her without any damage. Thereupon the *Korietz* turned, and at full speed made her way to the harbor where the *Variag* was anchored. The Japanese fleet followed to the harbor, and during the night unloaded the soldiers from the transport and disappeared before daybreak on the morning of the 9th.

At seven o'clock, that morning, the Japanese Consul delivered an order to Captain Roudnoff from Admiral Uryu that the Russian ships must leave the harbor that day before noon, or surrender. The commanders of the foreign vessels were also notified to retire from the firing line, and out of reach of shot. All, except the commander of the United States warship, sent a protest to Admiral Uryu, but the protest was without avail, and they were compelled to get out of the way.

By 11:30, the Russian captain had cleared the ships and prepared to sail out to meet the enemy. It was a bold and hopeless attack upon twenty Japanese war vessels, some of which were among the largest afloat. The two war ships, and their valiant crews, sailed out amid the strains of the marine band playing the national anthem, and amid the cheers of the crews of foreign vessels. Escape was impossible, and the brave Russians determined to sell their lives and ships as dearly as possible. The work was short and decisive. In less than an hour the *Variag* was all riddled and afire. She turned to part with the *Korietz*, the latter being untouched. The Japanese had evidently intended to either sink or capture the *Korietz*. Not a Japanese vessel was struck, while 109 officers and men lay dead or dying out of a complement of 540 men. The firing began at two minutes past noon and lasted fifty minutes.

The Russians had proposed to return to the fight at four in the afternoon, but concluded that further sacrifice was useless, and therefore set fire to the *Variag* and blew up the *Korietz*. The Japanese, ashore, sent up a wild shout of joy when they saw the two Russian ships blown to pieces, sinking in the harbor where, in the morning, they rode the waves in all the fullness of Russian

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pride. There was also in the harbor a Russian merchant ship, the *Sungari*. She was set on fire, and the three vessels lay burned not far apart in the waters of Chumulpo bay.

For four years Russia had been preparing for a conflict with Japan, and when the hour came, and two days after diplomatic relations had been broken off, two of her warships lay unprotected and at the mercy of the enemy. The Russians had evidently misjudged the determination of Japan, and underestimated the force and rapidity with which the Japanese could strike.

*Russia or Japan?*

The conditions of the parties in the present war in Manchuria are so unlike as to make speculations on the outcome very unsatisfactory. Those who follow the events, and study the relative advantages in the war, ask with feelings of real uncertainty, who is going to win? They who undertake to answer the question in an affirmative manner are either bold, it may be reckless, prophets, or they have given the question nothing more than passing notice, and so reply from the standpoint of their sympathies for one or the other of the two combatants. Men never cherish the apellation of false prophets, and on questions like that which Russia and Japan are struggling to solve, speculations are largely guesswork. When, however, judgment is ventured upon well established data, one may give an opinion from the standpoint of the facts about which he is reasonably certain, if not upon the final consequences.

Now it is well established that the modern inventions of defense make it exceedingly difficult for an army to dislodge an enemy that has selected its own battle ground. If the battle ground is sufficiently favorable, one man on the defensive may equal five on the aggressive side. The Boer war clearly indicated the advantages of a defense in a mountainous country, such, for example, as Korea, or Manchuria, that is, parts of Manchuria; though Manchuria, with its large open valleys and level stretches, is not so favorable for defensive warfare as Korea. Besides, Manchuria can be reached from so many points that it is more easily invaded than Korea.

Japan is master of the sea; and even if a superior fleet

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compelled her to retire to her parts, they are unapproachable, so that it would take years for Russia to prove herself formidable to Japan upon the sea. Korea may be made almost impregnable on the north, and as difficult as Japan itself to reach from the sea. If Japan is, therefore, compelled to take the defensive, it is impossible to see how Russia can dislodge her from Korea, or menace her existence in Japan. The same would be true if Japan secures Port Arthur. The danger now to Port Arthur is that it may be attacked both by land and sea. Japan already has Korea, and it is quite certain that she is erecting fortifications near the Yalu that will make Russian advance into the peninsula excessively difficult, if not wholly impossible. Manchuria is much more difficult to defend; but to dislodge Russia wholly from that country would seem almost impossible, though the danger of cutting off communications by railroad would be a great menace to Russians.

On the other hand, Russia does not need the same natural advantages of defense. She can put troops enough in the country to secure herself against a Japanese advance, at points that might easily make one Russian soldier equal to two Japanese. Russia needs time; and if Japan is to be victorious, she must hurry the campaign. On the other hand, Japan cannot very well hurry, just at this time, as she must make careful defensive preparations, to hold the country she has already won.

Besides the superior advantages to both, in a defensive campaign, from the nature of the countries in which both operate, there is a second factor of far-reaching importance in determining the continuance of the war. It is the financial problem. Take as an example our small war with Spain—and it was indeed small compared with what the struggle between Russia and Japan is likely to be. Our battleship *Oregon* cost us over $3,790,000. The cost of a full equipment of ammunition for our war ships was $6,500,000. The coal bill of Admiral Dewey, for the month of April, was said to be $81,000; and the government actually paid on an average $861,000 a day while the war continued. Such expenses are very exhausting to nations like Russia and Japan, whose treasuries have already been put to a severe strain in the preparations required to place them in their present position.

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In extreme financial exhaustion, both are likely to listen to friendly words from the great powers advocating peace. If the question then be put: "Will Russia win?" we may answer, "No;" or, "Will the Japanese be victorious?" and the same answer may be given. It does not appear at all likely that either can win out; but a fair judgment from the present situation is that Japan will gain points, and Russia will lose some. Both nations must hesitate before the dire necessity of shedding a river of blood, in order to carry out a stubborn determination to win out or die. Humanity's voice through the great powers would first call and enforce a halt.

*The Siberian Railway—A Marvelous Undertaking.*

So much hinges on the ability of Russia to transport troops and provisions to the seat of war that all eyes are now fixed on the great Siberian railway. It was generally conceded, at the outbreak of hostilities, that the czar had not soldiers enough at the front to withstand the army that Japan could put into the field. The road was built for the contingency of war, as well as for the opening of commerce in Siberia, and on the Pacific coast. Will it meet the new demands? is the question of the hour. It is quite impossible to tell from conflicting statements just what the condition of the road is. A hasty ride over it gives the traveler only a superficial idea of its capacity. A road so much in the public discussion is worth a word of explanation and description.

Russia was late in the introduction of railroads, but when it brought them into use, the country became enthusiastic over their construction, and they are now built with an open-handed extravagance. The work on the real Trans-Siberian railway was begun May 9, 1891. Within ten years, six thousand miles of road had been constructed, in order to reach the Pacific on the west, and to exploit the rich fields of the Chinese empire. It took the Canadians ten years to construct less than three thousand miles. The distance from Moscow to Vladivostok is five thousand three hundred miles, and is covered in eighteen days, and to Port Arthur, in twenty days—if on time. The highest average speed that cars can safely run is thirteen and one-half miles per hour. this is the *train de luxe*, and it leaves Moscow once a week. Slower trains

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leave every day, and require probably a month to make the journey. The fact that the road is new, and the rails are light, makes transportation slow. At this particular time, speed is most essential, and the fate of the war may hinge on this road.

The Russians have a peculiar standard for their road-bed, so that engines and cars of the roads of other countries cannot be used. If Russia, on the eve of war, could have bought from Germany and other neighboring countries cars and engines, the question of transportation of her troops might have been more easily solved. Another source of weakness in the road is the slender steel rails that have been used. They weigh only fifty pounds to the yard, while in this country they are about eighty-five pounds to the yard.

In the construction of the road, great engineering feats have been accomplished, especially in the construction of bridges across rivers that were a mile wide, and ran over quick sands that were ever shifting. These rivers are frozen almost solid in winter, and subject to terrible floods in the spring. Many illustrated magazines and newspapers have portrayed life along this great Siberian road, but the Russian officials tell us that the pictures come from the imagination and are not at all true to life.

A battle ground five thousand miles away is certainly unfavorable to Russia, and the railroad must save her if she is to be victorious in Manchuria. The road, too, may prove a source of weakness. There are numerous bridges along the route in Manchuria; and if these are blown up by the Japanese, the Russian army may be so divided and so cut off from base of supplies as to suffer an early defeat. To protect this long line of road, a good sized army will be required. A few shots of dynamite, well placed, would work havoc at this time, and the world is half expecting some such calamity to the Russians as the blowing up of one or more railroad bridges.

What did the road cost? That is a Russian secret also. Estimates are given out by engineers competent to make a fair guess, and the cost thus given has never gone below $400,000,000 and it is not at all unlikely that its completion will make the cost reach $500,000,000. This is certainly one of the marvelous undertakings of the age.

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# EDITOR'S TABLE.

## SEVENTY-FOURTH ANNUAL CONFERENCE.

In point of numbers and interest, no conference of the Church has ever exceeded this year's April gathering. The first meeting being held on Sunday, April 3, was the cause of the large attendance at the opening services. In the afternoon there were extra meetings held in the Assembly Hall and on the Bureau of Information grounds, to accommodate the large crowds who were unable to obtain admission to the Tabernacle.

The services throughout were lively and full of spirit, but three features of the conference were of unusual interest—the opening address of President Smith, giving a conservative, firm, and clear statement of the mission of the Church; his later official statement of the position of the Church in regard to polygamy, with President Lyman's resolution of endorsement, and the people's approval following; and the resolution introduced by President Winder, and approved by the Saints, looking to the erection of a building to the memory of the Prophet and Patriarch Joseph and Hyrum Smith. It being Easter Sunday, a splendid doctrinal sermon was delivered to the Saints by President A. H. Lund on the resurrection, which gave great comfort to the listeners in the large audience.

The following extracts are taken from President Smith's opening address:

I believe in God's law. I believe that it is his right to rule in the world. I believe that no man has or should have any valid objection in his mind to the government of God, and the rule of Jesus Christ, in the earth. Let us sup-

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pose, for a moment, that Christ was here and that he was bearing rule in the world. Who would come under his condemnation? Who would be subject to his chastening word! Who would be in disharmony or unfellowship with God? Would the righteous man? the pure and virtuous woman? the pure and the honest in heart? the upright? the straightforward? those who do the will of heaven? Would they be in rebellion to Christ's rule, if he were to come here to rule? No. They would welcome the rule and reign of Jesus Christ in the earth. They would welcome his law and acknowledge his sovereignty, they would hasten to rally to his standard and to uphold the purpose and the perfection of his laws and of his righteousness. Who would then be recreant to the rule of Christ? The whoremonger, the adulterer, the liar, the sorcerer, he who bears false witness against his neighbor, he who seeks to take advantage of his brother, and who would overcome and destroy him for his own worldly gain or profit, the murderer, the despiser of that which is good, the unbeliever in the eternities that lie before us, the atheist, perhaps, (although I think that they would not be so far from Christ as some that profess to be teachers of his doctrines and advocates of his laws.) It would be the rebellious, the wicked, those who would oppress their neighbors and enslave them if they could. Such as these would be the people who would not welcome the reign of Jesus Christ. Are there any who profess to be Latter-day Saints in this class, and would fear to have Christ reign and rule?

Now, we do not claim that God rules in the sense that the world charge us with believing. We do not claim nor profess that Jesus reigns in the earth as the world charges us with believing. We say that we would welcome his reign. We say and we feel in our hearts that we would love to have Him come and reign and rule among men. We say and we believe in our hearts that so far as we overcome our weaknesses, or imperfections, and our rebellious nature which is against the will of the Father, so far as we are able to subdue the carnal mind and the wickedness and the weaknesses of human nature with which we are beset, so far as we are able to rise above the groveling condition of fallen man and attain a higher plane of virtue, honor, purity and righteousness, that so far, and no farther, does Christ, the Son of God, reign in our hearts. And we would to God that we were in such a condition that he would reign supreme over our souls, and over all we possess. Who shall gainsay this? Who shall say that it is wicked to obey Christ? That it is wrong to follow in his footsteps and obey his laws? We will not say that, and we will not, if we can help it, permit ourselves to be crowded into the corner, by which we will have to confess that we would rather that hell should reign on earth than that heaven should reign. We would rather that God would reign, that heaven would smile, that righteousness should prevail, that truth should cover the earth as the waters cover the mighty deep. We would rather that every man and every woman on earth were a child of God and heir indeed and a joint heir with Jesus Christ. We prefer that. We are working for that; we pray for it; we preach the gospel for this purpose.

My heart swells with gratitude to God, my heavenly Father, for his loving kindness and mercy to his people and to the people of our nation, and, indeed, to the people of the whole world; for I can see the hand-dealing of the Lord not only with us, a little handful of people in the midst of these mountains, but also with the great nation of which we are a part—I was going to say an insignificant part, but I will not qualify this remark in that way. I think also that

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I can discern the hand of the Lord in his dealings with other nations of the earth, and I fully believe that he, and not the wisdom of men, is shaping the ends or destinies of the nations of the earth, for the accomplishment of his purposes in the latter days. Not only are we the people of God, but all the inhabitants of the world are his children, and all men in every land and in every clime who will humble themselves before the Lord and acknowledge him are entitled to a measure of His blessing, favor, mercy and protection, and the Lord will look after them and will overrule circumstances for their good, as he has overruled, in a great measure, circumstances for the good of his people who have made a covenant with him.

Our duty is to keep steadily on—on and upward in the direction that the Lord Almighty has marked out for us to pursue. Keep the faith; honor the name of God in your hearts; revere and love the name of him whose blood was shed for the remission of sins for the world; honor and hold in the highest esteem him whom God raised up in his childhood to lay the foundations of this great latter-day work; honor that power and that authority which we call the Holy Priesthood, which is after the order of the Son of God, and which has been conferred upon man by God himself. Honor that Priesthood. What is that Priesthood? It is nothing more and nothing less than divine authority committed unto man from God. That is the principle that we should honor. We hold the keys of that authority and Priesthood ourselves; it has been conferred upon the great masses of the Latter-day Saints. It has, indeed, I may say, been bestowed upon many that were not worthy to receive it, and who have not magnified it, and who have brought disgrace upon themselves and upon the Priesthood which was conferred upon them. The Priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellow-men. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven.

Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God could be enforced in the world. Some people think that if God's authority, if God's law, if God's righteousness were to be enforced among the children of men that it would deprive them of their liberties, it would bring them into bondage, and that it would debase and degrade them. We do not look at this in this way. We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, and we hope, by the blessing of the Almighty upon our efforts and labors in the world, that before this work shall have completed its mission, and the object of its existence in the world, every knee shall bow and every tongue confess that Jesus is the Christ, to the honor and glory of God and to the redemption of the world. We are going to keep right on that line as long as God will give us our liberty and permit us to

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live in the flesh; and when we shall have finished our mission here and go behind the veil, with the Priesthood that has been conferred upon us here and its keys, authority and power, we will continue to administer for the redemption of those that have died without a knowledge of the truth, in the world of spirits, until every son and daughter of God that has lived upon the earth shall have had the privilege of hearing the sound of the Gospel of Jesus Christ and of embracing it, that their prison doors may be opened, and that liberty may be proclaimed unto them, the liberty of the Gospel of Jesus Christ, wherewith we are made free.

May God bless and pour out his Spirit upon his people, and help them to be wise and prudent in their words and in their actions. We say to you, keep the laws of God, and you should honor and keep the constitutional laws of men. That is what we say.

We say to you, pay your debts and get out of debt. Pay your obligations and free yourselves from the bondage of obligation, if you can, and as soon as you can. We say to you, protect your own faith by Godly lives. We say to you, do unto others as you would have them do unto you—in righteousness. We say to you, keep the faith delivered to the Saints in the latter days. We say to you, honor God in your lives; honor and love Christ, the Son of God, in your hearts; uphold in honor and maintain respect for the name of Joseph Smith, the Prophet of God, who was instrumental in laying the foundation of this great latter-day work. Do not turn away at every wind of doctrine, nor be swayed by the cunning and craftiness of men, whereby they lie in wait to deceive. Know the truth for yourselves. Walk in the light as Christ is in the light, and you will have fellowship with him, and then the blood of Jesus Christ will cleanse you from all sin.

The official statement of President Smith, unanimously accepted on the 6th, by the people, places a ban upon persons who shall assume to solemnize or enter into marriages violative of the laws of the land, and reads as follows:

OFFICIAL STATEMENT BY PRESIDENT JOSEPH F. SMITH.

Inasmuch as there are numerous reports in circulation that plural marriages have been entered into, contrary to the official declaration of President Woodruff of September 24, 1890, commonly called the manifesto, which was issued by President Woodruff, and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints.

And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the Church,

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and will be liable to be dealt with according to the rules and regulations thereof and excommunicated therefrom.

JOSEPH F. SMITH,
President of the Church of Jesus Christ of Latter-day Saints.

RESOLUTION OF ENDORSEMENT.

President Francis M. Lyman introduced the following, which carried by a unanimous vote:

Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof.

The erection of a memorial building on the old *Deseret News* corner received the sanction of the Saints in the following resolution introduced by President John R. Winder:

Whereas, nearly sixty years have passed since the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith, and no public building or monument has been erected to their memory,

Therefore, be it Resolved by this general conference of the Church of Jesus Christ of Latter-day Saints, that a suitable building or monument be erected to their memory; that the Trustee-in-Trust appoint a committee to prepare plans for the same, which shall be submitted to him, and when approved he will authorize the committe to proceed with the work and will furnish the necessary means from such funds as may be available for that purpose, and that a book be opened at the Presiding Bishop's office to receive voluntary subscriptions from any who wish to donate.

The resolution was adopted, and on motion the following committee was named to carry out the provisions of the same: President John R. Winder, President Francis M. Lyman, Bishop W. B. Preston, and Bishop George Romney.

On Tuesday, there were no general conference meetings, the day being devoted to meetings of auxiliary organizations, and the evening to a Scandinavian grand concert for the benefit of the fund for the erection of a church building in Stockholm, Sweden. The various missionary organizations, the Relief Society, Young Ladies' Associations, Sunday Schools, and other organizations met, and social and business gatherings were the order of the day.

On the whole, the 74th general annual conference will be re-

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membered as among the liveliest and most important in the annals of the Church.

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## REDEMPTION OF ZION.

The announcement that the Church has come into full possession of a tract of land in Independence, Mo., containing the greater part of what was originally known as "the temple lot," was received with much satisfaction by the Saints who are interested in the shaping of events that shall lead to the redemption of the center stake, and the erection of a temple "in the land of promise and the place for the city of Zion." On April 15, the transfer was made by which Elder James G. Duffin, for the Church, came into possession of 25¾ acres of land for the sum of $25,000. The greater portion of this amount had been donated in the past by faithful Saints, many of whom have passed away without seeing the fulfilment of the prophecies relating to the return to Jackson county, but who, nevertheless, were full of faith in the promises of the Lord in regard to this land.

In the Doctrine and Covenants are revelations that pertain to the city of Zion; the building of the temple there in this generation; the establishment of the city, its location, abandonment for a season and reasons therefor; and the final redemption of the land when the pure in heart shall "return and come to their inheritance, they and their children, with songs of everlasting joy to build up the waste places of Zion." To the young men who are liable to be favored with a call to participate in this work, the topic is an interesting one. They will find the study of the subject very edifying, and will learn that upon their faithfulness will depend the blessings of the Lord in fulfilling the promises concerning the consummation of this work. Let those who are interested study parts of sections 45, 52, 57, 84, 101, 103, 105, 109, and 136, relating to this subject. This step taken is the beginning of things close at hand that will ultimately result in the fulfilment of all the promises of the Lord in this matter. That this opening should have been found, and that the land should have remained vacant all these years, is nearly as remarkable as the things that yet remain to be achieved before the predictions concerning Zion

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are fulfilled. Let the young people sanctify themselves for the great work, and for the greater responsibilities associated therewith, by vigorous preparation, and holy living.

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## PREACHING THE GOSPEL IN HIGH PLACES.

Early in March, more specifically on Friday, 4th, one of our Utah girls enjoyed the real honor of singing before Queen Alexandra. The noted incident in the eventful life of the sweet singer is thus mentioned by the *Millennial Star*, of the 10th:

Miss Nannie Tout, daughter of Elder Edwin F. Tout, of the London conference, had the distinguished honor of singing, by command, before her majesty the queen on Friday afternoon of last week, at Buckingham palace. The fact had already been announced that she was a "Mormon," and Sister Tout took a stand at which any of her people should be proud. After she was through singing, she talked with the queen for nearly twenty minutes, and then was invited to remain for "tea" at the palace. Here she had the courage of her convictions, and refused the tea that was offered her, taking warm water with milk as her beverage, thereby giving an object lesson in the keeping of the Word of Wisdom. All Sister Nannie's friends congratulate her and unite in wishing her continued success.

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## WILL YOU APPLY THESE TRUTHS?

Special attention is directed to the article in this number of the series "Joseph Smith as Scientist," written by Dr. John A. Widtsoe. Very justly these writings have been highly commended, in letters received from readers of the ERA, and we are convinced that among them all, so far as printed, the present article contains perhaps the most useful information. The young man who will make practical application of the valuable and precious truths therein, will not only save great sums of money, but will greatly happify and prolong his life. The whole series is very valuable to the young men of Zion, and no student of the "marvelous work and a wonder," established by the Prophet Joseph Smith, should fail to make a study of the articles. They are especially valuable in missionary work, and as promoters of faith among the young people, who owe a debt of gratitude to the author for his valuable research.

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# OUR WORK.

## TO OUR YOUNG READERS.

Many of the boys replied to our request in the March ERA. We think the best suggestion comes from James McQueen, age 14, Preston, Idaho, who writes:

"I like to read books which contain reading of a slight romantic nature, and from which a moral may be drawn. Books such as Louisa M. Alcott's represent my choice."

The next best suggestion comes from W. R. Bullock, age 16, Salt Lake City, who says:

"I am a fond reader of all books of history and adventures. Not dime novels."

Then we have six others, selected from the numbers that have come to hand. Their suggestions are so good that we can not refrain from awarding them also each a book in their line. They suggest, church books of doctrine, travel, history, biography; also general history, ethics, poetry, and romance. All of them mention "Talks to Young Men," a series which, it would appear from all the letters received, is widely read by the boys. All the articles in the magazine are commended, and the cordial approvals would lead us to believe, as, of course, always has been the case, that the IMPROVEMENT ERA is the best magazine for young men.

One older boy writing of the February number says:

"I think you should not alone consider what the young men like best, but first and foremost, what is of most importance for them."

It is the aim of the editors to give the boys both what they like, and what is good for them. We call upon our writers to aid us in this effort.

Here are the names of the six others, each of whom in course of a short time will receive a letter and a book: Heber Bennion, Jr., age 16, Taylorsville, Utah; Shirley H. Johnson, age 17, Chuichupa, Mexico; J. R. Lambert, age 17, Heber, Utah; Jesse Martin, age 16, Nutrioso, N. M.; W. O. Stephens, age 18, Henefer, Utah; Joseph L. Standage, age 20, Mesa, Arizona.

## THE M. I. A. ANNUAL CONFERENCE.

Stake and ward officers, and other workers of Mutual Improvement Associations, who are interested in the annual gathering of the young people at Salt Lake City, are notified that the first meeting of the an-

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nual conference this season will be held on Sunday, June 5th, and that officer's meetings will be held on Monday and Tuesday following. The first will be a conjoint meeting of the officers of the associations throughout the Church, and will be held at Barratt Hall, at 10 a. m. On the afternoon of that date, conjoint meetings of the associations, open to the general public, will be held at 2 and 7:30 p. m., in the large Tabernacle. For these meetings a splendid program has been prepared which will include, besides the exercises of M. I. A. members, short speeches from members of the General Board of the organizations. Committees have been appointed as follows: on Sunday program: Joseph W. McMurrin, Bryant S. Hinckley, Philip S. Maycock, Martha H. Tingey, Mae Nystrom, and Ruth M. Fox.

Committee on quarters: Rodney C. Badger, and Adella W. Eardley.

Committee on program for the officers' meetings of Y. M. M. I. A.: B. H. Roberts, Nephi L. Morris, Edward H. Anderson, and Bryant S. Hinckley.

Committee on entertainment: Aggie Campbell, Elizabeth C. McCune, Julia M. Brixen, Frank Y. Taylor, Jos. F. Smith, Jr., and O. C. Beebe.

Committee on railway transportation: Thomas Hull, and Aggie Campbell.

The General Boards are making arrangements to entertain the general officers of the associations at an informal reception and banquet in the home of Mrs. McCune, which will be held on the Monday or Tuesday evening.

Every effort is being put forth to make this conference an important one in the history of our associations, hence the necessity of the officers preparing to be on hand to receive the instructions for the work of the coming year. No association in the Church should be unrepresented by its president, and as many officers as can conveniently come should be in attendance. Important instructions relating to all the work will be given, both to the Young Ladies and to the Young Men's Associations, in the various gatherings that will be held during the three days of the conference.

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## HAVE YOU THESE NUMBERS?

The IMPROVEMENT ERA management is anxious to obtain the following numbers of the IMPROVEMENT ERA, Vol. 5, for which a liberal price will be paid, 20 cents per number. We have orders for several volumes, which can be supplied in case we receive the following numbers of the volume mentioned; namely, Nos. 1, 2, 3, and 4. Send along the numbers, and do it now.

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# EVENTS OF THE MONTH.

*Local.—March, 1904.*

THE SMOOT CASE.—On Saturday, 12th, at 4:25 p.m., the Senate Committee on Privileges and Elections adjourned, subject to the call of the chairman, the following witnesses having testified: President Joseph F. Smith, Mrs. Ella Mabel Barber Kennedy, Charles E. Merrill, Mrs. Emma Matthews, Francis M. Lyman, Andrew Jenson, Lorin Harmer, Hyrum M. Smith, Thomas H. Merrill, Alma Merrill, E. B. Critchlow and Ogden Hiles. Others who were not present on account of sickness or because the subpoenas were not served were: John Henry Smith, Marriner W. Merrill, Moses Thatcher, George Teasdale, Matthias F. Cowley, John W. Taylor, Joseph M. Tanner, Samuel S. Newton. The charges against Senator Smoot were made by "Nineteen Citizens of Utah," in their petition of January 26, 1903. The prosecution was represented by Robert W. Taylor and John G. Carlisle, Mr. Taylor conducting the prosecution. The defense was represented by Mr. A. S. Worthington, of Washington, D.C., and Waldemar Van Cott, of Salt Lake City. The members of the Committee on Privileges and Elections are: Senators Julius C. Burrows, chairman, George F. Hoar, Louis E. McComas, Joseph B. Foraker, Chauncey M. Depew, Albert J. Beveridge, William P. Dillingham, Albert J. Hopkins, Edmund W. Pettus, Fred T. Dubois, Joseph W. Bailey, Lee S. Overman, and James P. Clark.

Other witnesses have been subpoenaed in Utah, and the case was continued to the 20th of April.

SALT LAKE CITY A PORT OF ENTRY.—Early in the session of the present Congress a bill was introduced in the Senate by Senator Kearns, and passed as follows:

An act (S. 23) to establish a port of delivery at Salt Lake City, Utah.

Be it enacted, etc., That Salt Lake City, in the State of Utah, be, and is hereby constituted a port of delivery, and that the privileges of the seventh section of the act approved June 10, 1880, governing the

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transportation of dutiable merchandise without appraisement, be, and the same are hereby extended to said port.

Sec. 2. That there shall be appointed a surveyor of customs to reside at said port, whose salary shall be $1,000 per annum, in lieu of all fees and commissions of every kind whatsoever.

On the 12th, it passed the House, being looked after by Representative Howell. The act will enable Utah merchants to have dutiable foreign goods shipped directly to Salt Lake, without being held anywhere for inspection. On arrival here, they will be inspected, and customs collected for them by the surveyor or inspector. On the 23rd, President Roosevelt nominated Jacob J. Greenwald surveyor of the port of delivery at Salt Lake City, and he was confirmed later by the Senate.

SECOND VOLUME OF HISTORY OF THE CHURCH.—On the 17th the second volume of the History of the Church, covering the period from January 1, 1834, to December 31, 1837, was issued from the press of the *Deseret News*, and placed on sale. The book is a handsome volume containing 543 pages, including the index and an introduction by the editor, Elder Brigham H. Roberts. People who have the first volume will be glad to purchase this continuation of the History of the Church,—the most elaborate and reliable which has hitherto appeared in print.

PIONEER STAKE.—The fifty-fourth stake of Zion was organized on Thursday evening, 24th. The priesthood of the southwestern quarter of the old Salt Lake stake of Zion, embracing the 4th, 5th, 6th, 7th, 25th, 26th, 30th and 32nd wards, also Cannon, Brighton and Pleasant Green wards, met in the Assembly Hall, March 21st, to consider the organization. About seventy names were suggested by the body of priesthood, from which the officers of the stake were to be named. On the following Thursday, 24th, the members of the above named wards met in the Assembly Hall and effected a stake organization by choosing William McLachlan president, with Sylvester Q. Cannon and Charles H. Hyde counselors. They also adopted the name of Pioneer for the new stake, which was considered the most appropriate from the fact that it embraces the Old Fort or Pioneer Square, upon which the pioneers camped in 1847. The High Council was chosen as follows: Richard K. Thomas, John C. Cutler, Arnold G. Giauque, Hyrum B. Clawson, Jr., George G. Smith, David Anderson, George E. Burbidge, Frank B. Woodbury, Edward E. Jenkins, W. D. Callister, A. B. Needham and Joseph J. Cannon; alternates—William A. Cowan, Frank Stanley, S. H. Harrow and Charles H. Worthen. President of the High Priests' quorum, David McKenzie.

SALT LAKE STAKE.—On the evening of Tuesday, 22nd, the members

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of the priesthood of the northwestern quarter of the old Salt Lake stake, embracing the 14th, 15th, 16th, 17th, 19th, 22nd, 23rd, 28th, 29th, and Center wards, met at the Assembly Hall to suggest names for a stake organization which was completed on the Friday following, 25th. All the Saints of that district met in the Assembly Hall and organized the new Salt Lake stake by choosing Nephi L. Morris president, with George R. Emery and Edward T. Ashton counselors. This is the part of the city which retains the old name of Salt Lake. Members of the High Council were chosen as follows: David L. Davis, William N. Williams, August W. Carlson, James W. Ure, Walter J. Lewis, Arthur Parsons, Arthur Frewin, Frans S. Fernstrom, Brigham F. Grant, Alfred W. Peterson, Elias S. Woodruff and Joseph F. Smith, Jr.; alternates James T. Flashman, David F. Davis, William T. Noall, William Wood, Jr., Jesse T. Badger and Stanley F. Taylor. Patriarch, Angus M. Cannon. President of the High Priests' quorum, William Asper, with William B. Dougall first counselor. At the close of this meeting, the officers of both the Pioneer and Salt Lake stakes were set apart to their respective callings.

DIED.—In Provo, 2nd, Annie Christina Smoot Taylor, a Church worker and educator, wife of George S. Taylor and sister of Senator Smoot; born June 7, 1858—In Ephraim, 1st, Maren Christina Jensen, born in Denmark, January 23, 1831; came to Utah in 1862.—In Salt Lake City, 3rd, Peter L. Quist, an energetic Church worker, 64 years of age, a native of Sweden, who came to Utah in 1871.—In Smithfield, 3rd, Harrison Ayers Thomas, pioneer of Cache county, born in Mississippi April 5, 1837, came to Utah in 1851.—In Layton, 5th, John O'Brien, came to Utah as a teamster in Johnston's army, in 1858, born 1839, was buried from the meeting house.—In Mill Creek, 5th, George Walton, born in England, February 5, 1832, came to Utah in 1853.—In Gunnison, 5th, Charles Gledhill, a veteran of the Black Hawk war, born Lancashire, England, May 29, 1838, baptized November 13, 1853, and emigrated to Utah shortly thereafter.—On the 5th, John Williams, a lieutenant in the Black Hawk war and a High Priest of the Emery stake of Zion, born Bristol, England, November 9, 1841, came to Utah at the age of 12, residing first in Salt Lake City, and afterward in Sanpete. In 1876 he worked on the St. George Temple, and in 1882-4 filled a mission in his native land.—In West Jordan, 6th, James Jenkins, born South Wales, October 24, 1817, and one of the earliest settlers in Salt Lake valley.—In Cache county, David Benson, a pioneer of Cache, born June 4, 1821, Rockville, Ind., baptized June 1, 1833. After passing through the trying scenes of Missouri and Nauvoo, he came to Utah in 1852, settling in

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Springville, where he took an active part in the Indian wars, and later returned to Cache county.—In Paradise, 11th, Mary Price, one of the original members of the Shrewsbury branch of the Church, born at Bario, Wales, December 7, 1819; baptized December 14, 1846.—In Beaver, 16th, Thomas Frazier, born in Scotland August 12, 1821, joined the Church in 1848.—In Lewisville, 18th, Byron Warner, one of the pioneers of Utah, born in Onandagua county, New York, February 1, 1833.—In Taylorsville, 20th, Elizabeth Pixton, pioneer of Salt Lake valley, born in Chesterfield, England, February 8, 1819, and emigrated to Nauvoo in 1843. During the exodus she drove an ox team nearly all the way to Utah, arriving in 1848. Her husband, Robert Pixton, was a member of the Mormon Battalion.—In Mill Creek, 22nd, Isabella S. Carlisle, born in England Dec. 31, 1832, joined the Church in 1850, and emigrated to Utah in 1851.—In Nephi, 20th, Peter Sutton, Black Hawk war veteran and formerly major in the Utah militia, born England July 12, 1839, who came to Utah in 1852.—In Levan, 24th, Hans C. Christensen, born in Denmark August, 1814, and an early settler in Utah who joined the Church in the early 30's.—In American Fork, 26th, Charlotte Shelley, born England August 3, 1828, an active educator and Church worker, who came to Utah in 1851.

### *April, 1904.*

ENSIGN STAKE.—The fifty-fifth Stake of Zion was organized on Friday, April 1, the members of the priesthood residing in the 11th, 12th, 13th, 18th, 20th, 21st, and 27th wards, of Salt Lake City, having met on Monday, March 28, in the Assembly Hall, and presented names for a new stake organization. At this latter meeting, the name Ensign was adopted for the new stake, in honor of the peak which the pioneers happily named Ensign when they entered the valley. Richard W. Young was chosen president, with Joseph S. Wells and John M. Knight as counselors. The following high council was selected: John T. Caine, John Nicholson, William W. Riter, William Armstrong; Alonzo Young, Melvin D. Wells, Henry P. Richards, John Clark, James H. Moyle, Frank R. Snow, Thomas A. Clawson, Matthew Noall. Alternates: John C. Sharp, John C. Cutler, Jr., Joseph V. Smith, Samuel G. Spencer, John F. Bennett, and John Woodmansee. High priests' quorum: Hamilton G. Park, president, Joseph H. Felt and Levi W. Richards, counselors.

This completes the division of the old Salt Lake Stake into four new stakes, and in this connection a brief statement of the history of the old stake, furnished by the Church historian, is of interest:

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The original Salt Lake Stake of Zion was organized on Sunday, October 3, 1847, with John Smith as president, and Charles C. Rich and John Young as counselors, making it the oldest stake of Zion on the western slope. In February, 1849, John Smith having been ordained Patriarch to the whole Church, Daniel Spencer was appointed president, with David Fullmer and Willard Snow as counselors. The death of Daniel Spencer, December 8, 1868, left a vacancy which was filled by the appointment of John W. Young, president, April 8, 1869, with George B. Wallace and John T. Caine counselors. On May 9, 1874, George B. Wallace was sustained president, with William H. Folsom and John T. Caine counselors. At the general conference, April 6, 1876, Angus M. Cannon was appointed and sustained president, with David O. Calder and Joseph E. Taylor, counselors. At the death of David O. Calder, July 3, 1884, a vacancy occurred which was filled August 2, 1884, by the appointment of Joseph E. Taylor first and Charles W. Penrose second counselors in the stake presidency. This organization has been maintained to the present time.

There have been a number of stakes organized out of the Salt Lake stake since President Angus M. Cannon was appointed. First the Davis stake, which was organized June 17, 1877, with William R. Smith, president, Christopher Layton and Anson Call, counselors; second, the Tooele stake on June 24, 1877, with Francis M. Lyman, president, James Ure and William Jeffries, counselors; third, Morgan stake, July 1, 1877. Willard G. Smith, president, Richard Fry and Samuel Francis, counselors; fourth, Summit stake, July 9, 1877, William W. Cluff, president, George G. Snyder and Alma Eldredge, counselors; fifth, Wasatch stake, July 15, 1877, Abram Hatch, president, Thomas H. Gibbs and Henry S. Alexander, counselors; sixth, Jordan stake, January 21, 1900, Orrin P. Miller, president, Hyrum Goff and James Jenson, counselors; seventh, Granite stake, January 28, 1900, Frank Y. Taylor, president, James R. Miller and Edwin Bennion, counselors; eigth, Liberty stake, February 26, 1904, Hugh J. Cannon, president, Arnold H. Schulthess and Philip S. Maycock, counselors; ninth, Pioneer stake, March 24, 1904, William McLachlan, president, Sylvester Q. Cannon and Charles H. Hyde, counselors; tenth, Salt Lake stake, March 25, 1904, Nephi L. Morris, president, George R. Emery and Edward T. Ashton, counselors; eleventh, Ensign stake, April 1, 1904, Richard W. Young, president, Joseph S. Wells and John M. Knight, counselors.

MISSIONARY ORGANIZATIONS.—A feature of the 74th annual conference was the meeting of missionary organizations, which have become a prominent social feature in the great conference gatherings for the past three or four years. A new organization was effected, on the 4th, of the Southern States missionaries, between six and seven hundred of whom met in the Assembly Hall, on call of President Ben E. Rich. Moses W. Taylor was chosen president, D. P. Felt, secretary, and an executive committee of seven was chosen. The desire is to strive for the erection of a mission meeting house at headquarters, to circulate the *Elders' Journal*, and to bring about a closer union of Saints and elders by correspondence.

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SCANDINAVIAN CONCERT.—Tuesday, 5th, was this year devoted to reunions and social gatherings, the regular conference meetings not being held on that day. On that evening there was a great musical concert in the large Tabernacle, the proceeds to be devoted to the Latter-day Saints new meeting house in Stockholm, Sweden. Among the artists who contributed to a very pleasant evening were the following: The Tabernacle choir, under the direction of Prof. Evan Stephens; Prof. Anton Pedersen, Miss Sigrid Pedersen, Miss Agnes Dahlquist, Prof. J. J. McClellan, Miss Emily Larsen, Prof. Willard Weihe, Prof. Anthony Lund, Willard Andelin, and the Scandinavian Musical Association, under direction of Mr. Oluf Nielsen.

Both the artistic and financial results were encouraging, and the musicians who took part deserve the thanks of every person interested in the purchase of a beautiful home for the Swedish mission. Over $500 were realized.

DIED.—In Salt Lake City, April 1, J. A. Wright, formerly secretary and member of the State Board of Horticulture, professor of agriculture, State Agricultural College, and editor of the *Intermountain Farmer*, born Iowa, in 1857.—In Spring City, 3rd, Bishop James A. Allred, born Tennessee, November 23, 1819, and came to Utah in 1861. He was bishop for twenty-three years, the first mayor of Spring City, Sanpete county, serving five years, was three terms probate judge, and was county selectman for two years, and for twenty-nine years president of the Spring City Co-op.—In Payson, 3rd, Emily S. Mainvill, born Missouri, April 16, 1837, and emigrated to Utah in 1852. She has been a widow for twenty-five years, rearing and educating her twelve children.—In Springville, 3rd, Amelia M. Singleton, school teacher in early days, born England, April 7, 1821, joined the Church in 1848.—In Salt Lake City, 8th, Dennis Clay Eichnor, district attorney for the 3rd judicial district, Utah, born Pennsylvania, December 18, 1858. He entered politics in 1889, was a member of the Constitutional Convention, was chairman of the Republican Committee in 1898, and became district attorney in 1900.—In Slaterville, Weber Co., 9th, Bishop John A. Allred, born Missouri sixty-nine years and seven months ago. He was presiding elder for a number of years, and for twenty-two years was bishop, having two years ago been released from the active service. He was one of the oldest settlers in Weber.—In Provo, 10th, Ira N. Hinckley, a leading spirit of Southern Utah, born Johnson district, Canada, October 30, 1828, and came to Utah in 1850. Served as policeman in Salt Lake from 1851 to 1857; as guard to U. S. mail coaches later; built the first meeting house in Coalville; built Cove Creek fort, Millard Co., and took part in the Indian

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wars; was made president of Millard stake in 1877, and served till 1902, since which time he has lived in Provo.—In Union, Salt Lake Co., 10th, David D. E. Jones, born South Wales, and came to Utah 1873, having spent eight years as a missionary in England. He was eighty-four years of age.—In Nephi 11th, James Jenkins, a pioneer of 1855, born in England and resided in Nephi since 1856.

WORLD'S FAIR HELP.—The Utah St. Louis Exposition Commission met on the 7th, and confirmed the appointment of Prof. H. G. Cummings by the State Board of Education, as State Educational Director; and also elected the following employees who were to report to Director General S. T. Whitaker, in St. Louis, on the 15th: Thomas Judd of St. George, agricultural department, $75 a month; John Burns, city, man at large, $60; Alice Crismon, city, stenographer, $75; Inez Thomas, Ogden, attendant in State building, $70. They appropriated $4,000 for the collection of the educational exhibit by the State Board of Education.

REPUBLICAN DELEGATES TO THE NATIONAL CHICAGO CONVENTION.—The four hundred and sixty delegates from the twenty-seven counties in Utah met as per call, on the 8th, all the counties but San Juan being represented. William Glasmann was chosen temporary chairman and Thomas Hull temporary secretary. Parley P. Christensen was later chosen permanent chairman and L. R. Anderson, permanent secretary. The convention chose the following delegates to represent Utah in choosing a Republican nominee for President of the United States, at the national convention in Chicago, which meets Tuesday, June 21, twelve noon, 1904:

Delegates.—George Sutherland, H. Bullen, Jr., Willard F. Snyder, Jas. H. Anderson, C. E. Loose, L. W. Shurtliff.

Alternates.—E. D. Woolley, John H. Seeley, Mrs. Jennie Nelson, F. W. Fishburn, George Austin, W. P. Colthrap.

FIRST COMPLETED UINTAH RESERVATION SURVEY.—It is learned that the first completed surveying contract in the Uintah Indian Reservation was approved on the 12th by Surveyor-General Edward H. Anderson. It is known as contract No. 266, executed by Harvey D. Heist, D. S., and the complete returns were filed in the Surveyor-General's office on January 12, this year. It embraces the following townships, aggregating 71,098.60 acres.

1 N. 2 W. Uintah B. and M. 22,935.30 acres; 1 N. 6 W. 23,093.95; 1 N. 3 W. 22,836.27; Part of 1 N. 5 W. 2,233.08.

The plats and field notes were forwarded immediately to the general land office, in Washington, for approval.

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*Domestic.—March, 1904.*

THE NORTHERN SECURITIES MERGER.—On the 14th, the Supreme Court of the United States, five justices concurring and four dissenting, thus deciding by a bare majority of one, rendered a decision in the case of the United States *vs.* the Northern Securities Company. In March, 1902, the U. S. brought suit for the dissolution of the defendant company, as having been organized contrary to the provisions of the anti-trust act; in April, 1903, the U. S. Circuit Court sustained the contention of the government, and gave a decision enjoining the defendant company from voting the stock of the railway companies which it controlled—the Northern Pacific and Great Northern. The Supreme Court now affirms the decree of the Circuit Court. Justice Harlan wrote the opinion which declares that the enjoined corporation is in effect a consolidation of the railway companies, formed to prevent competition, and is a violation of the anti-trust act. Incidentally, it is declared that there is no question either of the absolute control of inter-state commerce by Congress, or of the constitutionality of the anti-trust act. The Justices who concurred are: Harlan, McKenna, Brewer, Brown and Day; dissenting Justices: Chief Justice Fuller, Justices White, Peckham, and Holmes. The press generally appears to approve of the decision, and it doubtless meets the will and wish of a great majority of the American people, who think it will be to the best interest of the country. It should be stated that Justice Brewer gave an independent opinion which would indicate that the court will uphold the government's anti-trust suits only when unreasonable restraint of trade is proved, as in this case.

SERVICE PENSIONS.—Under a ruling issued on the 16th, by Pension Commissioner Ware, to take effect April 13, all civil war veterans over 62 years of age may draw a pension of $6 a month, on the basis of age and service, without regard to special disabilities. At 65, the pension is increased to $8; at 68 to $10; and at 70 to $12 a month. This action avoids the passage of a service-pension bill by Congress, and is severely criticised as a "usurpation of power," and as "legislation by executive order." The act is in line, however, with that approved by President Cleveland, in 1887, granting a service-pension to veterans of the Mexican war.

THE SULLY FAILURE.—On the 18th, Daniel J. Sully & Co., cotton dealers, failed, causing great excitement on the cotton exchange, since it is considered "the greatest failure in the history of cotton speculation in this country." In four days, cotton declined 400 points, or $20 a bale.

MAJOR GENERAL LEONARD WOOD.—On the 18th, the Senate con-

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firmed the President's appointment of Leonard Wood to be a major-general. This became possible owing to the death of Senator Hanna who was the leader of the opposition. The vote was 16 opposed and 45 in favor of the confirmation. It is generally conceded that not any of the serious charges against Gen. Wood were sustained. In the course of five years, he may become lieutenant-general and chief-of-staff, thus being at the head of the army before he is fifty years of age. Dependent upon this confirmation were 167 promotions for other army officers, ranging from brigadier generals to second lieutenants.

A SENATOR CONVICTED.—On the 28th, Senator Joseph Ralph Burton, of Kansas, was found guilty in St. Louis of accepting fees to use his influence with the post-office department to prevent a fraud order being issued against the Rialto Grain and Securities Co., of St. Louis. The case was brought under a law enacted in 1864 which forbids members of Congress to accept compensation in any case which involves the interest of the government. This is the first conviction under the law, and the conviction disqualifies the Senator from ever holding office again under the government.

### *April, 1904.*

EXPLOSION ON THE MISSOURI.—The most serious navy accident since the blowing up of the *Maine* in Havana Harbor, in 1898, occurred on the 13th, when an explosion of 2,000 pounds of powder in the new battle ship *Missouri*, fifteen miles from Pensacola, Florida, killed 32 men. The explosion it is supposed was caused by gases igniting the powder while a large 12-inch gun was being loaded, the ship being out for target practice with the *Texas* and *Brooklyn*.

### *Foreign, March, 1904.*

DEATH OF THE DUKE OF CAMBRIDGE.—This distinguished personage, who was a grandson of George III and first cousin of the late Queen Victoria, died on the 17th, at the age of nearly 85. In 1837, he became a colonel in the British army, succeeding thereafter by promotion to major-general, general, and field-marshal; he succeeded Lord Hardings as commander-in-chief of the British army, in 1856, which position he held until 1895. He distinguished himself in the Crimean by personal gallantry, and was ever after popular in the army. Since he contracted a marriage below his rank, his wife and children are debarred his rank and inheritance, and his title dies with him.

SINEWS OF WAR.—On the 20th, the Japanese Diet was addressed by the Mikado, in person, the body having been called to meet in special

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session on the 18th. In view of the war, the political parties are said to have buried their differences. The government plans for financing the war contemplate allowing $290,000,000 for war purposes, including $20,000,000 as a special reserve. Of the whole amount, $230,000,000 will be borrowed; $35,000,000 will be obtained from increased revenue, and the remainder from surplus revenue.

SIR EDWIN ARNOLD DEAD.—Sir Edwin Arnold, a distinguished English author, editor and poet, also Oriental scholar, died in London, on the 24th; he was born in Gravesend, June 1, 1832. His third wife Tama Kurokawa, of Sendai, Japan, whom he married in 1897, survives him. His best known work is "The Light of Asia," a poetic exposition of Buddhistic beliefs and legends, which appeared in 1879, but he is the author of a large number of other books.

BUBONIC PLAGUE.—In Johannesburg, in the Transvaal, up to March 25, there had been 55 deaths from this plague, 5 whites and 50 natives.

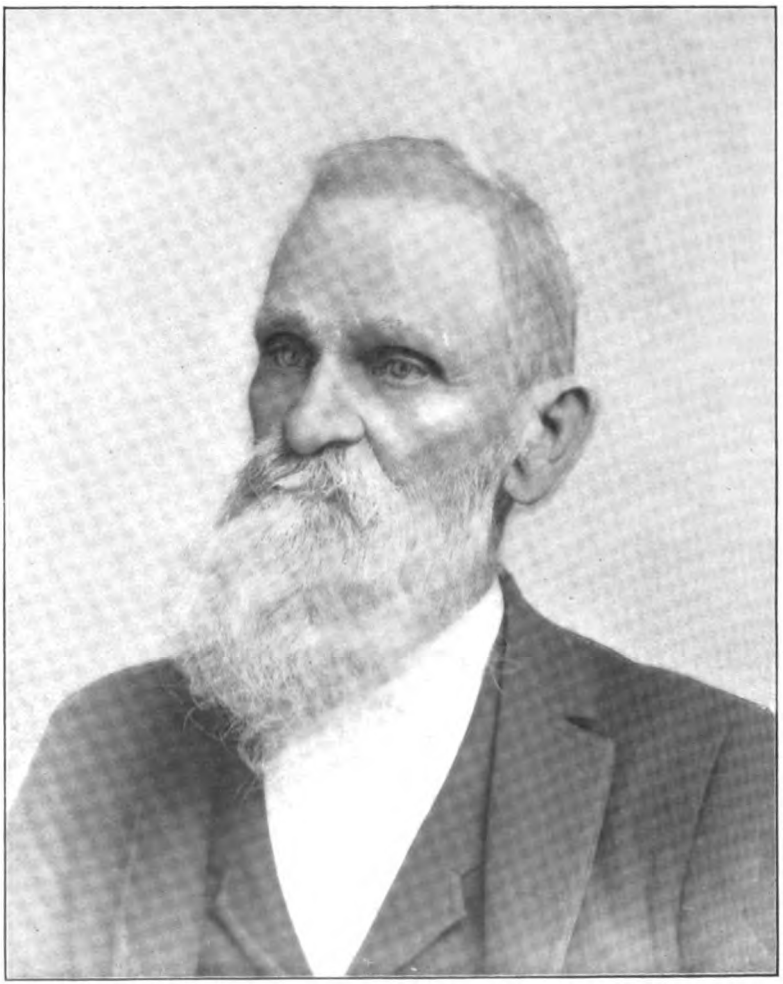
EDUCATION IN FRANCE.—On the 28th, the French Chamber of Deputies, by a vote of 316 to 269 passed the government bill suppressing all forms of teaching by the religious orders. The whole prevailing system of teaching by religious orders is destroyed, and a system of state schools is provided for in substitution of the old law. The enactment of this new law, and the enforcement of the law of 1901, prohibiting teaching by unauthorized religious orders, now superceded, constitute the chief work of Premier Combes.

### *April, 1904.*

DESRUCTION OF PETROPAVLOVSK.—The Russians were again fatally unfortunate in their Port Arthur fleet on April 13, when the battleship *Petropavlovsk*, Admiral Makaroff's flagship, on its way out of the harbor to engage the Japs, was blown up by a mine, and 525 men were killed, going down in the vessel. Vice-Admiral Makaroff's death which occurred in the catastrophe, is a greater loss to the Czar than would be the loss of several battleships. He was the Emperor's confidant. Grand Duke Cyril was also injured, and many leading officers were killed. A naval battle followed. The outlook for Russia is generally admitted to be gloomy. Vice Admiral Skrydloff has been appointed to succeed in command of the Port Arthur fleet, and Viceroy Alexeiff resigned as Viceroy in the far east, on the 20th as reported.

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JOSEPH C. KINGSBURY.

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# IMPROVEMENT ERA.

VOL. VII. JUNE, 1904. No. 8.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### VIII.—THE SIXTH SENSE.

The five senses are the great gateways through which all the knowledge in man's possession has been obtained. Examine the matter as we may, the truth of this statement persists. By seeing, hearing, smelling, tasting and feeling, only, is man brought into contact with external nature and himself, and is furnished material upon which the intellect can act. True it is, that the sense of feeling may be divided into a number of poorly known sub-senses, of which that of touch is the best known, but, probably, these are very nearly related, and we may still maintain the existence of the *five* senses of man.

Wonderful as these senses are, yet, in the presence of many natural phenomena, they are very weak, and require help, in order that the operations of nature may be recognized. Take, as an illustration, the refined sense of sight. Light, coming from a distant star, is readily recognized; the same quantity of light coming from a house, half a mile distant, is even more distinctly sensed

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by the eye. In both these cases, though the light is recognized, the sensation is not so sharply defined as to produce a distinct image of the star or of the house. To make the images of distant objects distinct, the telescope has been invented; and this instrument is a most important aid to the sense of sight. The microscope is a similar aid to the eye, by which the light-rays coming from minute objects are so bent and arranged that the object appears magnified, and may be sensed in its details by the eye. The ear-trumpet is a similar device for collecting, concentrating and defining sound waves that ordinarily would be, to the ear, a confusion of sounds. The ear-trumpet is a mighty help to the sense of hearing.

The light which passes through the lenses of the telescope and microscope, is the light which is ordinarily recognized by the eye. The instruments effect no change in the light; they merely arrange the waves so as to produce a clear and distinct outline of the objects from which the light comes. Likewise, the sound waves entering the ear-trumpet are in nowise changed in their essential nature, but are simply rearranged or concentrated to produce a more definite impression on the ear. Instruments similar to those here mentioned are the simplest aids to man's senses.

With respect to many forces of nature, the unaided senses of man are helpless. The subtle force of magnetism, for instance, appears incapable of affecting directly any of the senses. A person may hold a powerful lodestone in his hand and feel no influence different from that coming from a piece of sandstone. A person may work near a wire carrying a current of electricity, and, though it is well known that peculiar conditions exist in the universal ether around such a wire, yet, through his five senses, he may never become aware of the existence of this current. A piece of uranium ore, as has been found in recent years, emits various kinds of rays related to the now famous X- or Roentgen rays, yet no indication comes directly through any of the five senses that such is the case. In fact, men of science worked with the ores of uranium for many years before discovering the emission of ether waves. In the light which comes from the sun are numerous forms of energy that do not directly affect the senses, and therefore remained unknown for many centuries. Numerous other illustrations might

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be quoted to show the existence of natural forces that are beyond the direct recognition of man. In the great ocean of the unknown, lie, undoubtedly, countless forces that shall never be known by a direct action upon the senses of man.*

As is well understood, however, even these apparently unknowable manifestations of nature may be known, if proper aids be secured. In every case the problem is this: To obtain some medium, be it natural or manufactured, which transforms the unknown force into a known force, that is capable of affecting the senses of man. The search for such media is one of the most important labors of science.

For instance, sunlight has been known from the beginning of the human race, and its nature has been studied by almost every generation of thinkers. To the time of Newton, it was only white light—or little more. Newton discovered that if a ray of white light be allowed to fall upon a triangular prism of glass, it is dispersed or broken into a number of colored rays known as the spectrum. All sunlight, passed through a glass prism, produces this colored spectrum; and the colors are arranged invariably in the same order; namely, violet, indigo, blue, green, yellow, orange and red. By passing this spectrum through another prism, white light is produced. Sunlight was thus proved to consist of a number of kinds of colored light. The eye alone is incapable of resolving white light into its elements: the glass prism thus becomes an aid to the sense of sight, by which a new domain of science is laid open to view.

Above the red end of the spectrum, obtained from white light, nothing is visible, yet if a delicate thermometer be placed there, the increase in temperature shows the presence of certain invisible heat rays, and by moving the thermometer, it may be

* The writer is aware of the beliefs held by many students regarding the so-called touch sense, heat sense, magnetic sense, electrical sense, spiritual sense, etc. So little is known of these subdivisions of the sense of feeling, that they are not considered in this popular writing. There is, moreover, no evidence that the magnetic sense, as an example, if it exists, is a direct effect of magnetic forces; it is as easily believed that the body somehow converts magnetic forces, under certain circumstances, into other forces that may be sensed by man.

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shown that the invisible heat spectrum is longer than the light spectrum itself. This, again, makes known to man a world that the five senses can recognize only with difficulty; and in this case, the thermometer is the necessary aid.

Even more interesting is the violet end of the spectrum. Like the red end, it is invisible, and for centuries it was believed that the light spectrum represented the whole spectrum. During the last century it was found that if a photographic plate be placed below the violet end of the spectrum, it is affected by invisible light rays, which are popularly denominated chemical rays. By placing the photographic plate in various positions, it has been discovered that the chemical spectrum is as long as the visible part. Since the days of Newton, therefore, the known part of the spectrum of sunlight has been trebled in length, and there is no certainty that all is now known concerning the matter. In this particular, the photographic plate has becomé a means of revealing an unknown world to the senses.

If a low tension current of electricity passes through a wire, it cannot be sensed directly by man; but if a delicately-adjusted magnetic needle be placed above and parallel to such a wire, the current will turn the needle to one side and keep it there. The magnetic needle then makes known the presence of a current of electricity which has no appreciable effect upon any of man's five senses. Similarly, the magnetic currents passing over the earth are not felt by man in such a way as to be recognized, but a magnetic needle, properly adjusted, will immediately assume an approximately north and south direction, in obedience to the pull of the magnetic currents. In this manner the magnetic needle, again, reveals to man the existence and presence of forces that he cannot sense directly.

A piece of glass into which has been incorporated a small amount of the element uranium, is an instrument which reveals many wonders of the unsensed world. If the uranium glass be brought near the violet end of the spectrum of sunlight, it immediately glows, because it has the power of changing the invisible chemical rays into ordinary, white light rays. With such an instrument, darkness can be literally changed into light. Similarly, many of the class of rays to which belong the X-rays, and which

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are dark to the eye, and do not directly affect any of the other senses, are converted by uranium glass into visible rays. This glass, then, becomes another means whereby the world which does not directly affect our senses, may be made known.

The X- or Roentgen rays have been mentioned several times. It is generally known that they have the power of passing through the body and various other opaque bodies. The rays themselves are invisible, both before entering and after leaving the body; moreover, they do not affect any of the other senses of man. Were it not that the power is possessed of changing these rays to light rays, man could know nothing of the Roentgen rays. In fact, a screen, covered with powdered crystals of a chemical compound known as barium platinocyanide, is held behind the object through which the rays are passing, and the moment they touch this substance they are changed to light rays, and the screen glows. Or, instead, a photographic plate may be used, for the Roentgen rays affect the materials from which these plates are made. The screen of barium platinocyanide is, therefore, another means for revealing the unknown world.

Such illustrations might be multiplied, but would add no strength to the discussion. There is, however, another class of instruments which enable the senses to recognize natural forces that do not act directly upon the consciousness of man. If a musical note is produced on a violin, near a piano, the piano string which is stretched or tuned right, will give out the same note. The sound waves from the violin penetrate the piano, and the string which is tuned to give out the same note takes up the energy of the sound waves, and is set in vibration, with the result that the same note is given out by the piano. This is known as sympathetic vibrations. It is possible, therefore, to make a piano give out any note within its range, without any solid object touching the instrument. In the universal ether, which surrounds and penetrates all things, are numberless waves of all kinds, and of all vibrations. If the proper instrument be used, and tuned aright, it is possible to separate from this tumult of waves any desired kind or degree of wave motion, and to convert it into some known form of energy, say electricity.

This principle is used in modern wireless telegraphy. Electric

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waves are sent out by the operator with a certain rapidity. These waves radiate into space, in all directions, and are lost, apparently in the confusion of myriads of other waves. Nevertheless, if the waves are not by some chance totally destroyed, it is possible to obtain them again, by the use of a receiving instrument which is tuned exactly the same as that used by the opertor, at the station where the waves are sent out. A message sent from London may be received anywhere on earth where the receiving instruments are tuned aright; at the same time, if the peculiar note or vibration of the message is not known, so that the receivers can not be tuned properly, the message, though it be all about it, can never be received.

Such aids to our senses do not depend so much upon the nature of the material, as upon the degree to which it is brought into sympathy with the force to be recognized.

Now, though our senses are imperfect, and recognize only a small part of the phenomena of nature, yet it is very probable that, with such helps as have been described, nothing in nature need remain forever unknown. The means by which the forces of nature, that cannot be sensed directly, are brought to man's recognition may well be named, collectively, man's sixth sense.

The progress of science depends upon the discovery of aids to man's senses; a new and vast field is invariably opened whenever a new aid is discovered.

In the works of Joseph Smith, which teach that there is no real line of demarkation between the natural and spiritual worlds, it would not be surprising to find recognized the scientific principle, above discussed, that by the use of proper instruments, the world outside of the five senses, may be brought within man's consciousness.

According to the story of Joseph Smith, he was first visited by an angel, September 21, 1823, when the Prophet was less than eighteen years of age. Among other things, the angel told the boy that "there was a book deposited, written on gold plates," giving an account of the former inhabitants of the American continent; "also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the posses-

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sion and use of these stones were what constituted 'Seers' in ancient or former times; and that God had prepared them for the purpose of translating the book."* This reference to the Urim and Thummim, and their purpose, makes it clear that the Prophet, at the beginning of his career, recognized (whether consciously or unconsciously we know not), the existence of means or media by which things unknown, such as a strange language, may be converted into forms that can reach the understanding.

When the actual work of translation began, the Urim and Thummim were found indispensable, and in various places the statement is made that the translation was made, "by the means of the Urim and Thummim."† On one occasion, when the Prophet, through the defection of Martin Harris, lost a portion of the manuscript translation, the Urim and Thummim were taken from him, and the power of translation ceased. Upon the return of the instruments, the work was resumed.‡ While it is very probable that the Prophet was required to place himself in the proper spiritual and mental attitude, before he could use the Urim and Thummim successfully, yet it must also be true that the stones were essential to the work of translation.

The Urim and Thummim were not used alone for translation, but most of the early revelations were obtained by their means. Speaking of those days, the Prophet usually says: "I enquired of the Lord through the Urim and Thummim, and obtained the following."§ The "stones in silver bows" seemed, therefore, to have possessed the general power of converting manifestations of the spiritual world into terms suitable to the understanding of Joseph Smith.

The doctrine of the use of the Urim and Thummim is in perfect harmony with the established law of modern science, that special media are necessary to bring the unknown world within the range of man's senses. To believers in the Bible, the use of the Urim and Thummim can offer no obstacles, and to those who pos-

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*_History of the Church_, vol. 1, p. 12.

† _Doctrine and Covenants_, 10: 1.

‡ _History of the Church_, vol. 1, p. 23.

§ _History of the Church_, vol. 1, pp. 33, 36, 45, 49 and 53

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sess a rational conception of God—that he is the Master of the universe, who works his will by natural means—it cannot be more difficult to believe that God's will may appear through the agency of special "stones in silver bows," than to concede that invisible ether waves, become luminous when they fall upon a piece of uranium glass. The virtue possessed by the latter glass is no more evident than is the virtue claimed by Joseph Smith to be possessed by the Urim and Thummim.

It is a noteworthy fact that the Prophet does not enter into an argument to prove the necessity of the use of the Urim and Thummim. Only in an incidental way, as he tells the straightforward story of his life, does he mention them; and with a simplicity that argues strongly for his veracity, does he assume that, of course, they were necessary and were used as he recounts. A shrewd impostor, building a great theological structure as is the Church founded by Joseph Smith, would have appreciated that difficult questions would be asked concerning the seer stones, and would have attempted to surround them with some explanation. Joseph Smith offers no defense for the use of these instruments; neither does the scientist for the use of uranium glass, in the study of certain radiations.

The Prophet did not always receive his revelations by the assistance of the Urim and Thummim. As he grew in experience and understanding, he learned to bring his spirit into such an attitude that it became a Urim and Thummim to him, and God's will was revealed without the intervention of external means. This method is clearly, though briefly, expressed in one of the early revelations:

> Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong.*

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* *Doctrine and Covenants*, 9: 7-9.

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The essence of this statement is that if a person will concentrate his powers so as to come into harmony with God, truth will be revealed to him; and is not that like the tuning of a coil of wire so that it can take up the waves of certain lengths, that may be passing through the ether? If an inert mass of iron can be so tuned, can anyone refuse to believe that man, highly organized as he is, can "tune" himself to be in harmony with the forces of the universe? The universal ether of science is but the Holy Spirit, and the waves or energy of the ether is the intelligent action of that Spirit controlled by God. Heat, light, magnetism, electricity, and the other forces, become, then, simply various forms of God's speech, any of which may be understood, if the proper means of interpretation is at hand.

In the Book of Mormon, the Prophet states that "when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."*

This involves the principle discussed above. By placing oneself in harmony with the requirements of the subject in hand, the truth must become known, even as an instrument properly tuned must feel the influence of the ether waves with which it is in harmony.

Again, then, the conceptions of the Mormon Prophet rise to equal heights with the best theories of the scientists. In simple phrases, apparently unconscious of the philosophical meaning of the doctrines, Joseph Smith recognized the various means whereby man's senses may be enabled to seize upon and comprehend the natural forces which to man's unaided senses must remain unknown forever.

It cannot be justly claimed that the Prophet anticipated the world of science in the recognition of this principle, but reading his works in the light of modern progress, it cannot be denied that he placed a greater value upon the aids to man's senses, with re-

* Moroni 10: 4, 5.

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spect to the subtle forces of the universe, than did any of his contemporaries. That acknowledgment is a wonderful tribute to the powers of an unlearned boy.

Evidence crowds upon evidence, and testimony upon testimony, until the opposition of logic falls away; and Joseph Smith rises above the fog of prejudice, a mighty prophet of our God.

(TO BE CONTINUED.)

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## OUR TALENTS.

[*For the Improvement Era.*]

BY T. E. CURTIS, SALT LAKE CITY.

In every human soul is sown
Some mighty seed, if it were grown
Aright, would magnify a throne.
But lo!
Who hath not God among his needs?
'Tis ours to cultivate the seeds,
And pluck out the offending weeds
That grow.

Thy talents give the world to scan,—
This power of Deity in man;
No scheme's so mighty but we can
See through it.
We've only to observe to find
The trouble is with humankind,
In making up an idle mind
To do it.

Than have been played are greater parts
To play, in sciences and arts;
And if we will, these minds and hearts
Can play them
Blazing in our modern skies,
Suns of greater power will rise;
And we, with little sacrifice,
May be them.

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# ADVENTURES OF A PIONEER.

## EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

### II.—FARMING IN CALIFORNIA—FIRST POTATOES.

War was raging in California, when we arrived there, between Mexico and the United States. The upper part of the territory was already in possession of the United States forces, which we were pleased to know. Some of our brethren volunteered and went down with Colonel Fremont to help finish up the work in the lower part of the territory. Most of our brethren took turns standing guard for about one month, in what is now San Francisco. The population of Yerba Buena, (now San Francisco), when we arrived there, was said to be forty; our company of two hundred and sixty-eight made an addition to their number of over six hundred per cent. Yerba Buena was no place for an ambitious farmer; and, as farming was my profession, and I had brought some farming tools with me, I was anxious to get to work. So, after about thirty days, Brother James Light and I, with our families, left to fill a contract made with Dr. John Marsh, to put in a field of wheat on shares, on his farm, which was situated on the lower San Joaquin. We put in forty acres. It grew well; the land was good, while the rains were early and abundant that year.

After the wheat was sown and there being nothing more to be done at the doctor's, in March, 1847, I moved over to the Mission de San Jose, where I found farming prospects more favorable.

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In its vicinity, my large farming operations were afterward prosecuted. At the Mission, in March, I plowed and sowed wheat, barley, peas, and potatoes, and made a garden, planted with different kinds of truck. All of this sowing and planting were of no avail, as the plants were destroyed by grasshoppers, an affliction from which my farm never after suffered, although I followed agricultural pursuits in that neighborhood for thirty odd years. Later, I planted a small patch of potatoes on what I thought suitable soil, about one and a half miles from where I resided. They grew encouragingly, the vines being very thrifty. I had no thought of the potatoes being yet on the vines.

At this time, I saw, in a dream, a young cow standing in my potato patch munching a hill of potatoes which she had evidently pulled up. The roots with potatoes on were hanging down. I was impressed with my dream, and hastened in the morning to visit my patch. When I reached it, sure enough, in the midst of the patch, with her face toward me, stood the identical cow that I saw in my dream, munching a hill of potatoes—her standing position, size, color, shape of horns, the green tops in her mouth, and roots hanging with white potatoes on them, just as I had seen in my dream! I looked upon this dream as providential, since but for the dream, all the potatoes would have disappeared, and I would not have known whether that land would grow potatoes or not. This might have made me unwilling to try again, but now I knew, and went ahead.

The wheat at the doctor's was harvested and stored in his granary, but when our share was called for, the doctor gravely informed us: "You have no wheat here, your share was destroyed by elk, antelope, and other wild animals; my share alone was harvested." So we got nothing for our labor. Thus ended my first year's farming in California. Although I got no dollars out of it, I did get experience, which I profited by in after years. I had tested the soil in different places, with several different kinds of farm products, and learned the most suitable season for sowing and planting.

Nearby, I bought a piece of land from an Indian, and built a small house upon it, moving into it in the spring of 1848, with a determination of making another farming venture that year. There

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being no fences, nor fence material for miles, I went to the redwoods, twenty-five miles distant, for fencing. I made a pen to hold animals, fenced a small garden plot, and sowed it with various kinds of garden seeds, intending to transplant them later on into the open ground. Since human plans are not infallible, the plants were never transplanted, for the reason that gold was discovered about this time. The gold fever broke out with epidemic violence, and took nearly all the people (ourselves included) off to the mines. We did not get much gold, but got the ague without much exertion, and did considerable shaking. The gold fever having left us, we returned home in the fall, and, in the healthy coast climate, the ague soon left us. We were a happy couple when we got back to the farm, although our garden was destroyed, and our hogs had gone wild. Our house was only walls, the roof and outer and inner doors were made of rough slabs, and were hung with raw-hide hinges. Our windows were muslin, and we had "ground for the floor;" but it was our mansion. We enjoyed and improved it as time rolled on.

There were two rooms, and a chimney was built up with the division wall, which accommodated a fireplace in each room. One dark, blustery, rainy night in December, a company of Indians (bucks and squaws) were caught from home in the storm, and knocked at our door for shelter. We welcomed them in, and let them occupy the outer room. No; we did not fear them, any more than so many children. We knew only one of them, but the happy indications of the remainder on being admitted, convinced us that all was well. We closed, but did not fasten, the door between us. Having had our experience in the mines, we bade them farewell, and thus ended our second year in California.

My mind turned to the farm; farming was my profession. I had a good piece of land, and my experience gave me confidence in the soil; and, as if the fates had decreed it, farm I must and farm I did. My farm had no wood or timber upon it, fencing could only be obtained at the redwoods, twenty-five miles distant. My 1847 experience taught me that no success could be obtained without fencing the land, as stock were on the plains by the scores. On account of the water and green feed, on and around my farm, they made it their feeding ground, in the fall of the year. So I

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prepared the seed, with a determination of fencing and farming all the land that I could, during 1849. On the 10th of March, I started for the redwoods to make rails and posts for my prospective fence. I took with me three Indians (the best help I could get), four yoke of oxen, tools and one wagon. Night overtook us, and we camped about ten miles from our destination. During the night, an unusual and unexpected snow-fall occurred, completely covering the hills and the plains. The grass was entirely hidden by the snow, and the cattle came out of the hills bellowing through the valley, seeking food. Fortunately, after two days, the grass began to show on the plain, and in a few days we were again able to labor in the hills.

We worked some three days preparing fence material, when we loaded the wagon and reached home within the week. The Indians suffered considerably, as they were working in the snow with bare feet, but fortunately the sun shone out brightly, warming the logs and rails. The Indians would work awhile in the snow, and then step quickly upon some stick or log to warm their feet. We continued making trips to the woods, at short intervals, for fence material, until the latter part of the summer, when we built the fence. Meanwhile, we had plowed, planted and cared for our young crops. In this way we fenced and planted sixteen acres. Potatoes was our principal crop. We had also onions, turnips, cabbage, water melons, and musk melons. The crop grew well, but one part of the fence was weak. In the fall, my farm, containing the only green feed in the neighborhood, proved an almost irresistible temptation to the hungry cattle; and that fact was a source of many anxious fears on my part, lest my promising crop should be destroyed by them, and I have to struggle on another year to make a success of my farming venture. The cattle breaking into my field a few times, aroused my combativeness to such a pitch that I abandoned my bed in the house, and with blankets and gun, spent my nights in the field, thus guarding and saving my crop. I did not injure the stock, but aimed only to scare them by the report of the gun, and sting the worst of them with small shot. I kept up this watchfulness until the late fall rains started green feed, after which the stock scattered and annoyed me no more that year.

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The first remuneration from my first three years of farming venture in California, was two dollars, paid me for water melons, in September of this year. Fortunately, October and November brought to California a large number of gold hunters, coming both by sea and land; the appetites of these people seemed to crave nothing so much as vegetables, since some of them had, and others were rapidly contracting, the scurvy. They ate raw onions, or potatoes, with apparently as great relish as if these were nicely flavored apples. As I was the only farmer in the territory who had vegetables for sale, I was much sought after by customers from all sides; two wagons came several times from the mines, two hundred miles distant, and bought loads of vegetables at fair prices.

This crop was worth about eight thousand dollars; but unfortunately an early rain sent a flood of water over my field, from a brook near by, and continued so long that one-half of my potatoes were destroyed, before I could secure them, help being so scarce. However, what I did gather was a partial compensation for my long struggle; besides, my success was gratifying, and I put that also down in my ledger as a further credit. Thus ended my farming venture of 1849.

(TO BE CONTINUED).

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## GENTLE WORDS.

Use gentle words, for who can tell
The blessings they impart?
How oft they fall, as manna fell,
On some nigh-fainting heart!
In lonely wilds, by light-winged birds,
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only grief had grown.

*Selected.*

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# A POLITICAL PROPHECY.

BY MOSIAH HALL, B S., D. B., PH. M., PROFESSOR OF EDUCATION, BRIGHAM YOUNG COLLEGE, LOGAN, UTAH.

## II.

When freedom fought with tyranny, every victory won was good and great; but when oppression had been overcome, and freedom had no opponent to fight, she turned her attention upon herself and became vain and reckless—freedom crossed the line and degenerated into license. Equality of privileges was a noble object to struggle for, so long as she was held captive by the rich and well born, but when released, she fell in love with herself, and forgot her virtue—she crossed the line and changed to selfishness. When intelligence struggled with ignorance, every battle won was a gain for humanity, but after the victory was assured, intelligence became proud and self-sufficient—he crossed the line and became a skeptic. Should love cross the line, she will become silly sentimentality. If courage crosses, he will become a braggart and a bully. When individualism crosses, anarchy will be the result. Are there any indications that individualism is crossing the line? If we discover that the tendency of freedom is towards license; if equality of privileges exists in theory more than in practice; and if the rule of each is to grasp as much as possible with little regard to the rights of others; if intelligence is becoming skeptical, and faith weak and timid; if selfishness is a giant and love a dwarf—we may have a strong suspicion that the danger line is being crossed.

Anarchy is the logical outcome of individualism, and it is but another name for that despotism in which each individual seeks to become a despot. Are there any evidences that a despotic individualism is arising in our nation?

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In every community and every state will be found a few men of great ability, who, favored by circumstances, control the industries in their localities. The great body of the people have neither voice in these affairs, nor share in the benefits. The few are masters, the many are industrial slaves. The few put the price upon everything, and they decide what industries shall be established. They open the mills and close them. They build railroads, and decide the rates. They reach out and monopolize the land, water, and light, and sell these necessities at their own prices to the people. They own the mines, the metals, and the money. They build the factories and let the people work in them, if they will do so at the wages offered. They set the price upon the crops raised, and upon the cattle and sheep produced. They control the raw material, and the manufactured product, and decide the price of each. The air only is free, but when in liquid form it becomes a commercial necessity, it too will be monopolized.

Some illustrations in line with the above may be interesting. Lyman Abbott, in his speech on *Wealth and Democracy*, says that a country cannot be counted either Christian or Democratic in which one per cent of the people own one-half of the wealth, and the other half is very unequally distributed among the other ninety-nine per cent—a few millionaires at one pole of society who cannot possibly spend their income, and a great multitude at the other pole of society who have little or no income to spend.

Jay Gould started in life with a mouse trap; at the end of twenty-five years his wealth was one hundred million dollars. He made four million dollars on the average each year, and if we count three hundred working days in the year, over thirteen thousand dollars a day. Statisticians tell us that the average wages of unskilled labor in this country is about one dollar a day, and of skilled labor between three and four dollars a day.

John D. Rockefeller is said to control interests amounting to a billion dollars. If Adam had lived until the present time, and had put aside five hundred dollars each working day during the six thousand years that have passed, he would not own today, without interest, as much money as Rockefeller is reputed to con-

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trol. This amount is nearly one-half the per capita of money in circulation in the United States.

The following is from *Public Opinion*, December 10, 1903:

> One-twelfth of the estimated wealth of the United States is represented at a meeting of the board of directors of the United States Steel Corporation when they are all present. The twenty-four directors control more than two hundred companies, whose capitalization aggregate more than nine billion dollars. As the power to make rates of freight and rates of interest is the highest power in the business world, and as the power over railroad rates, and to a large degree, the power over rates of interest, are wielded by the same small group of capitalists, it would not be impossible to name, say, twenty or thirty men as practically controlling the trade and thus the wealth of the United States.

Henry W. Grady, in his speech *Against Centralization*, says: "When a syndicate or trust can arbitrarily add twenty-five per cent to the cost of a single article of common use, and safely gather forced tribute from the people—when a dozen men can get together in the morning and fix the price of a dozen articles of common use with no standard but their arbitrary will, and no limit but their greed or daring, and then notify the sovereign people of this free republic how much, in the mercy of their masters, they shall pay for the necessaries of life—then the point of intolerable shame has been reached."

The conditions thus described are indeed alarming. They indicate that individualism has crossed the line, and become at least a lusty infant despot. Statesmen are not wanting to predict a period of anarchy and revolution before an adjustment of these inequalities can take place. But when due consideration is given to the strong opposing tendencies that are developing, and to other modifying facts, the seemingly fatal outcome is not so probable.

Among the modifying facts and influences are the following:

A country so rich in resources and opportunities as to furnish the conditions that make possible this phenomenal accumulation of wealth, is a source of pride and congratulation.

A body of men with the brains and energy to conceive, organize, and carry to success these great enterprises are worthy of re-

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spect. The country needs their abilities, and could not afford to be without them.

The masses of the people, while not sharing directly in this wealth, are nevertheless sharing indirectly. This is proved by the fact that the people of the United States are better off in all respects than the people of any other nation that exists or ever has existed.

Trusts are not without some redeeming features. They teach important lessons in economy. They show the foolishness of competition, and the value of co-operation. They furnish one of the necessary elements of opposition required to bring men to their senses—a sort of whip to drive men into a unity of interests. A curious anomaly is this, that while we deplore the existence of trusts, and have a long vocabulary of invectives to hurl at them, when we are perfectly candid with ourselves, we admit that they would not be so bad, if we were in them—they would give us such splendid opportunities for exercising charity.

Forces are arising that tend to equalize the ownership and distribution of wealth. It is in this direction that hope for the future is most pronounced.

People are beginning to comprehend that the trusts are here to stay. The wonderful growth and success of the trusts indicate that there is something fundamental in their way of doing business; and people are asking whether the methods that are so effective for the few may not be of advantage to the many. The answer appears to be in the affirmative. So not a few are saying, "Since the trusts will get us if we don't get them, let us go into the trust business." The modern invention of the stock company, which, by dividing its capital into small shares, allows persons of limited means to enter, makes it possible for many to join the corporations. Hence, along with the tendency of industries to centralize, there is an accompanying tendency towards diffusion of ownership. The United States Steel Corporation, for example, has nearly seventy thousand stockholders.

Another hopeful sign is the sentiment in favor of public ownership of public necessities. Almost every village and city believes it should own its own water system and electric light plant. Many cities are acquiring the ownership of street railways and

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telephones. In the nation there is a strong belief that the government should own or control the railroads and telegraph lines. The rapid growth and success of the postal system and civil service are object lessons that prove the desirability of government control of national necessities. In like manner, each state should control those utilities that vitally effect its welfare, and each community, those that are its special concern.

The irresistible trend of the times is towards community ownership, and towards state and national control. Necessity is compelling belief in a unity of interests, as opposed to faith in the present struggle of neighbor against neighbor and interest against interest. The latter is extravagant and unscientific, and it results in distrust, dishonesty and selfishness. Let the one who doubts this look around him for evidences of its truth.

Here, for instance, is a little community of five thousand souls. Four banks are each doing a little business where one would prosper exceedingly. Ten merchandise stores have a precarious existence, furnishing poor goods at high prices, where one good store would do a splendid business, and save much to the community. Some dozen groceries eke out a miserable existence, poorly serving the public, where one, if well conducted, would be a source of pride. Five concerns dabble in lumber and building material; one would do a flourishing business. Four dealers furnish coal to the community, except during freezing weather, when they haven't any; one reliable dealer would be a joy forever. Four drug stores and six saloons supply drugs and poor whiskey to kill off the people; one drug store with a public dispensary would do this work with much less fatal results. And so on through the whole list of public enterprises; the crowning shame of all being the fact that greedy despots are permitted to own such public necessities as water and light.

Consider the great number of clerks and employes who are unnecessary or who duplicate each other's work in this wasteful system. Probably if we include the middle men and those who are employed a part of the time, five hundred men could be spared, and put into productive occupations. Think, too, of the real estate, buildings, equipments, and capital uselessly employed.

Now, if all these interests were owned by the community and

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conducted on economical and scientific principles, how much better service could be rendered, and what a large amount of money could be saved. There is no reason, except the false belief in despotic individualism, why a community should not conduct its own necessary business. Because of the law of relationship and interdependence, when one member of a community succeeds, all succeed in proportion; when one fails, all fail. The community, therefore, has to foot the bills of extravagance, and pay the debts of its bankrupts. And when the subject is considered candidly, does it not seem foolish to turn over the vital interests of a community to a set of irresponsible individuals who wax rich and insolent in proportion to the amount they extort from the community?

We imagine you are now saying, "O, pshaw! what you advocate is nothing but rank socialism. Everybody knows that a community could never run its own business. What is everybody's business is nobody's business." We admit there is some truth in the charge, but believe there is more error. In the first place, the plan suggested is not the rank socialism, which, according to the popular conception, would vest all power, authority, and initiative in the state or nation, and take from the individual all privileges and freedom, except as they were granted to him from the center. Individualism has too strong a hold upon society to permit this form of socialism to prevail. In the second place, the maxim: "What is everybody's business is nobody's business," is liable to a great misconstruction, if not likely to become a positive falsehood. The maxim should be changed to this, "What is everybody's business *is* everybody's business," and just to the extent that each and every individual performs his full duty, will the good of all be achieved. Most of the political evils that exist are due to the neglect of the latter maxim. People generally do not perform their political duties; they allow a few to exercise political power for all, and the result is that the majority lose political freedom, and the political boss rules supreme.

In *Public Opinion*, December 10, 1893, we note the following:

> Brag as we will, we Americans are *not* a free people, and this is *not* a free country. This has become a government of bosses, by the bosses, and distinctly for the bosses. And not only in politics, but in other de-

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partments of our life. For the boss is not peculiar to politics; he is the very disease of democracy. In short, we are ruled by usurping middlemen; the boss is a middleman, a sort of broker in government to whom we assign our obvious and personal rights and duties, because we are too busy making money or spending it, to care whether we are free or not. No, this is not a free country, because we, the people, are not intelligent and honest and brave enough to use freedom. What we do have in this country to a degree unequaled elsewhere in the world is the opportunity of freedom. That is the triumph of the American democracy; it insures the people freedom if they wish to take it; but it cannot force freedom upon any man who does not want it, or who is too lazy or too selfish or too ignorant to take it. Half of our reformers are today engaged in the utterly stupid task of trying to make people free by new laws. It is like trying to make a man happy by legislation.

If, therefore, the people's business is to be done properly, they must do it themselves, or at least see that it is correctly done. They must not let their business or their politics go by default, or else they will lose both their business and their freedom.

If it were true that human progress is like a pendulum, swinging from one extreme to another, and then repeating the movement, socialism would be the certain prophecy of the future. But history does not repeat itself, except in vague and general outlines. History is not the mechanical repetition that the pendulum maxim would indicate. Because of the interdependence and relationship of things, and as a result of habit, tradition, and heredity, the characteristics of one age persist, and are transmitted to the next. These characteristics form the content, and furnish the tendencies of succeeding thought. Hence, we are certain that the brilliant period of individualism through which we are passing cannot fail to impress the future exceedingly. Indeed, it does not seem too much to say, that the dignity of the individual, his freedom, and his worth, as emphasized by individualism, will continue so long as a vestige of our civilization remains.

What, then, is the prophecy of the future? We offer the following from I Corinthians, 12: 14-26, as an introduction to the answer: "For the body is not one member, but many. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I

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have no need of you. * * * That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Man's body is a living organism. Every part is vitally related to every other part and to the whole. Each part has a particular function which no other part could perform, yet each depends for its welfare, and for its existence, upon the whole. The eye is the organ of sight, but it sees for the whole body, not for itself, and in return for the labor of seeing, the body gives it food, water, heat, protection, and all other things needed. If removed from the body, it would no longer be an eye; it would be a mass of perishing matter. And so with all other parts; in return for the special work each one does, it receives immeasurably more blessings than it contributes. The welfare of the whole depends upon how well each part performs its duty. The whole is more than an aggregate of parts; it is, in addition, that which unifies and gives meaning and purpose to all.

A community should be conceived of as an organism similar to the body. Just as the cells of the body are differentiated into various organs, each with a special work to do, so the individuals in a community should arrange themselves into groups, in order to carry on the labor necessary to the welfare of each other, and to the whole. One group should produce the required products; another should deliver them where needed; others, like the digestive system, should manufacture the raw material into suitable shape for use; others, like the circulatory system, should carry the manufactured products to the localities where required. Some would be builders who would make new structures, and tear down the old, and others would remove and carry off the waste material. In like manner other groups should perform all the other necessary labor. The community would be healthful and progressive, when every group did its particular work faithfully; but just as the body suffers when any organ is diseased or fails to perform its function, so the community would be impaired, if any group neglect or refuse to render its service.

Why is every community not an organic unity like unto the

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body? Because the law of an organism, which is that of interdependence and relationship, is not observed. This law demands that all the parts shall act in harmony with each other. No one part can be considered more important than another, because each is necessary to the life of the whole; nor can any one be granted privileges which would be at the expense of others. In the community, on the contrary, the importance of the individual has been so exalted that his freedom is allowed to pass beyond the law of the organism and degenerate into license. This is the primary cause of the want of harmony and equality that exists. That the individual must be free is true, for all progress depends on his initiative, and on the thought and energy which he displays; but his freedom must be in accordance with law. Freedom is not violation of law, it is obedience to law. When the individual is raised to first importance, and the community made secondary, it is natural that the individual should believe himself superior to law. He will argue that since he himself makes the law, the law is made for man, and not man for the law; why then may he not change, or even violate law, if he sees fit? But suppose an organ of the body should act according to this argument, what would be the result? Let the stomach, for instance, make a corner on the food it digests, and decide to starve the other organs until they yield to its selfish demand for more bile or less hours of labor. Or let the heart choose to withhold its supply of blood to the brain, until that organ is forced to grant the heart some special privilege. How supremely foolish such action would be! If persisted in, the result would be serious impairment, if not destruction, of the organ concerned, as well as of the whole system. In a community such actions are common, but in the body, they are impossible, because all the parts are amenable to law.

When the organic law is violated, in a community, some groups are honored, and others are degraded. Some become exceedingly intelligent, and others deplorably ignorant. Some become wealthy, and others poor. One individual struggles with another for an advantage, one group arrays itself against another; one grasps privileges in this direction, another gains control in that, while all are more or less engaged in a selfish struggle for supremacy. Is it a wonder, therefore, that the struggle to over-

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come poverty, ignorance, and crime, is so difficult, and the gain so small?

An organic system of government seems to be the remedy for the evils mentioned. Not that we believe that any government, no matter how perfect, would do away with all evil; we incline rather to the opinion that opposition will always give occasion for the exercise of charity. But that evil would be reduced to a minimum, in an organic government, is a reasonable supposition. In this system, both the individual and the state would receive just consideration: neither could be supreme, because one conditions the other; but the freedom of the individual would be secured, and the authority of the state maintained. Each would be free to invent and initiate in the sphere to which it belonged, and the great central principle that would rule and guide all would be the law of unity and interdependence. Hence, no one would have license to impose upon another, or to monopolize any blessing required by others. The freedom of each and all would be secured in accordance with law. Emulation would exist without strife, freedom without oppression, harmony without discord; and each would be interested in all, and all in each.

Profiting, therefore, from the experience of the past, and gaining wisdom from the lessons of the present, the future holds the promise of a time of peace and good will, when selfishness shall be no more, and when unity and sympathy shall prevail. And we do not fear to venture the prediction that this generation shall not pass away without substantial progress being made towards community interest in business, and an organic form in government. Extreme individualism shall pass away, and the brotherhood of man shall take its place.

[THE END.]

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# SELF-CONTROL.

BY PRESTON D. RICHARDS, SALT LAKE CITY, UTAH.

The virtue of self-control held a higher place in the ethics of the Greek than any other virtue. Self-control is that virtue which regulates behavior by reason, independent of momentary feelings. Herein lies one of the superior characteristics of man over the lower animals. Man has the power to govern his life and acts by ideals and purposes, while the action of the animal is governed by blind impulse.

The Greek philosophers designated temperance and courage as the two fundamental aspects of self-control, because they correspond to the different forms of impulsive life. Temperance is the power to resist the gratification of desires accompanied by temporary enjoyment, when the gratification of the desire would be detrimental to some necessary good. Courage may be defined as the moral power to resist the fear of pain and danger, when preservation of an essential good demands such resistance.

Of these two aspects of self-control, the former is perhaps of greater importance. as we are called upon to exercise it more frequently; and, if possible, more depends upon a proper exercise of it. The opposite of temperance, or moderation, intemperance, a result of lack of temperance, is the surrendering of the body to the gratification of the base animal passions which destroy the intellect and capacity for higher things, sap the life blood, and eventually blight the sensibility, until at last even the faculty for enjoyment is lost.

Temperance refines and sharpens the sensibilities; and instead of making them instruments of destruction, converts them into

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agents for the development of higher life; it increases the capacity for pleasure, and makes the entire man healthy and vigorous. Temperance is acquired by experience, and the development of the will-power. The parent can begin the development of this virtue in the child, at an early age, by teaching it to forego pleasures, and insisting upon its foregoing them, and to sacrifice at the present for the benefit of the future.

Everyone who has not the moral possession to resist the gratification of his desires, regards even himself as a weakling. We should constantly exercise will-power to resist desires. "The gods are without needs," says one modern philosopher, "and therefore without fear and desire; the fewer our needs, the nearer we are to the gods."

Our great object should be to train ourselves to efficient action. Aristotle taught that all successful exercise of natural powers and skill, in labor and play, is accompanied by pleasure, and this pleasure is superior to passive enjoyment. The greater the skill a man acquired, the greater the pleasure of exercising it. The skilled artist occupies his luncheon period and supper time putting the finishing touches on his masterpiece, without thought of eating; he is so completely enwrapped with the pleasure of exercising his skill; but it is seldom you find a person engaged in his passive enjoyment who is so absorbed in his pleasure that a plate of hash or a swig of wine will not cause him to abandon it. Temperance in the exhaustion of energy, then, is necessary for the highest good. Pleasure produced by the exercise of skill in labor is intensified by repetition, while passive pleasure increases the intensity of the desire, but dulls the faculty of enjoyment. While temperance cannot be too highly spoken of, it should be exercised against becoming intemperately temperate.

Courage, the other aspect of self-control, is the happy medium possible to be attained by man between the two animal extremes, cowardice and foolhardiness. When attacked, an animal does one of two things: it either flies from its foe, or stands ferociously and defiantly and awaits the attack. The beasts of prey adopt the latter, while those upon which they feed adopt the former means of defense. It is necessary that this should be the condition of beasts, but this means of defense is not

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adapted to man, in his dealings with his fellow, as is shown by the fact that it makes both classes of beasts the prey of man. The beast whose defense is flight, is caught in the hunter's net, while the other beast's means of defense brings him within range of the hunter's gun. The man who, like the former, flees at the sight of danger is a coward, and falls a prey to his fellow. The man who stands up ferociously and viciously does things in his rage that are destructive to his own interests, and so he also is a prey to his fellows. So, man must adopt other means of defense in dealing successfully with his fellows. The man, who, when in peril, calmly stops and considers, and decides upon a certain mode of procedure, and then exerts his every energy to carry out his means, is the courageous man.

Courage is commonly applied in the sense of foolhardiness. But the courageous man is not he who sticks his head into the lion's mouth, and then pinches his tail, or the man who exposes himself to unnecessary danger in order to stand his ground. There may be more courage in a retreat than in a foolhardy, bold defense. He is courageous who has the courage to retreat when he knows the object of his combat would be bettered thereby.

Courage is also the ability to endure all kinds of hardships and exertions, in order to accomplish one's ends. The ability to survive defeats, disappointments and losses, also deserves mention as being closely related to, and, indeed, part of courage.

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"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust,
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate."

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# SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

## II.

There is unlimited intelligence in the mineral kingdom:* You are wandering in the mountains, and incidentally you come upon a crystal—it may be of any size, from an ounce to pounds—you pick it up and examine it minutely, you find that it has a given number of faces, and the same number of angles—that all the faces have the same inclination to each other: that all the angles are of exactly the same size, containing exactly the same number of degrees. The crystal is perfect. If you are not versed in mineralogy, nor in chemistry, you wonder what it is composed of. If you have a friend whom you know to have studied the natural sciences, you take your crystal home, and subsequently you interrogate your friend about your find. After trying to scratch it with his pocket knife, and noting its faces and angles, he tells you that

* There is a possibility that some readers will misunderstand Dr. Allen, and identify the form of the intelligence occurring in the mineral kingdom with that occurring in living things. The intelligent action of the Spirit of God undoubtedly stands behind every phenomenon in the universe, yet there is an essential difference between the organized intelligence capable of volition, and the non-living material, which, under the influence of universal intelligence, is made to assume forms of symmetry. The living thing grows from within; the thing not alive grows by additions from the outside.—*Editors.*

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it is crystalized silicon, or a quartz crystal. He speaks with such positiveness that you are satisfied that your friend knows what he is talking about. You then want to know how it came to have that beautiful form. And he tells you that it did not always have that form, that at some past period it was amorphous, that is, that it had no organized form, but that it was in a liquid state, so that the molecules of which it is composed could move freely among themselves, the frictional resistance not being too great to impede their natural propensity, they arranged themselves in the order in which you now see them; that on becoming colder with time, the friction was too great for further movement, and they have remained in the delightful shape into which they once marshaled themselves.

"But," you say, "how could the molecules move themselves? I have always heard it said that the earth and all that compose it are dead, having neither life nor intelligence. How then could the molecules, as you call them, move themselves?"

He will then, most likely, tell you that there was a time when it was generally believed that God worked all the wonders in the earth at the time of the creation. And later on, it was supposed that the angels performed miracles of this kind, and that even now there are many who attribute to the fairies the many wonders revealed by mother earth.

Have you ever examined a light flake of snow with a magnifying glass, and noticed the beautiful crystals contained therein? Snow crystals are composed of water. They are all six-sided, and they present many beautiful figures. A piece of charcoal, graphite, and the diamond, are all composed of the same substance, carbon; but carbon acts differently under different conditions. Scientists call condition the environment. A great deal depends upon the environment. You take a little sugar or a little salt and pulverize it, leave it in a dry place and atmosphere; and, at the expiration of a month, you examine it under a magnifying glass, and you will find that it has undergone no perceptible change. But you dissolve your sugar or alum, as the case may be, and leave it in a place where the water can evaporate, and, after it has been evaporated to dryness, you again examine it with your magnifying glass, and you will find that beautiful crystals have formed. All matter has

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a certain power of motion. In the dry state, the molecules of sugar cannot overcome the friction of the neighboring particles, which prevents it from moving so as to assume the crystalized form.

Now, when you look at a crystal, you see an intelligent form or design. You then ask yourself, "Can there be an intelligent result independent of an intelligent cause?" Now, if with the scientist you discard the miraculous, you have to conclude that the intelligence must of necessity reside in the molecules themselves. Geologists understand that there is no such thing as inert matter, but that all atoms possess a certain power of motion and a certain sphere of action.

Intelligence in the vegetable kingdom:

If you have the time and the patience to carefully note the leaf of a tree, you will find that it performs the functions attributed to the stomach and lungs of an animal. It digests the food of the plant or tree; it also absorbs the atmosphere just as do our lungs, with this difference: The lungs of the animal appropriate the oxygen of the atmosphere, and exhale the carbonic acid which is brought to the lungs in the venous blood, while the leaf of the plant (when green and in sunlight) absorbs the common atmosphere and appropriates the carbon dioxide for the upbuilding of its tissues.

Perhaps it would not be amiss to give a very brief epitome of vegetable physiology: The rootlets absorb the water from the soil. Soil-water is impregnated with the salts contained in the neighborhood of the rootlets, so that not only water, but the necessary salts for the nourishment of the tree or vegetable, are absorbed by the rootlets, and by them, to some extent, pumped through the trunk of the tree to the leaves. The leaves are provided with breathing tubes, by which they take in the oxygen and carbon dioxide (with some nitrogen) which is dissolved in the water, and by the aid of the sun's rays, they manufacture living protoplasm. The excess of water is evaporated, by the leaves generating capillary attraction, thereby greatly assisting the process of the circulation of the sap, and the digested food, protoplasm, is distributed to wherever it is needed.

When the sunlight strikes the leaves, they do not consume all of the oxygen absorbed, and, therefore, they exhale much oxygen

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into the surrounding air. But in the night-time, they exhale carbon dioxide, the same as animals.

Perhaps it is time that we should define what we mean by "Intelligence." One of the definitions given by Webster is: "The act of knowing." I have met some pretty well-posted men who say that intelligence is spirit. With many people spirit and soul are synonymous. I call to mind the saying of a German philosopher who puts forth this saying: "The soul is asleep in vegetation; dreaming in the brute creation; and is awake in man." It would seem that the three words—intelligence, spirit and soul, were understood to be synonymous with him.* I do not propose to either defend or attack this philosopher's statement. The first definition of Webster will answer my purpose very well. Why do the roots of the tree always travel in the direction of water? No matter in what direction the moisture may be—east, west, north or south, or perpendicular, that is the direction in which the roots travel. It is because they know how to act. That is intelligence. Some one will say, "It is their nature to feel after the water." True enough! But, seriously, don't you think that there must, of necessity, be a something at the back of and beyond nature?

The leaves supply the whole tree with oxygen. They manufacture all that is essential for the tree's well-being. They make living protoplasm, which no living man can do. They know how to act. That is intelligence. I do not say that the vegetable world possesses conscious intelligence, but intelligence is there, all the same. You pick up a leaf that has lain in a damp place for a long time. All the flesh (mesophyl) has fallen from it. You have a wondrously formed skeleton leaf. Every rib and vein and veinlet is so beautifully and intelligently arranged! Can you for a moment imagine that this artistic design was by accident, or even self-designed? You may say nature did it. God walks through nature. Nature's laws are God's laws, and nature is his workshop or laboratory.

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*The identification of intelligence with the soul and the spirit is, perhaps, questionable. Intelligence is a quality, a form of energy. Spirit is a form of matter. Intelligence is not spirit, but a quality of spirit.—*Editors.*

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# DID THE CANAANITES REJECT THE GOSPEL?

BY M. W. MANSFIELD, TEASDALE, UTAH.

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But little history has come down to the present age, of nations immediately connected with the seed of Abraham, antidating 1500 B. C. Israel was led out of Egypt at about that time, and forty years later overran Palestine, and took possession of most of that country, destroying most of the inhabitants, under the command of Jehovah. Many people have doubted that the Canaanites were destroyed by literal command of God, holding that Deity had no immediate part in the conquest of that land. The reign of law is supreme, and nations go down under transgression, just as surely as individuals do. Abraham was told that the iniquity of the Amorite was not full in his day, but would be later, and that his seed should inherit that land. Melchizedek, the great high priest, lived in that land in the days of Abraham, and did a mighty work in his day.* The people were, no doubt, assisted by him and others, by which much repentance was brought about among them. I do not think any people have been or will be destroyed fully and completely, until they have been presented with the gospel and rejected it.

The question may be asked, "Did these Canaanites have the word of God given to them?" The presence of Melchizedek there, and his life labors, answer, "Yes." Alma says: "But Melchizedek * * the high priest * * did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days. * * Now, there were many be-

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* Book of Mormon, p. 74.

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fore him, and also there were many afterwards, but none were greater.*" He was not of Ham's seed, but of Shem's, because he was entitled to, and did hold, the priesthood, from whom Abraham received it.

The Lord says: "Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah." That his preaching extended to more than his own people, it would be easy to believe. Those spoken of as being after him, in all probability presented the gospel to that people also. A long time passed, after the days of Abraham and Melchizedek, before those nations were fully ripe for destruction and the Israelites were led into the land of Palestine.

Nephi said: "But, behold, this people [the Canaanites] had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction; and he did bless it unto our fathers, unto their obtaining power over it."† Here is undisputable evidence that the word of God was taught them, and that they rejected it wholly, and were ripened for destruction. God is not a respecter of persons, nor of nations, but the righteous are favored of him.

Moses went to Jethro, the Priest of Midian, to get the priesthood which had come down to him from the days of Esaias who had lived contemporary with Abraham. Did he not also preach to the people? Whether or not Balaam, the prophet, who could not curse Israel, but bless them, was a true prophet, and held some of the priesthood, may be a question we cannot decide fully to the satisfation of the skeptical, from the written word; but this, at least, points to the fact that they had been blessed with prophets, and understood what their office was, in some respects. Nephi's statement reveals a condition of rejection of the gospel which was preached unto Abraham, as Paul says, and also to them, after their rejection of God's word, even every word or part of the gospel, and they were ripened in iniquity; then his chosen people were led in

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* Book of Mormon, Alma 13: 18, 19. Doc. and Cov., 84.

† Book of Mormon, I Nephi 17: 35.

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by his power, and overran the land, destroying the wicked and rebellious from its face.

The Lord drowned the world of mankind in the flood of Noah's time, and burned Sodom and Gomorrah, because of wickedness, and accomplished the destruction of the Canaanites by war, for the same reason. They were too corrupt to live upon and defile the face of the promised land. History repeats itself; the same causes produce the same effects. Whether the destruction of the wicked comes in one manner or another, the justice of their destruction is not changed. "Behold the Lord hath created the earth that it shall be inhabited; and he hath created his children that they should possess it. And he raiseth up a righteous nation, and destroyeth the nations of the wicked" (I Nephi, 17: 36, 37).

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## RESPONSE TO JOAQUIN MILLER'S "ROUNDELAY OF SALT LAKE CITY."

*(For the Improvement Era.)*

Sing loud, brave Bard! Your roundelay
Like sweetest music falls on well-tuned ears;
Like balm on wounded hearts; and grateful tears
Bedew glad eyes; and lips that always pray,
Thank God anew, for chivalry today.

And thank you for your chant, which tells
The truth that Utah's motherhood is pure;
While canting politicians, to secure
Self interests, seek to blacken homes where dwells,
Untainted, heav'n-taught virtue which excels.

Utah's free children, bright and strong,
Your true notes will repeat in time to come,
When tongues of false accusers shall be dumb.
Dear, welcome babes! Well chosen is the song—
Sing on, brave, gallant Bard, sing loud and long!

—L. L. GREENE RICHARDS.

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# AN INVITATION TO INVESTIGATE.

BY NELS F. GREEN.

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All truth-loving people require that there shall be clearness, plainness, and logic, in any principle, before they accept it. Sensible people demand that a matter must be so clearly defined, that one can see its logic, before they will assist in its promotion. Rational people will not accept a presented claim without investigating its correctness. So, all truth-seeking people require that religious principles shall be logical, and in harmony with reason, before they accept them as truths. Such are the doctrines of the Church of Jesus Christ of Latter-day Saints. The principles therein taught are plain, logical, reasonable, and, therefore, convincing. Dear reader, if you are not a member of the Church of Jesus Christ of Latter-day Saints, I invite you to investigate its doctrines. We fearlessly and boldly claim that they are true. They are in harmony with all known scientific truths; in short, in harmony with all truths known to mankind. They are logical and reasonable in every respect. Why? Because God, in his mercy, has revealed the true principles of life and salvation unto men. These stand to reason, and are in harmony with each other. By personal revelation to his servant Joseph Smith, Christ has revealed his true Gospel. Holy angels have been sent to the Prophet and to others to instruct them in regard to the principles of the gospel.

The holy priesthood is restored to earth, and through it the gifts and blessings of the gospel to mankind,—to all who believe and obey its requirements. The Holy Ghost is again conferred upon man, to inspire, enlighten and comfort, as at first. The gospel as taught by the Latter-day Saints courts the most thorough investi-

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gation, since it is the perfect gospel of Christ, dictated by revelation. It is the only plan of salvation, an open book. All are invited to investigate its doctrines, and to judge for themselves whether these are true or false. This power to judge for oneself is a most glorious privilege from our Heavenly Father. It is the birthright of the children of men, which we may exercise according to our sense of right and wrong. If we judge right, we shall have an opportunity to advance towards a more perfect state of existence —providing we live according to our judgment. If, by not investigating thoroughly enough to reach a true conclusion, we become poor judges, we are thus barred from advancement and development towards perfection and a celestial state of existence. Our power to judge is a glorious attribute of our mental sense; but our Heavenly Father will hold us responsible for our exercise of this power.

Let us then investigate the principles of the gospel, and partake of the Bread of Life, so that we may gain *Eternal Life.*

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## THE TWO CANAANS.

(*For the Improvement Era.*)

E'en as the sacred Syrian streams
  Their fulness inland pour,
Nor mingle with the wave that gleams
  Round earth's polluted shore;
So flow the mountain streams that we
  Hold sacred to our God—
To Salt Lake—even to a sea
  Like that our Savior trod.

O, doubters of the truth divine,
  Believe our martyred Seer,
And seek not for a greater sign,
  Than God hath given here:

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Behold how Nature puts to shame
Your unbelief, and fills
Her vales with voices that proclaim,
"'Tis Zion in the hills."

Here carved Creation in the past,
To show truth-seeking eyes
Where, in the mountain tops, at last,
God's temples should arise;
And now, 'neath rugged range and peak,
The Sons of Zion build,
And desert places, blooming, speak
Of prophecy fulfilled.

We know that Jesus shall appear
Above our Jordan's tide,
And our Gennesaret shall hear,
His "Peace, be still," world-wide.
While lovelier far than lake and sky,
'Neath morning's dawning ray,
The Lord of life shall vivify
His "Sons of God" for aye.

O, blessed symbols, read aright,
Of truth once seven-fold sealed,
But in this latter-day of light,
Through chosen seers revealed;
We read your sacred runes, and know,
Our portion and reward,
No powers of darkness can o'erthrow,
For Zion waits her Lord.

—HENRY E. HORNE.

Old Castle, Leadville, New South
Wales, Australia,

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# PUBLIC WORKERS.

## JOSEPH CORDON KINGSBURY.

Joseph Cordon Kingsbury, one of the early and well-known builders of Utah, and pioneers who entered Salt Lake valley in 1847, was born in Enfield, Hartford county, Connecticut, being a descendant of one of the two Kingsbury brothers who came from England with John Winthrop, in 1630, to Salem, and from Governor Bradford, of Plymouth colony. His great-grandfather, Joseph Kingsbury, was a member of the Connecticut assembly, in the revolutionary period; and his grandfather, Lemuel Kingsbury, was an officer in the fifth regiment of Connecticut light horse artillery at the time the British army, under Lord Howe, occupied New York.

When about four years old, his father moved to Painesville, Ohio, and engaged in merchandising and building, being also judge of the county court for several years. Joseph's mother dying when he was but two years old, he did not know what it was to have the tender and loving care of a mother; and yet his father did what he could to make his family comfortable. Joseph was compelled to live out, here and there, and had an opportunity to go to school only one winter before getting married.

When seventeen years of age he was employed by the Geauga Iron Co., where he received iron ore and coal, and receipted for them. Remaining here about one year, he left for Ashtabula to take a position as clerk in a Mr. Reed's store, where he labored for one year, when he returned to Painesville. While in this place, his father was stricken down with typhoid fever, and died September, 1831.

After the death of his father, he went to Willobee, living with his brother-in-law, Platt Card, for a short time, and then

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found his way to Kirtland, obtaining employment in Mr. Knight's store, and soon thereafter in the store of Newel K. Whitney.

In January, 1832, while in the employment of Mr. Whitney, he became familiar with the doctrines of the Latter-day Saints, and embraced the gospel on the 15th of January, 1832. On the 15th of July, the year following, he was ordained an Elder by Joseph Smith, Jr., and was one of the twenty-four elders that assisted in laying the corner stone of the Kirtland temple, on the 23rd day of July, 1833. On the 13th of November, of the same year, he was ordained a High Priest, and also a High Councilor. In 1837, he filled his first mission, laboring in Connecticut for about a year. His second mission was performed in 1843, his labors being in the New England States, and lasting for about a year.

Joseph C. Kingsbury passed through many troubles, and experienced great privation together with his family, for they shared the tribulations of the Latter-day Saints in all their drivings from pillar to post.

On July 13, 1851, he was ordained Bishop of the Second ward, Salt Lake City, holding the position until his removal to Ogden. With Thomas Moore, and three other men, in 1852-53, he made considerable means in ferrying emigrants across the Green river.

For thirty years he was employed in the General Tithing store, twenty-four years as superintendent. He was always industrious, simple in his mode of living, temperate in habits, an early riser, and continued his labors up to within four or five days of his death. Among his noble qualities may be mentioned these, that he was prayerful, honest, and in every respect a gentleman; a kind father and husband; nothing prevented him from doing what he considered his duty, and in every respect he was trustworthy to the duties assigned him.

He died October 15, 1898, in his 87th year, a Patriarch in the Salt Lake Stake, an old and faithful veteran of the Church.

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# TALKS TO YOUNG MEN.

## VIII.—SYSTEM, AND USE OF SPARE MOMENTS.

*There is not an hour of youth but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron.—Ruskin.*

Did you ever think of that? You, young man, in the busy city, or out there on the ranch; in the quiet village, on the farm, at the homestead, did you ever think that such thoughts apply to you? You appear to think that you have too much time; or rather, that when you are engaged in work, the time is too long. That is because you are not interested in your work. But when your alloted task is over, the hours seem short; they pass quickly, so quickly that you have no time for much of anything but to stand around. When you have time after the day's labor, you gather at the gate with your companions, and you stand around, "talking about nothing much." There are only a few moments, half an hour at most, when you must do your chores, or run an errand, so you while the time away, and thus thirty precious minutes, "trembling with destinies," are lost! It occurs in your life every day, sometimes two or three times a day. You are losing time; some iron is growing cold that you might be hitting.

"Oh! but one must have some time for fun and rest," you say. "But you are not having fun and rest to any purpose. There should be an aim in pleasure and rest, as much as in work," say I. I don't advocate dividing your day into stiff, statistical parts, and doing things at set times, as they do in class exercises in school. I hate too much form, but I like system, aim, purpose, economy.

You love gardening, but have no time. Look at your father's

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house. How beautiful that front yard could be made! What a fine resting place could be created in the back yard, by planting trees, leveling the ground, sowing some grass! In time, oh, so short, there would be shade, flowers, a hammock-place where mother could rest, and where the little brothers and sisters could play, so that there would be no need to run away to the neighbors. But you have no time—only a few minutes, two or three times a day! Then there's getting the tools, the clearing of rubbish, going after seed! It all takes much time; so you just "stand round"—and behold your father's house, how bare and comfortless! Why don't you have system, and fix things so that you can put in ten minutes' work without spending thirty minutes or an hour getting ready every time you wish to work?

You have reading, but there's never a book that you can get at without spending more time hunting it than you have to read. Why don't you have system, so that you can find a book in a moment, and begin and end promptly?

You love to jump, pitch quoits, box, pole-vault; but you have only a few minutes with your companions who have sauntered over to see you, and it would take too long to get the poles or the gloves, or the horseshoes, and so you all just "stand round." Why don't you have system, so that you can go at your fun, and enjoy it, if only for ten minutes?

You love to study, but you have no time for anything much, and so you go to the library, and pick up a book, and read at random, and another, and read the title; and another, and read a disjointed part, receiving little sense or benefit, when read in that way. Why don't you have system, select a subject, read to a purpose; know where to begin, remember where you end, hold in mind your aim in reading, and so learn, and accumulate knowledge to a purpose? In this way you can utilize one minute or five, to some useful end.

No time? Why, the trouble with you, my boy, is that you have plenty of time, but you don't know its value nor how to use it. Then why not set about learning this lesson? Spare moments are very precious, and their proper use will perform miracles? But these broken fragments of time must be linked in system to form a chain of value, and this chain must be used to a purpose.

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*And the plea that this or that man has no time for culture will vanish as soon as we desire culture so much that we begin to examine seriously into our present use of time.—Matthew Arnold.*

Lycurgus, the Spartan legislator, is said to have taught the Spartans the great virtue of having no part of life vacant and unimproved; "but even with their necessary actions," says Plutarch, "he interwove the praise of virtue and the contempt of vice; and he so filled the city with live examples that it was next to impossible for persons who had these from infancy before their eyes not to be drawn and formed to honor."

Lost wealth may be regained, by industry and economy; knowledge, by study; health, by temperance and care; but lost time is forever vanished.

"Only five or ten minutes till breakfast. No time for anything now!" Have you not often heard that? But if you have a system and a book, lo! what treasures of information may be gleaned in these spare moments. Just consider the time lost in frivolous nothings; the hours thrown away by young men in mere restlessness, and purposeless "standing around!"

"Where have you been since meeting adjourned at 8? It is 9:30 now." "Oh, just standing around with the boys," sauntering, killing time, flipping rocks; hanging around the country post office or co-op. store; or, if you live in the city, "going down town."

Joseph Smith became learned in the odd moments which he snatched for study from the days of turbulence, anxiety, care and labor incident to the establishment of the Church, in his less than forty years of life.

To the improvement gained from his spare moments as a surgeon, Galileo gave to the world some of its greatest discoveries.

While a workman on a farm, Burns wrote some of his most beautiful poems.

In his spare time, Hugh Miller, while working as a stone mason, found time to read scientific books, and so prepare himself to write the glorious lessons learned from the blocks of stone he handled.

The best thoughts that have been given to you in the pages

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of the IMPROVEMENT ERA have been contributed by men and women who have used their spare moments to this useful end. It has been said that in Dante's time, nearly every literary man in Italy was a hard-working merchant, physician, statesman, judge, or soldier. It can truthfully be stated that every writer in the Church, from Pratt to Penrose, Roberts, Whitney, Talmage and Widtsoe, has been a hard worker as a farmer, mechanic, missionary, school teacher, editor, scientist, merchant, or professor of education; and that his best labors in literature emanated from his improvement of spare moments.

George Stephenson learned arithmetic during the nightshifts when he was an engineer.

Hiram Powers, the great artist, as a boy used even his whittling time to a purpose, by carving his wood into something—a paper knife, a box, a lid—while the other boys simply whittled theirs away to no useful end.

Some five or six years ago, an officer at Fort Douglas, finding spare time on his hands, started gathering butterflies and beetles. Then he corresponded with other collectors in surrounding states, and in a short period had a wonderful natural collection from several western states, which he sold for $10,000. His fellow officers just "stood around" the while.

Luke Crawshaw, a grocery clerk in Z. C. M. I., in Ogden, occupied his spare moments for years in moulding. He succeeded so well that he bids fair to become famous in this line of art work.

Lincoln studied law during his spare hours while surveying, and learned the common branches while tending a store.

It was while surveying, with the pioneer civil engineer, Jesse W. Fox, that Matthias F. Cowley studied Bible passages and acquired the habit of Bible study which has made him the most ready user of scripture among the present apostles.

Marden states that Charles C. Frost, a celebrated shoemaker of Vermont, resolved to devote an hour a day to mathematics, and he became one of the most noted mathematicians in the United States.

John Hunter, whose specimens, twenty-four thousand in number, in comparative anatomy it took Prof. Owen ten years to arrange and classify, began his studies while working as a carpenter.

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*Waste of time means waste of energy, waste of vitality, waste of character in dissipation. It means bad companions, bad habits. It means the waste of opportunities which will never come back.—Marden.*

Every young man would do well to have some absorbing pursuit—a hobby, if you please—to occupy his spare moments, to which he can turn with delight when he has a little leisure. It may be either in line with his work or otherwise, but his heart must be in it. If he shall choose wisely his study, research or occupation, use system, and have an aim and purpose in it all, he will thereby broaden and even transform his character.

Work is just the needed thing for every young man. Keep busy. Don't loiter nor be idle. Have something useful to do, and you will be safe from temptation to evil. This applies especially to leisure hours. What are you about during lunch hour? Where do you go after supper? After your regular work for the day is done? What do you do on Sundays and holidays? How do you occupy your spare moments? The answer to these questions reveals the character of a young man; and what he does in his spare moments goes far towards forming his character. The vast importance of odd moments is therefore clearly seen.

A writer has well said that "each evening is a crisis in the career of a young man. The great majority of youths who go to the bad are ruined after supper. Most of those who climb upward to honor and fame devote their evenings to study or work, or the society of the wise and good."

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*Will Other Nations be Involved in the War?*

It hardly seems reasonable that any one of the Great Powers would declare war on its neighbor by offering its assistance either to Russia or Japan at this time. If France should conclude that it is her duty to come the aid of Russia, her ally, it would virtually amount to a declaration of war against Great Britain whose treaty stipulations would compel her, in honor, to side with Japan. From every human aspect of the case, such a course by France would be a suicidal one. France would have to depend wholly upon her navy whose strength does not equal that of Great Britain, and which must in the nature of things be swept out of existence. England has done apparently everything to put herself in good *rapport* with France. King Edward's visit to France, some time ago, and the visit of President Loubet, later, to London were both in the interest of a better understanding between the two countries.

There can be no doubt that the more conservative statesmen of both nations are doing all they can to remain aloof from all complications in the present struggle. They may offer their good services in adjusting terms of peace, and they may insist upon certain terms with some show of aggression, but interference, at this stage, would arouse both nations to the most intense war-like sentiments.

But it must be admitted that notwithstanding the probable consequences to France of an effort on her part to come to Russia's assistance at this time, there is a strong sentiment in Paris

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in favor of such a course. Some few years ago, when a French officer raised his country's flag in Fashoda, a part of northern Africa claimed by Great Britain, the latter was thrown into warlike demonstrations instantly, and demanded that the French flag be pulled down; and the demand under the threat was acceded to by France, much to her humiliation and chagrin. There was a momentary flash of a military explosion, and all was over.

It is claimed that during the Fashoda episode, Russia proffered her aid to France, in case the latter decided to resist the British demand. In gratitude for such prompt and generous promises of aid by Russia, a very large number of Parisians are clamoring for a return of similar assurances to Russia. The present government has been able to resist all such appeals, and retain its majority in parliament; but parliamentary governments are often easily and quickly overthrown in France. The Parisians apparently know how to stampede parliament, when occasions of intense excitement arise; and they have nearly involved France in war with Germany more than once since 1871, by their clamor.

If the Russians should suffer some overwhelming defeat on land, it is not at all unlikely that the Parisians would raise the cry, "On to Tokyo." What the general result would be, no one could easily foretell. Germany might be compelled to follow France in the event of England's co-operation with Japan. Germany would not take sides so much on France's account as she would to pursue her policy of friendship for Russia, and because of a long-standing ill-will to Great Britain. The United States would in such a general conflict hardly maintain a neutral position, not because the United States has any particular friend among the Great Powers to reward, or any foe among them to punish, but because the result of such a war might leave the United States outside of all treaty considerations, and outside of commercial advantages which this country is eager to enjoy, in case of a neutral position on the part of this country.

The war as it exists today promises to be the most sanguinary since the Civil War, and the Franco-Prussian War of 1870–71; and if more than two nations become involved, it will certainly grow into proportions beyond any the world has ever witnessed. France has in her keeping, therefore, the restriction of the war to

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the nations now in arms; but the French are impetuous and the Parisians may, in a moment of intense excitement, carry the government off its feet, and precipitate a world-wide struggle.

Thus far it may be fairly supposed that France has maintained the most perfect neutrality. Soon after the Russian fleet in Chinese waters met such a catastrophe, Admiral Wirenius started with his squadron of war ships from the Baltic for the orient, in aid of the fleet there, but he returned after reaching the Red Sea, as he was unable to secure coal for the voyage, without the permission of France to use the latter's coaling stations. The cynic may declare, as he has done, that Wirenius evidently considered his fleet safer in the Baltic than in the neighborhood of the Japanese. It was given out that France declined the use by Russia of the former's coaling stations. Such an announcement had the effect of creating strong pro-Russian sentiment in Paris. In a general way, it may be expected that the Parisians will do what they can to pay Russia back, at least in friendly sentiment; and the present protests in favor of Russia may in large part be nothing more than sentiment.

Many writers are taking the pro-Russian French seriously, and the next step is for the latter to regard themselves in the light that others view them. In times of war, when national excitement is likely to run high, it is often easy to convert the possible into the probable, so no one would be bold enough to predict that the war now raging is unlikely to involve other nations.

*Lake Baikal.*

One of the great tasks Russia has found in the winter transportation of her troops to the seat of war is the crossing of Lake Baikal. This lake is receiving world-wide attention, and is the object of careful study, not only as a problem of the war, but as a peculiar phenomenon and a geographical question. When the road had been constructed more than two-thirds its length along southern Siberia, it came to the shores of the lake, a lake elevated more than fifteen hundred feet above sea level, and having in the deepest places a depth of over thirty-one hundred feet. It is about three hundred and fifty miles in length, and forty miles wide at the place where the boats cross to connect with the east-

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ern division. From November to April, it is practically icebound. During the summer time, the trains are run onto boats, and quickly carried over. During a part of the frozen period, an icebreaker is run, but the icebreaker operates successfully only when the ice is not more than four feet thick. It is estimated that this year the ice reached a depth of nine feet. In order to overcome long delays at the west side of the lake, a temporary road bed was laid over the ice. This ice railroad, however, was for the transportation of provisions, and not for the soldiers, who were taken over in sleighs.

By a peculiar disturbance of the waters below, the ice is often broken so that crevices from three to six feet appear. When these crevices open, there is a loud detonation resembling the peal of thunder; and frequently the crevices close as suddenly as they open, piling up great windrows of ice that are impossible to cross. When the crevices remain open, the water is so greatly disturbed, by the violent action of the lake, that it often takes two weeks for them to freeze over. This cracking of the ice goes endlessly on throughout the winter, and is one of the great obstacles to transportation across the lake.

The present crisis has made the intention of Russia to construct a road around the lake, conclusive. Along the sides of the lake where the road would have to be built, abrupt mountain sides come close up to the water; and these mountains are from three to six thousand feet high, so that much tunneling will have to be done. The distance covered by a road around the lake would be nearly a hundred miles, and the estimated time necessary to construct it is four years. It is hardly likely that Russia can complete such an undertaking this summer, though assertions to that effect are often credited to her through the press news. Italians have been employed on the work, owing to their experience in the construction of railway tunnels through the Alps between Italy and Switzerland.

Some idea of the difficulty of transportation over Baikal may be had when it is known that the huge ice breaker alone cost $4,500,000. It is the second largest in the world. It was modeled after those used in the straits of Mackinac, in Michigan. There is a smaller ice breaker used on the lake; and all told, transportation

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facilities over Baikal have cost the government upwards of $6,000,000. The creative genius of this great road is Prince Michael Khilkoff, whose life, before he was made Minister of Public Works, reads like a romance.

Crossing Lake Baikal is one of the severe hardships to which Russian soldiers have been subjected, and, it is said that several hundreds have died from the effects of extreme cold. However, the Russians deny that their soldiers have suffered at all. The denial covers too much, as the intense cold of Siberia, in itself, is enough to create convictions in the minds of the public that Russian soldiers must have suffered very greatly. The ice-breaker opened the lake to traffic, on May 6.

*The Petropavlovsk.*

On the 12th of April the world was startled by the announcement that the great battleship *Petropavlovsk*, and nearly all those on board had been destroyed by the explosion of a mine near the entrance of the harbor of Port Arthur. A conflict at once arose as to who was responsible for the catastrophe. The reports published by both the Russians and the Japanese were greatly at variance. The account given by Admiral Togo was that on the evening of the 12th, under cover of darkness, some naval officers and sailors proceeded close up to the entrance to Port Arthur, and laid mines, against one of which the great battleship struck, and by which it was destroyed with nearly all on board. If the Japanese account proved true, it would only go to show that Russia had been caught in a trap, and so the Russians promptly denied that a Japanese bomb was responsible for the great catastrophe.

St. Petersburg gave out the explanation that it had probably been accomplished by some Japanese submarine boat which in the conflict was itself struck and destroyed. Such an explanation was far-fetched, and was not generally credited. The Russians could hardly admit that the ship had run into one of its own mines. Such culpable negligence would be unpardonable, as Russia had already lost one battleship by the explosion of one of its own mines. The world generally accepted Admiral Togo's account, not only because of the untenable Russian theory, but because the Japanese reports have generally been found to be the more accurate. The *Petropavlovsk* cost, exclusive of her guns, some $5,000,000.

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The loss, however, of the ship, was not such a striking blow to Russia as the death of Makaroff, Russia's greatest admiral. After the early disaster to the Russian fleet, Makaroff was sent to the front, and all sorts of hopeful predictions were made of what he would do. He changed the policy of hovering about under the guns of the fortress, and every now and then sallied out to cut off, if he could, some of the Japanese vessels from the main fleet. This boldness and daring of Makaroff greatly appealed to Russian admiration. He was, perhaps, the greatest naval hero Russia ever honored, and great things were expected of him. He had invented and constructed a great ice-breaking steamer, and was the inventor of a number of labor-saving devices in the Russian navy. Undoubtedly Makaroff was an able leader and a deviceful man, and appealed strongly to the Russian pride.

His daring attacks upon detached portions of the Japanese fleet proved his own undoing. He sallied out, and in the harbor taught the Japanese the roadway of the battleship, and they secretly laid the mines that within less than five minutes turned the great ship upside down and sank her.

Besides the great Makaroff, there was also on board the *Petropavlovsk* the famous Russian artist, Vassili Verestchagin, age 61, who had been a realistic painter of many great battle scenes of historic note. He was celebrated as a war artist, and visited the scenes of the battles in the Boer war, the Boxer campaign in China, and of Santiago. While looking upon the ruined vessels, he is said to have declared that he must witness one such battle before he went to the great beyond. He had his desire in some measure gratified, for the artist and the wargod went down together. After the destruction of *Petropavlovsk* and another vessel of less importance, the Japanese began the bombardment of the town of Port Arthur, but so far as known without destructive effect.

***As John Chinaman Sees It.***

John has been looking on, and has shown some interest in the war going on between Russia and Japan. John is not everlastingly dull; and if his English is not always grammatical, there is nevertheless some rhetoric in it. Japan's rapid descent upon Russia, and the consequent landslide that upset the Russian fleet, startled

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John and set his imagination to play in the following metaphorical English: "Allee, samee, blogan slide—Zip! Go like——! walkee milee," which being translated into plain English means that the Japanese are tobogganing just now, and that before Japan has another slide she will have to do some tall climbing. John evidently thinks the land engagements will be uphill work.

*The English in Tibet.*

In 1890, the British government entered into certain negotiations with the Chinese Empire respecting its province of Tibet, in the extreme west of China. By this treaty of Gnatong, as it is commonly called, commerce in Tibet was to be opened to the English. The Tibetans are among the most seclusive people in the world, and therefore did not care to have any dealings whatever with outside nations, and especially with Great Britain. Every attempt, therefore, on the part of the colonial government in India to reach the Tibetans proved fruitless. Year after year went on with no prospect of reaching any understanding with the Tibetans. In the earlier years of the treaty of 1890, the English did not press the matter, as it was well known that the commerce of the province of Tibet is of no very great importance.

Tibet is the highest plateau of the world on which there is any considerable population, but the plateau is quite barren in most places, and is not capable of maintaining a dense population. It is, perhaps, twice the size of Manchuria, with not more than six or seven million people, and these have a bare existence. The country, therefore, is not inviting.

When, however, the Russians began the construction of the Trans-Siberian railway, and reached a point immediately north of Tibet, the English foresaw the probable construction of a spur line in the direction of Lhasa, the chief city of the Tibetans and the residence of the Grand Lama, the spiritual head of the Buddhists. The question of British dominance became then a part of the old question of British and Russian jealousy over Asiatic spheres of influence. It was reported that Russia had sent a Lama to Lhasa, and was intriguing for supremacy there. England then renewed an effort much more determined to open negotiations with Tibet, and finally, after numerous excuses and delays on the part of the

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Tibetans, determined to send a "mission" to the country to treat with the Grand Lama. It was an armed "mission," however, and Colonel Younghusband was put in command of it. The press generally criticised Great Britain for sending the mission just at a time when Russia was involved in war with Japan.

The expedition had reached the country, and had advanced in it as far as Guru, when fifteen hundred Tibetan soldiers undertook to prevent further advance. They erected a wall across the road, and with their match-locks and swords menaced the British. It is said that every effort was made to dissuade them from hostilities, and finally to disarm the Tibetans; the latter, however, undertook to charge Younghusband's men who mowed the Tibetans down like grass. Fully one-half of this crude opposing force was killed. The expedition is now not likely to end before it reaches the sacred city of Lhasa. It will probably result in the English establishing a mission in Lhasa, and leaving there an adviser to the government of Tibet. The Tibetans will then be advised as to what they should do in all important matters, and they will learn that the advice in the end must be obeyed.

We have learned little about Tibet, which has kept aloof from the world at large. Travelers who have approached too near the sacred city have been met and escorted away from it. The chief knowledge of the peculiar practices of the people has come to us through the Buddhist Lamas who have gone on pilgrimages. Lhasa is the depository of Buddhist lore, and is supposed to contain the secret mysteries of that religion. The Grand Lama is said to remember the previous lives he has gone through, in his various and numerous incarnations in the flesh. Lamas are also said to die, as a rule, very young, as they are really subject to a power behind the throne.

One of the policies, it is said, of the people of the country is to limit as far as possible any increase in the population, owing to the great poverty of the masses and the limited resources of the country. One son out of every family is, therefore, required to enter the monastery. They also practice polyandry, the marriage of one woman to several men; that is, when a brother takes a wife, she immediately accepts as her husband each of his brothers. This

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practice materially lessens the birth rate, and therefore aids in limiting the population of the country.

It may be that Tibet has more resources than have been ascribed to the country. Its mineral resources have certainly not been exploited, and it may be that agriculture could be fostered under proper economic conditions. Few believe that Great Britain hopes for any particular commercial advantages from her control of the policy of the country. Russia will be kept out, and the head waters of the Yangtse, which are in Tibet, will not be under control of any country whose policy is hostile to Great Britain, which controls the commerce of the lower valleys of the Yangtse, in China.

The expedition may in some measure be the result of the restless Teutonic energy which has characterized the British for centuries. They are venturous, and naturally love to explore the hidden places of the world. While the war goes on, Great Britain will certainly not be troubled by Russia; but, after all, the Russians, by means of their great Trans-Siberian railway, will be in a position to get the lion's share of whatever commerce Tibet may have for the world at large.

*Threatened Troubles in Armenia.*

The great powers are now experiencing a feeling of anxiety over what Turkey may do in the near future in Armenia. The Armenian question has come to be one of the most delicate affecting the Turkish empire. The Armenians are Christians, and any attack upon them by Moslems is regarded with horror by the Christian world; and yet the Armenians are agitating independence.

The great powers should give the Armenians to understand just what may be expected, in case the latter adopt revolutionary measures. To permit the Armenians to believe that the great powers will come to the former's aid, when a number of the Armenians have been killed by the Turks, is to encourage a revolution and perhaps a vast amount of unnecessary bloodshed. If the Turks are to be permitted to do what Russia, France, or Germany would do, they will of course adopt drastic measures in resisting and punishing the Armenians.

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In the Sassoun district the Armenians are committing unquestioned depredations upon the Turkish soldiery. The Armenians go across the line into Russia where they are permitted to provide themselves with food and arms, and then return to commit acts of violence upon the subjects of Turkey on the south side of the border line. The trouble is that when these depredations arouse the Turks to acts of hostility, they go to such extremes as to be really cruel, from the civilized point of view. The Turks have already sent warning and informed the powers that it is only against the agitators that they expect to take action soon. We may therefore have another Armenian question.

The Armenians are not faring so well at this time in Russia. When the Russians, in the war of 1878, annexed the northern part of Armenia, they did everything possible to favor the Armenians, thus transferred to the realms of the Czar, and swell thereby the feelings of discontent among the Armenians who were compelled to remain under Turkish rule. The principles of favor and justice are not fixed quantities in the Russian empire; and now that the new governor of Russian Armenia has seen fit to change the liberal policy of his predecessor, the Armenians there are suffering as a consequence. If the result of a revolution should simply mean the transfer of Armenians from Turkey to Russia, it is very doubtful whether they would have any thing to gain. An independent Armenia is hardly conceivable; and as Russia would be the most likely winner in a successful revolution in Armenia, the more enlightened governments of Europe can hold out little or no encouragement to the misgoverned and unfortunate Armenians.

*The Competition of Women.*

Women may not at this time be crowding men out of a multitude of occupations, and there may be no cause for alarm among those who see in her an ever-increasing activity; but whether she is dangerous to men or not, in the struggle for a livelihood, there is just now going on a very grave discussion as to the ever-widening field of her employment, and what men have suffered and are now suffering as a consequence of the competition she is waging against them. The latest statistics show an alarmingly great in-

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crease of unmarried women; and it is known that they constitute a vast army in a large number of occupations, many of which until recently have been carried on by men. Then again, it is found that men suffer from a constantly increasing number of women competitors who, though married, are unwilling to assume the duties and responsibilities of motherhood. Women who have spent years in an office or have had public employment in schools, or private employment in stores and factories,do not take kindly to the humdrum life of a housewife. They prefer to keep on in their employment and avoid motherhood.

It is surprising what a change has come over the public with respect to the different occupations in which women may engage with propriety and public approval. She may be a lawyer, and some thirty-four states have made it possible for her to practice before the bar of their courts. She may be the principal of a school, without changing the movements of the universe. In the ministry, it is not unladylike for her to speak. Today male stenographers begin to look effeminate, and women book-keepers are quite the fashion.

There is great alarm felt today because wages do not increase with the increase in the expense of living; and this is largely due to the fact that the supply in the labor market is very great, and made so by the industrial army of women. This all gives rise to a growing opposition, wherever it can be created, to the employment of women. There is a growing determination to keep married women out of the school room, and restrict the number of employes where possible.

The argument against the employment of women where they are today crowding men from remunerative places, is of course irrational, but reason offers no consolation for want. As long as men and women pay so much for the luxuries of life, the demand for labor may measurably satisfy both classes; but the danger point will be found in recurring panics, when the demands sink nearer to the level of necessities. Should a crisis come to our country, similar to that of 1893, the increased number of women employees would add very greatly to the gravity of the situation.

Men are already complaining, and newspapers and magazines are earnestly discussing the pressing competition of women. Those

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who thought that marriage would afford a panacea for the difficulty, find themselves mistaken, because a large number of married women continue in their former employment, which they are able to do by shirking the duties of motherhood.

*Samuel Smiles.*

The death, on April 16, of Samuel Smiles, at the age of ninety-one, will recall to many the book, *Self Help*, which made his name famous the world over. *Self Help* has had a wonderful effect upon the lives of many thousands of young people, who have been aroused to action through the inspiration it gave them. *Self Help* is not a philosophical work, and analytical minds find in it many objectionable attempts at generalizations. Whatever future generations may think of the book, it has certainly accomplished a wonderful mission. The book, it is said, has been translated into seventeen languages, but it never had in any other country such a wide circulation as it enjoyed in England and in the United States.

Samuel Smiles was himself a type of the progressive manhood that he loved to picture to his readers. One of eleven children, he was dependent on a widowed mother in meagre circumstances. He became a physician, then a journalist, and afterwards a railway man, and finally an author. His writings touched the heart and head alike, and awakened feelings of admiration for those whose efforts in life had crowned them with success. His books, *Duty*, *Thrift*, and *Character*, never became so popular as *Self Help*. They were not so distinctive in the line of thought followed, and never gained any particular hold on the popular mind. *Self Help* has had its day, and is not likely to have anything like the effect on future generations that it has exercised over the generation that lived with Smiles.

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## ALL, ALL WILL PASS AWAY.

(*For the Improvement Era.*)

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Grief is the proud soul's discontent—
Its cry disconsolate—
The heart's refusal to assent—
Its protest against fate.
Yet hungry grief and joy's glad call
Can live but for a day;
For time, which peaceful broods o'er all,
Says: "These will pass away."

And hopes and fears, and glowing dreams—
And hours that promise joy—
And placid moons, skies golden beams,
And trifles that annoy—
All, all,—the cherished thoughts of years,
Which fond hearts bid to stay—
Endure no more than childhood's tears—
They fade and pass away.

Self will not yield. Time seems unkind
To rob us of our own—
These children of the heart and mind—
The fairest ever known;
Yet self must yield. Time's gentle hand
Turns winter into May,
And holds all passions in command—
And these, too, pass away.

No thing endures that is not right,
The love that claims its life
Shall pass like shadows in the night,
And pass through untold strife.
Love, to endure, must yield its will,
And seek God's will alway—
Then peace the troubled soul may fill,
And shall not pass away.

—*R. W. Sloan.*

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# EDITOR'S TABLE.

## ON THE RESURRECTION.

The passing of our friends naturally brings to our minds thoughts of the resurrection. One of the recent deaths in which the Church loses one of its valuable members, and his family and friends a good father and faithful man, is that of James Sharp. He was only in the early afternoon of life, so that it is difficult for those who knew him to understand aright the providence which should take him away from a useful career, while yet many who are seemingly entirely unworthy are permitted to remain among us. But the Lord doeth all things right, and we can only wonder, and praise his holy name. In the words of the scripture, however, giving us hope of the resurrection, we derive great comfort. The faithful who mourn in this case, and in all others, are reassured of a time when we shall all meet again; when the body now lying in the grave, and the spirit which is taken to rest in the paradise of God, shall be reunited. Jesus Christ, our Redeemer and Lord, has passed over the way, and has arisen to become the first fruits of the resurrection.

After his crucifixion and burial, Mary, in her sorrow, went to the sepulchre and there saw the stone rolled away. She came to Simon Peter and John, and said:

> They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Then the disciples both ran to the place, and looking in saw the linen clothes, but not the body, and they believed the words of Mary; "for as yet they knew not the scriptures, that he must rise from the dead." The disciples went home.

But Mary stood without at the sepulchre weeping: and as she wept,

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she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. * * * But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20).

After the walk to Emmaus, Christ tarried with his disciples,

And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found

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the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them (Luke 24).

I believe these testimonies. I know that they are true, and that as Christ arose from the dead, so shall all the faithful arise. We shall all see each other again. I know that Jesus is the Christ, that after his death and burial he arose from the dead, and became the first fruits of the resurrection. To all believers, and to the Latter-day Saints especially, there is sweet comfort in this knowledge, and in the thought that through obedience to the ordinances and principles of the gospel, which Christ, our Savior, taught and enjoined upon the people and his disciples, men shall be born again, redeemed from sin, arise from the grave, and like Jesus return into the presence of the Father. Death is not the end. When we, sorrowing, lay away our loved ones in the grave, we have an assurance based upon the life, words and resurrection of Christ, that we shall again meet and shake hands and associate with them in a better life, where sorrow and trouble are ended, and where there is to be no more parting.

This knowledge is one of the greatest incentives that we have to live right in this life, to pass through mortality, doing and feeling and accomplishing good. The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, we are told in the Book of Mormon, are taken home to that God who gave them life, where there is a separation, a partial judgment, and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state

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of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works. This is the final judgment.

Where a man has obeyed the principles of the gospel, used his influence for good, injured no soul, loved righteousness, and despised wrong doing, laying down his body to the rest of the righteous in the grave, I feel and know that, in addition to the spirit's promised state of peace and rest in paradise, there will be a glorious reunion of body and spirit, a bright awakening for him in the resurrection, and a future beyond, full of happiness. When this time shall come, none but God knoweth, but we do know that all men shall come forth from the dead. The prophet Alma gave further testimony of this when he said:

> The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame (Alma 40: 23).

And again, it is declared by this same prophet, speaking before the coming of Christ:

> And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal

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death; the spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both wicked and righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption (Alma 11:40-45).

Now, I know these statements to be true; I know them to be true by the thrill of the inspiration of God which fills my entire being with this knowledge. To me they are consistent with God's wisdom and with his holy purposes. We have the testimony of Christ; the testimony of the prophets, the whisperings of the Holy Spirit, and with these evidences, I cannot help but believe, and know that there is a resurrection of the dead, a literal, actual resurrection of the body. I cannot believe that a wise and merciful God would create a man like our friend and brother, upright, honorable, honest in all his dealings, and in his life, only to live a few years, then to pass away forever, to be known no more. As Jesus rose from the dead, so will he, and all the innocent and righteous, arise. The elements which compose this temporal body will not perish, will not cease to exist, but in the day of the resurrection these elements will come together again, bone to bone, and flesh to flesh. The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and de-

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velop, and the body, after the resurrection will develop to the full stature of man.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect (II Nephi 9:12, 13).

Then when all men shall have passed from this first death into life, and become immortal, they will appear before the judgment seat of God, and those who are righteous shall be righteous still, while those who are filthy shall be filthy still, we are told by the prophet. The righteous who have endured the crosses of the world shall inherit the kingdom of God which was prepared for them from the foundation of the world, and their joy shall be full forever, being delivered from death and hell and endless torment, which is the lot of those who willingly disobey.

For be it remembered, man shall be judged according to his works and desires. If his works are evil, he will be restored to evil, for "as he has desired to do evil all the day long, even so shall he have his reward of evil when the night cometh." But, "if he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness." And thus men stand or fall; they are their own free agents, their own judges, whether they shall choose to do good or whether evil.

This our friend, then, these our friends and our innocents, from whom we are called upon from time to time to part, for a season, having been honest, faithful, desirous of doing good, and being free from the sins of the world, as in the case of children,—shall rise again, and if we are faithful as they have been, and as pure, the time is coming when, raised to immortality, we shall

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meet them; they shall be restored to us, and we to them, to inherit endless happiness in the Kingdom of God.

*Joseph F. Smith.*

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## AN OPINION VIGOROUSLY EXPRESSED.

It is interesting betimes to hear what others say of the Latter-day Saints. We are accustomed to see and read much that is against them, but perhaps more that is for them never reaches the public prints, for it is unpopular, and if one cannot say anything against the Saints, he seldom gets a hearing. But that does not necessarily imply that there are none who speak favorably; on the contrary, there are many who favor the people and who laud and admire their industry, virtue and Christian life. One among the numerous people of this class recently sent the following letter to President Joseph F. Smith, and there can surely be no advocacy of wrong in printing his sincere and complimentary opinion:

EVERETT, WASHINGTON, March 9, 1904.

*Hon. Joseph F. Smith,*
*Washington, D. C.*

MY DEAR SIR:

I feel prompted to write to you, now that you are having such an unpleasant time before a bigoted and ungenerous people, as the unworthy denominations and senators who accuse Senator Smoot and the Mormon people of gross immorality in providing and caring for those depending on them. I assure you of my esteem for your people, the Mormons, of Salt Lake City, among whom I have many friends of a number of years standing. I've investigated, quietly, the Mormon religion and their old-time system of polygamy. From a religious standpoint I think they are as good as the best, even better, in that they look after the material welfare of their people, as well as their spiritual.

As regards polygamy, I think it has been of inestimable value to the world, in that it has peopled a wilderness and caused it to bloom like a garden.

Moreover, there is everything in favor of polygamy as formerly

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in vogue, as compared to prostitution, as is now practiced by members and ministers of other denominations and even senators—Breckenridge said there were others, but they weren't found out.

The fact is evident to an observer in Salt Lake City, that polygamy wrought no hardship or evil results, for in no other city or state will one see so many hearty people over seventy years, or sturdy young men over twenty years, and remarkably handsome and well-formed women as in Salt Lake City.

As I am not an orthodox Christian, I was impartial in my observations and formed these opinions several years ago, and have had no reason to change them since.

I know that most of this trouble in seating Senator Smoot is political jealousy and religious intolerance, actuated through envy of Mormon success in business and growth of their religion, not for actual wrong-doing on their part, for they deserve approbation instead of censure from the people of the United States, as they have done more to develop and reclaim the country than all other religious bodies.

I have not learned of any harmful effects upon the morals of the children of polygamous families; on the contrary, good has resulted, as is evidenced by conditions of life in Utah, which will compare favorably with the best in this country.

Wishing your cause success,

I am yours sincerely,

(Signed) R. McKINLEY.

P. S.—If you wish, you may have Senators Hoar, Dubois, Ankeny and Foster read this, or anyone else that will help you.

I would be glad to see you win, as your principle is right, and you have been truthful in your statements, for the latter virtue I hear many expressions in your favor.

R. M.

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## NOTES.

Childhood's troubles generally go down with the setting sun.

It is the man who has "zip" in him that makes the world move.

It costs more to satisfy a vice than to feed a family.

The farm is nearest to heaven of any spot on earth.

Luck means rising at six o'clock in the morning, and not spending more than half your income; minding your own business and not meddling with other people's; trusting in God and your own resources; keeping your appointments, and leaving nothing worth doing to chance.

"The steadiest boy ever born ought to take a day off now and then. The nose that is kept close to the grindstone is bound to grow shorter by and by. The oldest person in the world is a boy who has reached ninety while still on the sunny side of twenty."

Thy burden is God's gift,
  And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
  He says, "Cast it on me
And it shall easy be."
  And those who heed his voice
And seek to give it back in trustful prayer,
  Have quiet hearts that never can despair,
And hope lights up the way
  Upon the darkest day.

—*Selected.*

In discussing the advisability of prayer at the opening of meetings of the convention which framed the Articles of Confederation, in 1787, Franklin said, "In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. * * * And have we now forgotten that powerful Friend, or do we imagine we no longer need its assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid?"

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## IN LIGHTER MOOD.

"This is tough luck," said Ham, mournfully, as he leaned out over the side of the ark.

"What's wrong now?" queried Shem.

"Why, all this water to fish in," replied Ham, "and only two fishin' worms on board."—*Ohio State Journal.*

Not long before General Nelson A. Miles's retirement from the United States army, an inventor, with the assistance of sufficient credentials, obtained an interview with him in regard to a novel type of bayonet. The weapon, so its author claimed, could not only be used for lethal purposes, but, in addition, was an excellent trench digger, buck-saw, ax, and bowie knife.

General Miles heard his visitor patiently, and then said:—

"Once upon a time an old farmer drove into town and called on a dentist. To the latter he made known the fact that he wanted a full set of teeth. 'And,' he added, 'make 'em so that they'll fill my wife's jaws as well as my own, for I want to use 'em by day to chew terbacker, and she wants 'em by night to chew sweet flag.' "

"Well, general?" queried the inventor.

"The point of the story," continued the veteran, in his blandest manner, "is that teeth, bayonets, or men that are used for hybrid purposes are invariably failures. Every man and every invention has to be a specialist, so to speak, to be successful."

The study of anatomy, recently introduced in the public schools, may be a good thing but it was evidently thrown away on a certain boy whose essay on the human body was read at an examination not long ago. This is what he discovered after a careful perusal of the text-books:

"The human body consists of the head, thorax, abdomen and legs. The head contains the brains, in case there are any. The thorax contains the heart and lungs, also the liver and lights. The abdomen contains the bowels, of which there are five—a, e, i, o, u, and sometimes w and y. The legs extend from the abdomen to the floor, and have hinges at the top and middle to enable a fellow to sit when standing or to stand when sitting.—*Ex.*

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# OUR WORK.

*New Stake Officers:*

The division of the old Salt Lake Stake necessitated the organization of four new boards of Y. M. M. I. A. The following are the new workers which have been chosen, and with whom the *Era* wishes to come into close touch, believing that by nearer acquaintance we may be mutually benefitted:

Ensign Stake:—Mathoniah Thomas, superintendent; Henry T. McEwan, Rodney Hillam, Jr., assistants; E. L. Parker, secretary and treasurer.

Aids, Louis R. Wells, David A. Affleck, Wm. Folland, L. T. Whitney, R. M. Owen, John C. Howard, J. G. Midgley, Jr.

Liberty Stake:— Louis Iverson, Superintendent; A. C. Matheson, Fred. S. Musser assistants; Lorenzo Elggren, secretary and treasurer.

Pioneer Stake:—Alexander Buchanan, superintendent; Edward H. Eardley, Harrison E. Jenkins, assistants; George D. Bennett, secretary and treasurer.

Aids, George H. Sperry, Lando Brown, Joseph Davis, Walter A. Wallace, Carl Stelter, James Mace, Ephraim Bjorklund, Rudolph Boss, Wm. H. Marsh, E. LeCheminant, Geo. Adamson.

Salt Lake Stake:—Geo. Q. Morris, superintendent; John B. Reid, Jesse T. Badger, assistants; T. H. Cartwright, secretary and treasurer; Willard P. Funk, corresponding secretary.

The departure on a mission to Holland of Superintendent Serge F. Ballif, of the Cache Stake, made necessary a new Stake organization, which was effected on Sunday, May 8, as follows, Elder J. Golden Kimball representing the General Board: Hirschel Bullen, superintendent; John A. Hendrickson, recently returned from Norway where he presided over the Christiania Conference, and John W. Crawford assistants; Frederick Scholes, secretary, and George W. Lindquist, treasurer.

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# EVENTS OF THE MONTH.

*Local.—April, 1904.*

PASSING OF A BUSY LIFE.—William Burgess, a pioneer of 1848, died at Huntington, Utah, Monday, March 14. He was born March 1, 1822, in Putnam county, New York, and moved with his parents to Kirtland in 1833, where he was baptized in 1835 by his brother Harrison. Elder Burgess passed through the troublesome times of 1837 to 1846, with the main body of the Church. In 1840 he married Maria Pulsipher, daughter of Zera Pulsipher; and in 1844, he was ordained a Seventy, and a president of Seventies, in 1854. In May, 1849, he and family started west, remaining a short time in Iowa, and in September of that year arrived at Winter Quarters where great sickness prevailed. On the 22nd of September, 1848, he arrived in the Salt Lake valley. The following year, when the militia was organized, he was elected captain of the fifth company, first regiment of infantry; and in 1854 he was elected colonel of the second regiment of infantry. In the spring of 1855, he was called and went on a mission to the Salmon river, where he was chosen counselor to President Thomas S. Smith. In June, 1862, he was called to go to Dixie. He settled in Pine valley, where he put up a saw mill, which furnished most of the timber for that part of the country. In 1880, he removed to Thurber, Wayne county; and in 1885, settled in Huntington, where he engaged in carpentry and fruit raising.

SUNDAY SCHOOLS.—On the evening of Sunday, 3rd, the annual conference of the Sunday Schools was held in the Salt Lake Tabernacle, the building being packed with people. From the report of Secretary George D. Pyper, it appears that there are 10,061 Sunday Schools in the Church, a gain of 21 since the previous report. These schools have held 46,321 sessions and had 16,292 officers and teachers, with an average attendance of 67 per cent. The enrollment of pupils showed 56,203 males and 59,478 females, or a total of 115,681, with an average attendance of 57 per cent.

Books owned by the Sunday Schools, exclusive of the regular song books,

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numbered 22,357. Of the officers and teachers, 84 per cent observed the Word of Wisdom, while among the pupils it was observed by 81 per cent; 93 per cent of the officers and teachers paid tithing. Recently district conventions of officers had been held in Salt Lake, Ogden and Provo, and like conventions will be held throughout the Church, as arranged for at a meeting of the officers in Barratt Hall on the 5th. These conventions are department gatherings having a widely different program from the regular stake Sunday School conferences.

CHANGE OF MISSION NAME.—It was officially announced on Monday, 11th, that the name of the Southwestern States Mission had been changed to Central States Mission. The headquarters will still remain in Kansas City, with Elder James G. Duffin as president.

DR. BRIMHALL APPOINTED PRESIDENT.—At Provo, on Saturday, the 16th, the Board of Trustees of the Brigham Young University, at a meeting held in that city, appointed Dr. George H. Brimhall, permanent president of that institution. Since the retirement of the former president, Elder Benjamin Cluff, Jr., at the beginning of the year, Dr. Brimhall has acted in the capacity of president.

A NEW BRANCH OF THE CHURCH.—On Sunday, 17th, a branch of the Church of Jesus Christ of Latter-day Saints was organized at Inkom, Idaho, in the Pocatello Stake, with William R. Damron as presiding elder.

THE BUREAU OF INFORMATION AND CHURCH LITERATURE.—This mission was organized in July, 1902, with Benjamin Goddard, chairman, Thomas Hull, secretary and treasurer, Arnold H. Schulthess and Josiah Burrows committee. A small building for the entertainment of strangers and the distribution of literature was erected on the Temple Block, Salt Lake City, at a cost of about six hundred dollars. About seventy-five ladies and gentlemen were called to spend leisure time in escorting strangers around the Block, and the work was commenced on August 4, 1902.

In one year, the registry books indicated that about 150,000 persons had been thus entertained. The work has grown so rapidly, and the efforts of these missionary workers have been so appreciated by the traveling public, that it was recently deemed necessary to erect a more commodious building. Plans submitted by Dallas and Hedges, architects, were accepted and bids called for. The new Bureau Building is located near the south gates, and has been completed at a cost of nearly nine thousand dollars. The footing walls are of temple granite, and the walls are of buff brick, with white stone trimmings. The building is

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thirty by forty feet, and is well arranged for the purpose of entertaining visitors. The furniture is of oak and upholstered with leather. In addition to the main hall, small reception rooms and toilets are provided. A number of corner niches contain relics and curios which are of much interest to all classes. The new building was formally dedicated on Saturday, March 26, 1904. Presidents Joseph F. Smith, John R. Winder, A. H. Lund, Patriarch John Smith, Presiding Bishop W. B. Preston, Elders Rudger Clawson, Geo. A. Smith, Jos. W. McMurrin and others were present. During the evening the chairman of the Bureau committee reported the work accomplished since the organization. Over four hundred thousand pamphlets had been published at a cost of two thousand dollars. A large quantity of Church works, also, had been sold and circulated. The dedicatory prayer was offered by President John R. Winder, and addresses were delivered by Presidents Joseph F. Smith, Anthon H. Lund, John R. Winder, Elder Rudger Clawson, and others.

SNOWSTORM.—On Wednesday night, 20th, a heavy snowstorm visited Salt Lake, with over an inch of precipitation, leaving wet, heavy snow in depth from nine to twelve inches. The storm was general over northern Utah, and did some damage in breaking limbs of trees, telephone wires and telegraph poles, but the clearing occurred without serious frost, so that generally fruit was not damaged.

UTAH BOYS WIN.—An oratorical contest was held between the Utah University and the Colorado College, on the 22nd. It was the first Collegiate debate between the institutions, and the Utah boys won the very interesting contest. Governor Wells announced the subject of the debate:

"Resolved, that the adjudication of disputes between employer and employee should be made a part of the regular administration of justice.

"Granted, that courts with appropriate rules of procedure may be established if desirable.

"Granted, that labor unions may be made to incorporate if necessary."

The judges were E. M. Allison, Fisher S. Harris and Rev. Elmer I. Goshen. The Colorado team consisted of W. L. Hogg, M. A. Strange, and M. E. Keys; while the Salt Lake victors, who took the affirmative, were T. J. Howells, F. E. Holman, and W. H. Soule.

DIVISION OF A WARD.—At a meeting held at Monroe, Sevier Co., 24th, that place was divided into two wards, termed the north and south wards, the following officers being sustained: South Ward, Heber Swin-

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dle, bishop, Orson Hutchinson and Cyrus W. Winget, counselors; North Ward, Jos. H. Hensen, bishop, August W. Bahman, and Jas. R. Ware, counselors.

THE COAL STRIKE.—It was feared for a time in the latter part of April that the coal strike would be renewed. "Mother Jones," an eastern woman agitator, broke quarantine, went to Price, and for a time seemed to stir up trouble among the miners. Word was sent to Governor Wells that there was danger at the mines of another uprising. General John Q. Cannon and Dr. Beattie were thereupon sent to Carbon County to ascertain whether there was need for troops to keep order. Upon their reporting, the governor was convinced that there was no present need for soldiers, but that the local officers could keep the peace without involving the aid of the state. On the 27th, the Executive Board of United Mine Workers met in Indianapolis, Ind., and called off the coal strike in Dist. No. 15, embracing Utah, Colorado, New Mexico and southern Wyoming. This means that the Union will no longer sustain the strikers. It means that the strikers must leave, and that the strike which has cost Colorado untold thousands, and the state of Utah $30,000, is at an end. "Mother Jones" addressed the State Labor Convention in Salt Lake on the 3rd of May, and was later recalled to Indianapolis by President John Mitchell of the United Mine Workers Association.

SEEDLESS APPLES.—A company has been incorporated in Provo, to propagate the seedless apple produced by John F. Spencer, of Grand Junction, Colorado. Its articles of incorporation were filed on the 28th. William M. Roylance is manager of the local company, and will supervise the planting of 50,000 seedling trees in a plat of ground in Pleasant View, which trees will be budded with the seedless fruit next fall. James Meldrum will have charge of the orchard.

DIED.—In Provo, Monday, 11th, James C. Wagstaff, second counselor to Bishop Storrs, of the second ward.—In Spanish Fork, on Wednesday, 13th, the funeral services over the remains of George H. Jex, were held. He was born December 28, 1864. He was a student of the Brigham Young Academy at Provo, in 1885-86, and in 1889 and 90, labored as a missionary in the Southern States.—In Moroni, Thursday, 14th, Martha Mallinson, born Ashton-under-Lyne, Lancashire, England, September, 1853, and came to Utah in 1855 with her parents.—In Moroni, Sevier county, on Friday, 15th, the funeral over the remains of Emeline H. Jensen, an active worker in the Relief Society, was held.—In Sanford, Conejos county, Colorado, 18th, William F. Reynolds. He

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crossed the plains in early days, and before moving to Colorado was a counselor in the bishopric of the Mount Pleasant ward.—In Farmington, Monday, 18th, Virginia F. Major, an active worker in the Relief Society. She was born in Scotland, July 9, 1850, being baptized when eight years of age, and coming to Utah with her parents in 1853.—In Los Angeles, Monday, 18th, Fannie Stenhouse, wife of T. B. H. Stenhouse, and author of *An English Woman in Utah*, born in 1829, emigrated to Utah in 1859.—In Farmington, Thursday, 19th, Ann Elizabeth Everett White, who was a pioneer of 1847, born August 30, 1832, and was with the Church through the trials of Missouri and Illinois.—In Toquerville, Friday, 20th, Charles Stappley, a pioneer of Dixie, born England in 1824, came to Utah from California in 1858, settling in Toquerville. In Salt Lake City, on the hills east of City Creek, the body of Alfred R. Petersen was found, Sunday, 24th. He was a student of the Latter-day Saints' University, and had wandered away on February 29, and was overcome by a blinding snowstorm. His home was in West Jordan.—In Provo, Sunday, 24th, Christina Jeppeson, aged 97 years.—In Lehi, 24th Hannah Webb, born May 9, 1831, in Bedfordshire, England. She received the gospel in her native land, and came to Utah in 1854.—In Hyrum, Monday, 25th, Lars Christensen, a High Priest in the Hyrum stake of Zion.—In Salina, Tuesday, 26th, George Fenn, Sr., born Bedfordshire, England, May 8, 1830, baptized December, 1848, and emigrated to Utah in 1851, returning as a missionary the following year.—In Santaquin, Utah county, 27th, Peter Nelson Anderson, born 1829 in Sweden, joined the Church in 1855, emigrated to Utah in 1861.—In Cedar City, 28th, William Unthank, born England, in 1828, joined the Church in Australia, and came to America 1855.—In Salem, Oregon, Wednesday, 27th, Alonzo Valkenberg, pioneer of 1849, born Stueben county, New York, January 19, 1837. In 1847 he returned to the Missouri river to assist the emigrating Saints. In 1897 he removed from Sanpete county, where his home had been for many years, to Salem, Oregon.—In Driggs, Idaho, Friday, 29th, Bishop H. O. Crandall, born Springville, Utah, 1858. In 1877 he went to Huntington, Emery county, and was first counselor in the bishopric. He later removed to Ashley, then to Arizona, and finally to Driggs, where he was ordained Bishop.

### *May, 1904.*

NEW Y. M. C. A. BUILDING.—On Sunday, the first, the corner stone of the new building of the Y. M. C. A. was laid. The splendid structure will be erected on the corner of First South and First East streets, Salt Lake City. Appropriate ceremonies for the auspicious occasion were

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held in the Theater, where an inspiring speech was given by Rev. Elmer I. Goshen, on "The Needs of Young Men." There were a large number of officers of the association and leading citizens who are interested in the undertaking, and notwithstanding the rain which fell, the occasion was heartily enjoyed.

DEATH OF HON. JAMES SHARP.—On the early morning of the 7th, Hon. James Sharp, one of the state's prominent business men, ex-mayor of Salt Lake, and a staunch Church worker, died at his home in Salt Lake City. He was a son of the late Bishop John Sharp, who is well known as the Utah railroad king, and was born November 18, 1843, at Talkirk, Stirlington, Scotland. His parents emigrated to America in 1848, remaining in St. Louis until the spring of 1850, when they began their journey to Salt Lake, arriving in this valley in August of that year. James Sharp's first public service was an emigration trip to the Missouri river when he was only 18 years of age. He was called by President Lincoln in 1862 to join Lot Smith's command for the purpose of suppressing Indian troubles extending from Fort Bridger to the headwaters of the Snake river. The military expedition, which was one of the most celebrated expeditions of early days, resulted in pacifying the red men, but it was beset with many difficulties and privations. James Sharp succeeded his father as director of the Union Pacific, and with him was associated in the construction of the Utah Central, Utah Southern, and Utah Southern Extension railroads from Ogden to the southern part of the state. He was a member of the Legislature in 1876, and thereafter served several terms in both the upper and lower houses, being elected speaker of the lower house in 1884. That year he was elected mayor of Salt Lake City, in which capacity he served until 1886, with marked ability and to the entire satisfaction of the people. For many years he was a member of the Board of Regents of the University of Utah, and was president of that body when he died. He was also a member of the Church Board of Education. In business circles he stood very prominent, being interested in the Deseret National Bank, the Deseret Savings Bank, of which he was one of the founders, Clark, Eldredge & Co., Cunnington Co., Sharp Grocery & Supply Co., at Bexburg, the Oregon Lumber Co., Ogden Savings Bank, and until lately the First National Bank of Ogden City, and was prominently identified with all the principal business enterprises of this region. As a Church worker, he was very prominent, having filled two missions to Great Britain, one in 1850 and another in 1875, laboring on his first mission principally in Scotland, where he was president of the Edinburgh conference. On his second

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mission he labored in Liverpool, and traveled over the entire continent of Europe. For eleven years he has been an active worker in the Salt Lake Temple, and was a prominent worker in the 20th ward, where he has lived for many years. His funeral was held on the 10th, in the Salt Lake Assembly Hall, and was largely attended by the leading citizens of all denominations residing in Salt Lake City and surrounding settlements.

NEW FOREST RESERVE.—By proclamation of President Roosevelt the Grantsville Forest Reservation was established, May 7, covering four townships in the Stansbury range, Tooele Co., about forty miles west of Salt Lake City. This makes seven reserves in Utah.

On the 2nd, by a presidential proclamation, the Fish Lake Forest Reserve, which was established February 10, 1899, was considerably changed and enlarged.

MISCELLANEOUS EVENTS.—Fred C. Loofbourow has been chosen chairman of the Salt Lake City Republican Committee, in place of the late D. C. Eichnor, deceased.—On the 9th the directors of the San Pete Valley Railroad elected John W. Young president and general manager, in place of the late Theodore Bruback, deceased. Mr. Young was also made president of the Sterling Coal and Coke Co.—On the 12th it was announced that Gus S. Holmes has sold a controlling interest in the hotel Angelus, Los Angeles, and will return to Salt Lake to devote his time to the Knutsford.—The directors of the Daly-West Mining Co. have decided to reduce their monthly dividends from 65 to 40 cents per share, making the monthly dividend $72,000 instead of $117,000.—On Friday, 13th, sixty Utah representatives of the press left over the Rio Grande for the St. Louis Exposition, to be gone two weeks.

DIED.—In Faust, Tooele Co., 2nd, Margaret Vandybarker, born England, November 22, 1840, joined the Church in 1872, and came to Utah in 1882.—In Provo, 5th, Francis Peay, born England, Sep. 23, 1825, and came to Utah in 1853.—In Coalville, 7th, Margaret Cowie Walker, born Ayershire, Scotland, March 17, 1820; baptized in 1847, and came to Utah in 1874.—In Salt Lake City, 11th, Esther Mendenhall Bunnell, born North Carolina, December 11, 1814, joined the Church in 1843, and came to Utah in 1855. She was the mother of Dr. Romania B. Pratt.

### *Domestic.—April, 1904.*

THE HERO FUND.—This is a fund established by Andrew Carnegie about the 16th, for the "dependents of those losing their lives in heroic

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effort to save their fellow men, or for the heroes themselves if injured only." It was suggested by the heroism of Selwyn M. Taylor, a mining engineer, who was killed while leading a rescue party in the Harwick coal mine disaster, and by a man named Lyle, who lost his life trying to save his imprisoned associates. Mr. Carnegie gave five million dollars to a commission of twenty-one residents of Pittsburg, for this fund, and the field embraced is Canada and the United States and the waters thereof. Wherever heroism is displayed by man or woman in saving human life, the fund applies. Every year the awards must be printed in at least one newspaper in thirteen cities named in the field, embracing Denver and San Francisco.

THE SMOOT CASE.—The Committee on Privileges and Elections continued the investigation into the case of Senator Smoot on the 20th. Hons. Brigham H. Roberts and Angus M. Cannon, Judge O. W. Powers, and Hon. Moses Thatcher testified, the testimony being chiefly intended to show the influence of the Church in politics. One witness, Angus M. Cannon, Jr., was heard at the last moment before adjournment, it being intended by his evidence to impeach the testimony of President Smith about no polygamous marriages having taken place since 1896, by consent or sanction of the Church. When the witness was put on the stand, however, he acknowledged that what he had said he knew about this matter was said under the influence of liquor, and was "hot air." They will continue the investigation, it is said, by a personal visit to Utah during the adjournment of Congress. Nothing will be done in the matter, it is thought, until after election in November.

PANAMA CANAL TRANSFERRED.—The United States now holds an unincumbered title to all the rights and property of the Panama Canal company. On the 22nd, in Paris, the contract of sale was signed by President Bo and Director Richman for the company, and by Assistant Attorney-Generals Day and Russel for the United States, which action the stockholders ratified on the day following. The deeds were later approved by Attorney-General Knox, and payment of the $40,000,000 purchase price was made through the banking house of J. Pierpont Morgan & Co. There is much to be done before work on a large scale can be undertaken, as the French plant has no real value. It will require a vigorous enforcement of sanitary regulations before Colon and Panama can be made healthful places of residence. When the Louisiana purchase was made in 1803, the power to govern that territory was vested in President Jefferson, and so the 58th Congress thought it best to provide that, in this case for the present, "all the military, civil and judicial powers

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exercised by the existing government of the territory granted by treaty shall be vested in such person or persons, and shall be exercised in such manner as the President of the United States shall direct."

CONGRESS CLOSES.—The first regular session of the 58th Congress ended on the 28th, at 2 p.m. It was the shortest "long" session in forty years, the average length being till the beginning of July. Appropriations for the actual expenses for the year (1904-5) were $698,272,786, and it is estimated that the revenue will be $704,000,000. There was much political talk during the last week, designed for country use. The *Record* is full of campaign speeches designed for local consumption in the various states. The bitterest and most abusive debate was between Mr. Bourke Cochran and Mr. Dalzell, the former a Democrat and the latter a Republican. The Panama Canal legislation was perhaps the most important, and the President is given full power for the government of the canal zone. Among the important bills not passed are these: For the protection of the President; the Philippine bill, including an appropriation for help to build railroads in the islands; the bill creating two new states out of Arizona and New Mexico and Oklahoma and Indian Territory, and the bill giving citizens of Alaska a larger measure of self-government; an anti-injunction and an eight-hour bill. There were 1400 bills passed, all of which were personal, except 150 which were of a general public nature.

THE LOUISIANA PURCHASE EXPOSITION.—The great St. Louis fair celebrates one of the four most striking incidents in the history of the New World, two of which previously have been celebrated by fairs, viz., the discovery of America by Columbus, celebrated at Chicago in 1893; the Declaration of Independence, at Philadelphia, in 1876; the surrender of Lee at Appomattox, which will, perhaps, receive attention when time shall have healed the wounds of the civil war; and now the Louisiana Purchase, by which this country secured from France an empire, and control of the whole Mississippi valley. The ERA has heretofore given a review of this great incident, on the occasion of the dedication of the grounds a year ago. The exposition was officially opened on Saturday, April 30. Secretary of War Taft represented the President who touched an electric button at the White House to start the machinery and the cascades. Governor Wells and many Utah people were present, and it is needless to say, believe that the exposition will prove worthy of the event which it commemorates. These fairs are milestones in the progress of our country. It was from the Centennial that we date the use of the telephone, an instrument which has revolutionized the world's

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business and comfort; from the Columbian fair we learned much of European art, decorative architecture, and sculpture, from which our cities, homes and parks have been made vastly more beautiful. Doubtless the St. Louis exposition, the greatest and most complete ever held on either continent, will teach its lesson. It is the greatest in size and cost of any yet held—in fact, any heretofore held could be multiplied by three in these respects, and then not equal the present display. It is marvelous when we realize that only a hundred years ago the fourteen states and territories now comprised in the purchased territory were almost wholly unknown and unthought of. Fifteen million people now dwell in this area which France turned over to us a century ago, containing herds of buffalo, wild animals and prairie dogs as inhabitants. It will be worth while for every westerner to see and study this great display, for it will give him many, many pleasant memories, and fill his mind with useful knowledge. On the day of opening 237,000 people entered the gates.

*Foreign.—April, 1904.*

THE PALACE AT SEOUL BURNED.—On the 14th, the palace of the emperor of Korea was burned, at a loss of one million dollars, besides the national archives. The emperor took refuge in the library of the European building, where he will stay until the palace is rebuilt. The fire started, it is supposed, from defective heating apparatus.

*May, 1904.*

THE JAPS CROSS THE YALU.—The first important land battle of the present Russo-Japanese war took place May 1, on the Yalu. The Russians were routed by the Japs under General Kuroki, and lost 1300 men killed and wounded, twenty officers and twenty-eight guns captured. The Japanese report 223 killed and wounded. There were 5,000 Russians engaged, and 30,000 Japs with 142 guns. The Russians burned Autung, and retreated inland to Fen Wen Cheng. Later, they destroyed Dalny, blowing up the wharf, which cost them over six million dollars to build. The engagement is justly considered a very important one by the Japanese, but the Russians claim that they had no intention of holding the Yalu. The Japs, after three months of war, are practically masters of the sea, and the battle of the Yalu gives them great advantage in the struggle for supremacy on land. On the morning of the 15th, the Japanese ship *Hatsuse* struck a Russian mine and went down, 300 of her crew of 741 being saved; the cruiser *Yashino* with 300 men was sunk also.

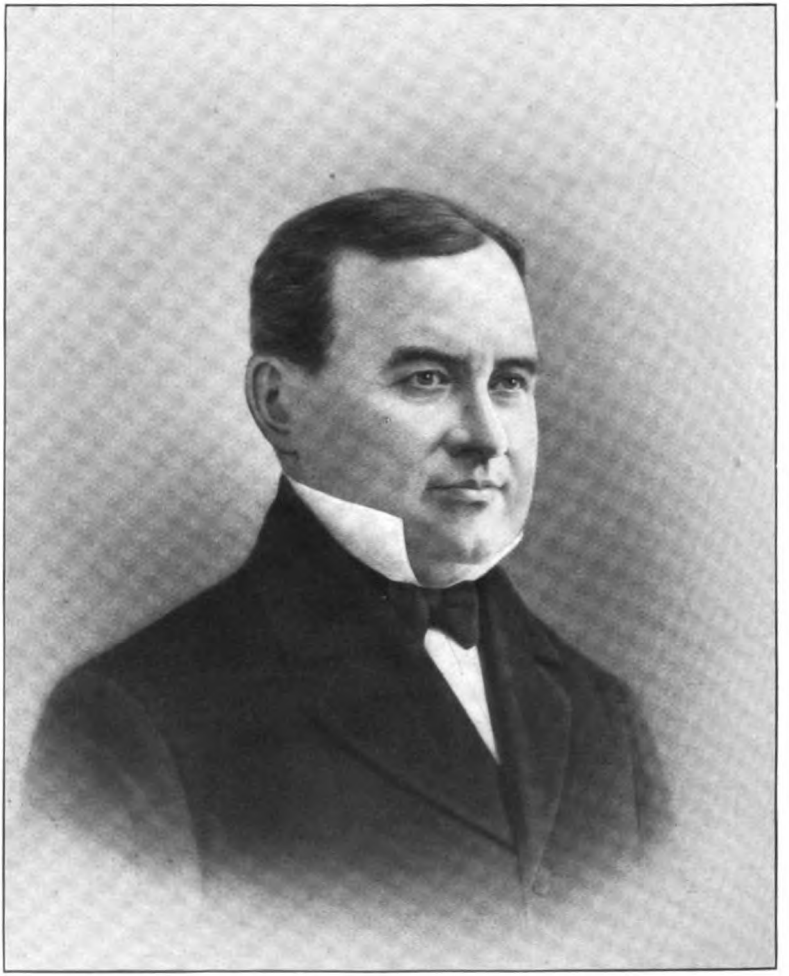
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EXPLORER STANLEY DEAD.—Henry M. Stanley, the African explorer, died in London, England, May 10, 1904. It is said he was born in 1840; he came to America at the age of thirteen, as a cabin boy, and was adopted by a New Orleans merchant named Stanley, whose name he took, though his real name is said to have been Rowlands. Being left to shift for himself at the death of his parents, he joined the Confederates in the war of the Rebellion. In 1868, he accompanied the British expedition to Abyssinia, and the following year was ordered, while in Spain, to find Livingston, by James Gordon Bennett, of the *New York Herald*. This was his greatest triumph, and is a familiar story to all. In 1874 the *Herald* and *London Telegraph* sent him on an expedition to Central Africa where he explored the Victoria and Albert Nyanza,and descended the Congo river to its mouth. He returned in 1879; lectured in the United States in 1886, and returned to Africa to rescue Emin Pasha in 1887, resulting in a long controversy. He returned to England in 1890, where he was the hero of the hour, and received ovations everywhere. He married a famous beauty, Dorothy Tennant, and was elected to Parliament in 1892, after his return from a lecture tour in America in 1891, during which he spoke in Salt Lake City. As a parliamentarian he was little thought of; as an explorer, he stands at the front rank of the world's famous men. He is a great example of what a boy with determination, pluck and energy may achieve; from obscure birth to Westminster Abbey, is a long stride!

THE WAR SITUATION.—The recent loss of two battleships by Japan, and one reverse on land, has raised the hopes of Russia; with the arrival of the Baltic fleet, Russia hopes to gain her sea prestige in the east, but *Harper's Weekly* argues: "Nor is it certain that the arrival of the Baltic fleet will put a very different complexion on affairs. To begin with, the journey to the Far East presents immense difficulties. Within a few weeks the June monsoon will break over the Indian Ocean, turning it into mountain ranges of rain-drenched waves, the passage through which for battle-ships and torpedo boats will be enough to make even tough old salts hesitate. Coaling in the wild and whirling ocean will be a feat of extreme danger; and nothing awaits the fleet on its arrival in the East but a combination of hurricanes and Japanese torpedos. It cannot be said that the prospect is one which would tempt any experienced and wise commander. Port Arthur may of course hold out until relieved both by sea and by land, but revolutionary changes will have to come over the Russian conduct of affairs before this is thinkable."

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GOVERNOR STEPHEN S. HARDING.

1862-3.

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# IMPROVEMENT ERA.

VOL. VII. JULY, 1904. No. 9.

## WAS THE DECLARATION OF INDEPENDENCE A HEAVENLY INSPIRATION?

BY ELDER JOSEPH E. TAYLOR, SALT LAKE CITY, UTAH.

From a "Mormon" standpoint, we answer most emphatically in the affirmative.

In arriving at this conclusion, we have gone back to the very earliest history of the land of America, and considered the purposes of our Father concerning this land, and also traced his peculiar providence in relation thereto.

It is with reluctance that the historian of our day goes back only as far as the year 986 A. D., and gives a somewhat doubtful credit to Herjulfson as being the first to discern, by accident, Newfoundland or Labrador. Fourteen years later, it is said that Leif Erickson, a noted Icelandic sailor, in order to learn the truth of Herjulfson's report, sailed westward and landed at Labrador. He continued his explorations along the Atlantic coast until he reached the present New York harbor.

Thorvald and Thorstein, brothers of Leif, also Thorfinn, a noted mariner, and others, made occasional voyages up to as late a period as the fourteenth century, and explored the Atlantic coast, some of them going as far south as the capes of Virginia.

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Nothing of importance, however, seems to have resulted from their discoveries. It remained for Christopher Columbus to startle all Europe by the discovery of the New World. For the time had not arrived until then, 1492 A. D., according to the purposes of the Almighty, and, I may add, the decree of heaven, that the Western Continent should be opened up to the white races of the earth, and its limitless advantages attract the attention of the whole civilized world. Although the most diligent search has been made for the history of this western world, as also its strange people, yet no reliable history could be found. We are led to ask, Is it possible that a people, in almost every part of whose land have been discovered the surest evidences of a past civilization and refinement, exceeding in some respects the attainments of the white races of mankind today, should be without a written history? Every person of enlightenment would give but one answer to the question: It seems incredible.

Like Columbus' discovery, it remained for the prophet of the nineteenth century, Joseph Smith, under the direction of heaven, to dig from the earth that history; for it had been hidden therein, in a chosen spot, by the direct command of God; and by his appointed agents had been preserved, until the Lord's time for its coming forth had fully arrived. It is not at all strange that the latter-day prophet, in translating this sacred record dug from the hill Cumorah, should discover many things which Judah's record (the Bible) intimates, but leaves somewhat in obscurity, especially those passages which relate to this continent. It is not strange, either, that he should make diligent enquiry from that source of true information, to which he had unlimited access, as to the missing links, in order to make the historical chain of this choice land complete. Nor is it any wonder that upon receiving answer thereto that he should make the astounding statement, and that, too, without any qualification whatever, that here, upon the continent of America, was the first home of man. That the Garden of Eden, where Adam and Eve communed freely with the Holy One, was here. That here Adam fell. That Enoch's Zion was here. That here Noah built the ark. That with Noah began the peopling of other lands.

We will quote now from the sacred record as translated by

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Joseph Smith. About two thousand years B. C., at the time of the confusion of tongues and the scattering of the people, a man by the name of Jared, his brother, and their families, under the direction and guidance of heaven, migrated to man's primitive home—America. They dwelt here for many centuries; but, in consequence of their continued wickedness, they were finally exterminated. Their records were found by the Nephites, whose forefather, Lehi, about six hundred years B. C., was commanded by God to leave Jerusalem, with his family and others, and take up their line of March to the promised land. This colony landed on the western coast of South America. The American Indian of today is a small remnant of this Lehi family, who, at one time, numbered millions of people, as did the people of Jared.

The decree of heaven concerning this land from the beginning was, that whatsoever nation or people should possess it, they should serve God, or they would be swept off, when they were "ripened in iniquity."

How literally was this accomplished in Noah's day! Also in the utter extinction of the people of Jared; as well as fulfilled in the destruction of the Nephites and Lamanites. That decree is not abrogated in the least degree, but shall remain in force, and will continue until the end of time.

Further, the Lord said to the brother of Jared: Whatsoever nation shall possess this land shall be free from bondage and captivity, and from all other nations under heaven. Fifteen hundred years later, when speaking to Nephi of the Gentiles occupying this land, he says: And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, for I will fortify it against all other nations. (See II Nephi 10: 11, 12.)

From the above quotation, and others of a similar character, which might be given, we conclude that North and South America has a manifest destiny, requiring a peculiar fitness on the part of those who inhabit it, and that a special providence has hitherto guarded with a jealous care, and will continue so to do, every purpose of the Almighty concerning this land.

Two thousand years before Columbus made his discovery, the Prophet Nephi says that he saw "a man among the Gentiles who was separated from the seed of my brethren by the many waters;"

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that the Spirit of God came down and wrought upon this man, "and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." This evidently was Columbus; although he did not recognize, much less acknowledge, any divine inspiration. He only desired to demonstrate his pet theory, that of circumnavigation. But, nevertheless, he was God's chosen servant to accomplish a certain defined purpose, which he did, though unknown to himself. Nephi also saw that "the Spirit of God wrought upon other Gentiles," they following to this promised land. He further says that the Spirit of the Lord was upon these Gentiles, that they prospered upon the land, that they were "white and exceeding fair." This also was literally fulfilled.

He beheld that their mother Gentiles came against them to battle; but they were delivered by the power of God out of the hand of all other nations. This evidently refers to Great Britain in the onslaught she made upon the American colonies, for England was certainly their mother.

We have now come to the memorable 1776, the very time when should be put to the test the prophetic utterances of Nephi, more than two thousand years ago, as to the intervention of heaven in behalf of the people (Gentiles) who were oppressed beyond further endurance, and that, too, by a kingly power, which heaven had decreed should not rule upon this land. We confidently assert that under the inspiration of heaven, at this supreme moment, was formulated that immortal instrument, the Declaration of Independence, proclaiming to the entire world, but England more particularly, that the United Colonies had absolved themselves from all allegiance to the British crown, and that henceforth they were free and independent states.

I presume that Thomas Jefferson, who penned (with the exception of a few interlinings by Franklin and Adams) the memorable document, would claim no special heavenly inspiration in its preparation, although, as stated in the document itself, heaven was relied upon to support them in the accomplishment of this noble resolve. Nor would the signers of the Declaration acknowledge that they were influenced by any particular heavenly inspiration, but rather that the twenty-seven valid reasons contained in the document was the

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only incentive which called forth their action. Neither did King Nebuchadnezzar know, as nation after nation yielded to his military prowess, that God had declared by the voice of the Prophet Jeremiah that all nations should serve this wicked king, whom God called his "servant," when at the zenith of his greatness as the world's conqueror, God compelled him, because of his boastful arrogance, to dwell for a long time with the beasts of the field. It was only after this humiliation that Nebuchadnezzar acknowledged and honored the King of heaven. Many others, and even wicked men, all unconscious to themselves, have been employed as agents to accomplish certain purposes of our Father.

But to return to our subject proper. By this Declaration of Independence a conflict was invoked that must terminate in liberty, or bondage worse than death. That heavenly agents watched carefully every move during that memorable conflict, need not be questioned; and that although more than one defeat was met with by the gallant men who composed the American army; and although disasters many were added to defeats. Also, in addition, the credit of Congress gone, the national treasury bankrupt, the army ill-fed, ill-clad and unpaid. And while pitted against millions of money, and more than a quarter million of well-disciplined marines and troops; yet victory came at last, after six years of the most desperate struggle. A victory of far greater value, and more highly prized (because so dearly bought) than it would have been if without a struggle the goal had been reached. All was controlled, suffered and consummated by the unseen hand of a divine Providence.

Will the people of America—Gentiles as we are named in the text quoted—serve the God of this land, in order that they may continue to possess it? or will they jeopardize their national existence, as well as their individual existence, by iniquitous practices?

These are questions pertinent to the subject before us. I make bold to assert that no outside nation, nor combination of nations, will ever achieve a national conquest on this soil. If disruption and disintegration should ever occur, they will come from internal sources, and not from a foreign foe. And if that comes—which heaven forbid—one cause, and one cause only will produce the wreck.

It was God who established this nation by divine inspiration.

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He it was who defended it against a powerful foe. It is he who has sustained it up to the present. Let us see to it that we offend him not by a "ripened iniquity."

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## A DREAM.

(*For the Improvement Era.*)

I dreamed I saw two fair young lives
Come from the throne of Grace;
They took upon them mortal mould,
Each fair of form and face.

One winged its flight to stately halls;
One, to a lowly cot.
One chose the joys and wealth of earth,
And one the pauper's lot.

I saw the two walk side by side,
Through childhood's flowery gate;
I saw the two emerge at last
To manhood's fair estate.

And he who sought the stately halls
A life of pleasure led;
But he who chose the lonely cot,
Toiled for his daily bread.

Unfair, I thought, that one should have
All wealth and power by birth:
Forgetting there are greater things,
Than powers and pelf of earth.

The scene changed to a justice court:
The judge, the pauper mild;
But he who stood to answer guilt,
Was fortune's pampered child.

And then I saw that God was just,
That all his deeds are right;
That oftentimes the brightest day,
Succeeds the darkest night.—*W. S. Phillips.*

Weston, Idaho.

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# CONVERTED BY SIGNS.

BY WALTER M. WOLFE, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR," LIVERPOOL, ENGLAND.

It is only while in a state of purity itself that any church or creed can hope to win disciples by its intrinsic merits. Faith begets faith, hope begets hope, and love, love. The man who fails to keep the entire law cannot preach that law effectively. If he attempt to do so, something will arise that will brand him as a hypocrite. The very disregard of law shows a lack of faith. If he keeps one law and disobeys another, the one that is slighted will inevitably rise in judgment against him. Hence, men often try to evade the commands of God by substituting some scheme of their own for obedience. Faith, hope and love cease to be factors in the evangelization of the human race, and a method of promulgating doctrine and creed has to be employed.

There came a time in the history of the Former-day Church when, through the disobedience of those who professed the gospel, the Church, as it had been established by the Savior and his apostles, lapsed into apostasy. The beauties of Christ's teachings could no longer be used to attract honest souls to it, because the teachers themselves did not practice the virtues which Jesus inculcated. So another means of proselyting became absolutely necessary to widen the field of Christianity, to increase the number of converts, and to place all the people of Europe under one spiritual over-lordship, that of the pope.

The sword might be effectual under such generals as Belisarius and Clovis, but the sword, save the sword of the Spirit, was not a Christian weapon. Even in the cruel centuries that followed the era of Constantine, men did not quite forget that the gospel

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should be a gospel of peace. Faith as an element of conversion being lacking, and the sword being discredited, the only recourse left was to miracles and signs; and these were the means that, for more than a thousand years, were used to bring individuals and even nations into the fold of the church. Instead of signs following those who believed, signs preceded and were made the foundation of belief. Without the miracle there was no faith, and faith that is based solely upon miracles must need have fresh supply of the miraculous constantly, in order to keep it alive. As signs increased, faith waned; and when the reason of men obtained mastery of their credulity, there arose an intellectual revolution against the teachings and practices of the dominant church that eventually led to a spiritual reformation.

For more than twelve hundred years prior to the organization of the Church of Jesus Christ of Latter-day Saints the now familiar verse, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," seemed to have been expurgated from the Bible. At all events its significance was utterly lost sight of. Men obtained their knowledge of religion not of themselves, nor for themselves, but only on the testimony, in a great majority of cases traditional, of others. There was incentive neither to acceptable work nor to implicit faith. Man was contented to go along taking for spiritual bread the barren stone—the myths and legends of what had been done generations before.

These traditions belong not alone to the old world, nor to any one race of people. Wherever the great Catholic church has gone, there she has taken her tradition, for to her, tradition is sacred, and tradition has in every case been transformed so as to adapt itself to the immediate needs of the people with whom it has to do. There are legends of mighty events whereby the whole trend of history has been changed, legends that have almost become history, such as the appearance of the fiery cross in the heavens to the Emperor Constantine, and Clovis' miraculous victory over the Burgundians. There are other tales so manifestly improbable that they have been almost forgotten, save by the more superstitious who still make pilgrimages to Lourdes and Loretto. A third class of traditions contain in themselves an element of truth that ex-

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aggerations, the natural result of time, and the desire of the priests to foster a belief in the miraculous, have so distorted that it has almost been hidden. Yet these legends of homely origin, told in simple language, have had a heart-power to win souls that the more mighty miracles did not possess. The one filled the human breast with awe, the other with love; and love has always been the most powerful and effective weapon in spiritual conquest. Two of these folk-legends that are little known are here given; the one deals with the Christianization of the Angles in Northumberland, the other with the conversion of the Zapotecs in Mexico. Both come to us from monkish sources.

For a long time after the Saxons of the Thames valley had been converted to Christianity, the Angles to the north of England refused to receive the new religion. They clung to their old gods with a tenacity that was worthy a better cause, and it was only by a sign that their hard hearts were changed and they received the gospel as it was brought them from Rome by Paulinus. It happened in the early part of the seventh century that Edwin, the rightful heir to the throne of Deira, was an exile in the house of Rædwald, the king of the East Angles; and while he was there Æthelfrith, who had usurped the kingdom of Deira, sent to Rædwald and demanded his life. At first Rædwald refused to betray his guest, but afterwards, when Æthelfrith had sent the third time and now threatened to come into East Anglia with an army. Rædwald consented to give up Edwin to his enemy.

Now, Edwin had a friend who heard what Rædwald had said to the messengers of Æthelfrith. So he went to Edwin in his chamber (for it was the first hour of the night),and he said, "Come forth out of the house." So Edwin came forth out of the house, and his friend said unto him, "Lo, Rædwald hath promised to slay thee. Follow me, therefore, and I will lead thee out of this land and hide thee where neither Rædwald nor Æthelfrith can find thee." But Edwin said, "I thank thee well, but I cannot follow thee. I have sworn to Rædwald that I will dwell in his land, and I may not go back on that I have spoken." So his friend went his way, and Edwin sat alone on a stone before the house, and his heart was very sorrowful, and he knew not what to do or whither to turn him.

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Then there came a man and stood before him, a man of strange countenance and clad in strange raiment, such as Edwin had never before seen, and Edwin was afraid. Then said he, "Wherefore dost thou, while other men sleep, sit thus alone and sad on a stone before the house?" And Edwin answered, "What is it to thee whether I abide this night within the house or without it?" Then the strange man answered and said, "Think not that I know thee not who thou art, and why thou art sad and sleepest not, and why thou sittest thus alone before the house. For I truly know thee, and I know what evils they are that thou fearest lest they should come upon thee. But tell me what reward wilt thou give unto him who shall free thee from thy sorrows, and shall persuade Rædwald that he shall not do thee any harm, nor deliver thee into the hands of them who seek thy life?" Then Edwin answered and said, "All that I have will I give as a reward to him that will do this thing for me." Again the stranger said, "And what wilt thou do, of a truth, if a man shall promise thee, of a truth, that thou shalt smite thine enemies and reign in their stead, and shalt be a mightier king than were any of thy forefathers?" And Edwin replied, "Yea, verily, if a man shall do this thing unto me, I will give him such a reward as shall be fitting for his good deeds." Then the strange man spake unto him the third time and said, "Yea, and when this thing hath come to pass, and when thou sittest on thy father's throne, what wilt thou do if he that promised thee all these things shall tell thee of a new life and of a new law, better than any that thou or thy fathers have known? Wilt thou then believe him, and obey him, and do such things as he shall speak unto thee for thy good?" And Edwin answered and said, "Yea, verily, if such a man shall deliver me out of my sorrows, and set me on my father's throne, I will believe him, and obey him in all things whatsoever he shall say unto me." Then the strange man laid his hand on Edwin's head, and spake unto him saying, "When this sign shall come unto thee, remember this night and thine own words, and delay not to do that which thou hast promised." Then the strange man vanished out of Edwin's sight, and he saw him no more, and he said in his heart, "This is no man, but rather one of the great gods, or one of the kind elves that has spoken with me."

So Edwin sat alone before the house, and he rejoiced greatly

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in his heart at that which the strange man had said unto him, and he wondered who the man might be and whence he had come. Then came forth the friend who had before spoken to him, and he came with a joyful countenance and said, "Rise up, and come into the house, and lay aside thy sorrows, and let thy limbs rest in sleep, for the king's heart is changed, and he will do thee no harm, but will keep the promise that he hath sworn unto thee."

Afterwards Rædwald and Edwin fought with Æthelfrith and his army, and slew him, and Edwin did indeed sit on the throne of his father and become the greatest king in all England. He married a wife who was a Christian, and her priest, Paulinus, spake with him often about the gospel of Christ, but he would not accept it. Years after, when all the kings of the West Saxons were subject to Edwin, and there was peace throughout the land, he was sitting by himself one day and pondering upon the things that Paulinus had told him. Then came Paulinus to him and laid his hand upon his head, and said, "Knowest thou this sign?" And Edwin trembled and fell at his feet. Then Paulinus stretched forth his hand and lifted him up, and said unto him, "Be of good cheer, Edwin; the Lord whom I serve hath delivered thee out of the hand of thine enemies whom thou didst fear, and he hath given the kingdom which thou didst desire. Defer not then to do the thing which thou didst promise." Then Edwin knew that it was he who spake to him by night, as he sat at the gate of the house of Rædwald, and he believed.

When the king was converted, the work was really done. Edwin called a council of his wise men and told them all that had happened to him, and they believed also. So, as the result of a sign, all the folk of the north of England became Christians and were baptized, as was Edwin their king. In honor of his conversion, Edwin built a great church of wood in his capital city of York, and he made Paulinus bishop of York. Afterwards a mighty church of stone was built called Yorkminster, and today it is, next to the cathedral in Canterbury, the most important church in old England.

We often think of the inhabitants of Mexico at the time of the conquest, with the exception of the Aztecs, as a barbarous people, and yet the tradition of the conversion of the Zapotecs will compare very favorably with the Anglo-Saxon legend given above.

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Midway between Oaxaca and Mitla, in the state of Oaxaca, is the little village of Santa Maria del Tule, famous for its big tree, which is said to be the largest in Mexico. It shades the greater part of the church-yard, and is an object of veneration to the Indians. When Alvarado commenced his southward march of conquest, it was beneath this tree that the Zapotec princes met to consider plans for resistance. It had been their council tree for generations. The new faith was exceedingly hard for the Zapotecs to accept. Had they been allowed to retain their old religion, they might have yielded fealty sooner. As it was, neither mailed warrior or black-robed priest produced much effect upon them. One evening after the council had dispersed, a blind man came to rest under the wide-spreading branches. As he sat, he became aware of a presence near by, and a melodious voice asked him if he wished to receive his sight. Naturally he replied in the affirmative. His visitor then informed him that she was the Blessed Virgin, the protector of the Christians, and that if he would believe her and obey her commands, he should see. The Indian made all the necessary promises, whereupon his eyes were touched, and looking up, he saw a being of such celestial brightness that he fell to the ground in a swoon. The Virgin raised him to his feet, and bade him go to the priests and princes of the Zapotecs, who had known him in the days of his affliction, and tell them who had healed him, and preach to them the religion of Jesus and Mary. It goes without saying that, by this miracle, the tribe was immediately brought to a sense of its lost condition, and the priests were kept as busy baptizing converts as they were in the days of Clovis, the Frank. A church was built close to the tree, and Santa Maria del Tule became the patroness of the Zapotecs. Pilgrimages are made here by blind Indians, but, during our short stay in Tule, we could get track of no authenticated case of healing in this generation. Still the faith of the Indians is unshaken.

For both the story of Edwin and that of the blind Indian there might have been originally the shadow of a foundation, but, as was the case with the ancient classic myths, by being repeated from generation to generation, the tale increased until the predominating element, instead of truth, was fiction, and it was the fiction rather than the truth that possessed the power of attraction. It

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is not at all improbable that each of these legends is the result of what was at first considered harmless exaggeration. The Latter-day Saint is privileged to see many marvelous manifestations that to the world are truly miraculous. As these sacred things are talked about and pass from mouth to mouth, there is, among too many of us, a tendency to make the tale as large as possible, and if this practice were continued, there would be constantly arising stories that would have to be corrected, traditions that would have to be disavowed. It is sufficiently easy, even under the most favorable conditions, for the Saint to lapse into the errors and evils of the world, and it is devoutly to be hoped that a tendency to exaggeration will not lead to a copying of the world by turning special blessings into mere tradition, and making them the subject of idle gossip. The manifestations which are enjoyed by the people of God are the results of faith and obedience, and are not given to make converts, and they can never be considered with the tradition, innocent though they may be, by which the churches of the world have too often been built up.

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## TO MAN.

(*For the Improvement Era.*)

Planted as thou art, amidst a moving universe,
Catch thou the tread, and linger not behind!
List to the echoes, as the Gods converse,
Thy soul shall be attuned; so, too, thy mind.
Stretch forth thine hands, (permit, we call them five),
Gather with them all. To squander? Nay, to hold
And crown thy inner brow with truth to live.
Then weave them into garments pure as gold.
And as thy glorious thoughts, clothed as a dream,
Rush on amid the current from above,
Let the uncomely traits be drowned beneath the stream,
Thy soul be wrapped in swaddling clothes of love.

*James Nielsen.*

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# THE BIBLE.

## THE KING JAMES TRANSLATION—A COMPROMISE.

BY FREDERIC CLIFT, M. D.

Inspiration—we understand by this word when applied to religious matters that the mind is impressed by Divinity with certain thoughts which the individual expresses in his own words, either verbally or in writing. He does not lose his personality—the educated man expresses the same thought, but in a different language, to that used by the uneducated. Contrast the four Gospels and the Acts of the Apostles. The language of the latter shows that it could not have been written by the authors of three of the Gospels, whilst its similarity of expression, and the use of scientific terms, identifies it with the author of the Gospel of St. Luke who, we are told, was a physician. So, too, when we compare the writings of St. John with those of other writers in the New Testament, we find that his Greek is that of the more educated class, whilst the others wrote in the provincial Judaic or Hellenistic Greek.

The Christian world considers the Bible to be the one and sole revelation of God. It contains the history of man from his creation and fall to the redemption wrought out by Christ; and a short history of the founding of the Church, as also a prophetic forecast of the future. They assert that direct inspiration by the Almighty has ceased since the year 97 A. D., and that God no longer employs prophets through whom to reveal his mind and will to his people; and this notwithstanding he declared by the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

In 397 A. D., the so-called church of that day established what is known as the Canon of Scripture—that is, the bishops,

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under the inspiration and by permission of the Roman emperor, assembled at the Council of Carthage, in that year, and decided which of the then existing numerous Hebrew and Christian writings should be received as inspired scripture. They rejected all other writings as uninspired, and thus arose the collection of sixty-six books known as the Bible. The reception or rejection of each book was decided by a majority vote in each case, and history records that St. John's book of Revelation was only included by a bare majority of one. The inspiration, if any, given to the compilers must have been somewhat meagre, if it had not already departed. We can picture the acrimonious discussions which took place, from the spirit which pervaded the so-called councils of the church, at the beginning of the Roman usurpation. The Lord hath said, "My Spirit shall not always strive with man," and this council seems to mark the time of the absolute departure of the Spirit of God from the church, as a whole. There were individuals who sought the Lord and obtained blessings, but the apostasy of the church was complete from that time, for they had rejected many precious truths; and later, we find Luther rejecting several books of the New Testament, including the Epistle of St. James, because the doctrines taught therein did not agree with his philosophy. The time had come when men "would not endure sound doctrine" (II Tim. 4:3).

The majority of the Christian world admit that the individual authors of the various books of the Bible were divinely inspired, and that the books, as written by them in their respective dialects, are true and authentic writings; but the Latter-day Saints, whilst proclaiming the inspiration of Paul and others, do not admit that those who copied and translated the original manuscripts into other languages were also inspired. Before the days of printing, errors necessarily occurred, and were passed over by successive scribes, each copying or endeavoring to correct the mistakes of his predecessor, and adding some of his own. The originals were lost or destroyed during the early Christian persecutions. The three earliest known copies only going back to and ranging in date from 300 to 450 A. D. These three manuscripts, or copies of the books in their original tongues, are: 1. The Vatican, or Codex B. 2. The Sinaiatic or Codex Alept. 3. The Alexandrian, or Codex A. The

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Vatican is to be found in the Roman Catholic library at Rome. The Sinaiatic is one of the treasures of the Greek Catholic church, in St. Petersburg; and the Alexandrian belongs to Protestant England, and is kept at the British Museum. The latter was presented to Charles I. by the Patriarch of Constantinople, in 1628, seventeen years too late to be of use in preparing the King James' translation of 1611.

In addition to these manuscripts, we have what are known as versions, *viz.*, translations made from the original Hebrew, Chaldaic, and Greek, into the various languages of Christendom, one of the most important being that knowm as the Latin Vulgate. This was made by St. Jerome, about the end of the 4th century, and is that from which the Roman Catholic translations, used in English speaking countries, and known as the Douay and Rheims versions, were made in 1582 and 1609. Bede, the Anglo Saxon historian, 735 A. D., was one of the first to translate the Bible, or portions of it, into the language of our forefathers. The first English translation by Wyclif, 1383, was based on the Latin Vulgate, and of this one hundred and seventy original copies are still in existence. Then came the printing press, in 1450, with the revival of Greek learning in Europe, resulting in the publication by Tyndale of several editions of his translation of the books from the original Greek, about the year 1530, or three hundred years before the publication of the Book of Mormon. To those interested in comparing these translations with those of subsequent date, it may be noted that the Gospels and Epistles in the first prayer book of Edward VI., are taken direct from Tyndale's translation, whilst the Psalms, in that and the present prayer book of the Episcopal church, are taken unchanged from the Great Bible of Henry VIII. These were followed by other translations, at short intervals, until the publication of the Genevan Bible, in 1560. This translation was dedicated to Queen Elizabeth, and, during Puritan times, became the standard Bible. The following, a copy of one of the notes in that Bible, clearly indicates its Calvinistic origin, and shows that Episcopal dislike to it was not unwarranted, from their point of view. Commenting on Rev. 9: 3: The locusts that came out of the bottomless pit are explained as meaning "False teachers, heretics and worldly, subtile prelates, with Monks, Friars, Cardinals,

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patriarchs, archbishops, doctors, bachelors, and masters of arts, which forsake Christ to maintain false doctrines." In 1568, appeared another translation which was ordered to be read in the Episcopal churches. It was known as Parker's or the Bishops' Bible.

At the beginning of the reign of King James, these two Bibles were in general use, whilst a third—the Great Bible of Henry VIII—was still chained to a stone or wooden desk in many of the English country churches. Smyth, in *How we Got Our Bible*,* tersely sums up the position: "The latter was antiquated and cumbersome, the Genevan, though a careful translation and convenient for general use, had become, through the Puritan character of its notes, quite the Bible of a party, while the Bishops' version, a very inferior production, neither commanded the respect of the scholars nor suited the wants of the people."

In January, 1604, a conference of bishops and clergy was held, under the presidency of King James himself, at Hampton Court Palace, to consider certain alleged grievances of the Puritan party in the church, at which it was proposed that a new translation of the Bible should be made. King James favored the project. He did not conceal his dislike for the Genevan Bible, and in authorizing the preparation of the new Bible he directed, "that no notes should be added, having found in those which were annexed to the Geneva translation some very partial, untrue, seditious, and savoring too much of dangerous and traitorous conceits." The following note shows the temper of both parties at the time. In Exodus I, where the conduct of the Hebrew midwives is described, and who it is stated, "did not as the king commanded, but saved the men children alive," the Genevan margin declares "their disobedience to the king was lawful, though their dissembling was evil." "It is false," cried the indignant advocate of kingly right; "to disobey a king is not lawful, such traitorous conceits should not go forth among the people." On another occasion the king exclaimed

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* I am indebted for many thoughts and quotations to this small volume—published by Pott Co., New York. Our missionaries would gain much useful information from its perusal.—F. C.

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"Presbyterianism agreeth as well with monarchy as God and the devil."

Such was the spirit of the times. Men were largely tired of the wrangling of the two religious parties. Fifty-four learned men were selected impartially from High Churchmen and Puritans. Forty-seven of them took part in the work, and in addition some who represented scholarship totally unconnected with any religious party. Pains were taken by the king who wrote a letter to Bishop Bancroft charging "the bishops to inform themselves of all such learned men—having special skill in the Hebrew and Greek tongues—that they send their observations * * * that so, our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom." Marginal notes were forbidden, except for the explanation of Hebrew and Greek words. The translators were divided into six companies. They carefully studied the then available Greek and Hebrew texts; they used the best commentaries of European scholars, and the Bibles in Spanish, Italian, French and German were examined for any help they might afford in arriving at the exact sense of each passage. But, there was no Divine inspiration, except such as was claimed for the councils of Nice, Carthage, etc.; and further, these translators did not have the privilege of examining and comparing their work with the three earliest manuscripts. It was a bold effort on the part of man to put forward a Bible which should suit the majority of the people of whatever religious party they might be members. The sense having been found, "no pains were spared to express it in clear, vigorous, idiomatic English." Words were inserted or interpolated without any corresponding equivalent in the original language, in order to elucidate or improve the sense, and oftentimes the meaning of a passage was strained that a smooth and euphonious rendering might be given. Its admirers speak of its "grace and dignity," its "flowing words," its "masterly English style;" and Father Faber, one of Rome's greatest converts, wrote of this version: "It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose fanaticism, its intrinsic beauty pleads availingly with the scholar." It must be admitted that the translators did not hesitate to add words expressive of

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their own views, and to alter and transpose the language of previous translators, in order to obtain this "grace and dignity." On the other hand, the Rheims and Douay translations are not so elegant, in their diction and euphony, but are more correct and literal translations, and, like Tyndale's, may therefore be frequently consulted with advantage by those not able to use the Hebrew and Greek texts, for the purpose of clearing up the actual meaning of many passages of scripture.

Notwithstanding the Bible has been thus handled by various translators, one of the chief objections to the Book of Mormon is, that it is not translated into the elegant English of Boston or London. These same Christian objectors, who claim inspiration for the authorized translation of King James, object to the most trivial verbal correction of the Book of Mormon, and adduce such correction, or the added "grace and dignity" produced thereby, as evidence of its fraudulent origin. How appropriate that those who approve of adding "grace and dignity" to the language of the uneducated fishermen of Galilee, and converting their Judaic provincial dialects into "masterly English;" or who, again, in order to bolster up a conception of the Godhead, hostile alike to sense and reason, approve of the interpolation of twenty-four words between the 7th and 8th verses of the 5th chapter of St. John's 1st Epistle—how appropriate, I submit, that these same followers of the Christ should use the self-same arguments which have been adduced by infidels against the truth of the Bible, when they, in turn, contend against the truth of the Book of Mormon.

It may be said that the spirit of compromise was the prevailing element amongst the translators of the King James version. They knew that neither party would submit *in toto* to the other, and there is evidence of an agreement to give and take. The vote of the majority was to be accepted, and, as in the case of the acceptance of the Book of Revelation into the Canon of Scripture at Carthage, so in the authorized translation, a single vote may have been sufficient to bring about the acceptance of renderings, the contentions in relation to which have since led to the building up of the numerous sects of Christendom. We may well take upon ourselves the duty imposed by Tyndale in the preface to his own translation, "that if they perceive in any place that the version has

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not attained unto the very sense of the tongue, or the very meaning of the Scripture, or have not given the right English word, that they should put to their hands and amend it, remembering that it is their duty so to do."

As instances showing the position assumed in this article, let us consider the crucial doctrine of baptism. There were, at that time, at least two parties holding different views. 1. The Catholic (English and Roman) who believed in its absolute necessity, and that immersion was the primitive method of performing the ordinance, but asserted that the quantum of water was immaterial, and therefore allowed sprinkling or pouring. 2. The Presbyterians and Puritans, on the other hand, who asserted that baptism was not a necessity, but allowed that a little water, more or less, would not do harm, anyway. Thus the Episcopalian English Prayer book instructs the priest, that, taking the child into his hands, "he shall dip it in the water discreetly and warily," but if certified that "the child is weak, it shall suffice to pour water upon it." In practice Episcopalians of today act on the principle that all children are too weak to be dipped, and accordingly, without calling for a certificate, sprinkle them, unless, as sometimes happens, parents insist upon the ordinance being performed by immersion. Thus, although the Canon law of the English church required immersion, yet, by the neglect to insist on the production of certificates of ill-health, and the unfaithful teaching of the clergy, there was, and even today there is, no strong opinion in that church as to the necessity for baptism by immersion—although the canons of the church require that it be done in accordance with the primitive pattern, set by Christ himself. When, therefore, such passages as Matt. 3: 1, 6, and 11 came up for translation, the revisors were willing to leave it an open matter by translating the Greek word *en* in verses 1 and 6 by the word "in," whilst the same identical Greek word in verse 11 is translated "with." If "with" is the proper translation of the word *en*, then verse 1 would read "*With* those days came John the Baptist preaching *with* the wilderness of Judea,"and verse 6, "And were baptized of him *with* Jordan." This would correspond with the King James translation of verse 11: "I indeed baptize you *with* water," and consistency requires that the word *en* should be translated by the same word in all three verses. The

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Greek language has two words meaning "with" *viz.*: *meta* and *sun* neither of which however are used in verse 11. In the Rheims, Roman Catholic Testament, and also in the American Standard Revised Bible, of 1901, the words *en udatos* are correctly translated "in water." Thus modern and ancient translators agree, when they throw aside their doctrinal differences, and seek only for a correct translation of the original Greek. Again in John 3: 5, where Christ says, "Except a man be born of water and of the spirit," we find the revisors use the simple genitive case sign, "of," before the words, water and spirit; but a reference to the Greek shows that not only was the genitive case used, but a special preposition governing the genitive was inserted before the word *udatos*, water. This preposition *ek* has the forceful meaning, "out of." The same word is found in Matt. 2: 15. "*Out of* Egypt have I called my son," also in John 20: 2: "They have taken away the Lord *out of* the sepulchre." The use of this special word emphasizes the fact that a man must first go down into the water in order to come "out of" it, but the translators, by purposely or otherwise omitting it, weaken the esssential principle of the ordinance—*viz.*; the immersion. The proper rendering therefore is, "Except a man be born out of water and the Spirit." The Latin versions are of great value, from the fact that the Greek and Latin languages were both in general use by the civilized world, at the time when the scriptures were written, and at the time when no disputations had arisen as to the meaning of the Greek word *baptizo*. The English translators, instead of translating this word by its primitive equivalents, *viz.*: "to dip" "to plunge," coined the word "baptize," and so introduced a foreign term into our language, which has since gradually lost its primitive meaning of "dip," and is today held by the majority of Christians to permit of the ordinance being performed by sprinkling. The Latins, however, did not import the word *baptizo* into their language, but contemporaneous writers translated it by the Latin word *immergo* which by all competent authorities is rendered into English by the words, "plunge into," "immerse" "drown." *Immergo* never did nor can mean to "sprinkle" or "to pour." On the other hand, the two Greek words *nipto* or *luo* both have the generic meaning of "to wash" and may also be rendered "sprinkle" or "pour." The inspired Galileean

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fishermen knew what they were writing and talking about, consequently they did not use either of these two words, when referring to the ordinance of baptism as instituted by John and our pattern, Christ.

Again, the translators inserted words which formed no part of the original text. Take for instance, John 20: 1, "The first day of the week." The Greek text contains no corresponding word for "day"—it is an interpolation pure and simple. Whilst the Greek word *sabbaton* is translated by the word "week." This word *sabbaton* is with one exception never translated "week" except in the places in the New Testament in which the Christian Sabbath is referred to, *viz.:* the day following the Jewish Sabbath. These places are: Matt. 28: 1, Mark 16: 2 and 9, Luke 24: 1, John 20: 1 and 19, Acts 20: 7, I Cor. 16: 2. The interpolations and mistakes made by the translators in this connection, enable the Seventh-day Adventist to state, and make much of the fact, that Sunday is never called a Sabbath in the New Testament; and persons who believe—as the Christian world generally does—in the correctness and inspiration of the King James translation, are thus led to accept such statement as a fact, whereas if they consult other translations, *e. g.*, Tyndale's, or the Emphatic Diaglott, they will find that the Greek word *sabbaton*, in this connection, is correctly translated "Sabbath"; and so, one of the principal arguments upon which Seventh-Day Adventists build up their doctrine, falls to the ground.

Thus comparing Matt. 28: 1, in the King James, with a literal, or word for word, translation, we must admit that "in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary," is more euphonious and has greater "grace and dignity" than the literal rendering, "Now after the Sabbath, as it was dawning into the first of the Sabbaths, came Mary." At first sight the meaning or distinction may not seem clear to the reader," but if the word "Jewish is read before the word "Sabbath," and "Christian" before the word "Sabbaths," the meaning is clear and intelligible. Jesus had rested in the tomb during the whole of the Jewish Sabbath, and rose therefrom early on the first of the Christian Sabbaths, *viz.*, Sunday morning, the Lord's day. A reference to the writings of the early Fathers of the

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church show this to have been the interpretation given by those living nearest to the days of the apostles; and Bede, the Anglo-Saxon historian, in book 3, chapter 25 of his History, writing of Easter day and St. John the Revelator, says, "And when that day came, if the Lord's day, then called the first after the Sabbath." The word "then" refers to the time of St. John, and proves that in 664 A. D. the Bible was better understood than it was a thousand years later.

From these examples it is seen that the doctrine of baptism by immersion has been weakened by mistranslations, and by the introduction of a foreign word into the English language, instead of its proper synonym or meaning; whilst an unauthorized interpolation and mistranslation, as in the instances given in connection with the Sabbath, has formed a basis for the building up of a sect. Hundreds of such sects have been formed by private interpretations of unlearned men, who, while denying the possibility of new revelation, have accepted as inspired, a translation of the scriptures made by men.

This is not written in a spirit hostile to the King James translation, as a whole. The various books comprising the Bible were written under the direction and inspiration of God, and the eighth article of the Church of Jesus Christ of Latter-day Saints declares that "We believe the Bible to be the word of God, as far as it is translated correctly." Our Father has given us the keys whereby we can understand for ourselves; and where doubt occurs, let us go back to the original or earliest copies, and with the aid of his Holy Spirit, and through his living oracles—our prophets, seers and revelators—we can arrive at the truth. The King James translation was the work of fallible men; and I submit, from the instances given, that in some points mistakes were made. We, as individuals and as sowers of the word, must therefore follow Tyndale's advice —go back to the earliest available copies.

I believe it is important that our missionaries should thoroughly understand and appreciate the cause and origin of many of the mistakes made in what is considered the standard translation of the Bible, and thus be prepared to support in argument, if necessary, our eighth Article of Faith. Such knowledge largely explains the present divided condition of the Christian world, each of the

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rival sects crying, "Lo, here is Christ." The devil is the author of all contentions and division, and although the translators of 1611, in their revision, endeavored to put forth a Bible which should be acceptable to the two great religious parties of that day, yet they failed to preserve peace, unity and concord. On almost every page of the history of Christendom, there is evidence of the devil's handiwork. Wherefore, in the words of Micah, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us?"

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## THE BABY'S LESSON.

She was only a golden-haired little tot, barely two years old. But she was so bright and quick, so dainty and sunny that when she was taken sick, the whole house seemed in mourning. "How is baby?" asked papa, forlornly, as he came in at night. Dot heard him, for the nursery was just at the head of the stairs, and the door was open. And back came a faint little voice, half pleading, half laughing, half commanding, "Peak as 'oo do when 'oo're laughing, papa!" That was the baby's lesson, and the whole household remembered it, even after Dot was all well again. It's hard to make the voice cheerful, and the face sunny, at all times. But it is pleasanter and more helpful for those around us when we do.—Selected from *Herald of Union*, Mammoth, Utah.

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# ADVENTURES OF A PIONEER.

## EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

### III.—WEALTH IN CALIFORNIA FARMING.

In the beginning of January, 1850, my brother William came to me by the way of Panama, consuming six months time on the journey. By the blessing of heaven he escaped the cholera on the isthmus; his shipmates died by the dozens. He escaped starvation and perhaps a violent death, by a fair wind springing up and wafting them safely into Atapulco, at the critical moment when the ship's company were about to turn cannibals and cast lots to decide who should be eaten first. He afterwards heard that since he was more fleshy than others of the company, they were going to make the lot fall on him.

My brother had also been bred on the farm, was young, (about twenty-one) ambitious and very industrious. I received him as a partner in my business. We worked and flourished together during the next four years, perhaps as no other farmers ever flourished before in the United States, in so short a time. My experience, my location, my established business, our skill and industry, together with the property I had acquired, all became capital in our hands. We worked them to the utmost of our ability, knowing that we were almost the only farmers in the territory that year. We knew, too, that there would be a good sale for all the produce we could raise.

Fortune is said to knock at least once at every man's door. We looked upon this time and opportunity as the knocking at our

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door; she found us at home. We opened the door and bade her welcome, thankfully accepting her offer.

We extended our fence, inclosing about five hundred acres. Farming what we could, we let to two tenants a part of our land to be worked on shares, the teams, seed, and tools being supplied by us.

Our crop this year was comparatively large, and the soil being virgin, the product was of good quality. We bought out our tenants at harvest time, paying them over thirty thousand dollars for their share of the crop.

Our gross sales this year approximated one hundred and fifty thousand dollars. Our onions sold for forty dollars per cental; tomatoes, three hundred dollars per ton; potatoes, one hundred and fifty dollars per ton; and other things in proportion. This crop was not grown and cared for on flowery beds of ease; help was scarce until harvest time; the fencing was obtained at great expense and labor, as in 1849. As in that, so it was this year. Some parts of the fence were weak, and had to be guarded; my brother and self did the guarding. Help being plentiful in the fall, this crop was gathered without loss. We established a commission house in San Francisco, under the firm name of J. M. Horner & Co., to sell our own and others' produce. This movement served us a good purpose in this and other years. Thus ended our farming venture of 1850. This year we purchased one hundred acres of land at the landing, on the Alameda river, and laid out the town of Union City upon it. We made extensive preparations for increasing our business in 1851. We bought some excellent farming land near Union City, fenced, built upon, and farmed it, in addition to improving our home farm, which was ten miles away.

We bought teams, (horses, mules and oxen which had crossed the plains) imported agricultural implements from the eastern states, and iron fence and wire from England, for fences. By this means, miles of fencing was quickly, but not cheaply, constructed, as each mile cost over one thousand dollars.

This year our crops were large, and a ready market was found for all we raised, though at reduced prices from former years, since farmers had multiplied. We secured by purchase the steamer

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*Union* to carry our produce to market. This year our gross sales amounted to two hundred and seventy thousand dollars. During the fall of this year, Professor Shelton, a botanist, held, in San Francisco, the first agricultural fair ever held in California, to which I was the largest contributor. Some months afterwards I received the following letter and a silver goblet (the largest premium) from the professor:

JNO. M. HORNER, ESQUIRE:—Although you were recently presented with the accompanying testimonial of the public appreciation of your efforts to develop the agricultural resources of California, yet I cannot refrain from adding my individual congratulations to those so universally accorded by our fellow citizens; if it be but to assure you that I heartily participate in them, and fully recognize your right to the title of pioneer in this branch of public industry. Sir, it is true that the premium was not awarded by me personally, nor by those who could be influenced by any preferences I may have indicated, but I have the consciousness of knowing that Messrs. Fremont, King, Snyder and Saunders, whose pleasing duty it was to select the most worthy of the candidates for the honor, did nothing more than to echo the public voice in presenting you with this goblet. Take it, then, sir, no less as the evidence of the public esteem, than as proof of my individual regard; keep it as a memento of successful enterprise, and as a pledge of private friendship. And believe that no member of your family, however remote may be his generation from our own, but will recognize it as an honorable token of the worth of his ancestor, with more pride and pleasure.

Sir, very truly,

Your friend and obedient servant,

C. A. SHELTON.

SAN FRANCISCO, 30th March, 1852.

The above letter is copied here, as a partial confirmation of my own statements.*

* John M. Horner, of San Jose, and George Q. Cannon of San Francisco, have conferred a great favor upon Utah, by sending cuttings of choice varieties of apple, pear, grape, gooseberry, etc., etc., to Governor Young who will see that they are carefully treated.

Will Brothers Cannon and Horner and others forward cuttings and young trees of choice varieties by every seasonable mode of conveyance? —Extracts from *Deseret News*, March, 1856.

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We extended our agricultural operations in 1852, by purchasing more farming lands, fencing and placing tenants upon such as we did not wish to use ourselves. These tenants worked on shares. After planting was over, I sent my brother back to New Jersey, on business, and he brought back with him my father and mother and all their children and grandchildren, two of my wife's sisters, and a brother, and some other young people, some twenty-two souls. He arrived home safely, in the fall, and in time to take the place he had left in the firm of J. M. Horner & Co., to sell our large crop now ready for market. We continued our energetic and prosperous career, buying more lands and farming them ourselves, or letting them to tenants, until our potato crop reached the enormous quantity of twenty-two million pounds, in 1853. We had also in that year fifteen hundred acres of wheat and barley, besides cabbages, tomatoes and onions in quantities. California had not only supplied herself with vegetables this (1853) year, for the first time, but she produced a large surplus which could not be sold, and was never sent to market.

Flouring mills not being sufficient in California at this time, we built one at Union City, with eight run of burrs, at a cost of eighty-five thousand dollars, and ground our grain and that of others.

Another agricultural fair was held in 1853, in which most of the first premiums were awarded to me. A fifty-dollar silver pitcher, for best flour in competition with seven other mills; a twenty-five dollar silver goblet, for largest variety of vegetables; and several smaller premiums were awarded me for best vegetables of different kinds.

We equipped and ran a stage line in connection with our steamer, as far up the valley as San Jose, twenty-five miles. Thus completing a through passenger line from San Francisco to San Jose. We opened sixteen miles of public roads, mostly through our own land, and fenced the larger part on both sides.

These roads have never been changed, save to narrow them to sixty-six feet. We had fenced them one hundred feet wide, intending them for shade trees on both sides.

Money and other values increased rapidly in our hands, and, having more confidence in banks of earth than in money banks, we seldom permitted our deposits in the latter to exceed, at any one

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time, thirty thousand dollars, before we started some enterprise, or invested in real estate. However, the unsettled state of land titles rendered investments in land almost as hazardous as depositing money in commercial banks, as we found to our cost. The United States opposed all land titles, and requested proof of their genuineness to be made before its land commissioners, reserving the right of appeal to its district court, in the event the commissioners decided against the government; and to appeal again to its supreme court, if the district court decided against it. Thus years of costly law suits, and in some cases ruin to owners of land titles, intervened before final settlement. We suffered from the law's delay in settling titles, and from squatters keeping from us, by force, a goodly portion of our lands, being encouraged to do so by the government; for as long as the government withheld final confirmation, the squatter continued to hold possession, however good the title. We suffered more mentally and financially during these years from the above named causes, than from all floods and four-footed animals in former years.

When I arrived at the mission, all the mission land outside of the buildings and a small vineyard, was believed to belong to the Government, and was placed temporarily in the care of a Catholic priest, as agent. To him I applied for, and did rent, a small piece of land, but when I commenced work upon it, I was met by an Indian who claimed the ownership or the right to use that land. Upon inquiry of those supposed to know, I was satisfied he held a right there; but had no papers. So after that, I dealt with him, instead of with the priest. I finally bought his claim for six hundred dollars, and raised my first paying crop upon this land. Before my second crop was harvested, a merchant living near, brought to me a map of this land and what was claimed to be a provisional grant by Mexico to another civilized Indian. This annoyed me, but as there were no records within reach, and, rather than risk a law suit, as I had a valuable crop growing upon the land, I acknowledged his claim, and paid him seven thousand dollars for it. I had to borrow the money to do it. This was the first money I had ever borrowed. I returned it in a few months.

The Indian, before selling to the merchant, had reserved a life-time right of occupancy, but as he only wished to use a small

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piece of the land, there was no conflict between us. After a few years, he wishing to leave, I bought his life-right for six hundred dollars.

While planting our 1850 crop, one Juan B. Alvarado and one Andrew Pico, both ex-governors of California, under Mexico, sent an agent who presented to me a title or grant from the Mexican government to these gentlemen, of the whole ex-mission tract, containing thirty thousand acres, including my farm, which I had bought three times already, and wanted to sell me the whole. In submitting these papers to lawyers, for their examinations, their opinion was that the grant was good. So there was no alternative for us but to leave, rent, or buy. After considerable hesitancy on our part, enquiry, and negotiation, we, in connection with George B. Tingly, a lawyer, and E. L. Beard, a farmer on this mission land, bought their claim for forty-nine thousand dollars, for which we gave our joint notes to be paid at some future time. When the notes matured, neither Mr. Tingly nor Mr. Beard were able to meet their share of these obligations. I reluctantly paid the money. Mr. Tingly deeded to me his share of the property, Mr. Beard offered to deed me his share, but I permitted him to retain it. He afterwards returned to me the money I had advanced for him. Some time after, this grant was confirmed by the United States Land Commission, and an appeal taken to the United States District Court. While this title was being adjudicated, the squatters took possession of much of these lands, particularly those inside of our fences, which were not cultivated. We realized nothing from these lands, excepting from such parts as we had under cultivation. We had fenced them at great expense, and were paying yearly five thousand dollars taxes. Confirmed grants in the lower court, with good fences, did not constitute either ownership, or possession, according to the squatter's creed of justice and law.

Their creed appeared to be "the good old plan, let those take who have the power, and those keep who can." No squatter would buy, however cheap the land, as long as he could take by force all the well-fenced land he wanted, without cost to him, even the taxes on the land he occupied were paid by the owner of the title.

What was further observed, the closer these squatters could

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get to San Francisco, the better they liked it; and if the land was surveyed and staked into streets, blocks, and lots, the better, as then they could and did sell lots cheap to innocent parties.

We purchased nineteen hundred and fifty acres of a confirmed grant of excellent land bordering on Alameda River near Union City, and paid for the same fifty-eight thousand five hundred dollars. We raised our heaviest crops on these lands, fenced and farmed them, ourselves or by tenants. The above comprises all our purchases of real estate, in what is now Alameda county, California.

The extent of our property in Santa Clara county was valued at nine thousand dollars. This property was received by us to settle a debt.

In San Francisco county, we paid two hundred and eighty-five thousand dollars for five thousand two hundred and fifty acres of land adjoining the city of San Francisco, and expended nearly eight thousand dollars upon it in surveys, fences and other improvements. One thousand and fifty acres of these lands we surveyed and staked into streets, blocks, and lots, extending the streets of San Francisco over it. It is now, and has been for over thirty years, a part of that flourishing city. The above includes all our real estate, and the price which we paid for it, which was purchased by us in California up to and including 1854. Our personal property consisted of steamer *Union*, costing eighteen thousand dollars; a flouring mill, costing eighty-five thousand dollars; a stage line, warehouses, farm houses, stables, out-houses, thirty miles of fencing, costing nine hundred dollars per mile, farming tools, and livestock of good quality, and sufficient in number to enable us to plant and harvest our large crops in good season.

The above includes all the real estate and personal property, owned by us in California, in 1854, save it may be a large crop then upon the land.

From the above showing it may readily be conjectured, that I was a man of note, at that time, or at least a man of liberal means, in so young a state as California then was, and among so few people as it then contained. By the blessing of Heaven, we had produced this wealth from the soil of a new and untried country, and no charge was ever made that we had acquired any part of it

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by speculation, or by overreaching our neighbors in trade. So the credit due us was readily granted by all acquainted with the circumstances. We not only produced the wealth above referred to from the elements; but at least double that amount had been produced, which we paid for labor, material and other expenses. After 1849, good farm laborers commanded seventy dollars per month with board. Mechanics were proportionately high. We employed many of all classes; some employed by us saved their earnings, and thus laid the foundation for the fortunes they afterwards acquired.

The position I held in the community at this time made me much sought after as an indorser of notes, a signer of bonds, and a loaner of money to the impecunious. As I had been raised in purely a rural district of New Jersey, and was unacquainted even in theory with the "tricks of trade," the unwise course of endorsing notes, or loaning money without adequate security, had never entered my head. I loaned and endorsed freely, hoping to do good thereby. I have no recollection of refusing any one asking for an accommodation, or requesting his notes endorsed, up to 1854.

Our worldly prospects at this time were bright, and our property was ample to gratify every wish, and was yearly increasing. As I nor my brother ever drank strong drinks, smoked, gambled or dissipated in any way, no cloud of doubt ever crossed our mental visions, that our property should not always continue to increase, as we attended strictly to business.

Our crops were large this year. We viewed them as ample to pay every indorsement and every obligation we had out, as well as to pay the expense of harvesting and marketing them. Our property was unencumbered, large, and our farming in full operation.

(TO BE CONTINUED).

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# AN EXPERIENCE.

BY DAVID B. ANDERSON, STUDENT IN THE UNIVERSITY OF UTAH.

[Every person who knew the fun-loving and jolly nature of the late Hon. Aaron F. Farr, a pioneer of the original one hundred and forty-three, of 1847, and for a time judge of Weber County, a man of sterling character and sunny disposition, will readily believe the following amusing anecdote of him, related in an English composition exercise by this young student.—*Editors.*]

A good many years ago the late Judge Aaron F. Farr, of Ogden, had a flock of sheep, of which he was justly proud and careful. He used to send them to a pasture several miles distant, every morning, in charge of two or three of his sons.

One evening, several of the old bucks came home covered with mud. When he asked his sons how it happened, they replied that the sheep must have fallen into the spring.

There being a muddy spring in the pasture, he concluded that the bucks had been fighting among themselves, and had pushed each other in. But after that, they frequently came home in the same condition, and his sons would never explain the cause, so he determined to learn for himself.

He followed the boys to the pasture, one morning, and hid in some willows, near the spring. Soon the boys brought the sheep to a large tree, they themselves coming to the spring.

One of the boys got down on his hands and knees, at the edge of the water and morass, and jumped around. An old buck saw him, and taking his actions as a challenge-signal, madly rushed at him. But as soon as the sheep got dangerously near, the boy quickly sprang aside, letting the buck turn sommersaults into the mud and water.

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Judge Farr then appeared and severly scolded the boys for acting in such a manner. He sent the boys home, telling them that he would settle with them later.

The boys left him, but they did not go home. They hid themselves behind some willow trees, as soon as their father turned his head. After they had gone out of sight, Judge Farr had a good laugh to himself, to think how comical the old sheep looked, keeling over in the mud. He was a jolly fellow; he thought he would like to try the same trick that the boys had worked, so he got down in the same place and manner as his sons had done. Another old buck saw him, and came swiftly, head down, at him, but the judge was not spry enough to get out of the way in the nick of time! They both went sprawling into the mud together!

The judge pulled himself out, and timidly made his way for home, through the fields. Then it was the boys' turn to laugh, and they did, to themselves, of course.

After that the sheep often came home covered with mud, but the judge said nothing further about it.

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## THE PROPHESIED EXODUS.

*(For the Improvement Era.)*

BY HENRY E. HORNE, OLD CASTLE, LEADVILLE, N. S. W., AUSTRALIA.

When Zion's Seer was soon to bear
  The death of shame his Master bore,
He bade the suff'ring Saints prepare
  To tread the wilderness once more;
And seek a refuge, hallowed,
  Upon the Rocky Mountains' breast;
By living waters and by dead
  Proclaimed the Canaan of the West.

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He died, but with the Saints, bereft,
His spirit sojourned in Nauvoo
To nerve the mighty leader left,
His more than human work to do.
And so, while ever to the goal
The dauntless Brigham led his band,
It was the star of Joseph's soul
They followed to the Promised Land.

By Jordan's vale, in silent awe,
They stood at last, their journey done,
And, filled with wondrous thoughts, they saw
The Salt Lake near the setting sun.
It seemed that solemn beauty rayed
From heaven, a foreshadowing
Of the divine event they prayed,
The coming of their Lord and King.

Those pilgrims many years have passed,
Beyond their persecutors' power;
The harvest of their labors vast
The sons of Zion reap for dower.
The desert, that through them became
A garden, and the city fair
They builded to their God, their fame
Through all the ages shall declare.

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# TALKS TO YOUNG MEN.

## IX.—CHOOSING A VOCATION.

*Act, act in the living present!*
*Heart within and God o'erhead.—Longfellow.*

Young men are always asking themselves the questions, What shall I do? What am I good for? There is scarcely anything they would not do to find out definitely what calling in life they are best adapted for, what pursuit they ought to follow. The difficulty, I am inclined to believe, is not nearly so great as they imagine; and a good deal of valuable time and thought is wasted by most young men in finding out what they are good for. I want to point out, therefore a few things that it would be well to keep in mind while you are looking for a vocation.

One or two things, however, you must take for granted as certain, on their face. One is that you will have to do something. The world owes no one a living. If you would live, you must work. There is no premium on idleness; it is rather on work. The stamp of approval is on the man who works, the brand of shame on the idler. He that will not work, says the Apostle, neither shall he eat. The only road to growth, physical, intellectual, spiritual, is work. The first lesson, therefore, which a young man must learn, and which he must never forget, is, that if he would amount to anything in the world, he must toil hard and persistently.

The other thing he must take for granted is, that no one can hope to do everything; though every one may hope to do something. The time is past for the "jack of all trades;" the day for the skilled specialist is here. "What can you do?" asked a college president not long ago of a man who had applied to him for a

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position as teacher. "Almost anything," was the answer. And I need scarcely add that the young man was not engaged. We enter too deeply into the heart of things now-a-days for the mere skimmer to be of much use to the world. Division of labor has been pushed into every department of human life, and he only succeeds who makes up his mind to do some one thing, and do it well. But—and here is an important and inspiring thought—if no man may succeed equally well in several callings, it is certain, at least, that there is a chance for him to do well in some one. Every person can do something, if he tries hard, which no one else can do so effectively. It is said of one man that the only thing he could do was to balance two straws on the end of his nose; but he did that better than any one else could: and this was a great triumph.

Still, there is the problem which you must solve: What am I good for? The first answer that you are likely to get is, that you are good for nothing. You may be told that you have no talent, that you could not succeed in anything, and that you are fit for nothing but to hew wood and to draw water for your betters. Don't believe a word of it. It is a suggestion from the devil, no matter who says it, and is false. You are good for something, and if you would do anything, you must believe that you can do it. Nay more, you must believe that you can do it better than any one else. Depend upon it, there is nothing useless in God's world. Having made up your mind that you must and can do something, though you will not be able to do everything, you are on the high road.

Two or three things, however, you must keep in mind, from now on.

In the first place, see to it that you have some higher motive than mere gain in choosing an occupation. Show, popularity, wealth, more often than not, divert the energies of young men in their choice of a calling. The brass buttons of the street car conductor strike the eye of the school boy; but houses and lands, pomp and display, fine clothes, and money to jingle in the pockets, allure too many young men. That is why some doctors, lawyers and college professors would be in a more suitable vocation weeding the garden and raising potatoes; and also why there are "mute, inglorious Miltons" and "guiltless Cromwells" in many a country

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churchyard. Not all the gems have been picked out of the dark ocean caves since Gray wrote the "Elegy;" nor have all the flowers blushing on the desert ceased to grow there. Be sure, therefore, that your heart and conscience, unreserved is in your work. It is not absolutely needful that you live, but it is needful that you live honorably. If you cannot find what you want, don't sit down and mope about it; take the next best—but do something.

Then, don't be always "looking over the edge of your work wanting your play to begin," don't even take a peep, at least while you are working, at the thing you intend doing after a while. Do now whatever you have to do. Put your whole heart into it, if it is honorable; and if it isn't, quit before you get contaminated. "Love furthers knowledge," but it also furthers skill and usefulness. If you're a bookkeeper, don't jump from your stool at quitting time, like a tiger springing from the thicket; if you're a hod-carrier, don't leave the brick in the air when the whistle blows. Otherwise, you will always remain a bookkeeper or a hod carrier, whereas, you might be the manager or head mason. (Don't think, now, that I am talking of bookkeepers and brick layers; I'm speaking only about growth.) The thing needful here is to do the work well. You can't do this well while your eye is on that. Boy! carry that bucket of water without spilling it; weed the garden *clean* if you weed it at all; do your errand well, put all your intelligence and discretion into what you are doing now. Moreover, don't be ashamed of your work, and think it would be more honorable to you to be doing something else. You must have a pride in your own work, and in learning to do it well, and not be always saying, "There's this and there's that, if I had this or that to do, I might make something of it." No matter what a man is—he isn't worth his salt, if he doesn't do well in whatever he undertakes.

No doubt you have been wondering all along when I would tell you what you are to choose as a calling, and especially how. The fact is, I don't think it matters much what you do. The whole point is how you do it. Of course, there must be something in adaptability. Some people doubtless can do this, others that. But I doubt whether there is as much in individual talent as the world would have us believe. My opinion is that Shakespeare had something about him that would have made him great in any other than

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the Elizabethan age, or in any other calling than the drama. And so with Napoleon, Washington, Franklin and Lincoln, Milton and Tennyson, Mozart and Wagner, Edison and Morse. They did their work well—better than others—they tried to do it better. And so it goes. As a general rule, anyone can do anything he wants to do. Better dig one acre than scratch one hundred and sixty. Better raise chickens and succeed, than have a farm and fail.

Bye and bye, young men, if you will have done your work well, by which I mean put all your best energies into it, men will look around for you. You will have made a reputation. The day may be long in coming, but it will surely come, and when it does, it will be well worth your while.

I notice that in those great universities of the East, the presidents, when they had need of a professor, looked around for a man; and it did not matter much what department of work he had been studying. If, for instance, a teacher of mathematics were needed, and a man who had been working along the line of languages were chosen, no one thought anything about it. They argued that if he had done his language well, he would do his mathematics well. The students were required to do a large amount of careful, minute research work; and if they manifested ability in any one study, it was probable that their training in that particular branch would enable them to conduct a course in a different department with equal care and scholarship. And so it will be with you. People won't care much whether you've been doing this or that; they will ask only how you have been doing it; and they will reason that if you've done that well, you will do this well.

Do your work, then, so well now—this very task you are about now—that when a person of reliability and workmanship is wanted every eye will instinctively turn towards you. Never mind the future: take care of the present, and all will be well.

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# SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

## III.

Whence does man derive his intelligence? There is an idea prevalent, among skeptics and agnostics, that man is the highest product of nature, that there exists no intelligences higher than man, in any world discovered or undiscovered, that there is not any being in existence that surpasses him in either mechanism or in mentality.

Our forefathers believed that this earth was the all-important world of worlds, that the sun, moon and stars were all secondary; that is, were mere adjuncts to this earth, that they were made for our pleasure and convenience—mainly for light and ornamentation.

May it not be possible that the first proposition may turn out to be equally fallacious with the second? We now realize that instead of being the centre of the solar system, and of the universe, the earth, is on a map of the heavens, something like what a fly speck is on a map of the world, almost too insignificant for serious consideration.

As there are worlds hundreds, nay, thousands, of times larger than the earth, is it not possible, yea even probable, that those giant-orbs can be and are inhabited by beings as far in advance of us as we are in advance of the South Sea islanders? If there be anything preposterous in the idea advanced, I, for one, do not see it.

And again, many of these mighty, distant worlds are allowed

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to be many times older than is our earth. May not the occupants of those older worlds have a more extended experience than we have? We know that the arts and sciences advance from century to century with us; and, judging the unknown by the known, may we not, without doing violence to reason, suspect that an enlarged experience in an older, and far more noble world, may result in a superior intelligence?

It is wonderful to contemplate upon the many and great changes that have taken place in the thoughts and ideas of men within the space of a few hundred years: When Sir Isaac Newton declared his belief that the sun was as much as five millions of miles distant from the earth, many astronomers thought that his mind was weakening. Five million miles! The distance was too great for the mind to conceive of. We now know that it is nearly twenty times that distance, and it is a very close neighbor, as compared with the great majority of the heavenly bodies.

Bacteriology was in its infancy, but a short time ago. Today, the microscopist will show you living creatures, both animal and vegetable, a thousand times more minute than the ancients ever conceived of. It being demonstrated beyond all dispute that there are innumerable living creatures, thousands of times more minute than the ancients ever dreamed of, is it not strongly presumptive that there may be living intelligences many times our superiors?

And now comes our question: Whence does man obtain his intelligence, which is so very far in advance of that of all other earthly creatures? Let us look around for a short time. We have seen that there are signs of life and intelligence in the most minute particles of matter,—not necessarily conscious intelligence, but it is there all the same.

Somebody has said that all life is the same, differing not in kind but in quantity. May it not be the same with intelligence? A man is not conscious when he is sound asleep, but he is alive, and will shrink from an irritant just as if he were awake. There is much talk just now about sub-consciousness. May there not be a sub-conscious state? May not a sleeping sub-conscious condition obtain in every molecule of matter, seeing that the molecules moor so precisely and methodically in forming crystals of the many elementary as well as compound substances? Yet, we cannot con-

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ceive of man deriving his superior mind from the mineral kingdom. Neither can we conceive how it can come from the vegetable world; although we know the vegetable to be far in advance of the mineral kingdom. Do we, then, get our superior minds from the brute condition? Thousands of illustrations of animal intelligence can easily be called to mind, but it would be, simply, a waste of time and labor to cite them, as every man with a reflective mind knows full well that all good comes from above, and not from below.

All life, whether animal or vegetable, is maintained by the supra-mundane trinity—air, rain and sunshine. I take it to be axiomatic that man's intelligence is no exception to the rule.

I am aware that one man will tell you that our intellectuality is from parents through heredity, while another will say that it is absorbed or manufactured from the food we eat; while another, that it is condensed experience, and that environment is the chief factor in making us what we are. I leave these statements to the good sense of my readers, as a discussion of them would be too tedious for these pages.

Right here let me propound a few questions, one question under varied circumstances. Did you ever know of a boy, wishing an education in the arts, mechanics or the classics, being put under the tutelage of a master more ignorant than himself? Are not children brought up by parents wiser than themselves? Do school-boards employ teachers less advanced then the pupils who are committed to their charge? In every case, the good is from above. The food we eat is manufactured by the vegetable leaves out of the air, rain and sunshine, with a small admixture of mineral dissolved in the soil by the waters from above. The very coal that warms us in winter is, metaphorically speaking, crystalized sunlight! The very dews of heaven that make our glorious country so fruitful and Eden-like, although their native home is the vast ocean, before they can administer to our lives and pleasures, are first lifted out of their native depths by the life-giving rays of the father of light, to an elevation miles above *terra firma*, whence they descend to happify the children of men.

Do we exaggerate when we say that "all good comes from above?" I think not. You go to the spring for water, you know

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that unless there exists a fountain of water higher than the spring, you will come back as you went—without the wherewith to quench your thirst. You know that the spring is but the short arm of an inverted syphon. Your city lady resorts to the hydrant to replenish your water pail; but, were there not a reservoir situated in a more elevated locality, you might twist the faucet until doomsday, for all the good it would do you.

Do you not think that the rule holds good with regard to the human intellect? I opine that there is, and of necessity must be, a fountain of intelligence as much higher than man, as the heavens are higher than the earth, else our efforts to exaltation would be vain indeed. This fountain of goodness we call God!

I think I hear some simple one asking: "If there be a God who is so very wise and benevolently disposed, why does he not teach us more? Why not advance us more rapidly in the scale of being?" etc. While I would not undertake to defend the Father of the human race, who is too powerful to need my feeble arm, nor would I presume to offer excuses for his conduct towards his children, he being too wise to need my infantile effort, yet, by way of suggestion, I will ask a question: Why don't you put your boy in pants while he is still an infant? Why don't you start your child in the eighth grade, instead of in the Kindergarten? Why don't you put the roof on your house before you secure the foundation? Why don't you plant your grain before you prepare the ground, or why don't you grind your grain before it is ripe? And there are, O, so many whys that I must stop, for eternity is too short to ask and answer one tithe of the whys, that spring up all around.

Dear reader, I must apologize for so long a talk, but my excuse is, if you will kindly accept it, I feel friendly toward you. God, who made you, loves you, and I want you to believe that he is, and be reconciled to him.

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# A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

## I.—FROM NEW ORLEANS TO HAVANA.

Since the Spanish-American war, there has been a growing interest among the American people, in Cuba and its beautiful climate, as well as in the commercial advantages of the island. The city of Havana may be reached by any one of three routes. The shortest and most frequent voyage is from Tampa, on the coast of Florida. The distance is only about three hundred and fifty miles, and may be covered in twenty-four hours. Vessels leave this port three times a week, and carry those passengers who dread protracted voyages on the water. Every week a steamer of the Morgan line leaves New York, whose port is one thousand two hundred and fifteen miles from Havana. During the early fall and late spring, this route is preferred; besides, the service on the Morgan line is said to be the best. The fare from New York to Havana is forty dollars, first class, and twenty dollars, second class; and it is declared by many that the accommodations of the second class are as good as first class on the other steamers.

Travelers from the west and southwest go by way of New Orleans, from which city a boat of the Southern Pacific company embarks every Tuesday afternoon at two o'clock. The distance is six hundred and ninety miles, and is made in about forty-eight hours. During the winter season, travel is heavy, and berths must sometimes be engaged weeks in advance. To meet the pressing demands both of passenger and freight traffic, extra steamers are frequently sent. From this port the fare to Havana is twenty dollars, return trip tickets thirty-five dollars. The journey by way of

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New Orleans is of special interest because of the historical and social importance which attaches to that city.

The boat left on schedule time, and made its voyage down the Mississippi, a distance of one hundred and ten miles in seven hours. The scenery on either side of the Mississippi to the Gulf, is a flat, level lowland consisting of the delta deposits of the great river. Much of the land is cultivated by the negroes who live in small frame houses along the river. The plantations do not exhibit any special degree of thrift, and the lonely aspects of the surrounding country, which lies below the level of the river, is such as to make it habitable to the colored folks only. From the ship, the monument on the battlefield of Chalmette may be seen, but this battlefield is not far south of New Orleans.

One interesting feature is the embankment on both sides of the river,—the levees which hold the water in the spring within the limits of the stream and keep it from overflowing the lowland plantations. These levees are more than two hundred miles long on both sides, and have cost the United States government millions of dollars. Just before the river reaches the gulf, it is divided, but the main part of the stream is confined by levees within narrow limits. The result is that the stream is rapid and deep, and scours the bottom of the channel so as to permit the largest ships afloat to pass on up to New Orleans. This navigable condition of the river means much to the future of New Orleans, in view of the certain construction of the Panama Canal in the near future.

Near the river's mouth is the quarantine station where all incoming passengers must go ashore, and, if necessary, be fumigated by the extensive apparatus prepared for that purpose. During the late spring and summer, passengers from South American ports are detained for weeks sometimes. Generally the doctor feels your pulse, looks you in the eyes, and lets you go by.

The Mississippi is heavily charged with soil which is carried out into the gulf for miles. The stream of the river is then caught by the gulf stream, and carried in an easterly direction to the west coast of Florida. It is there deflected southward and brought out into the ocean by way of the Florida Straight, through which the Gulf Stream rushes like a mighty river into the Atlantic. The width of this stream is from forty-five to one hundred miles, and

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it flows at the rate of two and a half to five miles an hour. The velocity is much greater in the center than at the edges.

The steamer was literally packed. When the bell rang for supper, after we had been on the river for about five hours, there was a rush for the dining room. Not more than half could be accommodated at the first table, and there was much disappointment and complaint. The stewart was patient and informed the passengers that such a mishap should not arise again, and promised them that at all subsequent meals, everyone who cared to do so should be permitted to come to the first table. His calculations were accurate, for food went a begging all the way from New Orleans to Havana after the first supper.

There was a strong wind from the south, and while it created scarcely a ripple on the river, it produced the wildest waves on the gulf. The ship was tossed about so suddenly and vehemently that the passengers had little warning of what was coming. They rushed for their berths, paying tribute to Neptune as they went. What happened from the time the ship entered the gulf till it came in sight of Cuba, after a voyage of forty eight hours, is merely hearsay. It was known that all contention for first place at the table had ceased, and solitude reigned everywhere. There were abroad all sorts of people. Those who most interested the passengers were American investors in lands and in commercial enterprises of Cuba. They had much to say about stock-raising, the boom prices of lands; and the small fortunes speculators had made in a remarkably short time. It was evident that the American spirit of adventure and speculation had found its way to the island.

On the afternoon of the second day, and after a rough voyage, the ship came in sight of land. To our left, the Morro Castle rose high above the bay, a silent witness of many stormy scenes in Cuban life. To the right was the picturesque city of Havana, with low stone houses painted in a variety of colors. Soon we passed the neck of the harbor and our ship anchored near the wreck of the *Maine*. There was a hasty examination of sanitary conditions on the ship by health officers, and we were taken by a small steam launch to the shore.

The Cuban officers were courteous, and created no unnecessary delay or irritation among the passengers. Under Spanish rule it

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was necessary to have a passport in order to visit the island. A fee had to be paid and an exaction was made that the person would leave within three months. A second fee was charged when the passport was returned. There is really less annoyance in landing at Havana than is experienced in New Orleans, where one is likely to run across a French official, who is often petty and unnecessarily exacting. At Havana there were a number of interpreters and hotel runners. Some Americans have gone there to open boarding houses on the American plan. The better hotels are quite expensive. The rooms are airy, and the open dining rooms are characteristic of tropical lands. Accommodations and service are, of course, inferior to the better hotels in the United States. There is a growing desire to speak English, for it is evidently seen that the tourist promises to be one of Cuba's best crops.

(TO BE CONTINUED.)

## DOES AN EDUCATION PAY?

Does it pay to make life-long friendship with bright, ambitious young people, many of whom will occupy high places later on?

Does it pay to become familiar with all the lessons that history and science can teach as to how to make life healthy and successful?

Does it pay to become an enlightened citizen, able to see through the sophistries of political claptrap and vote intelligently on public matters?

Does it pay to change a bar of rough pig iron into hairsprings for watches, thus increasing its worth to more than fifty times the value of its weight in gold?

Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities in one's nature which might otherwise remain undiscovered?

Does it pay the sculptor to call out from the rough block the statue that sleeps in the marble, and which shall tell the story of heroism and greatness to unborn generations?

Does it pay to have one's mentality stirred by the passion for expansion, to feel the tonic of growth, the indescribable satisfaction which comes from the consciousness of perpetual enlargement?—*Success.*

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# SUNLIGHT.

(*For the Improvement Era.*)

BY T. E. CURTIS, SALT LAKE CITY.

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I stood at yonder mountain crest
  Above the dark and solemn vale,
That rolled out to the distant west
  All restless in the fitful gale.
I heard the hostile skies applaud
  The storm-king, on his evil way,
Who spread his mighty wings abroad,
  And held the flaming sun at bay.

Then flow'r-like, as I raised my view,
  I saw the sullen clouds divide;
A golden flood came bursting through,
  And fell across the mountain side!
And spread a picture on the plain—
  A symbol of the rival powers
That operate the world, and fain
  Would change these mortal lives of ours.

The clouds rolled backward one by one,
  And the emerging scene was dressed
In all the glory of the sun,
  From flow'ry vale to snowy crest.
And so it is from surf to crown;
  We see the clouds of error furled,
Letting the light of heaven down,
  Spreading its glory o'er the world!

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# RADIUM.

BY DR. JAMES E. TALMAGE, PROFESSOR OF GEOLOGY,

UNIVERSITY OF UTAH.

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It is in response to a special request from the Editor of the ERA that the writer ventures to present a short article on this interesting topic; for he freely acknowledges that to him so little is known regarding this new and strange element that to voluntarily appear in print on the subject would be presumptuous. The interest of scientists and of thinking people of all classes has been aroused over the announcement of the discovery of a new element in nature, the properties of which appear to be not only marvelous and novel, but in some respects seemingly contradictory of our fundamental conceptions regarding matter and force.

Radium has been described as the most powerful of all known radio-active substances; it may be well therefore to enquire first as to the nature of radio-activity in general. For nearly a decade past it has been known that a few substances have the property of emitting continuously certain rays of force which act in some of their effects like light rays, though they penetrate bodies that are opaque to ordinary light. These strange rays act upon a photographic plate as does light; but the plate-holder used with the camera is no protection against them, for they penetrate the wood and hard rubber, and affect the plate as if it had been exposed uncovered. Even a casing of thin metal fails to stop these rays, though thick metal, particularly lead, is an effective barrier to the passage of the rays for short periods of time. Furthermore, these rays render the air and other gases through which they pass, powerful conductors of electricity. Unlike light, these new rays can-

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not be reflected or refracted by ordinary means. In 1896, Becquerel, a scientist of acknowledged ability, demonstrated that the somewhat rare metal uranium, and all its compounds, emit these rays continuously. They are known as the Becquerel rays. A radio-active substance, therefore, is one that is capable of spontaneously emitting Becquerel rays. By the labors of Schmidt, M. and Mme. Curie of Paris, and Debierne, it has been proved that in addition to uranium, other elements such as thorium, polonium, and the newly discovered actinium and radium are strongly radio-active.

Practically all of these radio-actives are associated in nature with the uranium minerals, occurring therewith in quantity infinitesimally small. Polonium is found with bismuth in association with uranium minerals; it has not been clearly proved that polonium is indeed a separate and new element. Actinium occurs with elements of the alkali-earth group in uranium minerals, and radium is associated with barium in the same class of minerals.

In a general way the degree of radio-activity possessed by any mineral or mixture of minerals is in direct proportion to the amount of the radio-active element present. The discovery of radium was facilitated by the knowledge of this fact. To M. Curie and his talented wife is due the honor attached to this important discovery.

In 1898 Mme. Curie was engaged in research as to radio-activity among the elements. She demonstrated that but very few elements are even feebly radio-active; but to her surprise she found certain uranium minerals (notably pitchblende, or uraninite, and carnotite) to be more strongly radio-active than the contained amount of uranium would explain. This led to a search for unknown radio-actives in the uranium minerals; and radium was found—the only strongly radio-active substance thus far fully proved to be a new element. As stated, it exists in very small quantity in the uranium minerals; and moreover, the process of extraction is long, tedious, and expensive; the product therefore is of high cost. In France, radium is obtained from the residues left after extracting the uranium from pitchblende; and according to M. Curie's statement these residues contain from two to three decigrams (three to four grains) of radium per ton. Much has been said through newspapers and magazines regarding the fabulous

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cost of this rare product. Statements of cost at so much per ounce or pound are practically meaningless, unless the intensity of the radium mixture is specified, as the radio-activity depends upon the actual amount of the radium element present. A prominent business firm dealing in chemical supplies recently offered the writer ten milligrams (about fifteen hundredths of a grain) of radium-barium chloride for three hundred dollars. This was guaranteed to possess a radio-activity of one million; that is, it was a million times as strong in radio-active properties as metallic uranium. This cost is at the rate of nearly two thousand dollars per grain.

It is of local interest to note that the radium thus far prepared in America has been obtained from uranium ores found in western Colorado and contiguous parts of Utah. The material mostly used is carnotite—a vanadate of uranium and potassium. In the laboratory of the university of Utah the writer has obtained radium chloride by a comparatively simple treatment of a new vanadium-uranium mineral recently discovered in the Uinta mountains.

Radium as an element, that is to say, separate and free from all combinations or mixtures, has never yet been prepared. It is doubtful if any pure compound of this element has been produced. The radium product as prepared is really radium chloride mixed with barium chloride, the radio-active intensity increasing as the contaminating barium salts are removed. Radium-barium chloride of one million five hundred thousand intensity as compared with the uranium standard has been prepared.

As to the properties of this newly discovered element, not much is yet definitely known, but the little already proved is sufficiently astounding. Radium is known to emit spontaneously and without cessation, both light and heat, besides other rays of force not directly observable by the unaided senses, but even more remarkable than the readily recognizable light and heat.

A photographic plate, enclosed in the tightest of plate-holders, or protected against light as are the X-ray plates by wrappings of orange and black papers, is affected as if exposed to daylight, when a tube containing a radium compound is brought near, even though the tube be hermetically sealed. The rays so emitted pass through the walls of the sealed tube and penetrate

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the wrappings of the plate or the hard rubber slide of the plate-holder. Metals are less readily penetrated by the radium rays than are most other bodies; if therefore metallic objects, such as coins, keys, pieces of sheet lead, etc., be placed between the radium tube and the plate, a picture of these objects appears when the plate is developed in the usual way. Such a picture is in reality a shadow-graph, the part of the plate protected by the metal piece being unaffected by the radium rays, while the unprotected parts are acted upon as if by light. To produce such a picture, an exposure of hours, days, or weeks may be required, according to the radio-active intensity of the radium-bearing material.

Now, as stated, uranium and other radio-actives, behave in a similar way. Radium, however, emits not only Becquerel rays, acting through glass, paper, etc., but, in addition thereto, emanations of substance analagous to a highly attenuated gas, which emanations do not penetrate solid bodies, but which may be conducted through a tube as may any gas. The writer has produced scores of shadow-graphs as described, using radium-bearing material of low intensity obtained from Utah minerals; and has also produced pictures by the emanations from the same material, by employing the following simple process: A glass bulb containing a small amount of radium-bearing chloride was placed inside a thick-walled cylinder of lead. The cylinder was closed below by a base of thick lead, and above by a lid of the same material. The lid was perforated to admit the end of a glass tube about six inches long bent at a right angle; the inner end of this tube was attached by hermetic sealing to the bulb containing the radium. The tube was bent downward near its outer end, and was secured in the mouth of a bottle by a tightly-fitting rubber stopper. Inside this bottle a photographic plate was placed, properly protected by opaque wrappings against any possible effect of ordinary light; on this plate, outside the paper wrapping, a disc of metal was held in place by a rubber band. Plates similarly prepared were placed inside the lead cylinder, and others were held in place on the outside of the cylinder. After an exposure of a few days, during which the apparatus was kept in a light-tight box; the plates were developed. Of course, the plates from the inside of the cylinder showed the usual shadow-graphs—due to the radiations from the

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radium inside the bulb, which radiations had to penetrate the glass walls of the bulb and the several layers of paper covering the plates. The plates held in contact with the outside of the lead cylinder showed no picture, plainly proving that the radiations had failed to penetrate the leaden walls. But the plate from the bottle showed the strongest picture of all. This effect must be due to the emanations of actual substance from the radium passing through the twice-bent tube, and reaching the plate in the bottle.

Radium compounds of high intensity emit light rays continuously. Of this phenomenon M. Curie has written: "The salts of radium are spontaneously luminous. It might be said that they make themselves luminous by the action of the Becquerel rays they emit. Anbydrous chloride and bromide of radium are the salts that give the most intense luminescence. They may be obtained so luminous that the light can be seen in full daylight. The light emitted by the salts of radium recalls in tint that from a fire fly. The luminosity of the radium salt decreases with time without ever completely disappearing, and those that were colorless at first become gray, yellow or violet."*

Many substances, both mineral and organic, become luminous if brought near a tube containing radium; among such are zinc silicate, zinc sulphide, and the diamond. This effect may be utilized as a means of distinguishing between true diamonds and spurious imitations, the real gem becoming strongly phosphorescent, while the paste counterfeit remains dark and dull in the presence of the searching radium rays. A new device, known as the spinthariscope, reveals in a very pretty way the effect of radium inducing luminosity in other bodies. A small amount of the sensitive material, zinc sulphide for example, is spread upon a metal surface, called the screen; a particle of radium is placed upon this, or is held about a sixteenth of an inch above the prepared surface. If the screen be then examined through a lense of medium power in a dark room, a marvelous sight presents itself. The surface of the screen appears blazing with luminous points, apparently in rapid motion. The appearance has been likened by some to that of a shower of meteorites, and by others to the

* See American Chemical Journal, April, 1904, page 422.

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luminous streaming of the aurora borealis. No observer who has once witnessed this blazing display of atomic activity will soon forget the impressive effect. The luminosity of the screen appears to be the result of an actual bombardment of the phosphorescent material by emanations from the radium.

But not only is radium capable of exciting luminosity in other bodies, it imparts to its surroundings the radio-active power in practically all of its phases. Thus, a box of paper, wood, or metal, in which a sealed tube containing radium has been allowed to lie, becomes so radio-active as to readily affect a photographic plate, and may retain this property for days and weeks. The walls and furniture of a laboratory in which radium experiments have been conducted, and even the persons and clothing of the operators, become thus excited to radio-activity.

As before stated, radium compounds emit ordinary heat rays; this they do continuously, and seemingly without loss of substance. The heat so radiated has been carefully measured, and we know with fair accuracy the powers of the new element in this respect. M. Curie demonstrated that seven-tenths of a gram of radium bromide inclosed in a small bottle maintained a temperature three degrees higher than that of another bottle containing no radium but otherwise kept under the same conditions. As to the quantity of heat thus liberated, it has been demonstrated that radium gives off continuously heat sufficient to melt its own weight of ice every hour. Freshly prepared radium salts emit but little heat; their power in this respect increases with time, until a maximum effect is reached in about a month, after which the heat radiations are practically constant.

Radium rays produce certain physiological effects. If a vessel containing a radium salt be brought near the closed eyes or placed against the side of the head, the eye itself becomes luminous and the sensation of light results, though in reality the light is developed within the eye. As to the effect of these rays on the tissues of the body, M. Curie has written: "The rays of radium act on the epidermis. If we place on the skin for a few minutes a bulb containing radium no particular sensation is felt. But fifteen or twenty days afterward it produces a reddening of the skin, then a slough in the place where the bulb was applied. If

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the action of the rays be long enough there is finally formed a sore that takes several months to heal. The action of the rays from radium is analogous to that produced by the Roentgen rays. The attempt has been made to utilize this action in the treatment of lupus and cancer. The radium rays also act upon the nervous centers and cause paralysis and death."*

The eminent investigator spoke from painful experience in describing the sores produced by radium. Prof. Becquerel is said to have suffered for weeks from a painful and dangerous sloughing sore on the body resulting from carrying in his waistcoat pocket a small tube containing radium. Plainly then, radium is a dangerous substance to handle. According to present knowledge on the subject, leaden vessels with thick walls are the safest containers of radium tubes. It is surprising that the destructive effects of radium rays on the body tissues are not apparent until days after exposure.

Experiments have been conducted to determine the effect of radium rays on the lower animals. M. Danysz is prominent in this part of the investigation. He suspended a tube containing a fraction of a grain of radium chloride over a cage of mice. The tube was removed after three days. Soon after, the mice began to shed their fur; some of them became blind, and one by one they died. Fatal effects were produced among chickens, guinea pigs, rabbits and other animals. Plant tissues are destroyed by a short exposure to radium compounds.

Among the most surprising of these physiological effects are the instances of arrested development resulting from radium exposure. It is reported that M. Danysz exposed the larvæ of a small moth to the radium rays for a few hours. In the course of several weeks most of the larvæ so exposed died, but a few lived on, as larvæ. Other larvæ of the same colony, which had not been exposed to the radium, passed into the pupa stage, emerged as moths, produced eggs which in turn developed another generation of larvæ, pupæ, and moths; and so on through a third generation, while the larvæ that had been exposed to the radium continued to live as larvæ without progress or development. Modifi-

* See American Chemical Journal, before cited, pages 422, 423.

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cation of form among certain animals has been effected by radium rays, such as to produce aberrant individuals suggesting new species.

An experiment recently conducted by the writer is somewhat interesting, though not productive of significant results. Some small white ants, (termites) were secured, with a quantity of the earth-mold in which they had lived. A hundred termites were placed in each of four small dishes, each dish was set in an outer vessel containing a little water, and loosely covered with a glass disc. This arrangement prevented the earth from becoming dry. A tube containing about a tenth of a grain of weak radium chloride was left for a few hours over one of the vessels; a second vessel was similarly exposed; while the other two were kept away from radium. On the day following, about half the termites from the vessels subjected to the radium had crawled out of the inner dish and were floating on the water in the outer vessel. They were returned to the inner dish. A day later over eighty in one dish, and more than fifty in the other were found floating on the water, some of them dead. The living ones were again replaced. None escaped into the water after this, but they gathered on top of the mold in the dish and many died. In the case of the two lots not exposed to the radium rays, none left the inner dish, and they lived in apparent comfort, mostly beneath the surface of the mold. One of these lots was then exposed to the radium tube for two hours. Later in the day twenty-four of the termites had crawled from the inner dish and were floating on the water in the outer vessel. During the experimenter's absence from the laboratory for a few days following the last observations, the water in the vessels dried away and the test was thus brought to an end. It is evident that the ants experienced a disagreeable effect from the rays,—whether analogous to light, heat, or some other manifestation of force, we may not know,—and that they tried to get away from the disturbing cause.

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One of the first questions asked by those whose interest has been awakened regarding radium is this—What is the stuff like? Radium-barium chloride—the commonest of radium preparations—is a white crystaline powder, not unlike ordinary table salt.

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Another common query is: Of what use is radium? The truthful answer is that at present radium has no practical use. The fact that the substance emits both light and heat has given rise to the popular supposition that it may be used for actual lighting and heating purposes. As already shown, even weak radium salts are destructive to animal tissues, and continued exposure to radium rays would be fatal to man and animals. Radium preparations of sufficient intensity and in quantity adequate to produce light and heat for house use would be death-dealing.

Is radium then useless? No, its possibilities have not yet been developed; its latent usefulness has yet to be discovered. When one of skeptical mind was heard to speak contemptuously of Montgolfier's balloon experiments, and asked to what use such could lead, Benjamin Franklin replied with the question, "Of what use is a new-born babe?"

In the treatment of disease, and in the destruction of bacteria, radium has not yet been successfully employed, and the expectations in this respect aroused by early announcements of its properties have not been realized. But we know as yet little of what radium can do.

The demonstration that radium emits light and heat, spontaneously and continuously, and without diminution of substance as far as we can determine, has led to the hasty and unwarranted inference that we are here confronted with an actual creation of force without expenditure of substance. The indestructibility of matter and force, and the conservation of energy, are cornerstones of the edifice of modern science; and these have not been disturbed by this new discovery. The forces with which we are most familiar,—light, heat, electricity, for example—are mutually convertible. They, together with sound, and mechanical energy, are but as the different kinds of money—silver, gold, bank-notes—each exchangeable on a basis of mathematical exactness for any other. So, too, the precise amount of heat represented by a given expenditure of energy of other kinds can be calculated and produced. It is well known that there are substances possessing the power of absorbing certain kinds of energy, and returning the same in the form absorbed, or as some other manifestation of force. Thus, barium sulphide and other bodies become highly luminous

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when exposed to sunlight, and give off the light when removed to a dark room. Calcium sulphide, fluorite, and certain dolomites become luminous when heated—the effect of heat here appearing as light. Numerous substances, when electrified, become sources of light. Doubtless there are forces operating around us the characteristics of which we have not yet learned; and these unknown forces may be convertible into the commoner manifestations with which we are familiar. Is it not reasonable to infer, in the absence of definite knowledge, that radium possesses the property of absorbing energy in forms known or unknown, and of radiating or emitting such as light, heat, Becquerel rays, and the like? The discovery of the Roentgen rays made certain that hitherto unknown forces, or hitherto unrecognized manifestations of energy, are operating, and certain bodies may be responsive to such forces, thus producing phenomena inexplicable to us because of our ignorance of the nature of the forces themselves.

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## HIS MOTHER.

(*For the Improvement Era.*)

Her form was bent, her eyes were dim,
But beamed with lustrous light on him.
He held her hand within his own,
Saying, "For thee I've worked alone,
My mother."

Her boy,—no longer boy but man,—
Although like boy's, his laugh still rang,
Told of the strife to carve his name
Within the halls of living fame,
To cheer the heart of her he loved—
His mother.

How he had longed for this glad day,
When he could go to her and say:
"A man's success is ne'er so sweet,
As when he lays it at the feet
Of her who's been his guiding star,
His mother!" —*Grace Ingles Frost.*

Salt Lake City.

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# JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

## IX.—GEOLOGICAL TIME.

God speaks in various ways to men. The stars, the clouds, the mountains, the grass and the soil, are all, to him who reads aright, forms of divine revelation. Many of the noblest attributes of God may be learned by a study of the laws according to which Omnipotent Will directs the universe.

Nowhere is this principle more beautifully illustrated and confirmed than in the rocks that constitute the crust of the earth, and on which is written in simple plainness the history of the earth almost from that beginning, when the Spirit of God moved upon the face of the waters. For centuries, men saw the rocks, their forms and their adaptation to each other, without understanding the message written in them. Only, as the wonderful nineteenth century approached, did the vision open, and the interpretation of the story of the rocks become apparent.

How the earth first came into being has not yet been clearly revealed. From the first, however, the mighty forces which act today, have shaped and fashioned the earth and prepared it for man's habitation. Water, entering the tiny cracks of the rocks, and expanding as, in winter, it changed to ice, crumbled the mighty mountains; water, falling as rain from the clouds, washed the rock fragments into the low-lying places to form soil; the water in mighty rivers chiseled the earth with irresistible force, as shown by the Grand Canyon of the Colorado. The internal heat of the earth, aided by the translocation of material by water, produced large cracks in the earth's crust, through which oceans of molten matter flowed and spread themselves over the land; the same heat appeared in volcanoes, through which were

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spurted liquid earth, cinders and foul gases; as the earth heat was lost, the crust cooled, contracted and great folds appeared, recognized as mountains, and as time went on, many of the mountains were caused to sink and the ocean beds were brought up in their stead. Wonderful and mighty have been the changes on the earth's surface since the Lord began its preparation for a race of men.

In the beginning, it appears that water covered the whole earth. In that day, the living creatures of earth dwelt in the water, and it was the great age of fishes and other aquatic animals. Soon the first land lifted itself timidly above the surface of the ocean, and formed inviting places for land animals and plants. Upon the land came, first, according to the story of the rocks, a class of animals known as amphibians, like frogs, that could live both in water and on land; and associated with them were vast forests of low orders of plants, that cleared the atmosphere of noxious gases, and made it fit for higher forms of life. Then followed an age in which the predominating animals were gigantic reptiles, a step higher than the amphibians, but a step lower than the class of mammals to which man belongs. During the age of these prehistoric monsters, the earth was yet more fully prepared for higher life. Following the age of reptiles, came the age of mammals, which still persists, though, since the coming of man upon the earth, the geological age has been known as the age of man.

This rapid sketch of the geological history of the earth does very poor justice to one of the most complete, wonderful and beautiful stories brought to the knowledge of man. The purpose of this paper is not, however, to discuss the past ages of the earth.

It is, of course, readily understood that such mighty changes as those just described, and the succession of different kinds of organic life, could not have taken place in a few years. Vast periods of time must of necessity have been required for the initiation, rise, domination and final extinction of each class of animals. A year is too small a unit of measurement in geological time; a thousand years or, better, a million years, would more nearly answer the requirements.

It is possible in various ways to arrive at a conception of the age of the earth since organic life came upon it. For instance, the gorge of the Niagara Falls was begun in comparatively recent

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days, yet, judging by the rate at which the falls are now receding, it must have been at least 31,000 years since the making of the gorge was first begun, and it may have been nearly 400,000 years.* Lord Kelvin, on almost purely physical grounds, has estimated that the earth cannot be more than 100,000,000 years old, but that it may be near that age.† It need not be said, probably, that all such calculations are very uncertain when the actual number of years are considered; but, all human knowledge, based upon the present appearance of the earth and the laws that control known phenomena, agree in indicating that the age of the earth is extreme, running in all probability into millions of years, and it must have been hundreds of thousands of years since the first life was placed upon earth.

When these immense periods of time were first suggested by students of science, a great shout of opposition arose from the camp of the theologians. The Bible story of creation had been taken literally, that in six days did the Lord create the heavens and the earth; and it was held to be blasphemy to believe anything else. The new revelation, given by God in the message of the rocks, was received as a man-made theory, that must be crushed to earth. It must be confessed that many of the men of science, exulting in the new light, ridiculed the story told by Moses, and claimed that it was an evidence that the writings of Moses were not inspired, but merely man-made fables.

The war between the Mosaic and the geological record of creation became very bitter and lasted long, and it led to a merciless dissection and scrutiny of the first chapter of Genesis, and the evidences upon which rests the geological theory of the age of the earth. However, when the din of the battle grew faint, and the smoke cleared away, it was quickly perceived by the unbiased onlookers, that the Bible and science had both gained by the conflict. Geology had firmly established its claim, that the earth was not made in six days of twenty-four hours each; and the first chapter of Genesis had been shown to be a marvelously truthful record of the great events of creation.

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* *Dana's New Text Book of Geology*, p. 375.

† *Lectures and Addresses*, vol. 2, p. 10.

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Moses, in the first chapter of Genesis, enumerates the order of the events of creation. First, light was brought to the earth and was divided from darkness, "and the evening and the morning were the first day." Then the firmament was established in the midst of the waters, "and the evening and the morning were the second day." After each group of creative events, the same expression occurs, "and the evening and the morning were the third [fourth, fifth, and sixth] days." Those who insisted upon the literal interpretation of the language of the Bible maintained that the word day, as used in Genesis 1, referred to a day of twenty-four hours, and that all the events of creation were consummated by an all-powerful God in one hundred and forty-four earthly hours. An examination of the original Hebrew for the use of the word translated "day" in Genesis, revealed that it refers more frequently to periods of time of indefinite duration.* When this became clear, and the record of the rocks became better known, some theologians suggested, that as we are told that a thousand years are as one day to God, the day of Genesis 1 refers to periods of a thousand years each. This did not strengthen the argument. The best opinion of today, and it is well-nigh universal, is that the Mosaic record refers to indefinite periods of time corresponding to the great divisions of historical geology.

Even as late as the sixties and seventies of the last century this question was still so unsettled as to warrant the publication of books defending the Mosaic account of creation.†

In 1830, certain visions given to the Jewish lawgiver Moses, were revealed to the Prophet Joseph Smith. These visions are now incorporated with other matter in the Pearl of Great Price, under the title, The Book of Moses. In chapter two of this book is found an account of the creation, which is nearly identical with the account found in Genesis 1. The slight variations which occur tend only to make the meaning of the writer clearer. In this account, the expression "and the evening and the morning were the first [etc.] day," occurs just as it does in the Mosaic account in

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* Compare *The Mosaic Record of Creation*, A. McCaul, D. D., p. 213.

† For instance *Aids to Faith*, containing McCaul's most able discussion. *The Origin of the World*, J. W. Dawson.

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the Bible. In 1835 certain ancient records found in the catacombs of Egypt fell into the hands of Joseph Smith, who found them to be some of the writings of Abraham, while he was in Egypt. The translation of these records is also found in the Pearl of Great Price, under the title, The Book of Abraham. In the fourth and fifth chapters of the book is found an account of the creation according to the knowledge of Abraham. The two accounts are essentially the same, but the Abrahamic version is so much fuller and clearer that it illumines the obscurer parts of the Mosaic account. We shall concern ourselves here only with the variation in the use of the word "day."

In Genesis 1: 5 we read, "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

The corresponding period is discussed in the Book of Abraham 4: 5 as follows: "And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; *and this was the first, or the beginning, of that which they called day and night.*"

It is to be noted that in Abraham's version names were given to the intervals between evening and morning, and morning and evening; but absolutely nothing is said about a *first* day: the statement is simply made, that this was the beginning of the alternating periods of light and darkness which *they*, the Gods, had named night and day. According to this version, the first creative period occupied an unknown period of time.

In Genesis 1: 8 it further says: "And God called the firmament Heaven. And the evening and the morning were the second day."

The corresponding passage in the Book of Abraham 4: 8, reads, "And the Gods called the expanse Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day, and this was *the second time that they called night and day.*"

Here it must be noted that nothing is said about a second day. It is said that it was the second time that *they* called day—which leaves the second creative period entirely indefinite so far as time limits are concerned.

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In Genesis 1: 13, it reads, "and the evening and the morning were the third day."

In Abraham 4: 13, the corresponding passage reads, "And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time."

Here it is explicitly stated that the Gods numbered the days, evidently, they counted the days that had passed during the third creative period, and it was the third time that the numbering had been done. Again, the third creative period is left indefinite, as to time limits.

Gen. 1: 19, reads, "And the evening and the morning were the fourth day."

Correspondingly, in Abraham 4: 19, is found, "And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time."

This quotation from Abraham, standing alone, would be somewhat ambiguous, for it might indicate that it was the fourth time that the periods between evening and morning, and morning and evening were called night and day. In the light of previous passages, however, the meaning of the passage becomes clear. Certainly there is nothing in the verse to confine the fourth creative period within certain time limits.

The fifth day in Genesis closes as does the fourth; and the fifth time in Abraham closes as does the fourth. The remarks made concerning the fourth creative period apply to the fifth.

Concerning the sixth creative period, Gen. 1: 31, says, "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Of the same period, Abraham says, "And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from morning until evening that they called night; and it came to pass that it was from evening until morning that they called day; and they numbered the sixth time."

As in the previous periods, the sixth ended by the Gods numbering the days of the creative period; the sixth period, like those preceding, being undeterminate as to time.

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Repeated reading and study of the Abrahamic account, as revealed through Joseph Smith, make it certain beyond doubt that the intent is to convey the idea that the creative periods included much time, and that, at the end of each period, the measure of night and day, was applied to the period, in order that its length might be determined. Whether or not the different creative periods represented days to the mighty beings concerned in the creation, we do not know, and it matters little to the argument of this article.*

Now, then, we must remember that Joseph Smith made this translation long before the theologians of the world had consented to admit that the Mosaic days meant long periods of time; and long before geology had established beyond question that immense time periods had been consumed in the preparation of the earth for man.

Joseph Smith, the humble, unlearned, despised boy, unfamiliar with books and the theories of men, stated with clear and simple certainty, if his works be read with the eye of candid truth, this fundamental truth of geological science and the Bible, long before the learned of the world had agreed upon the same truth.†

Standing alone, this fact might be called a chance coincidence, a result of blind fate. But recalling that it is one of many similar and even more striking facts, what shall be said? Has ever impostor dared what Joseph Smith did? Has ever false prophet lived beyond his generation, if his prophecies were examined? Shall we of this foremost age accept convincing, logical truth, though it run counter to our preconceived notions? Glorious were the visions of Joseph the Prophet; unspeakable would be our joy, should they be given to us.

(TO BE CONTINUED.)

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*The writer understands the creation, reported in Abraham, 4th chapter, to be spiritual in its nature; but he also believes that this spiritual account is a perfect picture of the actual material creation. If chapter 4 of Abraham represents the Gods planning creation, the measuring of time becomes easily understood. It then means, "How long will it take to accomplish the work?" All this, however, has no bearing upon the present argument.

† It may be remarked that other geological doctrines were taught by the Prophet, that science has since confirmed. One of these was discussed by Dr. J. E. Talmage in the IMPROVEMENT ERA, Vol. 7, p. 481.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*Progress of the War.*

As soon as Japan secured the undisputed control of the sea, she was in a position to commence her movements on land. The initial point in the land campaign was the Yalu River. This river separates Manchuria from Korea. The latter country the Russians were in no position to hold. The fighting there amounted to light skirmishes by which the Russians merely hoped to retard Japanese movements to the north. It was believed that the Russians would have ample time to concentrate their forces on the northern banks of the Yalu and so entrench themselves on the hills as to offer a most stubborn resistance.

The battle of the Yalu which occurred on May 1st was the initial land contest. Every preparation for crossing the Yalu had been carefully made. The artillery at Wiju covered the movements of the troops over the river and the Japanese soldiers at once began to storm the position of the Russians in their hillside fortifications. The Japanese were first obliged to cross the Ai Ho, a tributary of the Yalu, with a division of the army, but the smaller stream offered no serious impediment for their soldiers fought while they were in water to their waists. Everywhere Japanese arms were victorious. It was immediately manifest that they had better artillery and were more skillful in its use. Even the Japanese cavalry showed up to good advantage. The Russians were compelled to retreat and move their position as far back as Feng Wang Chang.

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The Japanese strengthened their outposts in order to hold the position which they had gained; and General Kuroki, who had covered himself with honors, began the adjustment of his troops for further contingencies, while General Oku farther to the south-west began to close in upon Port Arthur.

Just what position Kuroki will be found to have taken is uncertain. There has been much speculation as to his plans to surround Kuropatkin. It is more likely that he simply stands a menace to any movement of the Russian army to the south for the relief of Port Arthur. It is curious to note the diversity of importance attached to the battle of the Yalu. Some English journals, pro Japanese, class it among the decisive battles of the world. French papers, pro-Russian, refer to it as a part of a number of frontier skirmishes.

*The Battle of Nan Shan Hill.*

The most brilliant military achievement of the present war is the capture of Nan Shan hill May 26th. Port Arthur lies at the extreme southern point of the Liao-tung peninsula. About thirty miles north of Port Arthur the peninsula narrows to a distance of about two miles by the indentations of the Talienwan on the east and the Kin Chau bay on the west. The defense of this narrow neck was considered of vital importance. At Kinchau there is a strong fort and near by is Nan Shan hill which was considered impregnable. It may indeed be considered a mountain since it is something like two thousand feet high. Breed's hill or Bunker hill would be a mere ant hill in comparison. The hill near the top is very steep. On its crest the Russians had lodged a large number of heavy cannon and quick firing machines. For days the Japanese, reconnoitered the hill and drew from the enemy the fire of the cannons whose balls were examined carefully to determine the character of the field pieces which must be met in an effort to take the hill by storm. The Russian force charged with the defense of the hill is said to have numbered between twelve thousand and twenty thousand men.

On the morning of May 26th at 9 o'clock the charge of the hill began amidst deafening cannonading and fearful carnage. The guns of the fort mowed down whole companies of the Japanese

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who seemed to be simply infuriated by the awful spectacle of death about them. The soldiers kept on charging up the hill, climbing over the rows of dead bodies of their comrades until late in the afternoon they penetrated the outer ranks of the Russians. The first Japanese soldiers to lead the bayonet charge were quickly followed by others until the Russians, finding the attack irresistible, fled to the south in the direction of Port Arthur.

The capture of Nan Shan hill cost the Japanese thirty-five thousand men in killed and wounded. It is reported that the Russians lost something like eight hundred men. As the Russians were pursued for some distance in their retreat, no accurate account of their loss can be learned at present. Against such undaunted men as stormed Nan Shan hill, what defensive methods of modern warfare can prove effectual! The whole world was astounded. It is to be doubted whether in all the history of war such determined and unflinching resistance to overwhelming odds was ever surpassed.

With equal precision and courage, the Japanese army at once began to move in upon Port Arthur and fasten its death grip upon the fortifications which it was believed could only be taken by process of starvation. The fleet has brought over the great siege guns, and the world will be given another evidence of Japanese military prowess and strategy. No doubt the Japs will be provided with mortars, or high angle firing guns, such as we have for defense on our sea coasts. These twelve inch guns throw projectiles of a thousand pounds a distance of five miles. What makes them so effective in besieging a fortress is that the projectiles may be thrown a distance of two miles into the air; when they fall and explode, their destruction is equalled only by a torpedo. These explosives may be dropped with great accuracy; and we are informed that the Japanese have supplied themselves with balloons so as to locate the points upon which attacks can be most advantageously made. The period of one year which it was predicted would be necessary to carry Port Arthur may, in the light of recent progress, be shortened to one month.

*Senator Quay.*

The old Roman adage, that "of the dead say nothing but good," is not observed in the case of Pennsylvania's senator who recently

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died. After a political leadership in that state covering a period of some thirty years, it is remarkable what a variety of opinions prevail concerning Senator Quay's political career. That he was a man of most extraordinary resources, no one doubts, and it does not seem possible that he could control the political affairs of a state so completely by methods that were wholly and always unscrupulous or vicious. That he has resorted to tactics in political life that were questionable is asserted by his enemies. It will be, perhaps, impossible on this side of eternity to determine just what Senator Quay's rights are to the honorable consideration of the American people. Over his virtues and his vices, politicians will continue to the end to contend.

It is quite generally conceded that as a soldier in the Civil War he was brave and patriotic. He was possessed of fine literary tastes and had uncommon mental powers. To his friends, it is said, he was always loyal and that his word was as good as his bond. In political life he possessed the virtue of remembering and rewarding every service rendered him. When the great opposition he had to contend with at different periods of his political career is taken into consideration, it must be acknowledged that his mastery over the minds of men was something of the Napoleonic type. He does not appear to have been of magnetic personality, but rather secretive and taciturn. For sixty years Cameron and Quay have managed in a masterly manner the political life of the great state of Pennsylvania. Such a period covers almost half the history of our national existence.

*Perdicaris Kidnapped.*

On the evening of the 18th of May, a Moorish brigand with his followers entered the house of Ian Perdicaris, an American citizen at Tangier, Morocco, and carried him off to await the ransom of their prisoner by this country. The demand for a large ransom was answered by our Secretary of State by the dispach of three gun boats and cruiser to Tangier. Mr. Perdicaris was a New Jersey millionaire who had gone to Morocco to enjoy the oriental life which seems to have a certain fascination for Franks (western people) who have lived a considerable time in oriental countries.

Mr. Perdicaris was born at Athens, in 1840, at the American

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Consulate while his father was Consul General to that country. He evidently inherited some of his preferences for life about the Mediterranean. At Tangier he had built a beautiful palace and did much to improve, it is said, the sanitary condition of the city. An Englishman, Mr. Varley, a step-son was also taken at the time of the capture of Perdicaris.

By a recent treaty between England and France, England agreed to recognize the paramount influence of France in Morocco. This, no doubt, means that France will soon take a hand in the internal administration of the country just as England is doing in Egypt. In recognition of this treaty, our government appealed to France for her good offices in securing the release of Perdicaris. This pleased France, because it was an early recognition of her claims to guardianship in Morocco. However, France took some exception to the appearance of our fleet in Moroccan waters. Our government was frank to say to France that if the latter would guarantee the restoration of Perdicaris, the fleet would at once be withdrawn.

Rasouli had often been the guest of Perdicaris and was a leader among the Berbers that constitute a class of lawless subjects of the Sultan. Perhaps no more than one fouth of the country is under responsible government, and brigands have things very much their own way in the greater portion of Morocco.

*A New Canadian Transcontinental Railway.*

A bill which recently passed the Dominion Parliament practically assured Canada a transcontinental line of railway extending from Moncton, in New Brunswick, to the Pacific Coast. The cost of the road is estimated at from $165,000,000 to $185,000,000. Under the terms of the bill, the Canadian government assumes a liability for the greater portion of the road. Some question has arisen as to the value of the road in the eastern division, that is, from the Atlantic to Winnipeg, a distance of 1875 miles. With the exception of a few points which this eastern division will touch, the entire road will be practically through a wilderness which awaits development by settlers. This eastern portion is largely covered by forests and it is hardly likely that settlers will care to

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clear away trees when so much land can be had in the prairies of Manitoba and the north-west.

There is no doubt, however, about the value of the road after it leaves Winnipeg on its way to the northwest, whose immense grain fields are increasing yearly with great rapidity. The present transcontinental line, the Canadian Pacific, is wholly unable to move the great crops of grain that are yearly taken from the West. This line will undoubtedly have special value to the settlers in Alberta. From present indications it will run north of the Canadian Pacific railroad, but it will undoubtedly contain spur lines extending down to our colonies and greatly enhance the value of our products in that section. Canada is really a new El Dorado.

*Postal War on Patent Medicines.*

For some time our government chemists have been analyzing patent medicines and other nostroms that have found so general a use throughout the country. These medicines are purported to cure any and all diseases. In recent years their advertisements have amounted in themselves to so many millions of dollars that it was evident that the sales of these medicines must have been something extraordinary. Many of these were analyzed and found to contain substances that had no healing properties for the diseases it was claimed they would cure. Many of them contained a large percentage of alcohol, which had an exhilarating effect upon the patients who mistook a temporary state of partial intoxication for a cure.

The postoffice department has issued an order prohibiting the transportation of certain medicines through the mail, medicines that have been passed upon by government experts. The prohibition of the use of the mail also extends to papers that advertise these fraudulent medicines.

The Boston *Transcript*, commenting on the subject, has this to say: "Now, with the necessary amount of faith, a patent medicine may accomplish a cure in one case where it will not in another. To exclude it, the postoffice department must determine that it will not, even with the required admixture of faith, effect a cure; and we do not believe that it is within the province of the post-

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office department to decide which medicines are of value in particular cases and which are worthless."

The postoffice department might refer this matter to Congress, especially to the Senate of the United State, which has recently had unusual opportunities for determining what is genuine in religion and what is not. The Senate might give a full hearing on the question of patent medicines and decide where even an admixture of faith would not be effectual.

*Colorado's Troubles.*

On the night of June 6th, when a squad of non-union miners at Independence, Colorado, were about to take the train for their homes at the close of their shifts in the mine, a dynamite bomb was exploded under the station platform and sent thirteen instantly into eternity. Next day two died from the effects of injury. At Victor, on the 7th, while a meeting was being held by non-union men and mine owners, a disturbance arose and two more non-union men were killed. This lawlessness was attributed to neglect on the part of the peace officers elected by the unionists.

It was believed that the sheriff connived at the outrages perpetrated by union men. A mob of non-union men and mine owners thereupon called at the sheriff's office and demanded his resignation. Upon his refusal, a coil of rope was thrown at his feet. The threat was sufficient to bring his resignation, and a mine owner was appointed sheriff. Wholesale arrests then began. Union stores were looted and their goods thrown into the streets, though the officers put a stop to such vandalism and at once took steps to protect the stores. Bodies of unionists were escorted to the Colorado line and ordered to keep out of the state.

Governor Peabody, who was at the St. Louis fair, hurried home to assume charge of affairs in his distracted state, which for the past two years has been the scene of one of the greatest labor union struggles witnessed in this country, or anywhere else, for that matter. The Cripple Creek district has been the scene of terror, and outrages on human life have been there altogether too common.

Non-union men have showed a determined effort to work and many of them have been shot down as they were returning to or

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from their work by men in ambush. The militia has been in constant demand and the state at times in certain districts has been in a condition bordering on anarchy.

The struggle on the part of organized labor and its contest with capital may lead to a panic of the most distressing character. Capital is naturally timid; and if it should retire from its regular channels of commerce and manufacturing, it is easy to comprehend the appalling distress and starvation that would follow. The temper of the struggle is the most alarming, and the more so because it grows rapidly in its intensity. A very large proportion of working men are non-unionists and they are apparently as bitter as their opponents.

No thoughtful man can contemplate the labor trouble of our country without the gravest apprehensions over the outcome. If the struggle becomes desperate, it will cost millions of property and rivers of blood. The horror of it all is that when once it has passed certain limits, it will be beyond the control of either side, or of both sides. Like an avalanche, it will gather irresistible force as it goes. The principle of federation is like a drag net. It will draw in the discontented and the contented alike. The organizations of labor are so complete and so well equipped for immediate action that a civil conflict may come like an avalanche without a moment's warning when all men think themselves secure.

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# EDITOR'S TABLE.

## REST FOR THE PEACEABLE FOLLOWERS OF CHRIST.

I desire to call the attention of the Latter-day Saints to the words of the Prophet Moroni, who says, in speaking of his father's instructions to the ancient saints upon this continent:

> Wherefore I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven.

This is a very significant passage. The rest here referred to is not physical rest, for there is no such thing as physical rest in the Church of Jesus Christ. Reference is made to the spiritual rest and peace which are born from a settled conviction of the truth in the minds of men. We may thus enter into the rest of the Lord today, by coming to an understanding of the truths of the Gospel. No people is more entitled to this rest—this peace of the spirit—than are members of the Church. It is true that not all are unsettled. Not all need to seek this rest, for there are many who now possess it, whose minds have become satisfied, and who have set their eyes upon the mark of their high calling with an invincible determination in their hearts to be steadfast in the truth, and who are treading in humility and righteousness the path marked out for the Saints who are complacent followers of Jesus Christ. But there are many who, not having reached this point of determined conviction, are driven about by every wind of doctrine, thus being ill at ease, unsettled, restless. These are they who are discouraged over incidents that occur in the Church, and

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in the nation, and in the turmoils of men and associations. They harbor a feeling of suspicion, unrest, uncertainty. Their thoughts are disturbed, and they become excited with the least change, like one at sea who has lost his bearings.

Among this latter class are a number of young men and young women who are not thoroughly established in the knowledge of the Gospel, having not settled their minds as to the course they should pursue. They are not founded in the testimony of Jesus, and have, therefore, not entered into the rest spoken of by the prophet. Were they convinced, their spirits would cease to be agitated by uncertainty and unrest, and they would find consolation in the knowledge of the Gospel of Jesus Christ, as taught by the Latter-day Saints. They would understand that this Gospel is the power of God unto salvation. They would be satisfied, and would peacefully pursue a straightforward course, in conformity with the law of God, swerving neither to the right nor to the left. They would not seek the street corners, listening to men with alleged new religions, who are in reality without the guidance of the Holy Spirit, and who pretend to have a new doctrine, one better for men to lay hold of. They would know that in the Gospel of Christ they have gems of far greater value than can be obtained from these pretended dispensers of the word of God. If they had thoroughly entered into that rest spoken of by the prophet, they would not waste their time seeking for and listening to these vague doctrines of men; nor would they be driven hither and thither, to and fro, by every wind of doctrine that blows along their way. When men are thus unsettled, uncertain, wavering, never quite satisfied, it is evident that they are still wandering, seeking for rest in the philosophies of men, rather than in the true Gospel of Christ, in which alone it may be found.

But what is the remedy? Where would you have people go who are unsettled in the truth? The answer is plain. They will not find satisfaction in the doctrines of men. Let them seek for it in the written word of God; let them pray to him in their secret chambers, where no human ear can hear, and in their closets petition for light; let them obey the doctrines of Jesus, and they will immediately begin to grow in the knowledge of the truth. This course will bring peace to their souls, joy to their hearts, and a

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settled conviction which no change can disturb. They may be well assured that "he that heareth in secret will reward them openly." Let them seek for strength from the Source of all strength, and he will provide spiritual contentment, a rest which is incomparable with the physical rest that cometh after toil. All who seek have a right to, and may enter into, the rest of God, here upon the earth, from this time forth, now, today; and when earth-life is finished, they shall also enjoy his rest in heaven.

One blessing which I desire above all blessings here upon the earth is that I may continue to enjoy this condition; for it brings conviction of the truth to the soul, and peace and joy and satisfaction, and banishes restlessness and every spirit of doubt. It prevents one from being subject to the cunning craftiness of men, and places one in harmony with the Spirit of God, and makes one established in the faith and doctrines of our Lord and Savior Jesus Christ.

I know that Christ is the only begotten Son of God, that he is the Redeemer of the world, that he was raised from the dead; and that as he arose, so shall every soul bearing the image of God arise from the dead and be judged according to his works, be they good or evil. In the never-ending eternities of our Father in heaven, the righteous shall rejoice, while the association and love of their families and friends shall glorify them through the ages that are to come. Joy and rest unspeakable will be their reward.

These are some of the doctrines of the gospel of Jesus Christ which the Latter-day Saints believe. I don't wish for anything better; I desire to be satisfied in these, and to possess that peace and joy which spring from the contemplation of the opportunities and truths that are embraced in this gospel. Were I to seek for other truths, where would I go? Not to man. I must know for myself, from the source which provides these blessings and gifts; but what more would I ask for than a knowledge of the resurrection, that I shall be made whole of my sins and become perfect in Christ Jesus, through obedience to his gospel? Is any doctrine more reasonable and more compatible with free agency than this? It is true that ancient philosophers taught us many morals, but where in all the philosophy of the world, have we better teachings than in the gospel of Christ which has been revealed to us, and which we hold and are made partakers of? No doctrine was ever

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as perfect as that of Jesus. Christ perfected every principle that had hitherto been taught by the philosophers of the world; he has revealed to us the way of salvation, from the beginning, and through all the meanders of this life to never-ending exaltation and glory in his kingdom, and to a newness of life therein. He has taught us that man is a dual being, the offspring of God, and that the body and the spirit, blended in one immortal soul,is eventually to stand in the presence of its maker, and see as it is seen, and know as it is known. Whenever the Lord speaks to man, he speaks to his immortal soul, and satisfaction and unsurpassing peace and joy come to all who listen.

Happy is the man, indeed, who can receive this soul-satisfying testimony, and be at rest, and seek for no other road to peace than by the doctrines of Jesus Christ. His gospel teaches us to love our fellow-men, to do to others as we would have others do to us, to be just, to be merciful, to be forgiving and to perform every good act calculated to enlarge the soul of man. His perfected philosophy teaches also that it is better to suffer wrong than to do wrong, and to pray for our enemies and for those who despitefully use us. There are no other gospels or systems of philosophy that bear these marks of divinity and immortality. You may hunt the philosophies of the world in vain for any code of ethics that insures the peace and rest that may be found in his comprehensive, yet simple, gospel.

To the young man or the young woman who is at a loss to know what to do, among all the various teachings that are extant in the world, I would say: Search the Scriptures, seek God in prayer, and then read the doctrines that have been proclaimed by Christ in his sermon on the mount, as found in Matthew, and as reiterated to the ancient saints upon this continent (III Nephi.) Having studied these splendid standards, and searched deeply the significance of these matchless sentiments, you may defy the philosophies of the world, or any of its ethics to produce their equal. The wisdom of men is not to be compared with them. They lead to the rest of the peaceable followers of Christ, and enable mankind to become perfect as he is perfect. No other philosopher has ever said as Jesus said, "Come unto me." From the beginning of the world until the present time, no other philosopher has ever

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cried unto the people such words of love, nor guaranteed and declared power within himself to save. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is his call to all the sons and daughters of men.

The Latter-day Saints have answered the call, and thousands thereby have found rest and peace surpassing all understanding; and this notwithstanding the outward fiery ordeals, the turmoil and the strife, through which they have passed. They rest in the knowledge that no man could declare or teach such doctrine; it is the truth of God.

I thank our Father that I have come to a knowledge of this truth, that I know that Jesus is the Christ, in whom alone there is rest and salvation. As God lives, they are deceived who follow men and their philosophies; but happy are they who enter into the rest of the peaceable followers of Christ, obtaining a sufficient hope from this time henceforth until they shall rest with him in heaven. They depend completely upon the saving power of his Gospel, and are therefore at rest in all the tumult of mind and public agitation which beset their way.

JOSEPH F. SMITH.

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## ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

On Sunday, Monday and Tuesday, the 5th, 6th and 7th of June, the annual conference of the Mutual Improvement Associations of the Church was held in Salt Lake City. The first meeting was a conjoint session of the officers, held in the Assembly Hall, and was characterized by the reading of several strong papers, followed by a discussion, three subjects treated being, "Reverence for our Places of Worship," by Minnie J. Snow; "Responsibility of Officers," by Josiah E. Hickman, Utah stake; "Our Social Life," by Rose W. Bennett. After the discussion of "Reverence for Places of Worship," the following resolution was unanimously passed:

Be it resolved by the officers of the Y. L. and Y. M. M. I. A. in conference assembled:

That we will exert every effort to persuade the members of our

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associations to join in developing in the hearts of the young people a sentiment of reverence for sacred places and sacred things; and to unite with us in refraining from talk, laughter, and all unseemly conduct in our worshiping assemblages; and in keeping all our places of worship clean, well ventilated and attractive.

The meeting was continued in the afternoon at the large tabernacle, where a numerous congregation gathered, the main features of the exercises being an address of welcome by Elder B. H. Roberts and an address on marriage by President Joseph F. Smith. In the evening, at 7:30, another large congregation assembled in the Tabernacle, the speakers being Bryant S. Hinckley, May Anderson, of the Primary Association, George A. Smith, Maud May Babcock, and others.

The officers of the Young Men met in the Barratt Hall on Monday, at 10 o'clock a.m. and 2 p.m. There were two subjects presented at each meeting. In the forenoon, Preston D. Richards, of Granite stake, spoke on "Five Essentials for a Successful Superintendent," and Oliver Christiansen, of Juab, on "Five Essentials for a Successful President." The afternoon meeting was occupied by J. F. Holton, of Box Elder, on "How to Interest Non-Members of the Church in M. I. A. Work," and by George A. Smith, of Salt Lake, on "How to Secure Prompt and Regular Attendance." On Tuesday, at 10 o'clock, Joseph W. Musser, of Wasatch spoke on "Reasons Why Our Associations are Worthy of the Patronage of Parents," and David H. Morris, of St. George, on "How to Apply What We Learn." At the afternoon meeting of that day, George Q. Morris, of Salt Lake, spoke on "What Influence Has M. I. on the Morals of Our Young Men," and John A. Hendricksen, of Cache, on "Qualifications of Instructors." The subjects were well treated, and created great interest among the large number of officers present. Questions and discussion followed each subject.

It will be noticed that the subjects were somewhat different from those presented at the conferences heretofore held; the machinery of the organization was not specially treated, but, rather, the ethics and practice. It is intended, and it was resolved by the officers assembled, to present a manual of instruction on the machinery of the work of the associations, for the benefit of all the officers, in time for the opening meetings this fall. This manual

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will give the individual instructions to officers on the routine of their work, including the opening preparations, conduct of classes, general management of the associations, the ERA, the Improvement fund, the conventions to be held n September, and other instructions pertaining to the business routine of the associations.

The labors of the organizations, as far as presented, were very gratifying, both in a spiritual and financial sense. The Improvement fund was the largest this season of any in the history of the associations, and President Smith took occasion to caution the young men, on this account, not to slacken their efforts in the collection of the fund. There are 28,000 members of the asociations, and 10,000 of these had paid the annual amount required. He stated that it was a good plan to have means on hand, and that we should make every effort to collect the required amount from every member. The surplus now on hand, and which we would have in a few years, might be profitably used for many purposes, among which he mentioned the building of homes for the associations, in the largest cities of the State, such as Salt Lake, Ogden, Provo, and Logan, in which the organization could receive its members, have a library and reading room, gymnasium, art gallery, and any other arrangement for the convenience and benefit of the members. This could not be done now, but it might be held in view, and we should, therefore, not lag in the collection of the fund, but be more energetic in getting all the members to pay, so that these purposes, in time, might be accomplished. At one of the meetings, a number of the stake superintendents reported on the efficacy of the local missionary work. Wherever the local priesthood had given the scheme enthusiastic support, much good had resulted; and it appeared to be the consensus of opinion that local missionary work should be vigorously continued.

The death of Sister Helen W. Woodruff, wife of Apostle Abraham O. Woodruff, in Mexico, on the last day of the conference, caused deep feelings of regret among all present, especially in view of the active part which she took in the exercises and the banquet of the officers last season. A committee was appointed, which formulated an address of condolence to Elder Woodruff,

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which was unanimously adopted by the assembled officers, and reads as follows:

*Abraham O. Woodruff:*

DEAR BROTHER—Having learned, with deep regret, of the death of your wife, Helen W. Woodruff, in the City of Mexico, June 7, 1904, we, your associates and the officers of the Y. M. M. I. A., in conference assembled, unitedly join in expressing to you our sincere sympathy in the bereavement which takes from you a loving companion and wife, from your children a devoted mother, from us a friend and energetic worker. We express to you and to your children the sympathy of our hearts in the irreparable loss which you and they and all of us have sustained, and pray God to console and comfort you by the presence and power of his Holy Spirit.

Taken altogether, the conference was a pronounced success in many ways, and will be a great impetus in the cause of Mutual Improvement for the coming season. Many of the papers which were presented, as well as the remarks which were made, were of an interesting character, and will be printed, from time to time, in the pages of the ERA, for the benefit of the officers who were not present, and for the reading public generally.

The reception of the general boards, given to the officers of the association at the palatial home of Sister Elizabeth C. McCune, on Tuesday evening, was one of the richest treats of the conference, and was a success in every way.

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## A TALK TO GRADUATES.

During the month just past there have been many hundreds of young men and young women graduated from the eighth grade of the public schools, besides many from the high schools, from the colleges and the universities. Superintendent of Schools A. C. Nelson informs us that there are seven hundred more graduates this year than last, from the eighth grade. The IMPROVEMENT ERA joins in congratulating them upon the completion of their courses of study, and upon the attainment of the progress for which they have been laboring.

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Two points, in passing, we desire to impress upon graduates who may read these lines. First, see that you retain fresh in memory the knowledge received, by applying it, as far as possible, in your daily lives. Second, gather additional truths as you go on. It is becoming more and more necessary that young men and young women who go out into the world should equip themselves with a solid foundation of knowledge, with a good training. As they leave the home, where they have had the care of their parents and guardians, they will discover that it is a precious qualification to have a good education. Business competition in these days almost compels a man to be well trained before he can succeed in any calling. If he is not well educated, he has entered into the walks of life very poorly equipped to compete with his fellows. He who has the most knowledge and the best business and moral training will succeed, while the man who lacks these qualifications will be in great danger of being brushed aside by the more competent.

Hence the need you have of useful knowledge. Another need for it is that training broadens the mind, and it may be made your servant in the formation of a good character.

Moreover, if it has been good to pass through the discipline so far, and to accumulate the knowledge which you now possess, it is better that you continue further on. Not only should you carefully apply the knowledge which you now have, but you should determine to gain more. It should be your hope and ambition to finish the course of the high school. You need this addition to your knowledge, that you may broaden your capacities.

You will find, as the days of responsibility come, that incompleteness is a handicap always. The boy or the girl who has not thoroughly prepared himself or herself for the opportunities that are surely coming to them, at least once in their lifetimes, will feel sorry in days to come. Opportunities do not wait. It is the boy and the girl who are prepared to grasp them and to take advantage of them that will succeed. You can do no better than to get ready to make profit of Opportunity when she comes. It is safe to say that no person of good character, honest, industrious, and willing, who has thoroughly prepared himself, has ever been known to fail in obtaining a chance to seize Opportunity. He has

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always been able to find a place to apply his learning and talents. On the other hand, many men, and women too for that matter, who have not prepared themselves, either through failure to grasp the need of it when they had the chance, or from financial inability, have often missed splendid opportunities because they were not prepared; they could not fill the requirements.

It is better for a young man to wait a few days or years longer, and make thorough preparation, lay a broad, strong foundation, than to rush into the business world to take upon himself responsibilities too early. Obligations and trusts will come in due time. Let him go slowly and surely. It is a sad thing to see a young man who is really incapable take upon himself too early the strict requirements of business life. It is a joy to meet a young old man, but it is distressing to meet an old young man. Do not be too anxious to enter into life's vocations and to take upon you arduous tasks, without due preparation. Rather seek to apply what knowledge you have, as you go on, and determine that you will obtain more, that you will attend the high school, and that you will not fail, if opportunity offers, to attend the university.

Remember, also, that knowledge is of little use unless it is applied. You can easily tell what the interest on one hundred dollars, for one year, at six per cent is. That is theory; but of what value is that knowledge to you unless you can put the facts into practice? Get the hundred dollars and place it where it will bring you the six per cent. You have certain theories as to character: Thou shalt not steal; thou shalt not lie; thou shalt not bear false witness. Go put them into practice. Let your theories, by applying them to practice, bear the fruits of a noble character. The trouble with people generally is not that they have too much education, but that too little of it is applied by those who have it. We have an abundance of theories, but only too little practice.

It is your duty now to use the spare moments of your vacation in the most profitable way, to economize your time, and see to it that as few as possible of the precious moments of your youth are wasted in the pursuit of things having little or no value. Do not consider yourselves closed to learning new truths. Progress is eternal, and the knowledge that you have obtained in

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school is but a small beginning. Let your graduation be a real commencement, and not a closing.

You go out into the world today prepared only to learn more, and you will poorly satisfy your friends and teachers, much less your own souls, if you fail in that continued progress, which it is decreed shall be the heritage of the intelligence within you, through all the days of time, and the endless eons of eternity.

You must make your field broader, and you must develop more skill, and greater ability to grasp the meaning of life and to deal with its commonplace and cold affairs. How? By commencing now on a new and higher course. It is true that you stand well. You have been encouraged by your teachers, and you have accomplished things of which they and your parents are proud, and that are an inspiration to other boys and girls; but it behooves you still to remember that you are only beginners, that you have much yet to learn, both in and out of school. When you have gathered as much knowledge as possible in the institutions of learning, there still remains the experiences of life to perfect your characters, as it was intended they should be enlarged and perfected when you were permitted by the Lord to come upon the earth. Above all, do not forget your religion; fight hard, but be merciful, honest and just.

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## GOVERNOR HARDING.

In this number the ERA presents the portrait of Governor Harding whose biography, and especially his connection with the local militia, has heretofore appeared in these columns. The ERA has now succeeded in preserving a complete list of portraits of the governors of Utah.

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## RADIUM.

Through the kindness of Dr. James E. Talmage, the ERA is enabled to present in this number an exceedingly attractive and comprehensive article on radium, the new and wonderful discovery in which the world of science is just now so intensely interested.

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The history of this element is given, and the reader is made familiar with its nature, as far as known. The experiments mentioned by Dr. Talmage are especially interesting, and his own experience added makes his paper of special value to our readers who, we are certain, will greatly appreciate this distinguished treat. To give room for this paper, and other articles, and at the same time present a variety of matter and the usual departments, sixteen pages extra are added to this number of the ERA

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## TWO BOOKS ON UTAH.

"*The Mountain Empire—Utah.*"

The ERA has received from Blair and Sloan, publishers, Salt Lake City, Utah, *The Mountain Empire—Utah*, containing a brief and authentic presentation of material conditions in Utah; also facts and figures, from authentic sources, of special interest to those who are seeking a more desirable place in which to make a home. It shows the opportunity that Utah offers for persons who have means which they desire safely and profitably to invest in business. It gives something of the settlement and development of the State, and its outlook and promise of future greatness; and contains, in a very small space, a wealth of information on its mining and agricultural resources, as well as a glimpse of the social, financial and educational conditions obtaining. The book consists of 142 pages, has 70 illustrations of men and scenes in Utah, and is designed for distribution at the St. Louis exposition. Copies are also on hand for general sale by the publishers; price 50 cents.

"*Utah As It Is.*"

This is a new volume of 639 pages, recently issued by Hon. S. A. Kenner, author and writer. The volume contains a large number of illustrations and biographical sketches of leading men, with useful and well classified information about the resources of Utah at the present time, together with a readable story of its past. The book is well worth consideration, with its many items of importance and interest in Utah history, social, political and religious—facts which all should know, but which are not always handy for every body to find. The author's well known humor breaks out in the final chapter of the book, in which he prints his autobiography, almost worth the price of the book, to lovers of humor. Salt Lake City, Utah; price, $2.00.

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## IN LIGHTER MOOD.

Chauncy M. Depew is quoted in *Harper's Weekly* as saying:

"Whenever I hear the accusation that my speeches are too long, I am reminded of the story told by Horace Porter. It was about an Irishman who went into an East Side barber shop to get his hair cut. He had been imbibing pretty freely, and went to sleep as soon as he got fairly settled in the chair. The barber, a son of Italy, began his work, but presently a fight in the street caused him to look around, and in the act he clipped off the lower part of one of the Irishman's ears. Seeing what he had done, he set up a terrible howling and awoke his customer.

" 'Phwat's th' matter?' demanded Pat.

" 'Matter? Sapriste! I cut off part of your ear,' wailed the barber.

" 'An' phwat if ye did? he growled. 'It was too long, anyway. G'wan wid yer job.' "

Nat Goodwin, the actor, tells a story of an encounter with a lunatic on a country road, which makes one's hair stand on end:

"I was playing in Austin, Texas, at the time, and one day strolled out along a country road which skirted the river. I had walked probably half a mile, when suddenly a man scrambled from the bushes near the water and advanced near toward me. I saw at a glance that he was crazy. His clothes were torn, his face flushed, and his eyes glittered with the fire of insanity. In one hand he grasped a huge knife.

"I confess I was dismayed. The lunatic meant mischief, and there I was without a weapon of any kind to defend myself. There was not a house or human being aside from the maniac in sight. There was only one thing to do, and I did it without loss of time. I took to my heels and sprinted down the road. The lunatic shrieking with fury, darted after me. Before we had gone two hundred yards I knew that I was no match for him as a runner. Just as I made this discovery I tripped over a stone and sprawled full length in the dust. The next moment I could feel the lunatic's hot breath upon my face. Something touched my shoulder. I thought it was that horrible knife. It wasn't. It was the maniac's hand. Springing to his feet, he darted away and called out airily:

" 'Tag! You're it!' "

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# OUR WORK.

## M. I. A. WORK IN ENGLAND.

From the *Millennial Star* of May 12, it is learned that improvement work in England is active for good:

The Mutual Improvement association of the Birmingham branch gave a social in the Handsworth Assembly rooms, on the evening of April 26th. An enjoyable musical program was rendered and light refreshments were served. The affair was greatly appreciated by the Saints and numerous friends.

The Mutual Improvement association of Bradford has an enrollment of ninety-three members, and an average attendance of fifty-six. These figures make it by far the largest association in the mission field, and the officers are to be congratulated on the character of the work that is being done, and on the interest that is evinced by the members, no less than on the numerical strength of their organization.

In the *Millennial Star* of May 19, there is an editorial on the labors of the auxiliary associations in England, in which the Mutual Improvement Associations receive due credit for the good work which they have performed. These associations have been firmly established, and last year witnessed a wonderful growth in Great Britain, in both the Sunday schools and Mutual Improvement associations. New schools and associations were organized, and those already founded increased greatly in numbers and in interest. "They have proved an inestimable blessing to the children and to the young people of the Latter-day Saints. They have afforded to them the same opportunities for development along spiritual lines that are to be obtained in the stakes of Zion. They have put them more closely in touch with the great body of the Church, and have given them personal responsibilities, when, in time past, they were wont only to depend upon others. Especially is the usefulness of these auxiliary organizations shown where local Saints are chosen as presiding officers or as permanent teachers." The *Star* encourages the officers and members of the associations to continue their efforts during the summer, and remarks that where the auxiliary organizations are

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kept active there will be no trouble in securing a good attendance for the regular Sunday services.

A Mutual Improvement Association was organized at Sunderland, on the 11th inst., with an enrollment of twenty-two members. A renewed interest is being taken in the Gospel in this district. Street and hall meetings are being well attended, and a number of honest souls are about ready for baptism. The newspapers of Sunderland have given the Elders quite fair notices of their work.—*Millennial Star, May* 26.

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## FLOURISHING NORWEGIAN M. I. A.

The cause of Mutual Improvement is prospering, not only in Zion but abroad also. In *Skandinaviens Stjerne*, of May 12, the presidency of the Young Men's Mutual Improvement Association of Christiania, Norway,—Christian Johannesen, Frithjof E. Weberg and Alfred Kaalstad,—give a very encouraging report of the labors of their association, in that place. The organization has existed for twenty-five years and has at present a membership of fifty, with the usual officers. It issues a monthly paper entitled *Knowledge and Light.* During the season past, one hundred and twenty-eight subjects of a religious and miscellaneous character were presented, besides music and songs, answers to questions, etc. Thirty-five meetings were held, eleven of which were conjoint meetings with the Young Ladies' Association, besides two special and five business meetings. They have a library of eighty-two volumes which have been loaned during the year, with an income of thirty kroner. The entire assets of the association is four hundred kroner. On the 7th of May, 1902, it was decided that the Christiania association should sustain a local, special missionary for two or three years in the field, which has been done at a cost of several hundred kroner, from a special fund for that purpose, to the great pleasure and blessing of the members, and the advancement of the Church. The experiment was so successful that this is still continued.

One of the characteristics of the association is the preparation of a local chronology and history of the Church, which is carefully recorded by fifteen members of the association selected for that purpose. The committee also keep a scrap-book of all the articles that are inserted in the daily papers, magazines, etc., both for and against the Latter-day Saints. These labors have been carried on systematically for three years, and doubtless, if continued, will be of great historical value to the Church.

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The association has well ordered and comfortable rooms, where the members often gather for an evening in reading, conversation and songs. It is entitled "The Young People's Annex," and has become a social gathering place for them. The association has chosen as its motto, "The glory of God is intelligence," and they bid fair to gather enough of this intelligence to steer their course through the labyrinths of life, in a way that will be a credit to themselves, and that will render valued assistance to the builders of the dispensation of the fulness of times.

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## NEW SUPERINTENDENT CHOSEN.

At the quarterly conference of the San Juan Stake, held in Bluff, on the 7th and 8th of May, Fletcher B. Hammond was chosen and set apart as superintendent of the Young Men's Mutual Improvement Associations of that stake. He was appointed to fill the vacancy caused by the death of former superintendent Hans Joseph Nielson.

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# EVENTS OF THE MONTH.

*Local—May, 1904.*

VISIT OF MAUD ADAMS.—This popular actress appeared in Salt Lake City, on the 23rd, in "The Little Minister." She is a native of Salt Lake City, and was given a pretty testimonial, in the shape of a silver loving cup, by her friends of the days of old. Governor Wells made the presentation speech, to which the graceful actress responded. For three nights the theatre was crowded in her honor.

WATER-WORKS FOR HEBER CITY.—The citizens of Heber met in mass-meeting on the 24th to consider the water-works question, and, with a large majority, passed a resolution to bond the city for the purpose of establishing a water system from a spring in the mountains a mile and a half east of Heber to Main Street. The necessary steps will doubtless be taken by the legally constituted authorities, and it looks now as if Heber would have a water system. Other towns similarly situated should follow the example. Much of the ill health of the settlements would be avoided if there were proper provisions made for water.

CONDEMNING THE "MORMONS."—The religious combinations of the land still persist in condemning the Latter-day Saints, and in making sensational resolutions destined to create prejudice against "the iniquity of 'Mormonism,'" as they call it. Thus, on the 24th, the Methodists' general Conference at Los Angeles, California, passed a resolution asking Congress to "enact a constitutional amendment that will make impossible certain practices of 'Mormonism' in any part of the United States or in any country subject to its jurisdiction." On the same day the Baptists, in Cleveland, Ohio, passed resolutions against "the un-American and lawless attitude of the 'Mormon' hierarchy," and on the same day, at Buffalo, N. Y., the Presbyterian general convention passed a resolution heartily commending the "work of the Christian women of all denominations in carrying on such a successful campaign against the iniquity of 'Mormonism.'" On the 26th, at Dallas, Texas, the general assembly of the Cumberland Presbyterian Church resolved that ministers and laymen

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"use all their influence against the spread of the doctrine of the 'Mormon' Church." On the 25th, at the close of the Biennial Convention of the General Federation of Women's Clubs, St. Louis, a resolution was passed, extending the thanks of that organization "to the United States Senate, for the investigation into an organization which controls its adherents morally, politically and commercially," and condemning the "systematic effort of that body to undermine the Christian standards of marriage, and to dominate state and national legislation, "and further urging upon the senators to take such legislative action as will "prevent the recognition of a power which undermines moral standards, and advocates the continuance of practices which are contrary to the principles of the American people." Mrs. C. E. Allen, of Utah, made a bitter speech supporting the resolution, and Miss Alice Reynolds, of Utah, the only "Mormon" woman in the convention, tried to make a response, saying: "If the resolution relates to the laws of my country and my people, there is another side you must hear. The 'Mormon' women stand for purity;" (here her ringing tones were heard to the farthest corners of the hall) "to find a 'Mormon' woman who does not, would be as difficult to discover as the proverbial 'needle in the haystack.' As a Democrat, I have voted in freedom; so have most of my people. Look into things, and get the facts before you attempt to pass such a resolution as this. The 'Mormon' women"—but here she was choked off, in the middle of a sentence, on the score that the discussion was out of order.

Notwithstanding all these resolutions, the Latter-day Saints are pursuing the even tenor of their way, training their children in the love of Christ and the gospel, and seeking the welfare of all, preaching the gospel in humility, and bearing testimony to the mission of Christ in all the world. They appear to be the only really Christian organization in the world; the absurdity of attacking the virtue, loyalty, and social life of the Latter-day Saints, can only be thoroughly understood by people familiar with the common mode of Christian life, and with that of the Saints.

ARRIVAL OF 29TH INFANTRY.—On the morning of the 25th, the Twenty-ninth Infantry, under Col. Benjamin F. Lockwood, arrived in Salt Lake City, and the Colonel took command of the military post at Ft. Douglas. Among the officers are Major Thurston and Captain Briant S. Wells and Lieutenant W. H. Point, all of whom are well known in Salt Lake City, the latter two being at home here. Companies K and M went straight through to Price, whence they will march to Ft. Duchesne, under command of Captains Robert H. Allen and Charles H. Paine and others.

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DEATH OF ADOLPH JESSEN AND MR. ALLRED.—On the 26th, Adolph Jessen of Salt Lake, and his assistant, Hugh Allred, of Spring City, came to their death, near Bingham, while surveying a placer claim, their steel tape which they held while measuring coming in contact with a live wire of the Telluride Power Co., killing both men instantly. Mr. Jessen was fifty-three years of age, a native of Germany, a brilliant and well known engineer, and an estimable citizen, having been engaged twenty-four years in Salt Lake City and in the State, in mining, newspaper work, and engineering. He was well-respected in every walk of life, and his death, under the conditions, is a great public calamity. Hugh Allred was an estimable young man, twenty-nine years of age, respected in his home city. He leaves a wife and one child.

THE BRIGHAM YOUNG UNIVERSITY.—The report of the presidency of the Brigham Young University, for the 28th academic year ending May 26th, shows that the University was in session thirty-eight weeks; with an enrollment in the preparatory school of two hundred and thirty-five; high school and normal school, including training school and kindergarten, seven hundred and fifty-three; commercial school, one hundred and fifty-nine; music school, three hundred and one; the college, sixty-three; making an enrollment at Provo of one thousand two hundred and ten. The enrollment at the Beaver Branch was one hundred and ninety-one, making a grand total of one thousand four hundred and one students. There are forty-seven regular salaried teachers, with three on part salary. The faculty at Beaver consists of seven regular teachers. There were seven hundred and fifteen bound volumes added to the library during the year. At least one of its professors has been abroad studying, and for the year to come Professor N. L. Nelson, of this university, will go abroad.

UTAH NAVAL STUDENTS AT ANNAPOLIS.—On the 31st, the second and third classes of the mid-ship men of the naval academy at Annapolis were notified of their formal standing. Three Utah boys stand well in the ranks of their classes, *viz.*, William C. Barker, of Ogden, stands second in the third class; Stephen W. Wallace, of Salt Lake, stands ninth in the same class; Robert L. Irvine, of Salt Lake, is twenty-fifth in the second class.

VALE, 42 ISLINGTON.—Since March, 1855, when Apostle Franklin D. Richards first rented 42 Islington, Liverpool, the headquarters of the British and European missions have continued in that old place until the early part of May, this year, when the headquarters of the British and European mission were removed and changed to 10 Holly Road, Fairfield,

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Liverpool, to which latter address all mail for the Liverpool office should hereafter be addressed. The *Millennial Star* of May 5 notices the change, and calls attention to the many historical reminiscences connected with old 42, and closes with these words: "It has served its period of usefulness. The work accomplished beneath its roof is recorded in books that time cannot destroy; and we leave it with thankful hearts for the many blessings with which the Lord has blessed His Church, for the thousands that have accepted the gospel plan of life and salvation, for all the good that he has permitted to be done, and for the happy memories that, in the minds of the Saints, will always be associated with 42 Islington." Walter M. Woolfe has been released from his labors in the Liverpool office, and with the *Star* of May 26, Nephi Anderson, well known to readers of the *Era*, makes his initial bow to the public as associate editor.

NEW BISHOPS ORDAINED.—In Salt Lake City, on Sunday, 15th, Edwin F. Parry was chosen and sustained bishop of the Sixteenth Ward, vice George R. Emery, who is now in the presidency of the Salt Lake Stake. Elder Parry chose as his counselors, Alfred Winn and Alfred Gardiner. In Salt Lake City, on Sunday, 22nd, at a meeting held in the Twelfth Ward, Thomas A. Williams was chosen and sustained bishop of the ward, vice Hyrum B. Clawson, resigned. Elders Charles W. Hardy and Heber K. Aldous were chosen counselors by Bishop Williams. In Spring City, on Sunday, 29th, the bishopric of that ward was organized with Lauritz O. Larsen, bishop, and John S. Bain and Henry A. Acord, counselors.

DIED.—In the Twenty-seventh Ward, Salt Lake City, 18th, Caroline D. West, a Relief Society Worker. In Ferron, Emery Co., 19th, William Taylor, first bishop of Ferron. In Salt Lake City, 19th, Joseph Clark Stickley, a High Priest in the Granite Stake; born April 3, 1819, in West Andover, Miss.; joined the Church in 1842; came to Utah in pioneer days, and for some twenty years was president of the High Priests' Quorum in the Utah Stake of Zion. In Twin Groves, Fremont Co., Idaho, Sunday, 22nd, Catherine N. Barlow, a pioneer of Washington Co., Utah; born Manchester, England, March 17, 1827. In Salt Lake City, 24th, Phoebe Wolstenholm; born London, 1821; came to Utah in 1854; a hospitable and kind hearted woman of strong character. In Farmers' Ward, this city, 24th, Annie Pulsipher Jones, a pioneer of Cache Co., born Shropshire, England, 1823. In Logan, Peter Afflick, Thursday, 26th; one of the oldest residents of that city; born Oct. 26, 1834. In Weston, Idaho, Friday,

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27th, John H. Clark, bishop of that ward; born seventy years ago; a pioneer of Cache and Bear Lake valleys. In Mendon, Saturday, 28th, Henry Hughes, formerly bishop of that ward; born in Wales, fifty years ago. In Sugar House, Granite Stake, 30th, Charles G. Walker; one of the guards in Echo Canyon during the Johnston army trouble, and a Black Hawk veteran. In Salt Lake City, Monday, 30th, Harriet A. Hardy, wife of the late Bishop Leonard W. Hardy; born Lunenburg, Mass., March 9, 1828; came to Utah in 1850.

DEATH OF JOSEPH N. HAYWOOD.—While working in his field, at Thatcher, Arizona, Joseph N. Haywood was accidentally killed, on Friday, May 10. He is said to have been the first child born in Nephi, Utah, having been born on the 18th of November, 1851. He filled a mission to New Zealand in 1888; acted as stake clerk for some time, and for four years was bishop of the Alpine Ward of the St. Johns Stake of Zion.

NEW PRESIDENT CHOSEN.—On the 16th, William W. Riter was chosen president of the Board of Regents of the University of Utah, to fill the vacancy caused by the death of Hon. James Sharp.

NEW FOREST RESERVE.—By proclamation of President Theodore Roosevelt, on the 26th of May, 1904, the Salt Lake forest reserves were created, covering such parts of the Wasatch Mountains from City Creek Canyon to below the Cottonwoods, as have not heretofore been selected for mineral, agricultural or grazing purposes. This makes the eighth reserve in Utah.

### *Local—June, 1904.*

NEW BISHOP CHOSEN.—On Thursday, June 2, Charles P. Margetts was sustained as bishop of the Seventh Ward, Salt Lake City, Pioneer Stake, vice William Thorn, who resigned on account of his age and feeble health, after a service of thirty-four years. Elder Margetts chose as his counselors Elders Alfred T. Thorn and Laurentius Dahlquist.

DEMOCRATIC STATE CONVENTION.—There were five hundred and twenty-four delegates appointed from the twenty-seven counties of Utah to meet for the purpose of electing six delegates and six alternates to the National Democratic Convention at St. Louis. Nearly all met in the Salt Lake Theatre, on the 9th, and the following were chosen: Member National Committee.—David Henry Peery, Salt Lake. National Delegates.—Frank J. Cannon, Weber; Joseph Monson, Cache; Joseph L. Rawlins, Salt Lake; Simon Bamberger, Salt Lake; Sam. A. King, Utah; George C. Whittemore, Juab; Alternate Delegates.—A. L. Lovey, Salt Lake;

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A. R. Weeter, Summit; Elizabeth J. D. Roundy, Salt Lake; Mrs. J. Fewson Smith, Salt Lake; John R. Barnes, Davis; E. R. Davis, Utah.

### *Domestic—May, 1904.*

DEATH OF SENATOR QUAY.—Senator Stanley Matthew Quay died at Beaver, Penn., on May 28. He was a man who had dominated politically one of the richest and most populous commonwealths of the union for thirty years. He made and unmade its governors, congressmen, mayors and other officials, and, as is stated in the *Literary Digest*, "at the same time has been the admiration, the wonder and the horror of politicians of various ethical standards." He served in the Civil War, was a man of fine literary tastes, and was always loyal to his friends and to his words, but was a man of more vigor, energy and brilliancy than of moral qualities. He was born at Dellsburg, Pa., September 30, 1833. His present term would have expired in 1905.

MASSACRED BY MOROS.—On the 23rd of May, it was reported that fifty-three Filipinos were massacred by Moros, in Mindanao, on May 12. These were mostly women and children who were employed by the government, and were surprised while asleep.

SCHOOL TEACHERS FROM PORTO RICO.—On the 26th of May, six hundred young women, who were teachers in the schools of Porto Rico, started for New York. Four hundred of these will be instructed at Harvard and two hundred at Cornell. About half the cost, or nearly thirty thousand dollars, will be met by contributions from the people of the states, and each teacher gives one month's salary for the expenses of this visit.

### *Foreign—May, 1904.*

FRANCE AND THE POPE.—It is distictly understood that the papacy has never abandoned its claims to temporal power, and considers yet the existing Italian government a usurpation. For this reason the authorities at the Vatican resent the recent visit of President Loubet, of France, who is the head of a Catholic state, to the king of Italy, as an affront, and express their views in a protest to the French government and to other governments which had diplomatic relations with the Vatican. This is the cause for the French government recalling their ambassador to the Holy See, on May 21st, straining still further the relations between the French government and the Vatican, which relations were already highly embittered by the suppression of schools conducted by the Catholic orders in France, heretofore not in the columns.

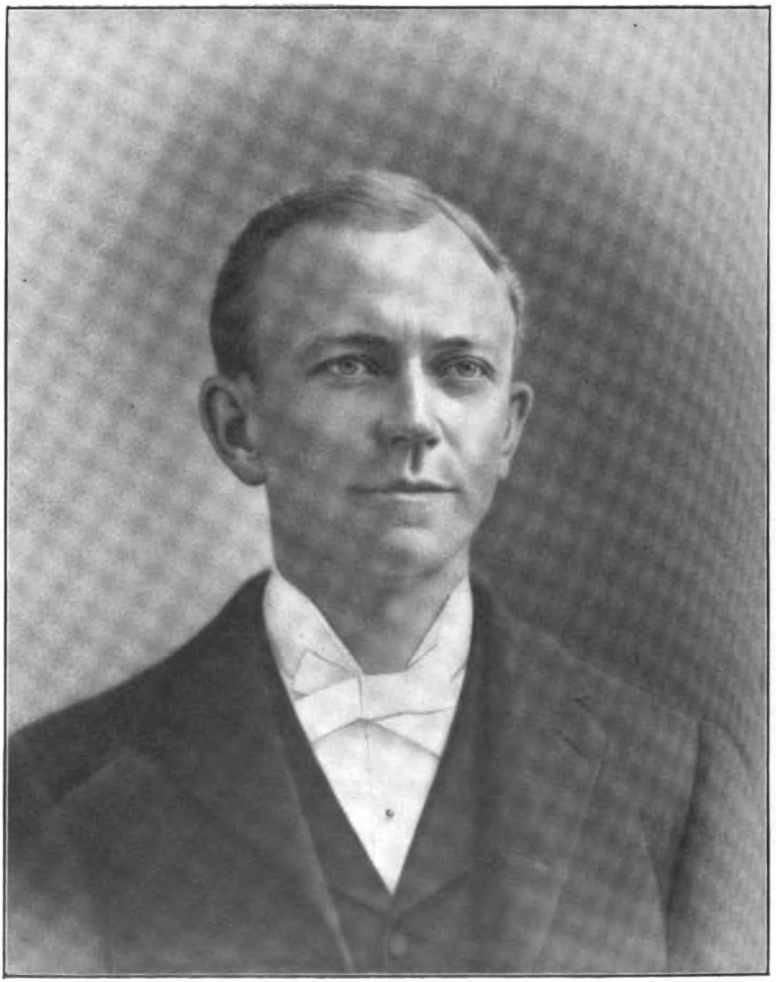
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KIDNAPPED AMERICANS.—On the 18th Moorish brigands kidnapped and carried off into the mountains, for ransom, an American citizen of Greek parentage, who resided at Tangier, together with his step-son. The man's name was Ian Perdicaris, and his step-son, of English descent, was Mr. Cromwell Varley. President Roosevelt ordered the South Atlantic squadron, commanded by Admiral Chadwick, to proceed to Tangier to urge the Moorish government for their release, and the British government has also sent a war ship to Tangier to protect foreigners. For some time Morocco has been disturbed by insurrection, and the reign of the present Sultan is liable to end in great trouble. Perdicaris was born in the U. S. consulate at Athens, April 1, 1840. His American home is at Trenton, New Jersey, but he has spent most of his time at Tangier, where he had built a splendid palace, spending thousands of dollars in the sanitation and improvement of the city, and in benefactions to the poor. He had often had as guest the brigand Rasoulli, who, on the 18th, broke in upon a dinner party, with his followers, and took Mr. Perdicaris and his step-son, as unwilling guests, to his mountain retreat, and for whom he is now seeking a ransom in money.

THE BATTLE OF NAN SHAN HILL.—On the 26th of May, one of the fiercest attacks of modern times was made by the Japanese army upon the Russians. They captured Kin Chau and the heights beyond. The battle lasted two days, ending in a sweeping victory for the Japanese over the Russians, by which they cleared the way towards Port Arthur. The Russians report their losses as thirty officers and eight hundred men killed or wounded. They blew up or damaged all their guns, which the Japanese had not put out of action. The Japanese losses were thirty-one officers and seven hundred and thirteen non-commissioned officers and men killed, one hundred officers and twelve sergeant-majors, and three thousand, four hundred and sixty non-commissioned officers and men wounded. The real fighting was practically confined to May 25 and 26.

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ABRAHAM OWEN WOODRUFF
Born November 23, 1872; died June 20, 1904.

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HELEN WINTERS WOODRUFF
**Born September 24, 1873; died June 7, 1904.**

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# IMPROVEMENT ERA.

VOL. VII. AUGUST, 1904. NO. 10.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### X.—SOME FUNDAMENTAL PRINCIPLES RE-STATED.

Questions that have been asked concerning several of the earlier articles of this series seem to make it desirable that some of the fundamental principles of science, and the corresponding doctrines taught by the Prophet Joseph, be restated.

Science is held together by numerous great laws which are simply the concentrated expressions of certain portions of man's knowledge. The laws of science themselves are connected by more comprehensive and, therefore, more fundamental laws, until it is found that ultimately, a very few great laws express in a general way all existing knowledge. These most fundamental laws of nature are naturally the most important, since all secondary or simpler laws are in general correct, to the extent only that the greater laws are correct.

One of the fundamental laws of nature is that matter is indestructible, and that its total quantity in the universe is constant, that is, that it has always been and always will be the same in quantity that it is today. The matter of the universe exists in more than seventy-five distinct forms or elements, as silver, gold, iron, copper, zinc, tin, magnesium, etc. It has been the dream of

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many students of nature that, sometime in the future, it would be possible to convert any one of these elements into any other, as for instance, iron into gold, or tin into silver; and numerous unsuccessful efforts have been made to solve the problem. At the present time there is no evidence of real scientific value that indicates that it is or shall be possible for man to convert one form of matter into another. What the future may do to make possible the transmutation of the elements, we do not know; but many scientists of high repute hold that the various elements are only manifestations of one fundamental element, so firmly organized that it is beyond man's power to resolve them into the primeval element. The doctrine of the persistence of matter and the eternal nature of the elements is properly ranked as the fundamental doctrine of science.

Another fundamental scientific law deals with energy. Matter alone is dead; it becomes living only when it is in motion. Matter in motion has the power to do work, that is, it possesses energy. The quantity of energy in the universe is also constant; that is, it is the same today as it has been in the past, and shall be in the future. The energy of the universe manifests itself in various forms, as heat, light, electricity, gravitation, magnetism and chemical affinity. One of the great achievements of the last century was the proof that although energy is indestructible, it may be changed from one form into another, and thus at one moment be capable of affecting man's senses, and in the next incapable of so doing. Light may easily be changed into heat, heat into electricity, electricity into magnetism, magnetism into light, and so on through the numerous forms of energy known to man. For many years it has been evident that there must be one form of energy which is fundamental and to which all other forms revert, under the ordinary prevailing conditions. This form of energy, which is behind all the phenomena of nature, has not yet been discovered, but it is the hope of scientists that it may be revealed in the near future.

A third fundamental natural law deals with the material which fills all space. The passage of light from the sun and stars to the earth, the transference of electrical forces from place to place, without man's intervention, and other similar phenomena, led to the belief that the whole universe is filled with some ma-

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terial, though subtle, substance which enables energy to be carried from place to place. Later investigation made it necessary to accept the hypothesis that such a substance actually exists, and to it has been given the name luminiferous ether, or simply the ether. It is now believed that the whole universe, including the space between the ultimate particles of the elements, is filled with this wonderful world-ether. According to this doctrine, pieces of iron or gold or wood or water or flesh contain, uniformly distributed throughout them, a certain quantity of ether; light becomes nothing more than a definite kind of vibration of the ether; heat becomes simply another kind of vibration, electricity still another, gravitation still another, and so on. Light is carried from the sun to the earth by waves in the ethereal ocean; electrical currents envelop and penetrate the earth, in the form of similar ether waves. The ether holds all things in the universe together; by it, happening things upon the most distant stars will be felt in one form or another by all other heavenly bodies. Many believe that even thought itself is simply a peculiar vibration or motion of the ether, and that a thought once produced will radiate to the limits of space, and may even be intercepted and understood by those who are in possession of the proper receiving apparatus. Many scientists believe that this world-ether is the original matter from which the various elements have been produced, and their hope is that man shall be able, at some future day, to organize this ether into any element that he may desire.

These conceptions, then, are fundamental in modern science: the indestructible nature of matter, and the present impossibility to convert one element into another; the indestructibility of energy, and the possibility of converting one form of energy into another; the evidences of a medium, the ether, by which all particles of the universe are held together, and which enables the transference of all kinds of energy from one part of space to any other part of space. These laws represent, also, the substance of all that is known of the universe by modern science.

Using these and other similar laws as a basis, Herbert Spencer developed his system of philosophy, which attempts to account for the ceaseless change in nature. He aimed at the law of evolution, which in its essence affirms that the world, or any portion

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of it, is either progressing or retrograding, and that the normal process is that of progression or evolution. After having developed this principle, he confesses that some all-pervading principle must underlie this all-pervading process, and determines this ultimate principle to be the persistence of force; that is, the operation by means of the universal ether of the universal, incomprehensible force which appears as gravitation, light, heat, electricity, magnetism, chemical affinity, and other forms of energy. All modern philosophers, who have worked according to rational methods, have come ultimately to the operation of the ultimate force as the ultimate explanation of all the phenomena of nature.

Now, it is a most marvelous truth that the philosophy inaugurated by Joseph Smith contains all the essentials of these fundamental laws of nature, and gives them the same weight as is given them by natural science. It seems even more marvelous, as has been pointed out in previous papers of this series, that in the great majority of cases the Prophet Joseph anticipated the works of science in the enunciation of these fundamental laws of the world.

For instance, the Prophet Joseph most emphatically declared that matter cannot be destroyed, that it has existed from the beginning, and that it will always exist. He says also that the elements are eternal. There may be a deep meaning in this statement, well worthy of close investigation. By elements, he no doubt means the different forms of matter in elementary conditions, such as iron, gold, silver, etc., and when he makes the statement that these elements are eternal, it may be that he is simply voicing the truth of science, that the elementary forms of matter cannot by any known means be converted from one state to another. This is not the place to make predictions, but it may be as well to remind the readers of this writing that the words of Joseph were always rich in meaning, and that in all likelihood this great prophet of God has told the world of science that there is no need to hope, under present conditions, that it will ever be possible to transmute the elements.

Joseph Smith likewise taught that the energy of the universe is indestructible. He spoke of energy as intelligence, and said that intelligence is eternal, and had never been created nor could ever

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be destroyed; and he went further, and said that the ultimate form of energy is the intelligence of the so-called Holy Spirit, and that light, heat, electricity, and more evident forms of energy, are simply manifestations of this great form of energy. A discussion of this subject will be found in the second article of this series.

Then again, the "Mormon" Prophet teaches that the space in the universe is filled with a substance known as the Holy Spirit, which corresponds in all of its particulars with the ether of the scientists. As a word of warning, it must be said that this Holy Spirit is not the Holy Ghost, the third member of the Godhead, but is simply the medium whereby God is able to work his will throughout the vastness of space. According to the doctrines of "Mormonism," the Lord is able to speak to any part of the universe by means of the Holy Spirit which fills all substances, whether animate or inanimate, and by its means also any or all forms of energy, as electricity in the form of lighting, or in the form of the still small voice, may be directed to any part of the universe. It is also a most remarkable fact that in this conception of a universal substance holding all things together, the "Mormon" Prophet should have anticipated the clear thinkers and most profound students of external nature.

Then again, the modern doctrine of evolution which says that the world is normally progressing, and that it must either progress or retrograde, is in perfect harmony with the views advanced by the Prophet Joseph, and he does not hesitate to teach that it is only through the intelligent operation of the Holy Spirit that the phenomena of life are controlled. The intelligent operation of the Holy Spirit means, in the terms of science, simply the action of the fundamental form of energy upon the universal ether; thus again, then, the "Mormon" prophet is in perfect harmony with the most learned of modern philosophers, and, as has been shown in other articles, anticipated them by many years.

Should the natural scientists of today construct a God according to the best known scientific facts, they would assume the existence of a great central force radiating energy into space, according to definite principles, and by means of the universal ether. This is precisely the "Mormon" view. To the "Mormon," God is the greatest of all intelligent beings. By his intelligence and will,

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he directs the universe by sending any force that he may choose to different parts of space by means of the Holy Spirit. By that same medium every uttered word could otherwise be known to the governing God.

The parallelism between the foundation structure of modern science and that of the philosophy of "Mormonism" is so strong as to be finally convincing to all candid, unprejudiced minds. One cannot apply logic to these facts, and arrive at an understanding of the means whereby the unlearned boy prophet acquired his knowledge. Something transcending human power must be assumed to be in "Mormonism;" in science that which transcends human power is simply something not yet known, but not essentially different from that which man now possesses.

This bringing together of facts already discussed in earlier articles of this series has been done as a result of numerous questions that have been asked; and it furnishes perhaps a clearer and more compact survey of the field.

Viewed in its philosophic aspect, the structure of "Mormonism" becomes luminously clear and simple. It is free from useless theories and assumptions. It is a large and world-encompassing structure, making the intelligence of God and man the center about which all other phenomena revolve. Of simple brilliancy must have been the mind of the Prophet which was able to discover in the forgotten corners of thought the priceless gems of controlling, universal truth.

(TO BE CONTINUED.)

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# TALKS TO YOUNG MEN.

## X.—ON HOW TO READ.

We hear a good deal nowadays about what to read; and this, to be sure, is a vital concern. But, unless I am greatly mistaken, there is something connected with it which is of even more importance, and which we rarely say anything about, and that is how to read. The real heart of this question of reading lies here. The person who knows how to read properly has already settled that other question of what to read. Not, therefore, how much we read, nor even what we read, but always and everywhere, how we read. This idea, I trust, will be clearer presently.

To begin with, comparatively few people, young or old, know how to read. This may sound strange, but it is none the less a fact. It is no small task for the average person to grapple with written words. Considering the quantity of reading matter that we have access to every day, it is absolutely incredible that so many people go through the world without acquiring the power of getting thought from the printed page. Of course, I don't mean by reading merely "getting through" a book or an article, much less pronouncing the words aloud, but rather getting the thought, the whole thought, and nothing but the thought; and a great deal of the feeling as well. Not particularly what is actually said, though we should get that, too; but especially what is implied, what is put so often "between the lines," which we frequently do not see. In our hurry and scurry way of reading newspapers and stories, we form the habit of reading everything else in the same manner.

And this suggests a useful distinction in reading matter which Ruskin has drawn in his *King's Treasures*, a lecture that every

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young man should read. "All books," he says, "are divisible into two classes, the books of the hour, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour, and good ones for all time; bad books for the hour, and bad ones for all time." He then goes on to say that to this first class—the books of the hour—the "bright accounts of travels, good humored and witty discussions of questions, lively or pathetic story telling in the form of novel, firm fact-telling by the real agents concerned in the events of passing history"—to this class of books we should put the proper value. "We ought," he declares, "to be entirely thankful for them, and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use if we allow them to usurp the place of true books." This is a valuable word and should be treasured. A good many people imagine they are reading if they go through the newspaper or magazine whenever it appears, or manage to get entirely through the printed matter between two covers every now and then; whereas, in fact, they have not been *reading* at all, because there was nothing in their hands to *read*. In this way we sometimes,—shall I not say often?—put the same amount of time on the merest balderdash in the latest piece of fiction that we would place on a real *book*, the embodiment of a great and genuine human life. This mistake it is fatal to make. Read the newspapers and magazines by all means, but know what you are doing when you read them. That is all.

Consider for a moment the years of time and the great wealth of genius lavished upon a great book; for no really great book is produced in much less than a life-time. We have only one volume each given by Homer, Dante, Milton, Shakespeare. Gray was the best part of his life in writing his *Elegy*. Thackeray, probably the greatest English novelist, had spent years and years in studying eighteenth century society and manners—had, in fact, become more familiar with that period than he was with the actual life of his own generation—before he attempted to write what is unquestionably the greatest historical novel in the language, if not in any language. And today we have so called historical romances, not

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only by young and inexperienced men, but by men without any considerable talent, to say nothing of genius. And what is unaccountably strange, we put exactly the same amount of time on *The Crisis*, a book that was dashed off by youthful and untalented experience, that we put on *Henry Esmond*, a work that contains the life's blood of a genuine man. A good many of us prefer the cheap jingles in the corners of the newspaper, or the "tinkling cymbals" of Ella Wheeler Wilcox, to the *Elegy in a Country Churchyard* or the *Sonnets* of Shakespeare; the one costs no greater effort to produce than an ear for rhyme, while the other contains the soul of a mighty spirit. It is like diliberately choosing a commonplace person to associate with, in preference to a really great one, or, rather, electing of our own free will to spend the same amount of time with the one as we do with the other. What would you think of a person who should take what he knew to be a bogus coin instead of what he knew was a genuine?

Enough has probably been said to impress the fact that there ought to be a juster proportion or emphasis in the matter of reading. But it is still not clear, perhaps, how it is that we can place the emphasis on the great writers; for I do not mean merely reading them oftener; I mean rather putting more time on single passages. We may, for instance, read *Henry Esmond* or *Adam Bede* or *Ivanhoe* fifteen or twenty times (and a great book will really bear this) where we read today's "romances" only once. But there is something besides this, not only in novels, but particularly in poetry. A great poet manages to put so much meaning into words and phrases. Almost every word is freighted with a world of thought and feeling. Ruskin, in the lecture from which I have already quoted, points out an example of this in the phrase "Blind mouths" of Milton. This combination of words at first seems very nonsensical, but is so only to the shallow reader. The poet has been speaking of the false shepherds who neglect to feed the flock of Christ—bishops and pastors who neglect their duty. "A bishop means a person who sees. A pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastorly is, instead of feeding, to want to be fed,—to be a mouth. Take the two reverses together and you have 'blind mouths.'" This phrase, instead of being meaningless,

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compels us, by its very "audacity and pithiness" to look closer at the phrase and remember it. This is a good example of the immense amount of thought and feeling which poets often put into their words.

In reading, then, in the proper sense, there are two things that we ought to do. There is first the thought that is expressed in conventional black marks which common consent has given certain meanings to. This is, of course, a mere intellectual process. We have this to do before we can do anything further. There is, then, in the second place, the feeling that the reader gets from the words he reads. Now, it requires time for the mind to picture what it reads, and to form the feelings that come to the soul. These in turn refer back to our own experiences—and this is the spirit of literature, the essence of reading.

But perhaps I can make my position clearer by giving two examples and following out, to some extent, the thought and feeling suggested by the written words. I know this "sign post" method is often ineffective, even disastrous; nevertheless I shall risk failure by attempting it.

The first is from Shakespeare's *Macbeth*. Macbeth is about to go to battle against his enemies, with a soul harrowed by thoughts of blood-guiltiness; it is, moreover, his last and fatal battle, for he meets his fate here. His wife at this critical point in his history takes sick. In response to the doctor's report concerning her condition, Macbeth says:—

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote,
> Cleanse the stuff'd bosom of that perilous stuff,
> Which weighs upon the heart?

No necessity for praising this fine passage. But what a wealth of meaning and feeling there is here! The "mind diseased" —not easy; and well might Lady Macbeth's mind be so, after her bloody deed. The next line conceives sorrow as a plant "rooted" in memory—each day the plant sends its roots deeper down into the soil; and the doctor is requested to "pluck" it out. But there

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is a lavish profusion of imagery here; the poet revels in it. The brain is, in the next line, a tablet on which "troubles" are "written." Can the doctor "raze" them out? In the following line Macbeth asks for something that will make the mind forget! It may be that the sorrow cannot be rooted out, or that the troubles cannot be erased, but still there may be some "antidote" to make one forget. And then the fifth line: "stuff'd bosom;" what meaning is thrown into that phrase, if you have ever been in a room filled with foul air, or in the dusty street where you could scarcely breathe; or, best of all for our purposes, had difficulty in catching your breath by reason of an unutterable filling up of the bosom. I have spoken only of the things suggested by the words; I might also speak of those suggested, not by the words, but by the thoughts and feelings brought up by the words. This would take us back into the heart of our own individual experiences; but as these are different in different persons, it cannot be done without too much hazzard. But the point is, we should call up these experiences, for herein lies the value of reading. We should call before us, in imagination, the whole past that has a bearing upon the present moment's enjoyment. Then we should, like Wordsworth, have joy, not only in the dancing daffodils, but in our picture of them—not only in the pleasure that they gave us, at the time we looked upon them, but also in the fact that we took pleasure in them!

The second example is from the Bible. And here I wish you to lay down this magazine and read John 8: 2-11, that passage about the woman taken in sin. No matter if you have read it a hundred times before; read it now. It is "early in the morning." Does this bring any feeling to you? What feeling? What mornings come to mind? Describe one of these. See those men—it doesn't matter how many—this is not the point. They bring a woman to Jesus, taken in sin. Look into their faces. What do you see there? What have they come for? to learn of Jesus or to entrap him? "Now Moses in the law commanded us"—it's all in these words. Jesus "with his finger wrote upon the ground." They urge him to answer. "He that is without sin among you, let him first cast a stone at her!" Again he stoops down and writes upon the ground. And they "went out one by one, beginning at

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the eldest." Does this mean simply that they didn't stay? May be; but that is not a thousandth part of the meaning. Look now into their faces! What change is there? Here is the important point, not whether they went out in single file or two abreast! Stop as you read, that you may bring to bear upon it the thousand and one details that concern the subject; and when you do, the picture is yours with all its meaning.

One other point. Thoughtful reading will do away pretty nearly with the need of asking, "What shall I read?" Read carefully and you may be trusted to pick out the good from the bad. You can't easily deceive a thoughtful person by putting into his hands cheap literature; he will detect the false ring. The sensational titles —"The Midnight Marriage," "The Sorrows of Satan," "The Romance of Two Worlds," and other "rose-colored novels" —would have no attraction for him. Such a person would soon find out how fruitless would be his efforts to subject this kind of books, or cheap newspaper rhymes, to the tests of thought which we have seen true writings may be put to. He would discover that there is little else to them than "sound and fury, signifying nothing." But, of course, young people may learn from others what are good books to read; for they do not wish to waste their time. Nevertheless, on the whole, the old books are the best, those that have stood the test of time; it is not for nothing that they have survived. But the test of the old and the new, the good books and the bad, verse or prose, is thoughtfulness in the reading.

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# SEEING, THEY SEE NOT.

BY PROFESSOR J. H. EVANS, OF THE LATTER-DAY SAINTS UNIVERSITY, SALT LAKE CITY.

## I.

Whenever in the past men have found it impossible to turn aside the force of a doctrine by decrying it, they have sought to cover it with odium by inventing for it a low origin. This method is legitimate enough when only the facts in the case are brought out; for a stream can rise no higher than its source: but when deliberate falsehood and misrepresentation are resorted to, the doctrine is in reality confirmed, on the grounds that men will not resort to invention when truth will answer the purpose better. Thus, when the Scribes and Pharisees of old sought to stay the progress of Christ's teachings, they affected to believe that the sneering questions, "Can any good come out of Nazareth?" and "Is not this the carpenter's son?" a sufficient answer to arguments which their greatest scholars were unable to confute.

It has been so in our day. The same methods have been employed to prevent the spread of "Mormonism;" and with precisely the same results. Failing to turn aside the force of the current of truth, evil men have cunningly sought to pollute the source. "Why," they ask with the utmost disdain, "did not the Lord select a family of position and respectability to do his work—a family with such antecedents and such a character as would make it impossible for malice itself to detect any blemish? Why did he not choose as the earthly instrument of his work, a man of scholarship, refinement, experience, goodness? Why, above all, did he not produce a work the miraculous character of which would be so manifest to everyone that the dullest might easily recognize it? Some such outward conformity with the times is indispensable as a sign to the world. "If there were such signs, 'Mormonism,'" they

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declare, "would be easily known, and all men would embrace the truth."

Surely such reasoning as this ignores the plainest teachings of sacred history. When, we might ask, has God ever chosen those whom the world has accounted great ones of the earth, to be his ministers of salvation? Our only source of information on this point is the records of God's dealings with the Jews. The answer is "They were the people through whom he chose to give religious light to the world." True enough, but such they were not regarded by contemporary nations. Indeed, it was just the opposite of this. They were among the most despised of the earth. So far as we have any record, among other peoples, of any sentiment entertained for the children of Jacob, that sentiment was almost invariably one of utter detestation. Their origin, if we accept the judgment of neighboring people, was "low and despicable." They were descended from an obscure shepherd; and the occupation of a shepherd was held, by the most civilized nation of antiquity, in the greatest contempt. For, when they were first brought into Egypt in Joseph's day, the haughty Pharaoh set them apart from his people for fear of contamination. Their austere theology seems not to have attracted any attention whatever from the cultured Greek. And in the eyes of the proud Roman, the Jewish nation appeared in the same light as any other of the thousand weak and rebellious provinces which the Roman eagles had conquered. And what has been the history of this people since the days of Christ? The same contempt and ignominy have pursued them. Even the followers of the lowly Nazarene have united in heaping upon them every shame and humiliation. No part of the earth bas furnished a resting-place for the soles of their weary feet! The fearful countenance and crouching attitude of the Jew gave rise to one of the most melancholy proverbs of the middle ages. To this very day they are literally "a hiss and a by-word" among all the civilized nations of the earth. Such were, and still are, the people through whom God chose to reveal his word to man.

And what of the men whom the Lord chose out of this despised people to be his servants? Passing by in silence the political and social leaders, the Lord, when the people clamored for a king, selected the obscure Saul, whom, when he sinned, he replaced by

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the most unpromising son of a humble family. Amos was a herdsman of Tekoa, and a dresser of sycamore trees. The sublime Isaiah was "the son of one Amos." Peter, and James, and John were unlettered fishermen. Matthew was a man whose occupation the Jews themselves looked upon with the utmost contempt. Nay, our Lord and Savior, coming out of the most despised province of a despised people, was himself, as has been pointed out by Christian scholars, connected with the heathen world through his genealogy, and "with the names of two, at least, whose personal guilt had been great." To Christians in general, this means only that humility and lowly circumstances are dignified, and that Christ came to save *all*. The very dullness of the apostles, in failing on so many occasions to comprehend their Master's meaning, has often served as a but of clumsy ridicule among Christian scholars who do not deny the divine calling of the Disciples. But whatever purpose there may have been in choosing the poor and unlearned to carry on the divine work, such at any rate has been the history of God's dealings with men.

It is not, however, to be inferred, from this reference to the past, that we apologize for the lowly origin of "Mormonism." No apology is needed. It cannot be pointed out, except on the perjured testimony of declared enemies, that there is any serious blemish on the character of any of those connected with the organization of the Church. That they were poor is conceded; but poverty is not a crime. That they were unlearned in the knowledge of the schools is also admitted; but neither is illiteracy a violation of any law. The Saints do not assert that this work originated, or that it is continued, by reason of the learning or wealth or social position of its founders or present leaders, any more than these things can be claimed for ancient Christianity. Nor do the Latter-day Saints contend that any of those who were instruments in founding the Church were without sin. They were men with mortal weakness, and subject, like all men, to temptation.

Members of the Smith family, it is true, were religious, and "had dreams and visions." But does this destroy their character? Is it expected that God would choose a family of infidels to convey his truth to men? This is the first time that piety has been regarded as a disqualification for a divine work, and the complaint is

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the more astonishing as coming from those who claim to believe the dreams and visions recorded of the ancient Saints. With respect to the character of the prophet Joseph, it is sufficient to say that any person who has been arrested forty times, at the instigation of his avowed enemies, and has each time been acquitted, can well treat the charges made against him with disdain and silence. For the most inveterate foe of the Saints will hardly contend that a class of people with a reputation such as the Saints have among those not of them, would be likely to succeed in brow-beating so many judges and juries, under the circumstances that surrounded the trials of Joseph Smith, into pronouncing him innocent.

As to the nature of the first vision and the revelation of the Book of Mormon, the same line of thought might be followed. That these are new to this generation is nothing in their disfavor. There is nothing in Scripture or reason from which it could plausibly be inferred that such things as revelations and visions are impossible or improbable. On the contrary, there are many things which indicate that these are intended as a special privilege of men. That such manifestations have not been common is the fault of the times. Visions and angelic manifestations have always characterized the people of God. From Adam to John the Revelator, it was so. Dreams enlightened the sleeping hours of Jacob, of Joseph, of the wise men, and of the reputed father of Jesus. Angels visited Abraham, Jacob, and the Virgin. The voice of the Lord spoke to the boy Samuel, and to Saul of Tarsus. The Lord also spoke face to face with Moses and other prophets. On at least two occasions —at the baptism of Jesus and on the mount of Transfiguration— were the words used, "This is my beloved Son." Why should it be thought strange that these things should occur today?

The Scriptures expressly declare that in the last days such things should actually come to pass. Joel says that old men should dream dreams, and that young men should see visions. Christ, we are told elsewhere, shall come in the clouds of heaven with great power and glory. The time is to be when the miracle of the Red Sea shall be swallowed up in that greater one by which the Lord will bring the lost tribes of Israel from the land of the north. Indeed, some time in the future, miracles shall be so common that Satan will bring down fire from heaven in order to deceive the

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elect; and if there were no true miracle, at the time, the Devil could hardly succeed in deceiving any one by performing a false miracle.

II.

But what need is there, it is often asked, of this new revelation and of this new Church? Have we not Christ and the Bible? Have we not churches enough already? If this new revelation is different from the old one, it is false; if it is the same, it is superfluous. In either event there is no excuse for its existence. To this question, the Latter-day Saints have a clear and simple answer.

The Church finds its justification in the present apostate condition of Christendom. The thousand sects of modern Christianity bear no more resemblance to the ancient Church than the rags of the beggar to a new garment. The ancient Church was one, the only division being into branches, but all under the direction of one head. Modern Christianity is divided into hundreds of warring, contending factions, each governed by a separate head. Ancient Christianity could not exist without divinely inspired officers; modern Christianity has no other support than mere human learning, obtained at the schools. Ancient Christianity insisted that the fruits of the spirit are revelation, visions, tongues and interpretation of tongues, prophecy, healings, and other manifestations of divine goodness; modern Christianity contends that it can do without these, on the plea that they are not needed in this enlightened age. Ancient Christianity taught that baptism is essential to salvation, that it is for the remission of sin, and that it is to be administered only to those who are capable of believing in Christ and repenting; modern Christianity teaches that baptism may be performed at the option of the candidate, that the ordinance has no virtue to wash away sin, and that, if performed at all, it is to be administered according to the desire of the candidate, by sprinkling or pouring or immersion; and it is oftener administered to infants, who can neither believe nor repent. In ancient Christianity, it was taught that no murderer has eternal life abiding in him; in modern Christianity, the condemned criminal, his hands red with the blood of his innocent victim, may, by confessing

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Christ in his dying moment, go immediately into the arms of the great Redeemer. Ancient Christianity instructed its followers to be as wise as serpents and as harmless as doves, to await in peace the coming of the Just One, and to encourage good will among men; modern Christianity, on the contrary, not only looks on passively at the increase of crime in the land, and persecutes those sects which in its opinion are wrong, but even encourages, at least by its silence, the destruction and wholesale robbery of nations that are too weak to offer resistance.

There would, of course, be no objection to this condition of things, if there were any warrant for it in a revelation to those who instituted the change. But not only is there no warrant for it in new revelation, but these warring sects are united on this point of denying the necessity of any warrant through a new dispensation of God's will. For generation after generation this idea has held sway over the Christian mind. It mattered not that the Scriptures give no sanction to such a doctrine. Men went on believing and teaching it, till their minds were in such a condition that the idea of new revelation would not be very likely to suggest itself.

It is not urged that this apostasy came about all at once, that men and women retired at night Christians to find themselves next morning outside the pale of the church; or even that it occurred in one generation. The change happened gradually as day fades into night. During the first three centuries after Christ, the Church was harrassed and persecuted by Jew and Gentile, and thousands were put to death. In their scattered condition, it was impossible for the leaders to exercise personal supervision over the Saints. Hence, little errors crept in here and there, which in time became a fixed part of the religion. In those perilous times the quorum of apostles was not perpetuated; and when these died, there was no supreme earthy head to teach the same inspired doctrine to all the separate branches. And when revelation ceased, men soon began to deny its usefulness. These branches left to themselves, dwindled away from the truth, little by little, and in separate paths, till, under the "bishop" of Rome, a great many of the "churches" were brought to a reasonable harmony of doctrine, but not to the original way. Then followed those days of peace,

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when the church suffered more from its contact with Paganism than it had during the days of persecution. The empire became "Christian," the church became popular; heathen minds received the gospel when it was gradually moulded into a form different from that which it had originally worn. Concessions were made to the heathen, in order to bring them into the fold. Doctrines were changed; worship was made more gorgeous to correspond with what the new converts had been accustomed to witness under Pagan rule. That absurd and unscriptural doctrine of trans-substantiation and the elevation of the host was introduced. Immersion became sprinkling; the baptism of adults was succeeded by the baptism of infants; the simple and lucid idea of the Godhead became a hopeless muddle, in minds that were more accustomed to the sophisms of the Platonic philosophy; new offices, unheard of in the New Testament, were thrust upon the church; bishops lost their standard of judging truth from error; and the whole procession of pompous and glittering falsehood marched down the centuries, accumulating in kind as it went, until almost every remnant of Christian truth was overwhelmed in the darkness of the middle ages. Within the last three hundred years, good men, seeing the deplorable state of their faith, have sought to reform it; but the church was long since beyond the power of the mere reformer. Without new revelation from God, they were utterly unable to tell what was correct and what was incorrect doctrine; a fact that needs no proof, when we consider the countless divergent opinions on almost every Scriptural passage. Then, too, men had no longer any priesthood, any divine authority to administer the gospel ordinances; for the true priesthood could not be transmitted through unholy vessels. Hence there was needed a new opening of the heavens, a new restoration.

Not only is there no justification in the Scriptures for all this change, but the Bible expressly predicts that such an apostasy would take place in consequence of wickedness. Paul tells us that the second appearing of Christ should not be "except there come a falling away first, and that man of sin be revealed, the son of perdition." Even in his day "the mystery of iniquity" did "already work," and it became necessary for the revelator to tell the only churches remaining in Asia that God would spew them out of

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his mouth, unless they became something better than merely "lukewarm." Indeed, no one can thoughtfully read the letters of the apostles, to the various branches of the Saints, without perceiving in the whole tenor of them a warning against this fearful state of apostasy.

Moreover, the restoration of the gospel in the last days is predicted in the Scriptures, and in such a clear manner, too, that he who runs may read. It is certainly not unreasonable to suppose that the second coming of Christ will be heralded by a note of warning to all the world, a trumpet call to repentance, a special dispensation of heavenly power and blessing. Nay, if we are to judge by God's dealings with men in the past, such a thing ought to be expected by every devout soul. For, the universal deluge of the earth was preceded by Noah's preaching for a hundred and twenty years, as the first advent of our Lord was announced by the Baptist. Accordingly, the Lord has promised that the baptism of our globe by fire will not come without warning. John tells us that the gospel will be restored, that it will be in the hour of God's judgment, and that it will be by an angel. Isaiah predicts the coming forth of a "book" which shall "speak out of the dust," and points out the signs that will accompany the word—"the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, the poor among men shall rejoice, and many shall rejoice in the Holy One of Israel."

It counts for nothing that men have not understood these prophecies of the apostasy and the restoration, and these tendencies of modern Christianity, or that they have spiritualized the Scriptures into harmony with their preconceived notions. For identically the same thing happened among the Jews before the Lord's first coming, and during the time that he dwelt in the flesh. That the children of Israel received the law through Moses; that they periodically fell into transgression during the long course of their miraculous history; that they stoned the prophets who were sent unto them; that their "wise men" perverted the plainest teachings of their sacred records, when, through wickedness, they were deprived of divine guidance; and that during Jesus' day their apostasy was complete,—these propositions there is no one today who will dispute. And yet, did not these same Jews affect to be-

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lieve that in Christ they had a perverter of the ways of God? Did they not hold up their hands in pious horror at the actions of our Savior, in healing the sick on the Sabbath, and allowing his disciples to eat corn on the sacred day? The predictions concerning Christ's coming in the flesh are so plain that, had the Jewish leaders not been smitten with spiritual leprosy, they could not have failed to know that Jesus was truly the Messiah. Indeed, it has been a standing wonder for nearly two thousand years that they could not see this. The time when Christ should come, the place where he should be born, the town where he should spend his days; his ancestry and lineage; a thousand details of his wonderful ministry, the manner and circumstances of his death; the religious conditions of the Jews at his coming, the strange mission and appearance of his forerunner,—all these things were to be found in the Prophets and Psalms, in the utmost plainness. Nevertheless, the Jews, especially those whose business it was to read and expound the law, refused to believe, even when these minute predictions were pointed out to them. "Look and see," exclaimed the devout Sanhedrin to Nicodemus, when he attempted to defend the Master. "Look and see, for out of Nazareth ariseth no prophet"—a statement which they must have known to be a falsehood. But they had spiritualized the words of God. They had sought deliberately to inject into these plain and sacred words meanings which they could not reasonably bear. They had conjured up a Messiah that "should break the yoke off their necks—a king clothed in earthly splendor, and manifested in the pomp of victory and vengeance. Their minds were haunted with legendary prophecies, as to how he should stand on the shore of Joppa, and bid the sea pour out its pearls and treasures at his feet." Surely, in the face of these bold facts, no one that stops to think will expect a message from God to conform to the ill-planned and erroneous conceptions of men.

Indeed, when we consider the character of the earlier message, and for the matter of that, of any message that God has ever given to men, we might expect the very opposite of that to which we had always been accustomed in our own doings; for God's ways are not like man's. Jesus declared that he came to bring not peace, but a sword. At almost every point, his doc-

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trines clashed with Jewish traditions; every detail of his earthly life struck fire with the expectation that the people entertained concerning the Messiah. They expected a ruler; he was the servant of all. They looked for pomp and splendor, they found an obscure Galilean, poor and lowly, without where to lay his head. They anticipated political independence, but his kingdom was not of this world. To the learning of Hillel and the schools, he opposed the education he had received in silence and loneliness. John came "neither eating nor drinking;" lo! Jesus was "a glutton and a wine bibber, a friend of Publicans and sinners." Thus it was throughout his life. The accumulated traditions of a thousand years he repudiated as of no value.

So it has been with "Mormonism." Instead of what might have been expected, the unusual has occurred. Not a remoulding of the materials at hand, however ancient and venerated; not a reformer with education, culture and social standing; not a compromising attitude towards the numerous and powerful sects of the day: but, instead, a casting aside of every shred of the old cloth as too much worn for the new garment; an obscure youth without anything that men would call a qualification for the position, a bold and uncompromising front to all the world. Such is "Mormonism." It is not a patched religion, statements to the contrary notwithstanding. The very first cry that it uttered at its birth was that all the churches had become corrupt, and that the teachings of the clergy were an abomination to the Lord. All the ceremonies and sacraments, the baptisms and ordinations, the preachings and coversions, this new religion swept aside as so much rubbish. Its genius and spirit were different from the genius and spirit of these apostate sects; its work was to be accomplished by a different method; it was uncontaminated, not having passed through unclean vessels. "Mormonism," therefore, has nothing in common with the creeds of the day. It is not of the world, therefore the world hates it.

## III.

Some recent writers, in their effort to give a satisfactory account of "Mormonism," affect to believe that the true explanation of its power lies in the conditions that surrounded its birth.

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"Mormonism," they say, was the child of its age and environment. And they go on to tell of the religious condition that prevailed in western New York State, in the nineteenth century. The country was new; a religious wave swept over the nation; the people were credulous as to religious things; the preachers of this neighborhood were especially heterodox in many ways. Then, too, the Smith family and the Macks had always been among the most religious, from the first emigrant from the Old World to Joseph, in whom this religious feeling reached a climax. The faith of the early generation of Macks had, in the healing power, passed through the imaginative soul of Joseph's mother, Lucy, and finally burst forth in the open visions of the youthful seer. The long course of preparation going on in these persons combined with the very favorable conditions that prevailed in the locality of New York to produce the anomaly of "Mormonism" in 1830. Such are the conclusions reached by those who have turned the search-light of modern science upon this puzzling religion.

Now, much of this really plausible explanation the Latter-day Saints themselves would be willing to accept, though not exactly in the wording that their friends have given it. The leaders of the Church, from the beginning to the present, have declared their belief that the time was ripe for God to project his work. The candle of this latter-day gospel would have been snuffed out by the unwholesome power of Papacy,even if it had not been above the comprehension of the benighted and priest-ridden people of the middle ages. It required the revival of learning, the awaking of the spirit of liberty, and the reformation, to strike off the shakles, spiritual and temporal, from the hands of captive man. The fires of Smithfield, in England, and of Salem, in America, had to smoulder into ashes, before the world could be trusted with the last message; the dove must be several times sent from the ark, to see if the waters had assuaged. Then there seems to have been a universal feeling after God, a desire for more spiritual light, an eagerness for something more stable than could be found in any of the sects of the day. The Wesleyan movement had shown the universality of this feeling. No time, therefore, according to the Saints' own belief, could have been more favorable. So far we may concede the terms of this explanation.

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But what have we gained by admitting all this, or even as much as our friends would have us admit? Are we any nearer an explanation? Do we understand any better the forces that underlie the workings of this faith?

Here is a seed dropped in the earth. It shoots forth into a plant, and springs up into a giant oak, under whose branches the fowl of heaven and the beasts of the earth find grateful shade and protection. How does this all happen? The botanist may tell us about the conditions under which this growth has been produced, he may explain the moisture and warmth of the earth, the nourishing properties of the rain and the sun; he may even tell us that in the seed he has seen the great oak in miniature, and that the tree is only the tiny plant grown large. But are we in the slightest degree any nearer an understanding of the mysterious forces shut up in the seed that shape the material into a thing of beauty and usefulness?

Here, again, is an obscure lad growing up on the banks of the Avon. Born of only ordinary parents, he has barely the common advantages of education and society. There is nothing to distinguish him from other boys of his neighborhood, else the irate Lucy would not have permitted herself to punish some of his boyish pranks. Yet out of this boy grew "the myriad-minded" Shakespeare, a man whose name today stands at the head of letters in the world, and whose works are studied as the product of a transcendent genius. How is this? Shakespearian scholars inform us concerning the great natural beauties of the country in which the man was born and reared; they tell us of the outburst of feeling in England during the days of his manhood, and of the marvelous breadth and depth and height of this feeling at the time; they further explain that the most unprecedented encouragement was given to dramatic talent during the Elizabethan period. And a thousand other things we are told of the man, his associates, his times, and his works. But is it any clearer, after all this, how it is that the country-bred son of a Warwickshire trader should have possessed the supreme literary gift? Shakespeare was a mighty genius, and there an end; he cannot be "accounted for."

Once more, here is a man "born of a nation which had been scattered and peeled—without a king, without liberty, and without

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a voice; a nation suspected, discredited, hated." Born of a peasant woman, he was brought up a carpenter, and was poor all his days. His own people, as soon as he was known to them, persecuted him, and put him to death as a wicked man. His entire life was spent in an obscure and despised Roman province, the boundaries of which he was careful not to over pass. He never wrote a word during his entire ministry; he was without standing, social or political. And yet this man threw an influence over the minds of men that has continued increasingly for nearly two thousand years, and that has absolutely changed the current of human life, individual and national. His name still causes the wicked to tremble, and fills the good with courage and hope. Not a question of life or of death can leave out Christ. Every human soul has been uplifted by the doctrines of Jesus. Here, indeed, do we confront the greatest of all mysteries.

Nevertheless the shallow-minded have sought to "explain" this insoluble riddle, by looking into the conditions under which our Savior was born and in which he lived. Was he not, they ask, triumphantly the fruit of his age? The fulness of time had come. The sceptre had departed from Judah. The age had lost the faith. There was universal peace. All eyes, even of those not of the Jewish race, were turned towards something, none knew what. Expectation was on tiptoe. Religion, such as it was, prevailed everywhere in Palestine. Surely conditions favored the rise of a prophet. And the antecedents of our Lord? Were not they religious? Was not the Jewish nation a city set upon a hill, a candle put on a candlestick. And were they not eminently visionary? Not to go any further back than Joseph and Mary, did not the Virgin see a vision in which she was told that Jesus should be born? And did not an angel appear to Joseph? This nation is the only one of which we have any record that was visionary. All religious "credulity" else fades by comparison. And yet this nation produced the one Man of the race. All these things are eagerly conceded by Christians, and yet none will be so foolish or rash as to conclude that he has "accounted for" Christ: That a single life, and that to all appearances youthful, obscure, and unobtrusive, should so cast its spell over a stretch of two thousand years of time, as to influence to the highest possible degree the individual lives of untold millions,

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today, is a problem the solution of which the human understanding may well give up in hopeless despair.

It is even so with "Mormonism." Granting that we can point out many things that have contributed to its development, it does not by any means follow that we can "explain" what it is that has caused all this fruit in power and good that we see on every hand. Truth has somehow an influence over the mind and human action that we cannot fathom, and no amount of prying into the conditions surrounding its inception and development will help towards explaining this miracle of power.

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## LIVING FOR THINGS THAT COUNT.

"Man seems not to know how to live for the things that abide. Ours is a world in which a single hour availed for Peter and John to form a new friendship, that changed all their life. One hour availed for Gough to form a new resolution, that opened up a new career for his activity and genius. In a single hour young Garfield formed the resolution that swept him on to fame and fortune. What possibilities of excellence are involved in the brief space of time measured between the rising of the sun and the setting thereof. Meanwhile, men go through the years, wasting days many and long, living for things that pass away. They build some structure that is to be as permanent as the hills, and, lo! the structure melts like snow. They lay the foundations of some enterprise whose walls hold neither crack nor fissure, and, lo! it dissolves like the cloud mist, that melts before a puff of wind.

"The seasons change. The winds, they shift and veer;
The grass of yesteryear
Is dead. The birds depart, the groves decay;
Empires dissolve, and peoples disappear;
Song passes not away.
Captains and conquerors leave a little dust,
And kings a dubious legend of their reign;
The swords of Cæsars, they are less than rust:
Tho poet doth remain.
Dead is Augustus. Maro is alive.

"Meanwhile the things that count remain after these transient things have passed away. For he that doeth the will of God abideth forever."—REV. HILLIS.

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# ADVENTURES OF A PIONEER.

## EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

### IV.—THE PANIC OF 1853-9.

These were our possessions and prospects when the first wave of money panic struck California, and swept over America with such disastrous results, from 1853 to 1859. It is said that during two months, in 1857, in New York, discounts at the banks fell off $24,000,000, and deposits $40,000,000; interest went up 36 per cent per annum, and there were six thousand failures, involving an indebtedness of $300,000,000. Yet, how small are these sums, when compared with the direct and indirect losses suffered by the whole people during those years of panic! The breaking up of business, the depreciation of property, the enforced idleness of labor and machinery, and the check to enterprise,—all combined to make up a loss impossible to compute; not counting the heartache and mental anguish arising from loss of business and homes.

Men of families, wealth and enterprise, were driven from their homes and reduced to poverty, and in consequence, on the Pacific coast, self-destruction was resorted to, to end their misery. Some poisoned themselves, some shot themselves, some went crazy,—all of which was brought on the people by our private currency system.

This loss cannot be measured by dollars and cents; no power

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but the Supreme can weigh the sufferings of the human heart. Upon the first appearance of panic on the Pacific coast, business began to shrink, property decreased rapidly in value, money withdrew from circulation, depositors withdrew their money from the banks, business failures were frequent, larger interest was exacted for the use of money, more property was demanded as security for a given sum, laborers were turned adrift by the thousands, some becoming tramps; two or more families of the less fortunate were compelled to occupy one house in the towns, which before was hardly thought ample for one, and to get along with scant clothing and still scantier food. At the same time thousands of tons of farm products were never sent to market, for there was no sale; good potatoes were ten cents per bushel, but there were no ten cents. All this happened in the Golden State of California, in 1854, where millions of gold and silver were dug from its mines every month. Most, or all, of it was sent to San Francisco as soon as produced, and tons of it were hoarded in banks, treasury vaults, napkins, old bonnets, and other places, thought safe to keep money, after drawing it from the banks. Gold was gloated over and worshiped. A man with a few hundred dollars in gold coin was independent, while the owner of scores of thousands of property was poverty stricken, and permitted it to be sold for taxes, and in some cases never redeemed it. Some with ready money held it for purchasing properties at the depreciated rates for which it was sold by the sheriff, and money could not be borrowed on real estate, however good the title.

Money was plentiful, and perhaps more plentiful than it had been a short time before, but being private money, no power could circulate it, if its owners refused. These are facts forced upon the country by its unwise currency laws. I am writing from memory, but these things are indeliby engraved upon my mind. I was an active participant, I might say an acute sufferer, in those scenes. The large endorsements before referred to, now came on to be paid by us, and as endorsement creditors are exacting, money must be had. Products of the farm yielded no surplus in these panic times from which we could draw. For the first time we commenced mortgaging our property, and at this time money could not be borrowed on our San Francisco real estate.

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We did succeed in mortgaging it to C. K. Garrison for $50,000, interest four per cent per month, compounded monthly and payable in advance. He drew on New York; we received the money there. One month's interest being $2,000 and payable in advance, we received of him only $48,000. It was about one-sixth of the amount we had paid for the property and the improvements, but it was enough, as it swept away the entire property. Thus slipped from us the property we had paid $290,000 for. Our $18,000 steamer went to pay a $7,000 endorsement.

In parting with our flouring mill, we did a little better; but the panic continued so long, and was so heavy upon property values, that the purchaser sold it for $5,000. This property had been depreciated in value by the panic, $80,000. The Mission lands that had cost us $70,000, including improvements, went from us for an endorsement debt of $10,000. However, the squatters had done as much as the panic to render this property of little value. Our home farm of one thousand acres, which we had purchased four times, went off for an endorsement of $7,000.

Property was seemingly so valueless, that no one wanted it; it was *money, money;* and nothing but money was wanted by creditors, but money was not to be had. It had ceased to circulate except to a very limited extent.

Although my endorsements did not exceed $40,000, the high rate of interest and other expenses forced from us over $70,000 before they were fully satisfied, and that money was raised by the sacrifice of property sold at one-sixth of what it had been worth the previous four years. If the payment of the endorsements had been demanded before the panic, we could have paid them without embarrassment; in fact, had the panic not come, the endorsed notes would have been paid by their makers.

The above briefly shows how the property was produced, and approximately how it was rendered almost valueless by the panic, that curse to enterprise and industry. We had no fears or thoughts that the laws of our country, which force all business to be done with money, all taxes, tariffs, debts and dues to be paid in money, had not provided amply the money necessary for doing all the business of the country, even should private parties hoard theirs; but by bitter experience we learned that there was no pub-

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lic money, and the private money had been withdrawn from circulation.

How cruel! Oh! how cruel is our Congress to leave the country subject to the curse of money panics, when, in my opinion, a simple law would prevent them. Let us reflect. We have been writing in review lessons of prosperity and adversity which may be of value for future reference.

Although our labors and struggles above referred to related only to temporal matters, yet spiritual things were not altogether neglected. My brother and I had erected a schoolhouse in a central locality, for accommodating our neighborhood, and hired and paid a teacher. To this school all were welcome. In this house we held church every Sabbath during our prosperous years, and for a long time after. Prayer meetings were frequently held evenings in the houses of different members. Some "Mormon" Battalion boys, and some ship *Brooklyn* families, had settled around us. We baptized some good people of other faiths, who left for Utah upon the first opening. In fact, the Battalion boys had married, and, I may say, all the more faithful Latter-day Saints in our settlement left for Salt Lake at different times.

We were not left altogether, as elders were frequently passing to and from missions. Brothers Amasa Lyman amd C. C. Rich, from San Bernardino, sometimes visited us; also Brothers Parley P. Pratt, Orson Pratt, Addison Pratt, George Q. Cannon, David Cannon, Joseph Bull, and many other worthy brethren whom I can't now name, whose society we enjoyed.

I never was a lover of money in a miserly sense. I did love to make a success of all business in hand. When I had money, it gave me more satisfaction to assist the elders and others requiring help than to use it for my own personal gratification.

I never mourned over the loss of my property, as many losers did, but endeavored to forget, and go ahead again. I have sorrowed and regretted repeatedly that I did not do my duty with it more completely while I had it; but I must attribute it to ignorance or procrastination, not selfishness. I should have paid, and could have paid a tithing on $25,000 as readily as the $1,500 I did pay. I can account for the delinquency only as above.

At that time I was too humble, too happy, and too thankful

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to my heavenly Father to have refused in my feeling to have paid my debt to him. I fully realized it was my obedience to the counsel of his servant in sending me to California, and his continual blessings, that had placed me in the enviable position I then enjoyed.

One other thing I have also regretted. President Brigham Young wrote advising me to be cautious, as reverses frequently visited people doing large business, and suggested that I send up $30,000 to the Trustee-in-trust, as a precautionary measure, that would serve a good purpose as a future help, if misfortune should overtake me. The above may not be the exact language of the President, but it is his meaning, as I understood it. From ignorance, procrastination, or misfortune coming so quickly, or something else, the wise counsel was not acted upon, my misfortune came suddenly, and as unexpected as thunder from a clear sky. It was from a deficient supply of money—a cause no one dreamed of, or thought possible, as four million dollars of gold was known to come into the city every month from the mines alone; but, being private money, it could not be circulated; hence, so far as business was concerned, it was *dead money*.

"Get out of debt, while times are good, and keep out." I fear some of our brethren will be as slow in acting upon this wise counsel as I was in obeying the counsel given to me. Those who neglect this counsel will lay themselves liable to suffer some of the pangs of hard times, as I did, probably losing homes and property. Hard times are sure to come, since money panics are some of the fruits of our present money system. Under it, hard times always follow good times. This being true, a worse money panic than the American people have ever suffered may be just ahead, and is feared by some government officials, bankers, and many other business men. It will surely come, if Congress does not administer a timely preventive remedy.

If we are out of debt, and have no bonds or endorsements holding us, hard times may injure our business, but our homes and property will be safe. The loss of my property and business placed me financially where I had commenced, eight years before, as nothing of much value was saved from the wreck, except my experience. My prospects were dark, cloudy and discouraging. I gave up my

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carriage team, my watch from my pocket, and commenced physical labor again to support my family.

At length the panic ceased, and its evil effects wore gradually away from the state. I rented my old homestead, and after a time exchanged it again, this making the fifth time. Part of the purchase money was left as a mortgage, and interest being so high (fifteen per cent) it was never completely paid for.

(TO BE CONTINUED).

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## WORK FOR THE DEAD.

*(For the Improvement Era.)*

BY HENRY E. HORNE, OLD CASTLE, LEADVILLE, N. S. W., AUSTRALIA.

Imprisoned in that spirit land,
Where joy is not eternally,
There waits a sad, repentant band
Beseeching us to set them free;
For Christ and saints have pierced their gloom,
And sent to them deliverance,
And we on earth may ease their doom
By God's vicarious ordinance!

Our God, whose mercy will not tire,
While yet a spirit can be saved,
Bids every suff'ring soul aspire,
In that dominion dark, enslaved.
He only asks that we shall take
The captives' burden as our own,
And as Christ suffered for our sake,
So partly for them we atone.

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Let us not, then, pass unheeded by,
  Forgetting the divine decree,
Nor dare, with hardened hearts, deny
  "Our brothers' keepers that we be;"
Lest, when our earthly race be run,
  And we would fain receive our crown,
These spirits sad we might have won
  For Jesus Christ, shall on us frown.

Within the pure baptismal flood,
  Let us, for these poor souls be laved,
Who, by our labor and the blood
  Of Jesus, can alone be saved.
Beneath the water let us sink,
  An emblem of the death he died,
To rescue spirits, from the brink
  Infernal, for the Crucified.

Oh, let us labor in their stead,
  And glory in vicarious deed;
For guardian angels round our head
  May be those happy spirits freed.
Their "work" shall fill our lives with song
  And joy and light for evermore;
And, first among the ransomed throng,
  They'll welcome us to heaven's shore.

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# THE BIBLE.

## ENGLISH REVISION, 1881—AMERICAN STANDARD REVISION, 1901.

BY FREDERIC CLIFT, M. D., OF PROVO.

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The article on the Bible, in the July number of the ERA, has called forth enquiries as to the origin and history of the two revisions of 1881 and 1901.

The revision of 1881 had its origin in action taken by convocation of the English church, in February, 1870. The scope of the work was strictly defined and limited by a series of resolutions, one of which states: "We do not contemplate any new translation of the Bible or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary." Two companies were formed; one for the revision of the Old, and the other for the New Testament.

Shortly after, the co-operation of American scholars was invited, and two committees were formed in America to act with the English companies. In making their final report, the revisers, referring to the American committee, say: "We transmitted to them, from time to time, each general portion of our first revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention, during the time we were engaged on our second revision. We then sent over to them the various portions of the second revision, as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the revised version in its final form; and a list of

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those passages in which they desire to place on record their preference of other reading and renderings will be found at the end of the volume."

Among the rules of procedure agreed to at a later date, we find: (3) "Each company to go twice over the portion to be revised, once provisionally, the second time finally." (4) "That the text to be adopted be that for which the evidence is decidedly preponderating." (5) "To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of same, but on the first revision to decide by simple majorities."

The time devoted to the work was some fifteen years—the New Testament being published in 1881, and the Old Testament not being issued until 1885. The "task was revision, not re-translation;" accordingly every effort was made to retain the language and phraseology of the King James or Authorized version. One of the chief blemishes in this version is the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context. This studied variety of rendering conduced to its happy turns of expressions and musical cadences, but was not consistent with the requirements of faithful translation.

In the revision of 1881, one of the problems was to "discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistencies, and *were suggestive of difference that had no existence in the Greek.*" The difficulty was often overcome at the expense of the grace and dignity for which the Authorized version is so commended; but the added truthfulness of the 1881 version must be approved by all who desire absolute correctness and uniformity of translation, rather than euphony and mastery of language. By thus adhering to uniformity of words and phrases, the several gospels and books of the New Testament in their English dress have been brought into closer relationship with each other. Further, a number of interpolated or spurious readings have been discovered and struck out, with the almost unanimous approval of Christian scholars. As an instance, take I John 5: 7, 8: "There are three that bear record *in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are*

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*three that bear witness in earth*—the spirit, and the water, and the blood; and these three agree in one." The twenty-four words printed in italics are not to be found in the best authorities, or ancient texts and versions, and they have consequently been thrown out as spurious. Notwithstanding, they are largely relied on by those who accept the dogma taught in the Athanasian and kindred creeds, as to the personality of the Triune God.

Another point of excellence is that quotations from the poetical books of the Old Testament, as also the hymns in the beginning of St. Luke's gospel, have been printed in such a manner as to call attention to their poetical character; and thus their force and pertinence are more fully felt.

The division of the books into chapter and verse, first adopted in 1551, A. D., is very convenient for reference; but this minute subdivision often presents obstacles to a right understanding of the scriptures. In order, therefore, to assist the reader in following the current of the narrative or argument, and to make him to obtain a just perception of the true continuity of the subject, the text in the 1881 revision is arranged in paragraph form. The division, however, into chapter and verse is still retained, the numerals being placed in the margin.

The American committee felt that if their views had been more generally accepted, instead of being relegated to an appendix, the English revision of 1881 would have been still more valuable. With the approval and indorsement, therefore, of that committee, a further revision, known as the American Standard Revision, 1901, has been prepared, in which the readings and renderings preferred by the American committee have been adopted into the text. An illustration of a series of progressive steps in bringing about desired correctness of translation, is found in Matt. 3: 1-6 and 11. In the King James, the Greek word "en" in verses 1 and 6 is translated "in," but in verse 11 it is translated "with." In the 1881 revision, the same want of uniformity in translation is maintained, for the text retains the translation "with," but an alternative translation "in" is suggested in the margin. In the appendix, the American committee's preference is shown thus: "After baptize, let the margin 'or,' 'in,' and the text 'with' exchange places." In the American standard revision, 1901, this is done,

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and "in" becomes the uniform and correct translation in each of these three verses.

It is admitted, even by those opposed to new translations, that these modern versions are more accurate than the King James, yet the Bible reader, whose time and opportunities do not permit him to compare it with the original texts, or other translations, accepts it with its many faults, because it is the Bible of his forefathers. Conservatism in a matter of this kind is to be commended, but those who accept the eighth article of the Church will seek for the best translation, and through the keys promised by our Father in heaven, will draw living water from the inspired writings of the prophets.

The Rev. Dr. Holland, speaking of the revised Bible, at a recent Episcopal convention at St. Louis, argued that "the Greek language was fitted to convey the original text of the New Testament, and that the English spoken in King James' time was likewise the choice vehicle of the inspired expressions. He considered it an insult for any one to offer him an altered text of Shakespeare. The same attitude he maintained toward the Bible. The doctor forgets that Shakespeare wrote in English, and that to alter his text would amount to forgery. I, too, should feel insulted if he offered me an altered text of the Vatican, Sinaitic or Alexandrian Mss., and expected me to accept it, because of its added grace and dignity.

Personally, I expect to make use of the American version of 1901, in preference to other versions where accuracy in translation is justly impeached; but I cherish a fond regard for the Bible of my fathers, and its intrinsic beauties. During my missionary work, it was my practice to prove my points from the other man's Bible; and, as one holding the Priesthood, I am prepared, with God's help, to defend the faith once delivered to the Saints, from the King James' or other versions that may be used by those hostile to the great latter-day work of this dispensation. In conversation with an Armenian gentleman, a few days ago, I had the privilege of hearing him translate a few verses from an Armenian text of the New Testament, and I was agreeably surprised to find that the translation made by my friend from his own Bible, an ancient version, more nearly approached the true meaning of the

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scripture in question than any of our English translations from the Greek. The point raised was settled by his own translation of his own Bible.

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## TWO ANSWERS.

(*For the Improvement Era.*)

"Art thou a king, then?" Thus Pilate spake,
And thus the answer came:
"Thou sayest that I am a king;
To this end was I born,
And for this cause came I into the world,
That I should bear witness of the truth."

Was he a king, then? Behold the cross,
From thence the answer comes:
The earth quakes, great rocks are rent,
Darkness covers the earth,
The graves are opened, the dead arise!
Men stand aghast: "Truly, he was a king."

Is he a king, then? Look down the years,
And let the ages tell;
His august name transcends them all;
Nations tremble at his breath.
Empires crumble, and kingdoms rise and fall,
Verily, verily, he is a king.

* * * * *

"Art thou a prophet?" The mighty spake,
And thus the answer came:
"My people so sustain me.
But for this cause came I hither
That of the truth of heav'n—eternal truth
Revealed anew—I might bear witness."

Was he a prophet? Behold the king
Who shortly will appear,
His prophets he will vindicate,
And all the world shall know;
Their words, of him inspired, he will fulfill,
Their works and names extol, while he is king.

—*Ruth May Fox.*

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# A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

## II.—HAVANA.

Havana is one of the oldest cities established by the Spaniards in the western hemisphere. Nearly a hundred years before our Atlantic seaboard was colonized, Havana was founded in the year 1519. The city lies in a low, flat district, and from the sea would be unattractive were it not for the bright and enlivening colors of its houses. To the west and south there are some small hills which in recent times are occupied by houses whose elevated position enliven the general view of the city.

There is a very general tendency throughout the island to congregate in cities, and one is surprised to find so few people located in the country. There are two reasons why the Cuban population has swelled in the cities. In the first place, they are social by instinct, and naturally flock together, a custom that is encouraged by the uniform and mild temperature of the climate. In the second place, they have found it necessary to protect themselves by fortresses during the many revolutions that have swept over the land. Poor government has often made them a prey to bandits who robbed and plundered without conscience. Within the city, almost every house is a sort of small fortress. Every block is completely walled in. The blocks are not large, and the streets are uncomfortably narrow. Most of them are, perhaps, not more than twenty or twenty-five feet wide. Where they are extremely narrow, carriage drivers have rules by which they may all go down one street and up another.

Means of transportation about the city are very good. Lately

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electric car lines have been constructed through the principal streets. The service is good. The conductors are among the most affable and painstaking to be found in any great city of the world. Sometimes the streets are so narrow as not to permit of any vehicles on the streets where the cars run. If a buggy happens to be caught, it turns into a side street and waits till the car goes by. The sidewalks cannot, as a rule, be more than two or three feet wide. Pedestrians must generally step down on to the road to pass an opposing pedestrian. One might easily in some streets shake hands from a street car window with a Cuban lady, sitting at her sewing machine in the front room.

The people of Havana have one of the best cab services in the world. One may ride from any one part of the city to another for twenty cents. The cabs are of a high grade, and present a very excellent appearance. They may be occupied by two persons for the same charge of twenty cents. The cab tariff is regulated by city ordinance, and no trouble is experienced in getting about. They are frequently used, and are therefore numerous throughout all parts of the city. Two merchants may go to dinner together—to a distant part of the city, for ten cents each. Besides the better class of cabs, cheap omnibuses run along special routes in the city for a very small fare.

The houses come up full on the sidewalk, so the passer by has only the wall to separate him from the front, often the best, room in the house. The front of the buildings around a block constitute a sort of wall behind which the homes are established, the street wall constituting one of the walls of the house. In front of the windows are iron grates which give to the house from the outside something of the appearance of a prison. Sometimes the doors are small, especially in the poorer districts, and open directly into the front room of the house. In the well-to-do quarters, the houses have a large double door through which a carriage can be driven. This large door leads by an open passage into a square court which is often filled with palms and other tropical trees and plants. Often the court is a veritable garden, and its sweet perfumes give fragrance to the atmosphere all about. From this open court, often without any roof, doors open into different apartments of the home. The carriage sometimes stands in one corner

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of the court, while a little further to the back is the stables for the horses. The dining room, parlor, bedrooms, and kitchen, all open into the court which receives the sunlight for the entire home. It is about this court that the family gather in the evening and enjoy the outdoor life peculiar to tropical climates.

The "building rock" of the houses in Havana is a sort of loose textured sea shell which is cut out with axes into square blocks, and used for the walls of the house. Its porous, rough sides make it suitable for receiving the plaster or stucco. The plaster is calcimined with various colors, chiefly yellow, white or drab. The houses are rarely more than one story high, and are built to resist the sun and the intruder. What seemed unusual was to see houses of the wealthier classes built side by side with homes of the poor. A home in Havana is separate and distinct from its neighboring home. There is no common dooryard, each home emptying its occupants directly into the street. The poverty, confusion, or filth of one home are not seen by the occupants of the one adjoining. The streets are so narrow that they do not afford a play ground, for the children, or a common meeting place for neighbors.

About each home there is an atmosphere of the most perfect seclusion. It is a kind of a castle in which the inmates shut themselves out from the world about them. One would often not surmise, from external appearances which are much alike in all, what elegance is to be found in the court and interior living rooms of the home. The wealthy thus shut out from the poorer classes all knowledge of the grandeur and display of wealth in the homes of the rich. It was the policy of the wealthy Spaniards to avoid the cupidity of the masses, and hide themselves and the gorgeous adornments of their homes from the Cuban people.

It is quite natural that a city in a tropical climate would provide itself with parks and promenades for the people who live so much out of door. Havana is no exception to the rule. Out-door life there is quite universal, winter as well as summer. Besides a number of parks, there is in the city the celebrated Prado street which extends from La Punta, on the bay, a mile and a half to the heart of the city. Almost every evening, all the year round, there may be seen the beautiful equipages of Havana's rich. The turn-

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outs are certainly as elegant as may be seen in any great city of the world.

The center of the Prado has been somewhat raised and provided with benches. Along each side of the walk here is a row of beautiful Spanish laurel trees that give abundant shade, and add to the tropical beauty of one of the finest promenades in the world. At the south end of the Prado is the Central park about which the principal hotels and beautiful structures of the city cluster. It extends north to La Punta, and leads to the beautiful walk along the shores of the Gulf of Mexico. Near the sea beach, at the north end of the famous street, there has been erected a nice band stand where two or three evenings a week open air concerts are given free to all the people. The life of Havana, especially in winter, is certainly "gay." People of the United States are every year mâking the city more and more a winter resort. There is an ever increasing effort to appeal to the wants and pleasures of the tourist class. Many who go there for winter are building homes in the suburbs, especially toward the west where the salubrious sea breezes give to the coast one of the most charming climates to be found anywhere.

Havana is one of the cleanest cities in the world. The American occupation had for one of its purposes the thorough renovation of the city, so that it might no longer breed disease to contaminate the seaport towns along our Atlantic coast. Now that the Cubans manage their own affairs, they show great pride in keeping the pace set by the military government of the United States, during the time it was renovating the capital of Cuba.

## III.—THE POPULATION OF CUBA.

During the military occupation of Cuba by the United States, census returns of the population of the island were made October 16, 1899. At that time the total population of the island was 1,572,798. Very great misconceptions prevailed in the United States respecting the character of Cuba's population. With respect to the black race, it was thought that conditions were very much the same in Cuba as in other West Indian islands. In Jamaica the negroes outnumber the whites 40 to 1. In Cuba, however,

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the negroes number only 234,638, and the mixed races of Cubans and whites, 270,805, so that the people of Cuba in whose veins flow African blood are only about one third of the population. For some reason, not satisfactorily explained, the negroes have never thrived in Cuba. When the early Spaniards took the island, they subjected the Indians to conditions of slavery, and practically thereby exterminated the whole Indian race in the island. Whatever Indian blood is found in Cuba today is sparsely mixed with the Spanish race. The Indian, therefore, is not taken into consideration as one of the races of the island. To take the place of the Indians, the Spaniards imported from Africa about one million negroes. Of that number, including mulattoes, not more than half a million remains, and the negroes are gradually being extinguished.

For general purposes there are five classes: first, the white Cubans, the descendants of Spaniards and owners of the soil; second, the black Cubans, the pure negro; third, colored Cubans, a mixture of Spaniards and negroes; fourth, Spaniards including the officials and intransigents; fifth, foreigners other than Spaniards.

As the great majority of Cuban people are either Spanish, or descendants of the Spaniards known as white Cubans, it is quite natural that Spanish customs, language, and religion should prevail there. The best element of the white Cubans is perhaps found in the eastern and central portions of the island. Those spoken most highly of are the Camagueynos. They have always belonged to the higher type, and have possessed a high standard of manliness and virtue of which they have been justly proud, it being their boast that never has one of their women become a prostitute. They are regarded by many as superior to the peoples of southeastern Europe who come to the United States every year by the hundreds of thousands. These Cubans educate their sons abroad, and from them come a large number of men eminent in the various professions of life. The larger part of them who go abroad prefer France for an educational career; this, no doubt grows out of the natural kinship that is felt among the romance nations.

In contrast with the white Cubans of the central and eastern portions of Cuba stands the inferior kind of the white Cubans in Havana and some of the larger cities of the island. At one time they were united under an organization known as the Volunteers,

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which consisted of Spanish porters, draymen and clerks of Havana, who constituted an organized mob, and who for years carried on a reign of terror. These Volunteers not infrequently fired their revolvers at innocent people in the dining rooms of the hotels, and sometimes into a crowd coming out of a theatre. The Volunteer movement reached the height of its domineering and blood-thirsty career when it demanded the execution of forty-three students, all under the age of twenty years, because one of their number was accused of scratching a glass plate on the vault of a Volunteer. Fifteen thousand of this organization witnessed this ignoble deed which Spanish officials were bound to carry out at the behest of a Spanish mob.

The Cuban is rather small. In the city he is elegant in his make up, and somewhat fascinating. He has beautiful eyes and hair, and pearly teeth. In the matter of his morals, he is superior to other West Indians, in both the French and the English colonies, where illegitimate births are the rule and not the exception.

In Cuba the different races are classified and distinctions made, but they are not so sharply drawn there as in the United States. Negroes and Cubans live side by side without any outward manifestations of strong antagonism. The mixed negro and Spanish blood in the so-called colored races is more numerous than that of the pure negro. This would indicate that the mixture of these races in Cuba has been more easily accomplished than in the United States. It would be quite impossible to tell in all cases whether there was negro blood in those who profess to belong to the white Cubans. This circumstance has undoubtedly given rise to the contempt in which the Spaniards have held the Cubans.

Among foreigners not classified with the Spaniards, the most numerous class is John Chinaman. According to statistics, fourteen thousand, eight hundred and fifty-seven of that race were in Cuba in 1899, practically all males. It was believed at one time that the coolies and the Chinese would be an aid to the development of Cuban industries, by furnishing them with Chinese labor. However, most of the coolies brought to the island returned to their native land, so that it is not at all likely to be dominated by either the African or Chinese, as both races are constantly diminishing.

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The statistics published by our government at Washington form some interesting comparisons. On the island, of a million and a half people, eight hundred and fifteen thousand are males, and seven hundred and fifty-seven thousand females. These statistics confirm what has frequently been asserted, that the revolutions in Cuba bore more heavily upon the women than upon the men. In Cuba there are married two hundred and forty-six thousand, three hundred and fifty-one; living together but unmarried, one hundred and thirty-one thousand, seven hundred and eighty-seven; widows, eighty-five thousand, one hundred and twelve. It is said that one-tenth of the entire population of Havana consists of widows. These statistics show that of all the women over twenty-one years of age, there is one widow out of every four and one-third women. There are one hundred and twenty-three thousand one hundred and seventy-five married women, there are sixty-five thousand, eight hundred and ninety-three women living with men to whom they are not married, so that for fewer than for every two women who are married, there is one woman living with a man to whom she is not married. The Cubans thus living together correspond with what is known in Germany as wild marriage, a condition that arises in countries where divorces are impossible, or extremely difficult to obtain. The statistics further show that there is a widow to every one and one-half married woman.

Special attention is now paid to matters of education, and the schools are receiving the careful attention of the government. The statistics, however, of 1898, showed that there were six hundred and eighty-three thousand, five hundred and fifty-five who could neither read nor write. This great army of illiterates was undoubtedly due to the little interest that Spain had in the educational welfare of her most valuable colony which it was estimated was reduced during the period of reconcentration to two hundred thousand.

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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*Railroad From Damascus To Mecca.*

What is a remarkable circumstance, and what is certainly one of the signs of the times, is the construction of a railroad from Damascus to Mecca, a distance of one thousand and fifty-four miles. The first section of this road from Damascus to Amman, one hundred and forty miles, was completed last September. The second section, from Amman to El Hassan, a distance of one hundred and two miles is now nearly finished. The first section passes through fruit and grain lands, and will find commercial support; the second passes over a dry and bleak stretch of country to the south of the Dead Sea. It is estimated that about one-third of the road will be completed and be ready for operation at the close of the present year; the other two-thirds of the road passes over the Arabian desert, and no doubt many difficulties will be encountered in its construction. The Bedouins will likely offer some resistance, because to them it will be an invasion of their traditions, which some of them may feel strongly inclined to resent.

The remarkable thing about the construction of this road is that it is to be built by Mohammedans and chiefly for religious purposes. When the first railroad entered Turkey, it was looked upon as a Christian menace to the Mohammedan faith, and in some places the tracks were torn up and people threw stones at the cars as they passed by. The needs of the road are certainly very great. It is called Hedjaz, or Pilgrims' railroad.

Every year thousands of Mohammedans from different parts

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of Turkey, Persia, and India gather at Damascus in order to make a pilgrimage to the shrine of Mohammed, at Mecca. The journey has always been accompanied with great suffering and many dangers. The larger part of it is over a desert region where water is extremely scarce; and hundreds have lain down exhausted and famished on the desert sands of Arabia, without the privilege of beholding the Prophet's tomb.

At first, to allay prejudices, no doubt, it was announced that the road was to be built entirely by the material and labor of the Moslems. The decision, however, was never carried out, as it was necessary at the outset to purchase foreign steel, foreign engines, and other equipments. In time it became necessary to import Italian and Australian laborers who were experienced in railroad building. Turkey had no competent engineers for the work, and it is, therefore, under the supervision of foreigners. At first it was proposed to make it standard, or wide gage; that determination, however, has been given up, and it is, therefore, simply a narrow gage road. It is calculated that the road will be completed somewhere about the year 1910. Pilgrims can then make with comparative ease the journey in about two or three days that has required five or six months of arduous travel to accomplish. Whether the railroad under the construction and supervision of foreigners will have a liberalizing effect upon the Mohammedan mind awaits to be seen. Heretofore, no unbeliever has been admitted to the sacred precincts of the Holy City. Mecca is a sealed book to the outside world. Under the disguise of language and dress, a few foreigners have gained admittance, and have given us some account of the pilgrimages and the worship at the sacred shrines.

Railroads in Asia not only mean greater facilities in the transportation of merchandise, but greater facilities in the transportation of the thought and influences of modern civilization. The reawakening of Asia is full of interest wherever one goes; from Japan in the east, to Turkey on the west, there are abundant evidences of a revolution in the Asiatic mind. Commerce, the advance guard of civilization, has made remarkable progress within the last quarter of a century. Europe is coming on to the scene of Asiatic life, and is injecting a new spirit into an old world and its threadbare civilization.

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Read these words from the followers of the Mohammedan prophet, in the Beirut *Tamarat*, and you will read what would have been rank heresy half a generation ago:

"What joy has spread over the whole Mohammedan world at the thought that our master, the chief of all believers (God save him!) is building this railroad from Damascus to the Holy City of the pilgrimage—a railroad that will join the Arabian provinces, the heart of Islam, with the centres of the highest Khalifate, and will unite all under the glorious Ottoman flag."

*The War in Manchuria.*

Now that the month of July has been ushered in, Japan and Russia must stack their arms and wait for the passing of the rainy season. The geographers of Manchuria tell us that the country of Manchuria, along which the Chinese railroad runs from Harbin to Port Arthur, is so wet and marshy that it would be impossible to conduct, during the months of July and August, any campaign whatever. The friends of Russia have all along hoped that General Kuropatkin would be able to hold back Japanese advances until the rainy season began. They felt sure that during the months of suspended hostilities, Russia would be able to send over the Siberian railroad reinforcements large enough to drive the Japs out of Manchuria when the time for renewed operations would begin, during the month of September. It is now the middle of July, and the war is going merrily on.

The Japanese have a military line of some two hundred and fifty miles. Along this line Russia is constantly on the guard to defend herself against a surprise. The whole world, Russia included, keeps trying to guess what Japan will do next.

Along the northeastern portion of this military line, the Japs have a mountainous country over which they are rapidly climbing. They are pushing the Russians back by degrees, and, at the same time, they are shutting up the Russians tighter and tighter within Port Arthur. Siege guns are on their way up from Dalny to the mountainous country about five miles north of the port. It looks very much as though the rains were not likely to drive the Japs to their tents; at any rate, the rainy season will not hinder the siege of Port Arthur, whose garrison may surrender at any time.

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The further question arises: Can Russia, during July and August, in case the rainy season hinders present operations, get in soldiers enough from Russia to retrieve Russian losses in Manchuria? The Japs figured on that problem at the outset, and estimated that Russia cannot put into Manchuria more than two hundred and fifty thousand soldiers for field work. The Japs figure with that number of soldiers in the field the Siberian railroad would be taxed to its utmost limit to provide the army with the munitions of war, and that a larger army than two hundred and fifty thousand could not be used. On the other hand, Japan could get into the country five hundred thousand soldiers, and could get them there more quickly than Russia could two hundred and fifty thousand, and could support the larger army with greater facility. How Von Moltke would open his eyes, if he now could behold the splendid calculations of the Japanese, which are even more accurate and complex than those by which Germany overwhelmed France in 1870 and 1871!

*From a Japanese Point of View.*

The war now going on between Japan and Russia is not like its predecessors of modern times. The newspaper reporter has played a very inconspicuous part. In the first place, the military authorities of the Mikado's empire have not taken the newspaper men into their confidence, and they have kept them well in the rear of the army. When dispatches have been sent out, they have been very carefully censored. This condition of affairs has not been altogether satisfactory to those who have been most anxious to know just what is going on in the great battlefields of southern Manchuria.

There is also another phase that, from a Japanese point of view, must be taken into consideration. The Japanese are a very industrious and economical race; the chief resource of the island empire is labor, the chief occupation is farming, in a country where the farms do not average more than four acres to a family. Japan, therefore, has little margin left for loss that might accrue through excitement, and through the tension which naturally grows out of the war. It is, therefore, in the interest of Japan that the people be free from excitement, even the excitement that comes from

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the great victory of the battlefield. The Japanese themselves do not receive anything like the news from the seat of war that is carried out to other countries; the results are, that business is going on in Japan very much as though everything were in a normal condition.

The trade between Japan and the United States during the fiscal year ending June 30, 1904, will exceed seventy million dollars. This is larger than during the preceding year. We are not only sending more goods to Japan, but are receiving more from that country. Indeed, our imports from Japan will be something like three million dollars more, this year, then they were last. Certainly no war of modern times has created so slight a ripple upon the industrial life of a nation that was engaged in it, as has this of Japan. The Japanese triumph, therefore, in peace, in the time of war, is no less wonderful than her achievement at arms.

*Russia has Achieved at Least One Victory.*

The people of Finland make the 24th day of June one of great festivity in the land of the midnight sun. This year, however, Russia has suspended this national holiday, and forced the people, at least in a formal way, to be sober-minded on that day, because of the assassination, by a Finn, of General Bobrikoff, the Russian tyrant-governor of the province of Finland. The cable brings us the message that on that day the Russians captured a servant girl because she was overjoyful when it was her duty to Russia to be sad. Russia is bound to achieve a victory and gain some glory in the west, even if she is humiliated in the east.

*The Jewish Clergy Limited.*

Complaint now comes that there are not enough Rabbis to fill the demands in the various Jewish churches throughout the country. This is true, it is said, notwithstanding the fact that Jewish preachers are paid higher salaries than those of any other denomination. The Jewish theological seminaries can scarcely supply one Rabbi in response to the demand for five or six.

The reason for this condition is said to be due to the fact that the commercial pursuits of the Jewish people in this country offer

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greater inducements than the pulpit. The case, therefore, with the Jews as with the Christian world, would seem to be commerce *versus* religion, a case in which commerce is gaining ground while religion loses it. The question is now with them, "does religion pay?"

*A Vice-president for Mexico.*

Great interest attaches to the election of Ramon Corral as vice-president of Mexico, especially as there is some tacit belief or understanding that he will succeed President Diaz as the president of the Mexican republic. Diaz is still a man of great vital powers, and apparently very active, notwithstanding that he is seventy-four years old. It has been understood, however, for sometime that he was desirous of shifting the responsibilities of chief executive to some other and younger man. Diaz has been so strong and so unique a character in Mexican history that people have long wondered what that republic would do when his iron grasp fell from the reins of government.

Mexico has experienced something of the revolutions common to the republics of Central and South America. It would be, indeed, disastrous to American interests, should there be any return to revolutions and civil contests. There is today more than five millions of American money invested in the Mexican republic; and the people here are very anxious that our vested interests there be not disturbed. The inducements offered there in that republic for American capital are still very great.

Of course, the development of Mexico's resources depends so much upon the stability of her government that people on this side of the line have hoped that Diaz would live to a good old age, so that all dangers and contentions might be avoided as long as possible. There are several thousand Americans who are now residents of Mexico, and their interests there are of such vital importance as to make the selection of a wise and strong executive quite necessary to their welfare.

For sometime,it was thought that either Limantour, Secretary of the Treasury, or General Reyes, would succeed President Diaz. It has been known of late that there was considerable rivalry between these two, and some apprehension was felt about the elec-

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tion of either to the chief executive office. Of course, it is still possible that either might be elected, despite the understanding that may now prevail about the succession of the vice-president to the chief executive office.

Vice-president Corral was not so generally known outside of his own country. He is now fifty years old. He has been governor of Sonora, and was governor of the District of Mexico. At the time of his election, Corral was Secretary of the Interior. He is represented as a man of high honor, who has been clean and upright in official life. It is believed that he possesses the necessary qualities to carry out the policies of Diaz, should he be elected to the office of President of the Republic. Still, people will wonder what is likely to happen to Mexico when Diaz goes!

*Venezuela's Fifteenth Constitution.*

Some of the South American republics have had a great deal of experience in making constitutions. Venezuela has just completed her fifteenth. However, it does not matter so much what their constitution contains, as it is never lived up to. Down there, a constitution is something like a political platform; it shows what the people are thinking about when it is made. President Castro recently had some lively altercations with Great Britain and Germany about the necessity of a country paying its debts; and it would be quite natural for him to order something put in on that subject. That is precisely what he did. The constitution now provides that private parties shall not have the power to assign contracts with the government, to any foreign nation, and that any differences that may arise over the payment of a debt must be settled in the courts of Venezuela. The president is given power to keep foreigners out of the country, or to expel them after they have entered. The President does not appear to be on good terms with Protestant ministers who hereafter may be excluded, if he sees fit.

Venezuela has had a strong propensity for borrowing. Then foreigners and their various enterprises which brought money into the country were welcome. Just now Venezuela is sweating under an arrangement by which a considerable portion of the country's taxes goes to the payment of debt. President Castro is,

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therefore, undergoing an economical regime. It will be some time before he can put on airs and revel in a full exchequer.

When present debts are paid, there will undoubtedly be a change of policy. The money of the foreigner will be as much in demand as ever. It may be necessary then to make another constitution.

*Arguments in Favor of Race Suicide.*

Editors, newspaper correspondents, and contributors to monthly periodicals are constantly giving their reasons, or the justification, for the absence of children in the home, or for the presence of one or two at most. There are three arguments, which would better be styled excuses, why married people may not have an old-fashioned family of children. It is well known that a very considerable proportion of the people of this country live in large cities and therefore must rent the houses in which they live. Nearly all of the most desirable homes are let on the stipulation that those moving into them have no children, or one or two at most. The very fact that landlords can put such stipulations into their leases indicates that there are plenty of renters of the small families. The question then is at once put: What can a man do? If his family is large, he cannot rent a desirable home, and circumstances compel him to abandon all desire for a large family, however willing he might otherwise be.

A recent canvass in New York demonstrated the fact that there were resident districts in which hundreds of families lived, and where there were not more than fifty children to four hundred families. It is further shown that the restriction upon the size of the family is making its way among the poorer tenants who have hitherto been the chief conservators of the human race.

A second excuse is put forth by those who can afford servant girls, and who, therefore, must have them, that girls will not accept situations in homes where there are children, especially where there are several. They are willing to wash and comb lap dogs every morning, but they will not be "troubled" by children. Women will say they are not strong enough to rear their own children where there are several, or that they are unwilling to be tied to the drudgery of a home where there are several children; and

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as hired girls cannot be had for a numerous family, they are compelled to abandon all thought of bearing children. Here the hired girl, like the landlord, is responsible for the race suicide going on.

The breadwinner for the home has his objection to a large family in the merciless competition female employees are waging against him. They have, as a rule, only themselves to care for, and can do the same work he is doing for smaller wages. In his case, the woman wage earner is responsible for the race suicide of his home.

All these are excuses which cannot be lightly dismissed. The conditions which give rise to them show the perverse and downward tendency of society. Families are carried by hundreds of thousands in the stream of receding humanity, whether they will it so or not. It is important to remember that race suicide is as much today the result of social conditions as of any disinclination of men or women to escape paternity or maternity. It means the destruction of society, even against the will of a large number of separate members that compose it. The only safety is outside the worldly influences that are today destroying the home. Children constitute the chief reason for the existence of the home. Prevent them, and the home will disappear. With the abandonment of the home comes the abandonment of the marriage relation. Along with the disinclination to bear children comes equally strong the disinclination to marry. People in the midst of such social life have not the power to reform it. Its headlong and irrisistible course is toward self-destruction, race suicide.

*A Fair Record.*

The pension bureau at Washington has given to the public the record of one of its pensioners, Peter West, of Iowa, soldier, saddler, lawyer, and farmer, who fought in the seventh Iowa cavalry. Mr. West, in his application, admitted that he has been married ten times and divorced eight times. In the records of the pension bureau are the names of many old comrades who were married four, five, and six times, but Mr. West seems to have been considerably above the average. The average length of time between the divorces and marriages of Mr. West was five months; in one case the interval between divorce and marriage was cut down

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to twelve days. Notwithstanding all these wives, it does not appear that he has given to his country a very large posterity, as he is the father of but four children.

So far as learned, the ministers and women of the country are pouring in no petitions against Mr. West's application. Why should they? He is quite in fashion. Some of his divorced wives might sign it, but they are not numerous enough to cut much of a figure. Besides, Mr. West has lived up to the requirements of the modern civilized family life. He has not offended human nature and good society by bringing into the world a large number of children. Under ordinary circumstances the number four might be considered rather a large family by one wife; but as Mr. West had ten, it cannot be said that he was guilty of criminal neglect in permitting an offensive number of children into the world.

*The Rubber Business.*

It is forty years ago since this country began on a somewhat extensive scale the importation of rubber. Then the amount brought here annually amounted to about a thousand tons; today we import 25,000 tons which has a value of $30,000,000.00, and in its manufactured state represents $100,000,000.00. More than half the rubber used by us comes from Brazil. England's colonies provide us with about one-fifth, and those of Belgium one-tenth. We also purchase from the British East Indies about six thousand tons of guttajuletong. This substance is used with the rubber to cheapen some of our rubber products. We also import ten thousand tons of scrap rubber which is worked over into rubber shoes and other foot-gear.

The people of this country have invested millions in foreign rubber plantations. A large proportion of this foreign investment has no other value than that represented by the paper upon which the stock certificates are engraved. Doubtless some of these rubber plantations will prove valuable, as the demand for rubber is rapidly increasing in many of the manufacturing establishments of this country.

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# EDITOR'S TABLE.

## LIKE THE WORLD.

There are a thousand influences at work among the young Latter-day Saints, urging them to be like the people of the world. It has been a characteristic of the Saints that they were unlike the world, having been brought out of Babylon, to serve God in his appointed way. As people mingle with us, it is natural that each side is influenced by the other; as far as right is concerned, it is well that we learn by contact, but aside from this, there are many things which we would better never adopt, but rather use our strength to impress our superior view upon the lives of our friends.

One of the evils that residents of the cities are falling into is what may be called the tenement house life. Under this system every convenience is furnished to the renter,—heat, light, cooking, and comforts of all classes. Young people start life in this fashion, and dislike changing for a place of their own, or else get into such extravagant habits that they are unable to save enough means to ever obtain one. Their whole time is given to themselves, and their social pleasures, instead of being partly given to the building of a home. In order to continue in this line, there must be no children, for they are a menace to tenement life, society and pleasure. So one evil brings on another greatly worse than the first.

Another evil that residents of large cities are almost compelled to fall into is the living in rented houses. In eastern cities there are miles of beautiful residences owned by landlords, and tenanted by people who perhaps have never known what it is to own a building of their own. That same condition is obtaining in

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our Utah cities to a greater or less extent, and it is rapidly becoming the rule in some of them. All this is detrimental to the best interests of home life. It was early the rule among the Latter-day Saints to have the lands so divided that every family could have a spot of ground which could be called theirs; and it has been the proud boast of this people that among them were more home owners than among any other people of like numbers. This condition had a good tendency, and whatever men said of us, the home among this people was a first consideration. It is this love of home that has made the Saints famous as colonizers, builders of settlements, and redeemers of the deserts. But in the cities there appears now to be coming into vogue the idea that renting is the thing. Of course, it may be necessary as a temporary makeshift, but no young couple should ever settle down with the idea that such a condition, as far as they are concerned, shall be permanent. Every young man should have an ambition to possess his own home. It is better for him, for his family, for society, for the state, and for the Church. Nothing so engenders stability, strength, power, patriotism, fidelity to country and to God, as the owning of a home—a spot of earth that you and your children can call yours. And besides, there are so many tender virtues that grow with such ownership that the government of a family is made doubly easy thereby.

Let us continue, as a people, to be unlike the world in this regard. I hope the Saints will ever be a home-owning people, and never become roamers, roomers and renters. We should no more follow the prevailing notions in this than in some other things. The people of Zion have a higher destiny than being led by the nose, as it were, by the prevailing whims. We do not purpose being led by evil tendencies, but rather glory in being leaders ourselves in all that makes for the welfare and happiness of the home, the advancement of the Church, the prosperity of the state.

The Church as a church can not tie itself to the policies of alleged friends who demand that it be like the churches of the world—it has a mission of its own, and is governed by the inspiration of God to his servants, not by political schemers, alleged friends, and popular sentiment.

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The individual members of the Church have their free agency, but should not be governed by the prevailing fashions and fads—least of all by the fatal fallacy: no family and no home. Such a course means disruption and death to the best institutions with which a man may identify himself—the home and the church; and with these with their influences and teachings gone, the state is in danger of destruction from moral degeneration.

JOSEPH F. SMITH.

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## NOTES.

It is the little things, the trifles, which cut down the average of success possibility.

"How can I hear what you say," said Emerson, "when what you are is thundering in my ears?"

He who sticks to a lie for self-protection is as if he clung to a lightning rod in a thunder-storm.—*Selected.*

Dr. Franklin once made the following offer to a young man:—

"Make a full statement of all you owe, and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for them cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts."

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## IN LIGHTER MOOD.

Professor Syle, of the University of California, tells this story of himself:

At the beginning of the last session, while calling the roll of the new students; he came to the name, Miss Sara Greene. He stopped to express disapproval of the final "e" in her name, by asking "G-r-e-e-n-e, —does that spell Green or Greenie?" Miss Greene responded promptly: "S-y-l-e; does that spell Syle or Silly?"—*Success.*

The judge of one of the United States Circuit Courts, has a five-year-old niece, of whom he is very proud. A few days ago, she came to him, and said, with a very serious air: "Uncle, there is a question about law I want to ask you." "Well, dear, what is it?" patiently inquired the judge. "Uncle, if a man had a peacock, and it went into another man's yard, and laid an egg, who would the egg belong to?" The judge smiled indulgently, and replied: "Why, the egg would belong to the man who owned the peacock; but he could be prosecuted for trespassing, if he went on the other's property, to get it." The child seemed very much interested in the explanation, and then observed, innocently: "Uncle, did it ever occur to you, that a peacock couldn't lay an egg?"—*The Law Review.*

At the end of a day's journey a traveler stopped for a night at a small rancher's shack in Montana. As he sat on the door-step with his host, a troop of children began playing about them. The New York *Times* reports this conversation:

"These children all yours?" inquired the traveler.

"Yep."

"How many?"

"Let's see," and the rancher hesitatingly began counting them up on his fingers.

Pretty soon a drove of hogs came into view.

"Yours?" asked the traveler.

"Yep."

"How many?"

"Five hundred and sixty-three," was the instant response.—*Youth's Companion.*

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# OUR WORK.

## M. I. A. ANNUAL CONVENTIONS.

SALT LAKE CITY, UTAH, AUGUST 1, 1904.

*To Stake Superintendents, Assistants, and Ward Officers of Young Men's Mutual Improvement Associations:*

DEAR BRETHREN:

The annual conventions of M. I. A. officers will be held in August and September, 1904, on the dates named below:

August 8th—San Juan.

August 20th—Taylor.

August 27th—Alberta.

August 28th—Alpine, Beaver, Emery, Benson, Bingham, Juab, Malad, San Luis.

September 4th—Box Elder, Cassia, Granite, Pocatello, Teton, Bannock, Jordan, Nebo, Weber, South Davis, North Davis.

September 5th—Panguitch.

September 11th—Union, Morgan, Ensign, Salt Lake, Pioneer, Liberty, Star Valley, Hyrum, Utah, Wasatch, Cache, Woodruff.

September 12th—Kanab, Big Horn.

September 18th—Fremont, North and South Sanpete, Bear Lake, Summit, Wayne, Millard.

September 19th—St. George.

September 24th—Parowan.

September 25th—Uintah, Sevier, Blackfoot, Oneida, Tooele.

The conventions in the Arizona and Mexico stakes will be held in connection with the quarterly stake conferences of those stakes, appointed in August and September.

Stake superintendents will please give special and immediate attention to the following items:

1st. Confer with the stake presidency—secure their co-operation and arrange for the conventions.

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2nd. See that your stake and ward organizations are all complete and your class teachers selected before the conventions.

3rd. Notify all officers, class teachers, and M. I. A. missionaries, by personal visit, if necessary, of the convention, and request them to be present.

4th. Secure suitable hall or halls for the convention, where both the Young Men's and Young Ladies' officers may be accommodated, without interfering with the Sunday schools or the ward meetings. Consult with the Young Ladies' officers in regard to this.

5th. Have all Sunday school teachers who are Mutual Improvement officers or class teachers, excused from their Sunday school classes to attend the morning session of the convention.

6th. Extend special invitation to the Stake Presidency; the High Councilors; the Bishops and their Counselors; and all stake and ward officers to attend the convention meetings.

7th. Select competent persons to treat the subjects at the convention, and assign the topics to them in advance.

8th. Previous to the convention, hold at least one meeting of the stake superintendency, aids, and convention speakers, and discuss the convention subjects thoroughly, and perfect all arrangements:

9th. Have, so far as possible, your local missionaries selected, so that they may all be at the convention to receive their instructions.

In making these arrangements care should be taken not to interfere with the sessions of the Sunday school; so that, some settlement should be selected where the meetings can be held in some building other than that in which the Sunday School meets.

For the work of the Young Men's Associations two meetings will be held, one at 10 a. m., and one at 2 p. m. In the evening, at the most convenient hour, a joint meeting will be held to which the public may be invited.

The meetings will be conducted by the stake superintendent under the direction of the representative of the General Board.

At the morning meeting the subject for consideration will be: "The Class Leader"—(a) how to select him; (b) his duties; and at the afternoon meeting: "The Indifferent Boy"—(a) how to get him; (b) how to hold him.

The stake superintendent will select for each topic the most competent person in the stake to present the subject, and two other competent persons in the stake to discuss it in all its bearings after which a brief general discussion should be encouraged at which all pertinent questions will be considered. Great care should be exercised to select the most suitable persons to discuss these subjects.

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There has already been distributed to you a Manual of Instructions to officers. The member of the General Board, visiting your convention, will conduct a quiz on this Manual and every officer is expected to be able to answer all the questions.

At the evening meeting, the following topics will be treated by members of the General Boards of Y M. and Y. L. M. I. A.: "Town Tramping—its Antidotes and Remedies," "Reverence," and "Our Greatest Needs."

No effort on your part should be left unmade to thoroughly advertise the convention before your officers and all who are interested. This calls for energetic work and close attention by yourselves and your assistants, and we trust that you will make every necessary sacrifice to accomplish the work, and that no excuse will be offered on the day of the convention, but that every requirement will be met and this year's convention be the best ever held.

With constant prayers for your success and the Father's blessing upon your labors, we remain,

Your brethren,

GEO. H. BRIMHALL,
EDW. H. ANDERSON,
J. GOLDEN KIMBALL,
THOMAS HULL,
BRYANT S. HINCKLEY,
Committee.

## RESPONSIBILITY OF OFFICERS.*

BY JOSIAH E. HICKMAN, SUPERINTENDENT Y. M. M. I. A., UTAH STAKE, PROVO.

The responsibility of officers implies a trust and a duty, not only of money, statistics, and organizations, but of the education, of the purity of the youth of this generation. It devolves upon us to organize the associations and see there is a wholesome growth of the spirit and the letter.

An association may have every officer and auxiliary; may have precision in deportment, tabulated program, exact time for beginning and closing, in fact may have all the mechanical adjustments with triangular and hyperbolic accuracy; and yet without the spirit and testimony of the work, there is friction and waste of energy. Just as, in the most perfect machine without oil, most of the work expended in running it is

* Read at the general conjoint officers' meeting Y. M. and Y. L. M A., Salt Lake City, June 5, 1904.

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consumed in overcoming friction. So, to reduce the loss in friction, there is need of more delicate adjustment and perfect lubrication. Then the machine more nearly approaches perpetual motion. We wish the organizations of our Church conducted with this self-adjusting spirit that each shall run without external pressure or coercion.

I shall deal first with the mechanical phase of this subject; *viz.*, the manipulation of the associations. The duty of the stake officers, as well as those of the ward, is to be alert even before the time for the reopening of the associations to see what material they have at hand. And, if they have any offices vacant, be actively ready to recommend the best talent they have at their command. Before the candidates are chosen and set apart, I feel the work and obligations should be carefully explained; and then learn if they are willing to assume the responsibility. If not, they are not the ones wanted. Every year in our stake we call our officers together; and, after explaining the work, we ask if they are willing to be responsible in their various duties. Invariably we receive the assurance that they are. Yet we find some who have to be followed and urged to fulfill their promises. I have an instance in mind where a president, this year, promised me faithfully five different times that he would do a certain work, and still that work is not done or even begun. It is refreshing to find an officer upon whose promise you can safely rely. I used to think it was only ward teachers who failed in their responsibility, but I find that, even in other organizations, there is the same tendency.

The Stake superintendencies are responsible for the completion of their organizations and their active work. They are, to a certain degree, responsible for the ward organizations, also for their success. Yet more directly are the officers of each organization responsible for their own ward, both as to attendance, preparation, and interest. This is the ideal condition, but the friction of discord and the dead drag of indifference check this perfected movement.

To overcome these obstacles, the officers should (1) be in sympathy with the work; have faith in themselves; faith in the young people; and faith in their God. (2) Ask no more from the members and sub-officers than they are willing to do themselves. (3) Meet often as officers and review their work and prayerfully discuss conditions, needs and means of meeting emergencies. (4) Be loving and lovable. (5) Be prompt in opening and closing meetings. Don't wait for your audiences. We all admire promptness and dispatch. I believe it demoralizing to appoint a meeting at a certain time and be a half hour later in commencing. Not long since I filled an appointment in a neighboring

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county. When I asked the presiding officer what time the meeting was appointed, he replied: "Seven-thirty, p. m., but you do not need to be there until eight-fifteen, for we cannot get our audiences until a half or three quarters of an hour after the appointed time." An association run on that plan of polite lying, would die of a severe attack of indifference and procrastination. Why do we hasten to the depot with ungainly strides, when we think we are a quarter of a minute late, and drag to Church, though we are five minutes late? Because the one keeps its word and the other waits till we get there. It won't do! It won't do! A business run on such a plan would need a bankruptcy law to keep it going.

Finally, let us be honest with ourselves and those over us. I have been stunned at the stolid indifference of some of our young men—I hope the young ladies are not guilty.—After making faithful promises to discharge their duties to the best of their ability and on being set apart, they scarcely ever appeared at the meetings. And, in a few cases, they never made a move to fulfill the first appointment. This indifference is too prevalent even with the more important officers. In our own stake, we find a marked tendency after a young man gets married to relinquish his duties in the association. I wish the young ladies would look into this matter and correct the evil, if they are to blame. It is not only true of the officers, but of the lay members as well. Now our associations are a phase of that great feast which the master gave. And I was forcibly impressed with the statement that when the servants were called to the feast, one had bought five yoke of oxen and wished to be excused; another had married a wife and could not come. I wondered why these two were put as co-ordinate reasons for their failing to come to the feast. I surmised that it was because one woman could pull a man as far from the kingdom of God as five yoke of oxen. I wish the young ladies would look into this matter for our sakes.

The responsibility of the Stake officers appears very grave when we realize there is placed for their guidance the youth who are in their transition period from childhood to manhood. That period when new forces of life are awakening; when all the luring fallacies and fantasies of society and mind mingle with their scintillating splendor to entice the young from paths of safety and rectitude into the maelstrom of Babylon from which many never return. This period of life is the rapids of youth where the most danger is encountered; and yet it is the most precious and valuable period of life. For this is the period when character is formed; when destinies are launched. It is the period when the young receive with greatest readiness, if rightly presented, their deepest religious convictions.

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Prof. George A. Coe, a noted psychologist, states that out of the thousands he examined as to their religious persuasions only five per cent of them accepted Christianity before the 9th year of age. From nine to twelve years of age, seven per cent; from twelve to fifteen, fourteen per cent; from sixteen to eighteen, fifty per cent; from nineteen to twenty, sixteen per cent; from twenty-one to twenty-five, seven per cent; from twenty-six to thirty, one per cent.

This would indicate that youth, early manhood and womanhood, are the periods of life when we get our religious impressions. This coincides with the Savior's statement: "You cannot put new wine in old bottles." It is our responsibility to put new wine into new bottles; to hold in check youth's wayward tendencies; to hold at bay the blighting evils that surround them. This can only be done with God's help. We need the inspiration of our work; that inspiration which comes through his Spirit. Without it, we are impotent and vascillating. With it, we are strong and invulnerable. We must have a love for the work and a love in the cause of youth. We must love them in spite of their weaknesses though they be red as scarlet. If we would do our work well, we will marshal to our aid every uplifting force from the home, from society, and the whole moral world. We must look through and beyond the discordant lives of the wayward and see the divinity within.

When the old sculptor was asked why he was constantly looking at a large piece of shapeless marble, he replied that he was not looking at the stone but the Christ-like form within. So, my friends, we are not gazing upon the sinful life, but the hidden Christ-like form within.

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President Joseph F: Smith:—It is suggested that if one woman can do as much as five yoke of oxen in keeping a man from performing a duty, will not the same woman be able to do as much in keeping him in the line of his duty, if she has a mind to? or will it take five women to do as much as one yoke of oxen in that direction?

The paper was discussed by Supt. Geo. N. Child, of Alpine stake, and by Emma Whitney Pyper, of Ensign stake.

Elder George N. Child, said:—My brothers and sisters, there is no part in this paper that is now before us for consideration with which I desire to take issue. I wish to endorse heartily the opening statements of the paper, wherein it is said that the responsibilities of officers embrace both a trust and a duty, not only of money and of statistics and the organization of the associations, but of the education of the youth, both in the spirit and in the letter.

I wish also to endorse the emphasis that has been placed upon the

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duties that grow out of the mechanical manipulation of the mutual improvement work. There are a great many duties that devolve upon the officers, both local and stake, that may be classed under the heading of "the mechanical manipulation of the work." These duties are indeed important, and the officers who are successful in the work will see that these mechanical adjustments are attended to in their proper time, and in their proper manner. The fact that there are officers who have been appointed and called to labor in the organizations who do not take the responsibilities upon them and perform the duties connected therewith, as related in the example given in the paper regarding the young man who had promised five different times to perform a duty, suggests the necessity of the care that should be exercised by the stake officers in the selection of young men and young women who will take the responsibilities upon them and properly attend to their duties.

It is necessary that the officers be well acquainted with the plans, with the detail work, so that they may be enabled, as executive officers, to carry out the plan of work of the organizations.

It is truly stated, as I understand it, that these organizations stand for the spiritual uplifting of our young people. I desire to emphasize the word spiritual. They should stand for the improvement, spiritually, of the young people of Zion. This suggests to my mind that the work, to a large extent, is a spiritual work, and the greatest responsibility that rests upon the officers, whether local or general, must be of a spiritual nature. The first and foremost duty that grows out of that responsibility, as I understand it, for local officers, would be to see that they fully sense the importance of the work, that they are thoroughly qualified spiritually, and converted to the nature of the work, and then that they form such social conditions in their community that that spirit and that inspiration may pervade the whole organization. It was suggested in the paper that an organization may be complete mechanically, and yet fail to carry out the vital principles for which it was organized. I agree with that, yet those conditions are not often met with. Usually it is the man or the woman, the officer, who is spiritually right that sees to the detail of the organization, and to the execution of the plan of work. It is the Spirit that giveth light, and I believe the most successful officers are those who are spiritually right, and who then become personally acquainted with the members of their respective associations, and perform the duties connected therewith; or, if they are stake officers, I believe those will be most successful who are spiritually right, and then, by personal association, they inspire and instruct the various local officers in their stakes. If the officers of these organizations throughout Zion are

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in a proper spiritual condition, the detail work is sure to be carried out effectively. We sometimes hear of the selection of other officers for organizations that have not been entirely successful, but that have been made very successful by the change of officers, largely due to the spiritual condition of the officers selected. We find in some associations, in nearly every stake, officers who fail to take the responsibilities upon them that are theirs by reason of their positions. I have been wondering, since reading the incident mentioned in the paper that has just been read to us, how far the stake officers can be responsible for the non-performance of duty, on the part of the local officers selected, and I believe that, as stake officers, we are sometimes responsible to an extent. I think we should be longsuffering, and if we are possessed of the proper spirit, we will have more influence, and will be stronger in the advice and counsel to be given, and in the inspiration that proceeds from our personality. If we are not possessed of the right spirit, we may be responsible for the non-performace of the duties of the officers. The spirit of the work must proceed from the head.

In closing, I desire simply to emphasize this particular point: That the greatest of all responsibilities of Mutual Improvement officers, is to get thoroughly converted to the work, and to be spiritually right.

I pray that the blessings of the Lord may attend us. May His Spirit inspire our hearts to works of righteousness, and to deeds that will be uplifting; I ask it in the name of Jesus Christ. Amen.

Sister Pyper said: In the few moments I expect to occupy, I shall touch upon those points which appeal to me most strongly, although there are so many good ideas treated in the paper that it is difficult to select from them for discussion.

One of the requisites in my opinion, as in Brother Hickman's, is faithfulness to duty, which embraces punctuality and the most of other virtues. It should be the bounden duty of every officer to see that nothing but serious illness prevents his regular attendance, and so soon as it becomes known to the members of the association, that the officers will be at their post, so much greater the impetus to them to do likewise. Nor should an officer ask to be excused from an association after a few moments of attendance. I well remember as a member of the Y. L. M. I. A. the bad impression that was left upon the young people present by the frequent request of the president to be excused, pleading another engagement. The disappointment and spirit of indifference that pervaded the room after her departure was most marked. Perhaps a speaker had gone to infinite pains to prepare her lecture or topic, having in mind, as part of her reward, the approval of her president, and the president was

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not interested enough to stay and hear it. There should be no other engagement upon that night. From the President down, each one should make it a matter of conscience to be faithful to the trust reposed in him. How one who had agreed to accept the position, and who had been set apart to that duty, can fail in keeping his word is incomprehensible to me. To make the fulfilling of a duty so much a matter of honor that to fail would be an unheard of circumstance, of which one would be heartily ashamed, should be our aim. In an experience of six years' service in one association, there was but one failure on the program. The silence that followed that failure to respond was appalling. There were no more failures after that.

Another essential point, and to the observance of which I believe the success of one association that I know of is due, and upon which I feel very enthusiastic, is punctuality. Start on time, if there be less than half a dozen people present, or if none other than the officers be there.

Maintain order—one can be firm without being harsh—win the love and respect of those in your charge by practicing what you preach.

There is another point which interests me very much which is in regard to wives hindering husbands in the performance of their duty. I am pleased with Brother Hickman's remarks, "If" the young ladies are to blame—for I think the responsibility should be shared—I am an advocate of the cause of the home life. The duty of every woman and every man begins there, though it should not end there. If one does his duty faithfully at home, there is no fear but that he will be just as faithful to any other appointment he may have to fill. Too often a father or mother becomes so engrossed in outside work that the greater need at home is neglected. It is a dangerous and most unwise thing for a wife to use her influence to prevent her husband from performing his Church duties, and I should not have any confidence in him, should he allow himself to be so governed. But I also think that the home is first. I have in mind one good brother who lived a long life of usefulness in the Church, never missed an appointment, nor failed in anything that he was asked to do away from home. He died a few years ago and was eulogized as an exemplary man in every respect. But I do know that his children grew up without acquaintance with their parents. There was no time given to them, and when they reached manhood and womanhood, they seemed to be utterly indifferent to him and to their religion. It seems to me that both could be given right attention, and if a woman be wise, she will urge her husband to do the right thing in this regard. And a man should not make light of her work. Brother Hickman's paper appeals to me strongly, for in it I find invaluable advice to stake officers, of which I am a very recent member.

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# EVENTS OF THE MONTH.

*Local—June, 1904.*

NEW BISHOPS CHOSEN.—Elder Oscar F. Hunter was sustained Sunday, June 12, as bishop of the Eighth ward, Liberty stake of Zion, at a meeting held in the ward house, to succeed Bishop Elijah F. Sheets who had presided there for 48 years. Elders James G. McDonald and George F. Richards were also sustained as Bishop Hunter's counselors.—At a meeting of the Saints of the Fifteenth ward, held in the evening in the ward meetinghouse, Sunday, 19th, John Wallace Boud was ordained and set apart as Bishop of the Fifteenth ward, to succeed Elder Edward T. Ashton, who is now a member of the stake presidency of the Salt Lake Stake. John Moller Christensen and George Savage Ashton were also sustained and set apart as Counselors to Bishop Boud. Presidents Joseph F. Smith and Anthon H. Lund were present and ordained and set apart the brethren to their offices.

SEVERE FROST.—In the Snake River Valley, and in Bear Lake, and many of the upper valleys of Utah, such as Ogden, and Morgan, a severe frost, on the 24th, injured potatoes, peas and all kinds of vegetables, and in some instances the growing grain.

DIED.—In Ogden Canyon, Tuesday, June 7, Caroline P. Winslow a hand cart pioneer of 1856, born England, Feb. 5, 1830, and baptized in the fall of 1856.—In Provo, 7th, Sarah Ann Scott, wife of the late Bishop A. H. Scott. She joined the Church in 1847.—In Salt Lake City, 17th, John Frederick Oblad, born Sweden, Nov, 10, 1841, baptized April 1, 1859, came to Salt Lake in 1865. He filled a mission to Sweden in 1873-4, and was a highly respected citizen of Utah for forty years.—In Ogden, 16th, Ann Hardy, born England, April 16, 1820, joined the Church in 1850, and came to Utah in 1874.—In Salt Lake City, 16th, Annie D. Luce, age 64 years, who came to Utah as an orphan in 1847, the wife of Wilford W. Luce.—In Ogden, 19th, Sunday, Josiah M. Ferrin, for 27

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years bishop of Eden, and a member of the High Council of Weber Stake, born New York, Jan. 22, 1834, joined the Church in 1852, filled a mission to England in 1868, and removed to Ogden in 1896, becoming soon thereafter a member of the High Council.—In Salt Lake City, Tuesday, 21st, Jane McCune Gardner, a pioneer of 1847. She joined the Church in 1844, and came to Utah in Bishop Edward Hunter's Company, October, 1847.—In Morgan, Sunday, 23rd, Mrs. Andrus Olsen, a pioneer settler of Morgan Valley, aged 70 years.—In Salt Lake, 16th, Edwin Frost, born Connecticut, 63 years ago, and a Utah pioneer of 1847. He worked at his trade as blacksmith ever since.—In Hood River, Oregon, 27th, Edward W. Davenport, born Mass., Sept. 20, 1822, came to Utah in 1851, removed to Idaho in 1884, and in 1900 to Oregon.

MONUMENT TO THE MEMORY OF JOSEPH THE PROPHET.—The first definite step towards the erection of a monument to the memory of the Prophet Joseph,and the Patriarch Hyrum,Smith was taken Monday afternoon, 27th,—the sixtieth anniversary of their martyrdom—when the First Presidency, and other authorities of the Church, assembled on the Temple block, and selected a site for the monument. The chosen spot is near the southeast corner of the block, directly west of the first entrance, on the east side of the grounds.

*July,—1904.*

THE "TRIBUNE" UNDER NEW MANAGEMENT.—Perry S. Heath, who took control of the *Tribune* on October 17, 1901, resigned as manager, June 30, and Joseph Lippman, a trained and practical newspaper man of good ability and who is well known in Utah, at once succeeded Mr. Heath, assuming the management July 1, and will issue the paper as a straightforward Republican organ.

ORE PRODUCTION.—During the first six months of this year, the ore and bullion settlements amounted to $11,267,540, besides about $4,000,000 drawn from the furnaces of the copper plants in the valley. This would show that Utah produces about $30,000,000 per annum from the mines. Dividends amounting to $2,046,500 have been paid exclusive of profits divided by "close corporations," and personal undertakings.

NEW MEMBER OF SCHOOL BOARD.—On the 5th, Mathonihah Thomas was elected a member of the Salt Lake Board of Education, to fill the vacancy caused by the removal of B. S. Young to Canada.

PRESIDENT WOODRUFF RELEASED.—Elder Ashael H. Woodruff, presi-

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dent of the Northern States Mission, was honorably released on account of sickness, July 2. For some time past he has been sorely afflicted with a disagreeable growth in his right eye, and on Tuesday, June 28, it having become necessary, that member was removed in one of the hospitals of Chicago.

DEATH OF BISHOP SHEETS.—Patriarch Elijah F. Sheets, one of the early pioneers of 1847, and who had served as Bishop of the Eighth ward, Salt Lake City, for 48 years, died at Rexburg, Idaho, Sunday, July 3, while en route to Teton basin to visit with members of his family. He was born March 22, 1821, in Charlston, Chester county, Pa. He became an orphan at the age of six years, and a short time later found a home in the family of Bishop Edward Hunter, who at that time, was a wealthy farmer of Chester county. On the 5th day of July, 1840, he was baptized by Elder Erastus Snow, and the following year removed to Nauvoo, where he was ordained an elder and volunteered to work on the Nauvoo Temple for six months without pay. In 1842, he filled a mission to Pennsylvania; in 1844, he filled another mission to Great Britain, spent the winter of 1846-7 at Winter Quarters, where he lost his wife and child, and in 1847 crossed the plains as captain of a ten in Perrigrine Sessions' company of fifty. In the spring of 1848, Elder Sheets went on a mission to Iron county, as a pioneer; here he remained for some six months, when he again returned to Salt Lake City. May 11, 1857, he was ordained a High Priest and a Bishop, and was set apart to preside over the Eighth ward, which position he held until about two weeks before his death. He was ordained a Patriarch, Friday July 1, 1904, at the President's Office, by President Joseph F. Smith, just before his departure for Idaho. Elder Sheets has held many important positions of trust, both ecclesiastical and political, and was one of the prisoners for concience, having been sentenced by Judge Sanford in 1888. Since the Salt Lake Temple was opened, in 1893, he has been a faithful and continuous worker in that edifice. His body was brought to Salt Lake for burial, and his funeral services were largely attended, President Smith being one of the speakers.

SAD ENDING OF 4TH JULY CELEBRATION.—At Glenwood Park, Ogden, a fireworks celebration on the 4th ended in the death of two people. A 5-inch mortar, used for the discharge of fireworks, burst, at 9.30 p. m., the flying pieces instantly killing Daniel W. Shupe, of Ogden, and Charlotte Clarke, of Warren, and severely injuring four others. Shupe was a well known young business man, a member of the Shupe-Williams Candy Co.; and husband of Etta Gay Shupe. Miss Clark was an

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estimable young woman who was to have been married next November to Joseph Gibson, of West Weber. The three men who were operating the fireworks have been arrested for criminal negligence. Quite a number of less serious accidents occurred in various parts of the state from the handling of arms and fireworks.

CHARLES W. PENROSE CHOSEN A MEMBER OF THE QUORUM OF TWELVE APOSTLES.—On the 8th, the Presidency of the Church announced that on Thursday, 7th, in the Council of the Presidency and the Apostles of the Church, Elder Charles W. Penrose was unaimously chosen to fill the vacancy in the Council of the Apostles occasioned by the death of Abraham O. Woodruff; and he was ordained and set apart as one of the Twelve Apostles under the hands of the First Presidency and the Apostles present, President Joseph F. Smith officiating.

Charles W. Penrose was born Feb. 4, 1832, in London, England; joined the Church in 1850, being baptized May 14: was shortly after ordained a deacon, and on Jan. 6, 1851, was ordained an elder and sent on a mission to preach the gospel, in which work he spent ten years in his native land, then emmigrating to Utah, settling in Farmington, where he was ordained a Seventy and one of the presidents of the Fifty-sixth quorum. He moved to Logan, in the fall of 1864, and was called on a mission to England in 1865. On arriving in England, he labored for some time in Lancashire; was then sent to preside over the Essex conference, and afterwards over the London conference, bringing many persons into the Church. He labored for two years on the *Millennial Star*. Returning after an absence of three and a half years, he labored as a home missionary and member of the High Council in Cache Valley until January, 1870, when he was called to Ogden to assist in the establishment of the Ogden *Junction*, a semi-weekly paper of which he became the editor, and which soon became an influential daily. He was ordained a High Councilor, and acted as home missionary in the Weber stake of Zion, and was elected to the Legislature from Weber county; he also served seven years as a member of the city council. In 1877, he was called by president Brigham Young to assist in the editorial department of the *Deseret News*, and on September 3, 1880, was appointed editor-in-chief. He was elected a member of the Legislature of Salt Lake county in 1879, and re-elected in 1882; was a home missionary in the Salt Lake stake, and became second counselor in the stake presidency Aug. 2, 1884. In January, 1885, he went on a brief mission to the states, and while there was called on a mission to Europe; he labored in nearly every part of the British Isles, presided again over the London conference, and in company

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with President D. H. Wells visited Denmark, Sweden, Norway, Germany and Switzerland. He wrote articles for the *Star*, baptized many persons into the Church, and on his return took up his work on the *Deseret News* to which he had contributed during his absence, and has been active ever since as an editorial writer, a home missionary, and a defender of the faith.

On June 30, 1904, he was unanimously chosen by the Church board of education as a member of that body, to fill the vacancy that occurred through the demise of Hon. James Sharp. The calling of Charles W. Penrose to the Apostleship is a recognition of ability, faith and a life-long devotion to the Church. It is a well-merited reward, not an experiment, and will meet the hearty approval of the Saints the world over.

GRASSHOPPER WAR.—State Senator Larson, of Sanpete, visited Salt Lake on the 9th, and gave an idea of the war on grasshoppers in his county. He is the author of the bounty law passed by the present legislature providing for a payment of one cent per pound for the pest. Nets are set for the hoppers, and in this way as high as 75 bushels have been caught in one day. Between Manti and Ephraim more than 11,000 pounds were caught in one day; while so far, twenty-five tons have been destroyed. This means much to Sanpete farmers, and the destruction of the hoppers in Sanpete is a real protection to other parts of the state.

REPUBLICAN STATE CONVENTION.—This will be composed of 460 delegates, the apportionment being one to every 95 votes cast for Hon. Joseph Howell for Congress in 1902. The convention will meet in Salt Lake City, August 25, 1904, 11 o'clock a. m., to nominate candidates to be placed on the state ticket for three presidential electors, governor, secretary of state, attorney general, state treasurer, state auditor, superintendent of public instruction, judge of the supreme court, and a representative.

DIED.—In Salt Lake City, Saturday, July 2nd, at the home of President Anthon H. Lund, Nels Peterson, born Lehi, January 26 1861, a son of the late President Canute Peterson, of Sanpete.—In North Ogden, Monday 4th, Abraham Chadwick, born March 30, 1821, in Blakely, Lancashire, England; baptized in 1840, came to Nauvoo in 1842; remained in St. Louis and Council Bluffs for a number of years assisting in the emigration of Saints. His wife died in 1850. He filled a mission in 1853-4 and at the time of his death was a member of the Bishopric of North Ogden.—In Ogden, 7th, George M. Kerr, the Union Depot Master, born Newcastle-

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on-Tyne, England, April 8, 1841, came to Utah in 1863, and has been in the railroad service many years; he was well known by prominent men from all parts of the country, and was a man of splendid character.—In Manti, 9th, Margaret K. Reid, born Belfast, Ireland, 1826, and came to Utah in 1862. She was the mother of thirteen children, a faithful member of the Church,and mother of Hon. William K. Reid.—In Stone, Idaho, 10th, W. T. Harris, born England, 1815, an old time resident and business man of Salt Lake.—The funeral of Joseph R. Dover took place in Salt Lake on the 10th. He was a substantial man, born England, October 11, 1823, and came to Utah in 1871, having joined the Church in 1847. He built the first gas works in Utah.

### *Domestic—June, 1904.*

POLITICAL CHANGES.—On the 10th, Attorney-General Philander C. Knox was appointed by Governor Pennypacker, of Pennsylvania, to fill the vacancy in the Senate caused by the death of the late Senator Quay. The Republican papers are satisfied with the appointment, while it does not suit the politicians; and the Democratic papers insinuate that Mr. Knox has been taken out of the Department of Justice by the trust and railroad interests, to which he was hostile there. On the 24th, the president appointed William H. Moody, former Secretary of the Navy, Attorney General; Paul Morton, of Illinois, Secretary of the Navy; and Victor H. Metcalf, of California, Secretary of Commerce and Labor.

SEA DISASTERS.—Two fearful sea disasters have lately appalled the world—the burning of the *General Slocum*, in East River, June 15, with twelve hundred people on board, mostly innocent women and children, nearly one thousand of whom perished in flame and water;—and the sinking of the Danish steamer, *Norge*, June 28, west of the Hebrides, by which over seven hundred lives went down in the sea. These calamities have caused much discussion; and some doubt as to God's providence has been expressed on the part of certain writers, who have been answered by others who hold that men are responsible for breaking laws upon which physical results are based—and that not all that occurs should be laid to God, but that the responsibility should be placed where it belongs.

POLITICAL CONVENTIONS.—On the 21st, the Republican National Convention met in Chicago. Elihu Root made a campaign, key-note speech; and later a platform was adopted declaring for the maintenance of the protective tariff. Theodore Roosevelt, and Charles Warren Fairbanks, of

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Indiana, were chosen standard bearers of the party, as nominees for president and vice-president.

The Democratic National Convention met on the 6th, July, at St. Louis, John Sharp Williams' address in reply to ex-Secretary Root was the feature of the first day. Later Judge Alton B. Parker, of New York was nominated for president, after the platform had been adopted without a financial plank. It was early Sunday morning before the convention adjourned, the last act being the nomination by acclamation of ex-Senator Henry G. Davis, for vice-president, a wealthy and respected West Virginian, eighty years of age last November.

On the 5th, the Populist convention at Springfield, Ill., named Thomas E. Watson, of Georgia, and Thomas H. Tibbles, of Nebraska, for president and vice-president.

The Prohibitionists have nominated Silas C. Swallow, of Pennsylvania; and the Socialists, Eugene V. Debs, of Indiana, as presidential candidates.

*July, 1904.*

SANE CELEBRATION OF THE FOURTH.—While we in Utah have had more serious accidents on the 4th, than usual, it appears that the agitation for a sane celebration of our great national holiday, has had its effect in the East, for the day after the 4th, only 52 deaths and 3,049 injured were reported, a much smaller number than last year.

NEGROES IN THE UNITED STATES.—A census bulletin shows the negro population of this country to be 9,204,531.

THE ROSEBUD INDIAN RESERVATION.—On the 5th, this tract of land in South Dakota was made accessible to the public. It contains 8,500-000 acres of fine land, which will be apportioned by lottery. On August 24, the Devils Lake reserve in North Dakota will be opened, and 550 homesteads, or 88,000 acres of land will be drawn for. The opening of these and other reservations would indicate that while the Indian is not retreating he is being absorbed.

THE TREND OF BUSINESS.—That business is not quite so prosperous as last year is evident from the report of Dun & Co., showing that there were 6,124 commercial insolvencies in the first half of 1904, with $79,-490,000 indebtedness, against 5,628 in the first half of 1903, with liabilities of $66,797,000.

*Foreign—July 1904.*

ZIONIST AFFAIRS.—Sir Charles N. E. Eliot, British Commissioner

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and Commander-in-Chief for the East African Protectorate, has resigned his position rather than make the grant of land offered to the Jewish Colonial Trust. So the proposal to establish a Jewish colony in East Africa, as a practicable substitute for the return of the Jews to Palestine, has met with opposition.

Another serious drawback to the scheme was the death of Dr. Herzl, the founder of the Zionist movement, in Vienna, July 2. He it was who succeeded in getting the 6th Zionist Congress (August, 1903) to endorse the African scheme. It may now prove abortive. A sketch of Dr. Herzl appears in the ERA, vol. 7, p. 358.

CAPE TO CAIRO RAILWAY.—In the early part of the month this road was completed to Victoria Falls, on the Zambesi, 1,633 miles from Cape Town. Its bridge over the Zambesi is said to be one of the greatest of modern engineering triumphs.

BOUGHT A VOLCANO.—It is anthentically stated in the financial department of the New York *Independent* that a New York syndicate has bought the Mt. Popocatapetl volcano for a price said to have been $500,000, on account of the sulphur deposits in the crater, which have been estimated in a Mexican report to exceed one hundred million tons.

THE "MAD MULLAH."—The "Mad Mullah" re-entered early in July, British Somaliland with 6,000 followers 2,000 of whom are armed with rifles and well supplied with ammunition and supplies. He was defeated with heavy losses by the British a few months ago, and on April 14 took refuge in Italian Somaliland. The natives were thought to have been thoroughly quelled, but now many of the tribes have again rallied to the standard of the prophet.

ENGLISH RAISING COTTON IN AFRICA.—Strong efforts are being made to cultivate cotton in the British possessions in Africa, in order that England may be freed from her dependence on the United States for the necessary raw material for her textile factories. The Cotton Growers' Association is to spend $150,000 to develop the industry in Lagos, Southern Nigeria and Sierra Leone, and the Colonial Office will contribute $32,500 for the same purpose.

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# IMPROVEMENT ERA.

VOL. VII. SEPTEMBER, 1904. No. 11.

## THE CHURCH REJECTED—WHEN?

BY JOHN POWELL, OF SALT LAKE CITY, UTAH.

[Missionaries who have come in contact with the so-called "Josephite," or the Reorganized, church, have often heard the claim made by them that the need for a reorganization was that "the Church was rejected." John Powell, a resident of Salt Lake City, wishing light upon the subject, directed, late in the month of November, 1903, and again December 28, 1903, the following questions to Joseph Smith, editor of the *Saints' Herald*, and president of the Reorganization. The reply from the editor and the rejoinder by John Powell need no further comment; they speak for themselves and make lively polemic reading.—EDITORS.]

*John Powell's Questions:*

"At what time was the Church rejected with its dead; was it before or after the death of Joseph Smith the Prophet? Is the Church still rejected? If not, when and by what method was it again received? Are the dead still rejected? If not, when were they again received?"

*An Editorial Reply in the "Saints' Herald," February 17, 1904:*

We are not aware that specific date or time, or any one specific act has been fixed upon as *the* time and *the* event when and why the Church was rejected. The elements of mischief by which the rejection was made possible and justifiable were sown as early as in 1843, and culminated ten years later when the so-called revelation on celestial marriage was forced upon the people, after the practice of plural mar-

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riage or polygamy had been carried on secretly for a number of years by some, and many involved in such practice.

The "mystery of iniquity" had already begun its paralyzing and evil work; and the withdrawing of the protecting power of the Lord from the chief shepherds, Joseph and Hyrum Smith, suffered them to be led "as a lamb to the slaughter," marked the increase of displeasure against the Church, as a body, not as individuals. Thenceforward, the course of events progressed with more or less rapidity, until the final adoption of the so-called revelation, August 29, 1852.

By an official act of a number of the men who were members of the Church at the death of Joseph and Hyrum Smith, in conference assembled, in June, 1852, before that fatal August 29, the act of reorganization within the lines of safety was begun. This action of conference was foreseen, fostered and accomplished by the Holy Spirit, and under its direction, by revelation in tongues, interpretation, prophecy, dreams, and visions.

Some of these men had sought to find the Church in the movements made by ambitious men, other than the Church in the valleys of the mountains, and had listened to the leaders of these movements in hope to discover the true fold, but the hope was vain. At length, despairing of reaching their aim by human wisdom and so-called living oracles, they sought the Lord, and by him they were directed to the written word. This was like the action of the same revealing One, who on the occasion of his being tempted by the devil resisted him in precisely the same way: "It is written."

In the struggle for supremacy in leadership new devices were presented and strange claims were asserted, one of the claimants (and he the most dangerous and successful of all) went so far as to say in effect, that the Church no longer needed to walk by the written word, that the need for the governing of the Church by the written word was passed; and that the Church was at that time and thenceforward to walk and be governed by the "living oracles," the priesthood, or those holding the priesthood, especially those claiming to hold the presidential and apostolic offices.

Baptizing for the dead was a permissive rite; or to write more plainly, the Church was permitted by the Lord to baptize for the dead under certain rules. By terms stated in the revelations this permissive rite could be performed and would be acceptable if performed in the river while the time given the Church in which the temple should be built was passing. After the completion of the temple, baptisms for the dead were to be performed in it. But if the temple was not completed

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within the limit of time the privilege to baptize for the dead was to expire and the Church be "rejected with its dead."

Work continued to be done on the temple until the fall of 1845, possibly until the summer of 1846; but the building was never finished; and whatever ordinances were performed in it took place in rooms not wholly finished. The north stairway, the second or upper auditorium, and attic were entirely incompleted. The basement and the first or lower auditorium were in a manner complete; but whether finished in accordance with plans and specifications we cannot state, for we never saw these. It was rumored at the time that the plans for the finishing had been changed, but the truth of these rumors is not known to us.

It is a fact, however, that in October, 1848, the temple was destroyed by fire, the entire woodwork inside being burned out, leaving the walls standing to the level of the eaves on all four sides. Later the walls fell at different intervals until only the southwest corner of the front in which was the stair tower was left, and finally this was thrown down by official order to avoid possible injury to incautious persons. The ultimate result was that not *one stone was left upon another as placed by the workmen when the walls were erected;* the only exception being the walls of the well which was intended to supply the font in the basement. This well was in use the last knowledge we had of the place. It seems, then, that the privilege to baptize for the dead being a permissive one, and its continuation conditional upon a contingent event which did not transpire, the privilege must have lapsed by expiration, or limitation. And, if subsequently it was to be engaged in and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by suffrance. We do not know of any revelation or command authoritatively promulgated renewing the privilege.

It is certain, however, that the rejection of the Church as an organized body, existing in quorum organization at the death of Joseph and Hyrum Smith, did not affect those members who had been duly inducted into the Church who remained true to the covenant they entered into, "the new and everlasting covenant" which the Lord stated in a revelation given March 7, 1831, that he had sent into the world, in the following strong language: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." — Doctrine and Covenants 45:2.

This is repeated in section 49, paragraph 2: "Wherefore, I say unto

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you, that I have sent unto you mine everlasting covenant, even that which was from the beginning."

That there needed not be doubts in the minds of the membership what the nature of this everlasting covenant was, and is, the Lord revealed again: "And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Doctrine and Covenants 83 (Utah 84) :8.

The individuals who kept this covenant were accepted of him and were not rejected, nor their standing before God put in jeopardy by the departure of others from the faith. Whatever the office in the priesthood each held, under the ordinations ordered by the call of God and vote of the Church, would remain valid. They could as elders, priests, teachers, etc., pursue the duties of warning, expounding, and inviting all to come to Christ, and by command of God could build up the Church from any single branch, which, like themselves, had not bowed the knee to Baal, or departed from the faith of the Church as found in the standard works of the body at the death of Joseph and Hyrum Smith. There were such branches.

The Reorganized Church, of which the *Herald* is the official journal, in 1860 adopted as a rule of safe procedure that all baptisms performed prior to June 27, 1844, must be considered as valid; those persons after that date, to be accepted, must be shown to have been performed by some one who held authority in the time of Joseph and Hyrum, and to have not been in transgression at the time the baptism was performed, or must have been endorsed by the reception of the Spirit and its certification, at the time application to be received on original baptism is made. This practically puts the rejection at the date of the death of Joseph and Hyrum Smith; though no action to the effect of setting this date has been had by the Church.

The Church, using the word to mean the Church rejected, has not been again received.

*John Powell's Reply:*

SALT LAKE CITY, Feb. 26, 1904.

*President Joseph Smith, Editor "Saints' Herald,"*
*Lamoni, Iowa.*

DEAR SIR:—

Your letter of the 16th inst. was duly received. I had almost

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come to the conclusion that for some reason my question was to be overlooked, and I am still of the opinion that the editorial of Dec. 16, 1903, was intended as the answer to the same. This opinion is confirmed because the editorial of Febuary 17, 1904, is in many respects a repetition of the former one. Nevertheless, I thank you for the answers, for they confirm and strengthen my belief and testimony in the truthfulness of the gospel, and in the impregnable position of the Church of Jesus Christ of Latter-day Saints.

You lay great stress upon the statement that "by an official act of a number of the men who were members of the Church at the death of Joseph and Hyrum Smith, in conference assembled in June, 1852, before the fatal August 29, the act of reorganizing within the bounds of safety was begun," and that the action of that conference "was foreseen, fostered and accomplished by the Holy Spirit, and under its direction by revelation in tongues, interpretation, prophecy, dreams and visions." But this statement proves nothing. If the Lord had an intention to reorganize, he would have begun at the head, and not at the tip of the tail, which, by the way, was amputated. It is the same cry that was raised by Whitmer, Rigdon, Strang and others, who, like the leaders in the "Reorganization," in their attempt to set up churches of their own, claimed to be guided by the Holy Spirit, through prophecy, visions, dreams, etc., and gave forth the same "evidence" of their favor with the Master, but what does it amount to, today?

If the third volume of your Church history is reliable, we have an account of the nature of the prophecy, visions, tongues, interpretation of tongues, etc., which were had among the "reorganizers," and a man need not be much of an observer to know what sort of a spirit they were of. We are, too, given a fair idea of the character and nature of the men who founded your organization. We learn how often they—after leaving the true channel—followed every will-o-the-wisp. First with Rigdon, then Strang, Thompson or William Smith, receiving "ordinations," "power," and "authority" from these self-constituted leaders; and finally taking the honor unto themselves and centering in the "Reorganization," which is of the same doubtful source as its predecessor and begetter—Strangism. And we are asked to accept such authority! For

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my part, I prefer something more tangible, a Church which has continually existed as an organization since the sixth day of April, 1830.

Had the Church been rejected with its dead there would have been an end to all authority, power and priesthood, for if the Church was not recognized, most certainly the priesthood, and above all, the offices of the same which *belong to the Church*, would not be recognized by the Great Jehovah. Where are the offices, if there is no Church? If the Church was rejected, so were the branches. If the branches—or any of them—were not rejected, then neither was the Church.

Your Prophet father has declared:—

"I testify again, as the Lord lives, God will never acknowledge any traitors or apostates. Any man who will betray the Catholics will betray you; and if he will betray me, he will betray you. All men are liars who say they are of the true Church without the revelations of Jesus Christ and the priesthood of Melchizedek, which is after the order of the Son of God.

"It is the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men's foundations, and they do it on their own responsibility, *without authority from God;* and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust." (*From a sermon delivered June* 16, 1844).

This does not augur well for your foundation. Your claim that baptism for the dead was a *permissive* rite is certainly original. If so, then all the ordinances of the Gospel are permissive rites. Your statement hardly coincides with the views of your father, for he looked upon baptism for the dead as one of the greatest of commandments, and this subject occupied his mind more than any other for some time previous to his death. (See Doctrine and Covenants, Lamoni ed., page 323).

We also have his word that "these are principles in relation to the dead, and the living that cannot be *lightly* passed over, as pertaining to *our* salvation. For *their* salvation is necessary, and essential to *our* salvation,as Paul says concerning the fathers 'that

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they without us *cannot* be made perfect,' neither can *we* without *our dead* be made perfect." What could be expressed in stronger terms? Yet you say that this principle—baptism for the dead—was a permissive rite! I grant you, that the saints were given the privilege of being baptized for their dead in the Mississippi river under certain conditions; but it was the use of the river for that purpose which was permissible, and not the principle, as you express it.

Speaking of the work of Elijah the Prophet, and the turning of the hearts of the fathers to the children and the hearts of the children to the fathers, your father said:

"It is sufficient to know * * * * that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold, what is that subject? It is the baptism for the dead. For we without them can not be made perfect, neither can they without us be made perfect. Neither can they or we be made perfect, without those who have died in the gospel also; *for it is necessary* in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this dispensation of the fulness of times."

Among other keys, the Priesthood pertaining to this grand work—the uniting of the children to their fathers—was conferred by the Prophet Elijah on the heads of Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836. Laying all things else aside, this Priesthood pertaining to the salvation of the dead most certainly never was conferred upon the heads of any elders of the so-called "Reorganized" church. And by your actions, you truthfully have laid no claims to such keys. On the contrary, you have discarded them by conference resolution, for proof of which see your conference resolutions of April 9, 1886.*

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* The conference resolution reads: "Baptism for the dead referred to belongs to those local questions of which the body has said by resolu-

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Elijah, in conferring the keys of this Priesthood, took particular pains to inform his fellow servants that the time for the reception of this Priesthood had *fully come:* "Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

No! Elijah, you have made a mistake, that time has not fully come, nor are such keys necessary, baptism for the dead was not given as a *commandment*, therefore we "Josephites" have done it away by conference resolution.

Not a commandment? A permissive rite? Yet this order of things "was *ordained* and *prepared* before the foundation of the world for the *salvation of the dead* who should die without a knowledge of the Gospel." If the Prophet of the greatest of all dispensations is to be believed, we are further taught that when the dead, small and great, stand before God to be judged out of the books which are written, that one of those books will be the record of baptisms, etc., for the dead, which was kept according to the ordinance which God has prepared for their salvation from before the foundation of the world. Moreover, he has said, "the Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world."*

It strikes me quite forcibly that any principle of the gospel which God has prepared from before the foundation of the world, is more than a "local" or "permissive rite," and is a commandment as broad as eternity, when the salvation of millions of the children of God, who are in the "prison house," depends upon it. I for one am certainly impressed to believe it such.

In regard to your permissive rite, you state that by "terms

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tion: 'That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church,'—And *that* principle has neither been reiterated nor referred to as a commandment."—*Conference resolutions*, page 82.

* *Millennial Star*, Vol. 22: 664.

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stated in the revelations, this permissive rite could be performed and would be acceptable if performed in the river, while the time given the Church in which the temple should be built *was passing*. After the completion of the temple, baptisms for the dead were to be performed in it. Bnt if the temple was not completed *within* the limit of time, the privilege to baptize for the dead was to *expire*, and the Church be "rejected with its dead." (My italics).

My question was, when was the Church rejected with its dead? I think you have given me a clue to the day and date, *provided* such a thing as a rejection ever took place. And, surely, if such were the case, there would be some revelation or specific manifestation from God to the presiding authorities, or authority, which would not leave the Saints in doubt. Let us examine your statement.

(a) By terms stated in the revelations, baptism for the dead would be acceptable in the river, *while* the temple was being erected, *unless* the "sufficient time" should first elapse.

(b) After the completion of the temple, baptisms for the dead would be performed in that edifice, and *discontinued in the river*.

(c) If the temple was not completed in the "sufficient time" granted, not only would baptisms for the dead in the river discontinue, but the Church would be rejected with its dead.

I draw this conclusion: That if a commandment was given, before the completion of the temple, *discontinuing* baptisms in the river for the dead, it was to be a sign that the "sufficient time" had expired, and the Church stood rejected with its dead. Was such a command ever given? At the close of his remarks, at a conference held Sunday, October 3, 1841, your father said: "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the Church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord.*"

That this was the date of rejection, Lyman Wight taught, *if* we may accept your Church History for the statement; and his grandson, among others of your elders, has also maintained that view. (See *Church History*, Vol. 2: 790, and *True Succession*, p. 74.)

Why not hold to this view, if you believe in the rejection at all, since the only object in believing in the "rejection of the

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Church" is to offer an excuse for the existence of the "Reorganization"? Most certainly this view is as worthy of consideration as is the one declaring that President Young taught that the "living oracles" were more important than the written word, and therefore the Church was rejected. Or, that the belief in and practice of plural marriage was taught, also that there could be more than one everlasting covenant, in the Gospel, therefore the Saints had gone astray!

Why should we not look to "living oracles" for counsel and advice? The commandments contained in the Book of Mormon and the Doctrine and Covenants, which are now binding upon the Saints, were first given to "living oracles," before they became the written word. The same is true of all scripture. While we look to the "living oracles" for the word of the Lord, yet we do not, on that account, discard the written word, nor is it of no effect.

The Lord said, "I am about to restore many things to the earth, pertaining to the Priesthood."* and things were to be "revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world; but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings, in this dispensation of the fulness of times."

I would rather have one real living prophet to guide me than to have to depend alone upon the dead letter of the law. Let me call your attention to the fact that the Redeemer did not always defend himself with the weapon, "*It is written!*" Sometimes, he was compelled to change what was *written*, and on such occasions He said, "*I say unto thee!*" and what he said became law, in preference to what *had* been written, and this was quite often during his ministry. If I understand correctly, your father, under the direction of the Lord, was privileged to make conditional changes in some of the ordinances of the Gospel, *contrary* to what was written. I also read in the Scriptures, "Where there is no vision, the people perish." This is true, too, even if the people do have the written word among them, and we read of a "famine of hearing the word of the Lord," that was to be sent from God among

* *Doctrine and Covenants* 127: 8; sec. 28.

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the people. So I see nothing so terrible in the belief that we should be governed by "living oracles" who can reveal unto us the will of God, since the Church was built upon the foundation of continuous revelation.

That President Young taught that we should discard the written word because of an acceptance of the "living oracles," I deny. For he (as all the other leaders in the Kingdom of God) upheld the written word which was received as a standard in doctrine by the Church.

In relation to the completion of the temple, President John Taylor, in the fall of 1846, declared that the temple *was* completed, and it is a recorded fact that that building was dedicated that same year, and it is not reasonable to suppose that the building was dedicated before it was completed. Even if the temple *had not* been completed, there was a provision made in the revelation by which the offering of the Saints would be accepted, provided they did not cease their diligence, and were *prevented* by their enemies from carrying on the work. The Lord said that under such conditions their offering would be acceptable unto him. History informs us that the Saints *did not cease* their diligence, and their enemies did drive them and prevent them, not only in their work, but from continuing to use the building after it was completed. So your grounds are not very sure, even in an emergency of this kind.

Your statement that the individuals who kept their covenants were not rejected, but were accepted of God, and their standing not put in jeopardy, is true. But the fact happens to be that those individuals were the majority who accepted the Twelve, and not the few disgruntled apostates who made shipwreck of their faith by setting up opposing churches of their own.

I would infer from statements in your article that you believe, because as early as March 7, 1831, the Lord, through revelation, speaks of sending his new and everlasting covenant into the world, that, therefore, there could be no other everlasting covenant. In section 22 (Utah ed.)I learn that baptism is a new and everlasting covenant, even that which was from the beginning. In sections 39, 45, 49, 101 and 133, I learn that the Gospel is an everlasting covenant. In sections 78, 82, and 104, I learn that the law of consecration is an everlasting covenant, and that the Saints were

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to organize themselves by a *bond* or *everlasting covenant* that *cannot be broken;* this, too, although they had received the gospel. In section 84, I learn that the Priesthood is an everlasting covenant, between God and those who partake of it; also that the Book of Mormon, and *former commandments*, are new covenants. Your father also instructed the leading brethren of the Church in regard to their endowments, the Priesthood and the new and everlasting covenant, etc., pertaining to the house of the Lord, and this on more than one occasion within eighteen months before his death. I see, therefore, no reason why the covenant spoken of in section 132 cannot be a new and everlasting covenant.

Very respectfully,

JOHN POWELL.

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## INSPIRE OUR HEARTS, OUR FATHER, DEAR.

Inspire our hearts, our Father, dear!
Thy Spirit grant us ever near!
The light of inspiration thine,
Let thou on us in splendor shine.
We pledge to do what e'er is right;
To serve thee well by day and night;
And seek to live by ev'ry word
Proceeding from thy throne, O Lord.
We ask in Jesus' holy name,
Help us accomplish this our aim.

—NELS F. GREEN.

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# THE DRAMA.

BY SANDFORD W. HEDGES, MISSIONARY TO JAPAN.

In a conversation with some French people whom I met at Nagano last fall, the drama was mentioned. They had been acquainted with the difficulties with which my companion and I were constantly meeting, in regard to learning this Japanese language; and offered a suggestion that we attend the theatres of the land, that by so doing our progress in learning the language would be much faster.

True, the drama, to students of character, is a good indicator of the real aspirations and customs of the people, even more so than any other institution. We are told that the drama "holds the mirror up to nature," and no matter what kind of a glass it may be—whether it is old and tarnished—it always offers a recognizable reflection. To thoroughly appreciate the drama, a person must try to place himself in harmony with the people, and this we foreigners find it most difficult to do. "*Go ni itte wa go ni shitagai,*" or, "When in Rome, do as Rome does," can be applied with equal force to the drama as to any other phase of meaning. The plays are representatives of very old and mythical history, and are extremely serious, and to this fact, to foreigners many times they appear very slow and tiresome. Interwoven throughout the theme of the play is the trace of ancestral worship, and to part from the old form is considered by many a form of sacrilege; for, be it understood, the plays are very religious.

Mr. Chamberlain, the author of *Things Japanese,* has told us that the drama can "be traced back to religious dances of immemorial antiquity, accompanied by rude choric songs." However

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interesting the drama may be, if a person desires to learn the Japanese language, it is a poor place for him to go to get pointers, as the play's phraseology is vastly different from the colloquial, and is not even understood by many of the people who profess acquaintance with the fantastic mythology upon which the piece was written.

On account of the people's inaptitude to fully comprehend the old drama, a great need was felt for a more popular class of entertainment, which came some time ago, introducing contemporary, every-day life. These plays are well attended, but are stamped vulgar by a number of people whose innermost souls yearn for bygone historica events. However, it is said that this latter class of plays formed the first step towards the modernizing of the Japanese drama. At first, all the plays were entirely Japanese, no attempt being made to introduce foreign life.

Accepting the invitation of a friend, one evening I attended a theatre. To tell you all I saw and heard would be burdening you with too much matter, but I wish to write just a word or two about the things which appealed most to my eye, and least to my ear, for I must admit I did not understand much. Allow me to ask the reader one question, What do you look for, after getting in your seat? I fancy I hear many and various answers, but I feel safe in stating that nearly all look for the beauty of the woodwork and the general effect of the whole decorations. All of the theatres I ever attended before visiting the one in Japan, were fixed up to please the eye as well as to be in perfect harmony with the play; and when I first entered a Japanese playhouse I felt rather at sea, so to speak, as there were no chairs, nor anything in the line of decorations which appealed to the eye. Indeed, the Japanese theatre is conspicuous by the absence of the things which adorn the ones in America.

Ushers are in no demand, as the entire pit is covered with straw mats, upon which the audience is to sit. So far, it seems as if no redeeming feature of a Japanese theatre had been made, but it has one, which is indeed a point in its favor. The price of admission is very low. The one I attended cost each person eight sen (four cents), and two sen (one cent) was for a cushion, as the floor becomes very hard before a six hours' play is over. There are other

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seats, which command a better view of the stage, and they cost ten sen (five cents), so are not well patronized.

Once begun, the show presents a variety of actors, but not much scenery, and the whole is accompanied by an orchestra composed of the loudest instruments buyable in Japan. When the orchestra is in swing, it may produce very peculiar effects upon the ear not accustomed to great discords, but when we consider it answers the purpose, and does not affect the people, we can do nothing but acquiesce in it. The orchestra plays a very important part in the Japanese play, as considerable of the speaking is done to the accompaniment, the actor merely acting the role while another is speaking for him.

Merely calling attention to the curtain, which is pulled across the stage, and is painted in such loud colors that it speaks for itself and needs no explanation, I desire to write a word or two about the scenes. In the center of the stage, working on a sort of pivot, turns a large four-sided box, which has a different scene painted on each side. The box is made large enough to fill the center of the stage. For instance, a certain part of the play requires an out-door scene, while the next scene must be an in-door one. In such a case, a signal is given, and without lowering the curtain, round goes the box and the scene is brought to face the audience. In this way, while one part is being acted, the next scene is being prepared behind the scenes.

A foreigner cannot judge the actors in a Japanese play, even though their skill has been admitted, as there is no point from which he can deduct his judgment. However, now that the plays are becoming more westernized, foreigners have a better opportunity of forming their ideas in regard to the actors, as comparisons can be drawn from the same base. The rapid adoption of western ideas into the Japanese theatre is but one more example of the desire of Japan to become like the civilized nations, and to give amusement to all classes.

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# LOVE'S FIRST CONQUEST.

*(For the Improvement Era.)*

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," ETC.

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"And Adam was not deceived, but the woman being deceived was in the transgression."—I Tim. 2: 14.

The sun had gone from out the cloudless sky—
Yet 'twas but noon. A chill was in the air—
Yet summer-warmth lay over all the land.
The Garden's blended beauty—tint and shade—
Became a blur; and nature's music sweet
Was changed to dismal notes and saddening cries.
And Adam strolled beneath the sighing trees,
A strange sensation surging through his soul
Which seemed to fill his heart with awful pain.
Confusion reigned within his troubled mind,
Nor knew he what to think or say or do—

For Eve had fallen! Satan had beguiled
The woman whom the Lord had brought to him
To be his helpmeet. She had been deceived,
Had eaten of the fruit which was forbidden,
And by that act had brought upon her head
The curse which God had said should follow sin.

Dear Eve had fallen from her innocence!
Mortality now coursed within her veins,
And its attendant ills would soon be seen.
An outcast would she be, and driven forth
From Eden's sweet abode, to wander through
A world of sin, to meet the tempter, and

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To struggle with his wily arts alone!
Alone? Ah, yes, alone! *He* could not go
With her; for he was yet immortal; and
Mortality and immortality
Could not be linked as husband and as wife!

Yet Eve was his—his only helpmate—wife.
And at that thought his heart went out to her
In yearning love. And now he saw again
That winsome form whom God had brought to him
That day. He saw that shy, yet happy smile
Which she had given him; remembered how
He then had gazed into her eyes, and seen
Within their limpid depths a light which shone
Into his heart, and made it glow with joy.
Her low, sweet voice was music, such as yet
He had not heard from Eden's singing birds;
And when she placed a timid hand in his,
A thrill of joy swept through his 'wakened soul.
How he had thanked the Lord for such a gift!
And how the Lord had blessed them both, and talked
With them, as they had walked among the flowers
Of Eden! Life had been one round of joy
And praise and love.

But now, but now, it seemed
His heart would break! He could not, would not let
Her go alone to suffer and to die!
For was not Eve his wife? The Lord had made
The two as one; and now to separate
The bone from bone and flesh from flesh, was more
Than Adam in his heart could understand.

And Eden's beauteous flowers stood 'round the man,
And sent their sweetest perfume through the air
That softly blew 'mong Eden's pleasant groves.
In dulcet notes the birds sang all the while;
Yet all the great, new world of teeming life
Seemed now but dreary emptiness to him;
And Adam in his troubles neither saw
Nor heard, for all his senses waited on
The one supreme emotion in his heart.

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Then Adam pondered on the words of God;
And how in this his hour of trial, he yet
Could do the will of God, and yet be true
To her whom God had said should with him be.
The first great law rang clearly in his ears:
"Be fruitful, multiply, the earth replenish."
Yet this could not be done, unless he, too,
Partook of that forbidden fruit which had
In it the seeds of sin and woe and death.
Fair Eden yet was his. *He* could enjoy
Its life of ease, and walk within the smile
Of God through all his days.

*And Eve without?*
'Twas then that Love's all-conquering forces came
From out their dwellings in eternal spheres!
And rallied to this newest world in space.
Then Love's eternal fountains bursted forth
And flooded Adam's heart. To Eve he sped,
Partook of the forbidden fruit; and then
With her was driven out into a world
Fallen and cursed through conscious deed of his.

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## SELF-EXAMINATION.

Offend not your sense of modesty by indulging in improper thoughts.

Pure thoughts are the result of a conscientious conception of virtuous reflections.

Every Latter-day Saint should constitute himself a self-examining board to sit in judgment upon his daily thoughts and actions. It ought to greatly benefit the individual by so doing. One's weak points should claim special consideration, thus forestalling the commission of acts or speech prejudicial to good manners, and the peace of society. A preparatory course of self-instruction, having for its primary object the moral and intellectual improvement of the person, should result in much good to those adopting the practice. If one can see the propriety of adopting this method, humbly suggested, what an incalculable amount of happiness could be secured! —GEORGE W. CROCHERON.

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# AT THE LOUISIANA PURCHASE EXPOSITION.

[As a first number in a series of short sketches, written for the ERA by visitors from Utah to the Fair, the following article is an interesting and instructive sample. Mr. Alfred Lambourne is a poet and artist of the west who has spent his time and talents in the grand and magnificent arid regions. There is a tone of despondency in what he says about the tabooing of western art, but still a ray of hope in the statement that "its artists will shine again." He was born in England, and came to Utah as a youth, in 1866, and is therefore one of the first Utah artists. Among his well-known paintings are "Cumorah," and "Adam-Ondi-Ahman," both in the Salt Lake Temple; and he is the author of several prose and poetical works, among them, "Holly and Easter Lillies," "Three Season's Flowers," "Cicadas in Home, Sweet Home," and "The Inland Sea."—*Editors*].

## I.

## IN THE ART GALLERIES.

BY ALFRED LAMBOURNE.

Perhaps the main benefit to the visitor to the Fine Art department of the Louisiana Purchase Exposition, at St. Louis, aside from the study of individual artists, comes from the unexampled opportunity for comparison.

The vast and varied exhibit of paintings would simply be bewildering were they not already divided into the national schools of art, expression, and thought, and did one not also make mental division for his own guidance.

The United States loan exhibit, opulent in possession of many of the greatest masters, is a key, as it were, or rather a preliminary essay, upon the exhibit of other nations. There one may see the works of such widely dissimilar artists as Rembrandt, Corot, Sir Joshua Reynolds, Turner and Vedder, and in a certain way prepare himself for the larger special exhibits of the other nations.

Hokusai, the great Oriental master, of whose work there is an example in the Japanese section, opens the mind, through the eye,

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to the subtleties of the Asiaian mind in preception and thought; and is a guide to Japanese intensity of analysis and expression.

Pass from that work to the broad synthetic canvases of France, England, and Germany, and we cannot fail in receiving one strong lesson, at least.

What is art? The question is asked. And the many answers may be read at St. Louis.

Messionier has certainly a splendid individual answer, (subdividing a national) in his picture "1812," in the French section. All art lovers at the Exposition should not fail to see this picture. Messionier is one in a triad of French artists—Messionier, Gerome, and Bouguereau—whose works have had a wide-spread influence on all the schools and nations, and who mark an epoch in modern art, as already younger men are coming to the front with new ideals.

"Chill October," by Sir John Everett Millais, is a picture upon which an entire article might be written, so many are the questions of art involved in it, and so many the answers given.

"Portrait of J. C. Hook, R. A.," by the same artist, and in the same room as the former work, is one of the most wonderfully painted and life-like portraits in the world. The same may be said of the portrait of Cardinal Newman, hung by the side of "Chill October." The story of a wonderful life—its genius, its trials, its hopes, its despairs,—is told in that aged face on the canvas. One may read there, as on a living face, the history of a soul.

Passing from the two last portraits to one by Walter Ouless —"A Lady and her Daughter"—one may see the elegance, the luxury, the pride, and the refinement of modern English life, painted only as Ouless now paints.

Ideal pictures, realistic pictures, symbolical pictures, psychological, religious, and sensuous pictures—all are there in the fine art exhibit, at the World's Fair.

With leisure and inclination, one could dream away the half of a life there, and perhaps not entirely waste it. Art is the expression of individual and national thought, the culmination, and the setting down of realized or hoped for ideals, and to see them thus before us, gathered into the compass of the three art buildings, is a privilege indeed.

"The Roman and the Teuton," this is a colossal and powerful

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work in the German section, which everyone ought to see. Those who have read Kingsley's book of the same name will especially enjoy it. It shows one side of the vigorous German mind, as that other picture, "A New Made Grave," covered with flowers amid the snow-covered hillocks of the dead in a country churchyard—shows another side of Teutonic thought—the dreamy and metaphysical one.

Do you want a lesson in what environment does for the individuals of the human race? Look, then, at the exhibit of pictures, first from Norway, and then from Italy and Belgium. Do you not see there the lessons taught by adversity; or rather by the struggle with adversity — the land of fjords, of floods, and rock-ribbed mountains, crowned with everlasting ice and snows, and the life of ease, or perhaps of indolence rather, by the side of groves of olive and orange, and blue summer seas? It is there to be seen, at least, and the lesson is taught in no uncertain characters.

Belgium and Austria should be, to judge from their art works, among the most frivolous, enervated, and pleasure-loving people of the earth. The same thought occurred to me when looking at their national buildings and other exhibits. French nude art is not quite as conspicuous as in days of yore.

The arts useful, the arts varied, the fine arts; yes, they are all the same, as our latest men following the thought of the sixteenth century all admit. From the making of a spoon to the making of wrought iron gates, a pair of bronze doors, or the carving of a marble statue—the same qualities of heart and brain should be used, and this we will certainly learn if we extend our examination from the fine art building to those of the useful and varied, upon the Exposition grounds, or follow a *vice versa* process. Not to go outside of our subject, this is one of the great lessons of the Fair.

Western landscape?—no; it has no place in the popular art of today. Our mountains, our rivers, all that is distinctively ours, seems now tabooed! This is probably a reactionary phase in art, which will be subject to a reaction, in turn, and thus the name of artists, now somewhat dimmed over, will shine again; or, perhaps our future western artists will approach their subjects in a different mood. We will wait and see.

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# SOME STUMBLING STONES.

BY EDWIN F. PARRY, SALT LAKE CITY.

*Why does the Lord permit wickedness and suffering among his creatures?*

*If there is only one way to be saved, why does not the Lord tell everyone the way, in plain, unmistakable language?*

*If a person lives a good, moral life, what need is there for him to conform to religious ordinances?*

My dear reader, do any such queries as these ever enter your mind? They have sprung up in the minds of some, for I have been asked regarding just such questions; and I believe they frequently occur to the minds of thoughtful young people. They are important questions, and are worthy of consideration and study; and by earnest study and inquiry we can solve some problems that confront us. Sometimes people, when perplexed by such questions, yield too readily to the conclusion that they cannot be solved, and give up the attempt. It should be remembered that some of the most valuable truths, like other less precious gems, often have to be sought diligently before they are discovered; and, unfortunately, we at times abandon the pursuit of treasures when they are nearly within our reach.

Sometimes questions like the ones that appear at the head of this paper are like stumbling stones in the way of young people. When obstacles are in the way of our footsteps, the best thing to do is to remove them, that they may not hinder our progress; so, too, when our spiritual or moral pathway is beset with obstructions, the proper thing to do is to dislodge them and set them aside.

In discussing these several questions, which I shall do, taking them one at a time, an appeal will be made to the reader's sense

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of reason, rather than to any scriptures or other authorities, and he may draw his own conclusions from what may be presented. To begin with, let me suggest this: In our attempt to interpret the Lord's motives with respect to his dealings with mankind, let us keep in mind that he is our Father, and that we are his children. Let us take it for granted that he possesses all power and wisdom, and that he loves us, and is ever solicitous of our welfare. For the sake of aiding our limited comprehension, let us regard him as we would a wise and good earthly parent, who has a family of children to deal with; and that we might better understand his purpose, let us try to imagine ourselves in a parent's place, and then consider what we would be led to do under like circumstances. By doing this, we will be the better able to understand the philosophy of his designs.

In attempting to answer the first question—Why does the Lord permit wickedness and suffering among his creatures?—I shall begin with a parable which may help us to arrive at the proper solution of the problem.

There was once a wise man who had a large family of sons and daughters. They all lived together in innocence, harmony and love. Their father supplied all their simple wants and needs, and they had nothing to disturb their peace or cause them anxiety or distress of any kind. I say simple wants, because they were children without experience or extended knowledge, hence they knew but few desires. Being so well provided for, there was nothing for them to do but enjoy their parent's bounty. The father loved his children very dearly; and while he was wealthy enough to continue to keep them as he had been doing—providing them with everything they immediately required—he well knew that such a course would not afford his children an opportunity nor an inclination to develop themselves that they might become like him—possessed of knowledge, wisdom, skill and experience. As long as he looked after them and provided for them, they would never learn to rely upon themselves; they would never learn to govern themselves nor to govern others, when they should attain to the position their father occupied; in fact, they never could attain to such a position as long as the present conditions continued.

So the wise man said to himself: "While I love my children

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very dearly, and am loth to part with them, for their own welfare I shall assign them a place in a distant part of my possessions, where they will be compelled to shift for themselves. There they may associate with each other, but they shall not be allowed to return to the parental home, until I call them. If they desire advice or counsel from me, they may receive it by sending their petitions to me; but I will not interfere with their transactions with each other. I know this arrangement when put into effect will cause my children much suffering and sorrow. I know they will quarrel or contend among themselves. I know they will be selfish, and seek to take advantage of each other; and in their struggle for existence they will have to labor with their hands. I well know of the pain and suffering they will endure, for have I not passed through similar experience myself? But having acquired the knowledge and wisdom I possess by such a course of training, I feel that what is to be thus gained is fully worth all the trials to be endured."

Reasoning from this standpoint, the wise man did not regard it as an act of cruelty, nor an injustice to his offspring, to deal with them in this manner. Indeed, he felt that it would be an injustice, if not a cruelty, to deprive them of this privilege of gaining an experience. He realized that in the acquirement of knowledge there is a pleasure, even though it be procured by bitter experience.

So the wise man did according to his resolve. As his children grew to accountability, he sent them from their comfortable home to remain away until he recalled them.

Just as was expected, there was no end of strife and contention in this new sphere to which the children were assigned. But some of them learned in time that it was possible to enjoy a degree of happiness and satisfaction in that state even, if they would govern themselves according to the rules their father had given them. Other intelligence they acquired also, which would enable them to appreciate, to a far greater extent than they did before, the joys and beauties of their former home in their father's mansion; and those who were obedient to their parent's laws were happy in the assurance that when they should be called home they would be made welcome there.

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When they did return, the father, too, rejoiced to know that they were educated to the degree that they could appreciate more fully, and more like he himself did, the pleasure of existence, and the glories of his beautiful habitation; and his joy with theirs was made complete by this fact. At the time of parting, there was grief on both sides, but when they were reunited in a condition where they could better appreciate each other's association, owing to their being the more nearly equal in intelligence, the period of separation was but a recollection of the past. Its sorrows were lost sight of in the happiness of the present, and the bright anticipations and hopes of the glorious future.

But there were some of the children who, sad to contemplate, continued to be rebellious during their sojourn in the temporary abode to which they had been sent. Unwilling to make the sacrifice of their own pleasures and comforts, fleeting though they were, for the good of their brothers and sisters, they failed to learn the lesson that their condition and surroundings were intended to impart. Having their own free will to do as they chose, they elected to grasp every immediate advantage, and to indulge in every passing pleasure, regardless of the future. Severe as was the ordeal through which they passed there, they overlooked the object for which they were sent to this new sphere of action, and when the time came for them to return to their father's home, they were unprepared to enter his presence. They themselves felt this very keenly, and were ashamed to meet their parent, while in such a condition. They could not return and share the blissful state of their more faithful brothers and sisters, nor could they enjoy the innocent condition which they did previous to their departure from their parental abode. They were not now in that innocent primeval condition; so it was an act of love and mercy on the part of their father to shut them out of his presence, as he did, and give them further opportunity to prepare themselves for a place of happiness such as they were capable of appreciating.

Now, was there anything unmerciful or unjust in the dealing of this man with his children? Was it cruel for him to send them away for a season that they might get an experience that would enable them to become like their father—capable of appreciating to a greater degree the benefits and happiness of existence? Do

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not many parents, who are able to bear the expense, send their children, whom they love, away to school in distant places, where they are separate from dear ones at home, and where they have to endure the pangs of separation, and often undergo privations and disappointments, and where they are compelled to submit to rigorous discipline that may be distasteful and even painful to them? This is not because the parents take a delight in seeing their children suffer. It is because they want them to be prepared for the duties of life—that they may be accomplished in everything that is good and elevating. It is their extreme love and solicitude for the welfare of their children that prompts the parents to do this; and often they make many sacrifices themselves in order to give their offspring such advantages and privileges.

Sometimes those children who are sent away to school fail to accomplish that for which they are sent. They neglect their opportunities, for which they have to suffer remorse and shame. But do they charge their parents with cruelty for sending them out and thereby giving them opportunity to thus disgrace themselves? If they possess the least amount of gratitude, not even those who make a failure of their life feel to censure their parents. They blame themselves only; and what adds to their suffering is the regret they feel because they have disappointed their parents in their hopes and expectations.

Man's agency to act at will, it may be assumed, gives rise to the wickedness that exists in the world, and suffering is the result of wrong doing. In order to develop good qualities within himself a man must be in a position to experience good and evil, and be free to do either the one or the other. He cannot choose the good and reject the evil, if only one is within his power. If he is permitted only to do good, he has no choice in the matter, and there is no virtue in doing good when he cannot do otherwise. On the other hand, if he be compelled to do evil, he is not to be held accountable for that evil, because he does not act on his own volition. These facts must be apparent to every mind; therefore, it must be admitted there is wisdom as well as justice in giving man freedom of will to act as he may elect.

The free agency of man involves physical and mental suffering. Man is capable of enduring as well as inflicting pain. If

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there were no suffering in the world, the object of mortality would be defeated, for it is through suffering that man is enabled to distinguish between right and wrong. We all know that bodily pain is what restrains us when we break the laws of our physical existence; and were it not for this, we would in our ignorance destroy all our limbs and organs before we had opportunity to educate or develop them. The experience of mental pain is what serves to guide us in observing the laws of our moral life. When we injure our fellow-beings, we endure the sting of conscience. We can understand, therefore, that suffering plays an important part in our earthly career. It is ever reminding us of our duties to ourselves and to our fellows.

It is charged by some that the Lord's providences are unjust because the innocent are permitted to suffer through the wrong-doing of the wicked; the weak are oppressed by the strong; and children suffer as a result of sins committed by their parents. While this is all true, it is impossible to conceive how it could be otherwise, and man retain his agency to do good or evil. If man is given the power to do evil, he will of necessity cause suffering when he exercises that power, otherwise his actions would not be evil, for an act can only be evil when it causes suffering, either directly or indirectly. The Lord, however, has so ordained that pain of the character mentioned—where the innocent suffer by the acts of the wicked—is not without its good effects.

Take for illustration the suffering of a child as a result of its parents' disregard for law. Does it not impress a lesson for the good of mankind? The physical suffering of the child causes its parents to suffer mentally through sympathy, and thereby they are impressed with a lesson which their own suffering failed to teach. To make my meaning clear, let us suppose a case. A man has contracted a habit of drinking intoxicating liquors. When he first commenced that practice, nature warned him of the evil by causing him to suffer, but he disregarded the warning and continued on in the injurious practice, and through doing so his children are found to be weak, physically and mentally, or perhaps both, and suffer as a consequence of their parent's wrong-doing. The parent realizes this fact, for he is reminded and warned more forcibly than ever of his wrong conduct; and not only is he warned, but

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those acquainted with the circumstances are also warned of the evil consequences of disregarding the laws of nature. So it appears that on account of the perverseness of human nature, there is a necessity for such suffering. If a man will not take warning from his own bodily suffering, he is forced to suffer mentally on account of the wrong he has done to others.

In olden times, with some nations, the laws inflicted punishment for crime not only upon the offender himself, but upon his family as well. Men guilty of certain acts were put to death with their wives and children. Do you think the creation of such laws was due to the cruelty of the framers, or through a desire for revenge? I think not. One object sought, no doubt, was to restrain crime. Men sometimes become so reckless that they will disregard their own lives, and the most severe penalties will not hold them in check. We have evidence of this in our own day. But when people are given to understand that when they disregard the laws, their loved ones who are innocent will share the penalty of their evil deeds, there is a greater restraint upon them. Of course, I do not contend that the more desperate characters, who seemingly have no respect for anyone, would be held back even by such a provision as the one mentioned, but it would serve as a restraint upon those inclined to wrong-doing, before they reached such a degree of abandonment to wickedness.

It may not be necessary to mention any more instances of this character to show that there is virtue in suffering. Frequently it happens that a man, perhaps through an evil inclination, injures or inflicts pain upon an innocent person, and then, by witnessing the result of his wrong-doing, is brought to repentance. The wrong he has perpetrated has taught him a lesson he perhaps could learn in no other way. He is benefited by tbe experience at the expense of the one injured. But if the one who suffers has benefited his fellow-being by his suffering, then he is partially rewarded, at least, by the satisfaction that he is a benefactor to the erring one. And so it is, every martyr who has suffered at the hands of the wicked has helped to make the world better by his sufferings.

It might be asked, Is not the Lord cruel and unjust, at times, in directly interposing in the affairs of mankind by summarily

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destroying communities? We read in the scriptures of the Lord taking vengeance upon nations and wiping them from the earth—sparing not even the helpless children. If fully understood, such acts would be regarded as evidences of the Lord's extreme mercy. Such people as were so visited were so corrupt that to permit them to exist would only result in continued suffering most intolerable to bear, as a consequence of their own conduct, and to save them and their offspring from such a dreadful fate, he, as an act of divine mercy, swept them from the earth.

Persons who suffer through accident, through sickness or misfortune, do not endure their afflictions in vain. Can we not see some good resulting from their sufferings? Are not such ones endeared to their families and friends by their very condition? And when such persons bear their troubles patiently, do they not teach us a beautiful and impressive lesson in patience and gratitude? Then, again, consider the love that is engendered in the human heart by mutual suffering! What other agency is so potent in creating fellowship and tender regard one for another? Why, then, should anyone wish that it be removed from the world? It was through the suffering of the Savior that redemption was brought to mankind. Jesus said that if he should be lifted up, (on the cross) he would draw all men unto him; and is it not reasonable to believe that the knowledge that he suffered and died for their sakes will help to draw all men unto him?

Let us not look upon the Lord as being cruel or unjust in permitting suffering to exist in the world, while it is a means of teaching us so many valuable lessons. With all the suffering he permits to exist, he is merciful, for he has placed a limit to mortal pain, and when that limit is reached, the sufferer is relieved.

(TO BE CONCLUDED).

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# SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

## IV.

Were the Prophets inspired? In the beginning of this article, I promised not to quote scripture to those who doubted its inspiration; but if you will excuse me, I would like to suggest a few thoughts which seem to imply a possibility of more than ordinary foresight in, at least, one of the sacred writers; namely, the Prophet Joel.

In chapter two, verse 28, we read: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh," etc. The time when this great outpouring of the Spirit is to occur does not strike one at first as being very definite; but many men of learning in ancient writings, paraphrase this passage by substituting for "afterward," "in the last days," which substitution seems to be justifiable, after reading a little further along,—verse 31: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." We think, with many men far better posted, that the last quotation fully justifies the amended reading.

Of course, I am aware that scriptorians will tell you that the passage quoted was fulfilled on the day of Pentecost. On that day there certainly was a mighty outpouring of the Holy Spirit. That there was a partial fulfillment of the blessing promised, there can be no question; but that the promise was only partially fulfilled becomes evident, on a closer examination of the text.

"In the last days." The Pentecost took place in the meridian

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of time, and not in the evening; for if we call those "the last days," what are these? Again, "upon all flesh," or more literally, "all nations." On the day of Pentecost the blessing was not universal. It did not result in good to all nations. Again, that time could not, with any degree of propriety, be spoken of as "The dreadful day of the Lord."

But how about the nineteenth century? How about the marvelous enlightenment which has come into the world, since the year 1820, when, as Joseph Smith tells us, "the heavens were opened," and a great light fell upon him, and the Holy One of Israel appeared unto him? Have you ever thought of that time as the commencement of the mightiest outpouring of light that the world has ever experienced? I may mention a few of the great revelations that have been vouchsafed to man since that eventful year.

In the year 1825, George Stephenson ran the first passenger train in England. Mr. Stephenson was an illiterate man, born in the humblest walks of life, unblest with either education or wealth. Can you not see that a higher intelligence had a part in that astounding revelation of untold benefit to the nations? Is it possible to imagine that great light was obtained from any lower or inferior source? We must admit, in all reverence and humility, that God was and is the author of all good. Mr. Stephenson was the honored instrument in the hands of the Almighty in blessing the sons of men.

What shall we say of electricity? And what of Charles Wheatstone, who is said to be the father of practical electricity? In the year 1837, Charles Wheatstone took out a grant for the building of the first telegraph line, for which the British Government created him knight. Was it mere chance which enabled Sir Charles to harness this wonderful force? A force that is inexhaustible, all powerful, and of inexpressible benefit to "all nations?" We fail to see any chance about it. It is God's power long held in reserve for the blessing of the nations, in God's own due time.

It is not necessary that I should amplify further on this subject, nor is it necessary to expatiate upon telegraphy, wireless telegraphy, the numerous improvements in machinery, both in the shop and on the farm; in steam aparatus and printing.

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In the 40's, Lord Ross completed his large telescope, by which the heavens were wonderfully multiplied to our vision. In 1844, Dr. Simpson made the discovery of chloroform which has proved such a blessing to "all flesh." What shall we say of the telephone which makes neighbors of those living miles away? What can we say of the hundreds of discoveries and inventions which have come to light since God has restored the gospel with the priesthood which has the authority to administer in the ordinances of salvation?

This has been an age of the outpouring of God's Spirit upon "all nations." It has not been by chance, but it is as God foreordained it should be, as foreseen by the Prophet Joel.

In the year 1840, the streets of London were lit up with gas, and since that time nearly every city of importance in the world has been similarly illuminated: another evidence of the prophet's foresight, and of God's pleasure in fulfilling the predictions of his servant. But the skeptic will ask—"What has this to do with Joseph Smith and his revelation?" and a very proper question, too, it is.

I fear I shall have to quote scripture again. "What doth it profit a man, if he gain the whole world, and lose his own soul?" What benefit to the nations to gain such vast utilities, if they are to be damned ever afterwards? This whole proceeding is in perfect keeping with the teachings of our Lord and Savior: "Seek ye first the kingdom of heaven and his righteousness, and all these things" (worldly comforts) "shall be added unto you."

The Almighty commenced the great "outpouring of his Spirit," by first teaching man the way of life. After calling a prophet in spiritual things, he then inspired other good men, each in his special calling. There are prophets endowed with many and varied gifts, but all by the same Spirit.

Do you believe that the prophet Joel was inspired? Do you not see that there is a higher intelligence than that possessed by man?—an undying intelligence that knows all, sees all, and cares for all? Now please excuse me one minute: If the prophet Joel was inspired, may not some of the other prophets have been inspired? And why not our great nineteenth century prophet, Joseph Smith?

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# ADVENTURES OF A PIONEER.

## EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

## V.—THE CURRENCY QUESTION—SUGAR CULTURE IN HAWAII.

As afflictions seldom come singly, so it was in my case. Aside from the loss of my property, I was otherwise afflicted. My only daughter sickened and died, while my property was being confiscated. I was also personally afflicted. Lock-jaw came upon me with a heavy fever, which lasted a long time. My life was despaired of by my physicians, relatives and friends.

An unexpected favorable change took place. My recovery was slow, and my sickness left me with but little use of my legs; for weeks, I used a crutch when moving around. I stated in the commencement of this narrative that "my star of hope rose early, and had never set beneath the horizon." At this time it nearly went down. I gradually regained my strength, after months of mental and physical suffering, and slowly with it came back my ambition, for all of which I am humbly thankful to my Heavenly Father. Not for these only am I thankful, but, as in the case of Job, I have been blessed again with reasonable wealth, and an influence beyond my most ambitious hopes; and last, though not least, have been blessed with more sons and daughters. I have lived longer since my loss and suffering than before those troublesome times.

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I was granted a new lease of life by the Great One, and for a purpose unknown to me. However, in the absence of any more worthy, visible object, for me to work at for the good of man, outside of other duties, the currency question impressed me as the most important. Many wise and learned men and professional financiers have been working at it to no effect, as witness the panics of 1873 and 1893. God is the "fountain of all intelligence," and uses the "weak things of this world to confound the wise," etc. Since I am one of the weak, I thought he had chosen me for the purpose of showing the weakness of our present money system, and to invent, work out, and make known, a more perfect system for the use of man. My suffering under our present money system, I thought, with the blessing of heaven, would qualify me for the work, considered by many to be impossible. Whether this is a correct surmise, or only a welcome thought, the endeavor to perform it certainly has been a delightful labor. I am happy to say, the work has been done, and my mind rests satisfied with it. If the American people will adopt it, money panics will be impossible. It will effect all that is claimed for it, and no doubt much more not yet seen that practice would reveal.

For many of the evils of our present money system, and for the numerous blessings which this new and just system will impart, if adopted, study the book *National Finance and Public Money*, where the bill for organizing the system, and numerous unanswerable arguments used in support of the system may be found. The difference between our present money system and the new system is, the first is a private money system, and the latter is a public money system.

What is public money? Public money is money created by act of Congress—the people's agent. Public money belongs to all the people, and by their agent—their government banking department—they must loan it to the administration, to states, to municipalities, etc., upon demand, and to all industries of the country, farmers, manufacturers, merchants, bankers, and to every citizen, upon securities named by Congress.

The congressional enactment of the bill above referred to, would inaugurate public money, and install the people as a whole, rich and poor, to be the money power, and prevent all future

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money panics. I should not have penned this much here about public money, only for the fact that I am writing a small sketch of my life work, and this is a part of it, and I think the most valuable part. It is now over twenty-six years since it was first considered. The invention has been completed a long time. My extensive writings since have been to introduce it to public notice.

I thank my Heavenly Father for placing the thought in my heart of producing a more perfect money system for the good of man. The satisfaction that came to me in working it out, and trying to show the people its many advantages, has been enjoyable. It was impressed upon my mind with a persistence not to be ignored, and I willingly accepted the charge. The people are slow in accepting it; so are they slow in accepting the Gospel. "The weak things of the world shall come forward and break down the mighty and strong ones." Amen.

One of my first ventures, after the loss of my property and recovery from my sickness, was building a bridge over the Alameda river, under a contract with the county. I saved three hundred dollars by this labor. I contracted to drain a small lake in the neighborhood, got well paid for my labor, as in both cases I did most of it personally. The owners of a piece of land in San Francisco, not having a clear idea as to their title to it, offered us (my brother and myself) a share of what we could get out of it, if we would work it up; we received over three thousand dollars for this labor. About this time, we had an extra dry year in California, not enough rain fell to mature a crop, and believing vegetables would be a paying crop, in the fall, we looked around for an opportunity of producing one, and finding Alameda River Mill was idle, we rented the use of the water which went to waste in the bay, and some land near by, made our ditches, and in June commenced to wet, plow, and plant a crop of vegetables, mostly potatoes. From this venture we realized seven thousand dollars. So by littles we regained our feet; but meeting with losses in other farming ventures from rust, drought, unsaleable crops and other causes, our progress was slow, in fact, rather backward, during the last few years that we remained in California.

At this time my oldest son was cultivating sugar cane in the

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Hawaiian Islands, and hearing that Mr. Claus Spreckels was about to open the largest sugar plantation known, he advised us to see Mr. Spreckels and get a contract from him to cultivate cane for him. If we could do so, he thought, we would do better in the Islands than in California.

We saw Mr. Spreckels, and contracted with him to go to the islands and cultivate cane on shares. In fulfillment of this contract we sold our farms, chartered a schooner, and placed therein our families—eighteen souls—our household effects, horses and farming tools, and started for the islands, where we arrived on the 25th of December, 1879.

The schooner quickly discharged, and we commenced hauling the lumber for our houses onto the land we were to use, about six miles distant. We had five hundred acres of land allotted to us. My brother and sons worked the western half; I and my sons, the eastern half. We labored under the firm name of J. M. Horner & Sons. My boys did all our plowing and team work, in preparing for and growing our first crop of two hundred and forty acres. In consequence of our planting a much larger area than we contracted to plant the first year, J. M. Horner & Sons borrowed forty thousand dollars. Our crop did well. It exceeded our expectations, in both yield and the price for which it sold. We returned the borrowed money, and had a net profit of twenty-five thousand dollars from our venture. Our crop yielded two thousand pounds of sugar more per acre than the land cultivated by the plantation, which fact fired its managers with jealousy, so they conspired to prevent us raising another crop by withholding the water from us, which they had the power, but not the right, to do. The consequence was, that our cane dried up, did not pay for harvesting, and we thus lost much of the money we saved from the first crop. We left Mr. Spreckels and contracted with the owners of the Pacific Sugar Mill Co. to do one-half of the cultivation for their mill; one of my boys took charge of the business, the mill company supplying the money to work it. Here we made considerable sugar, increasing the yield on our half of the plantation from five hundred tons per year to two thousand. The year before we parted with this property, we were sure it was worth eighty thousand dollars over and above the debt for advances, but the enactment of the

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McKinley bill so affected sugar property here that we willingly sold for a small sum more than the debt. The price of sugar had depreciated from one hundred and sixty dollars per ton, which our first crop sold for, to less than sixty dollars.

At the time we made the last contract referred to, we rented in the district of Hawaii-Hamakua, twelve hundred and fifty acres—since increased to twenty-four hundred—of good, wild cane land, with a view to starting a new plantation.

This was rather discouraging work to undertake, as the land, though rich, was covered with a jungle of trees and brush. All had to be grubbed and cleared before it could be used, at an expense of thirty-three dollars per acre. Over one hundred acres per year was cleared and brought under cultivation. In addition to rents and clearing the land, houses had to be built for managers, quarters for one hundred and fifty or two hundred laborers; and accommodations for more than half that number of horses had to be provided. The horses had to be purchased, as well as plantation tools; and roads, bridges, a mill (a wagon wheel had never yet turned upon the land) had to be built, fencing had to be erected, besides the raising of the cane. The building of the mill and the providing of all the necessaries for producing the first two hundred acres of cane, would involve an expenditure of near three hundred thousand dollars. To provide this sum was no small concern. However, our unprecedented success in making our first crop gave confidence to people of means that whatever we undertook in the way of cultivation would be a success. So we readily found means to carry on the planting department of the plantation.

Another gentleman contracted to build the mill, he to own one-half, and we the other half, provided we repaid to him one-half the cost of its construction, with the interest within a specified time. The mill was built at a cost of one hundred and eighty thousand dollars, and we returned to him one-half of the money as agreed, and thereby became the owners of one half of the sugar works, and all the planting interests which gave us three-fourths of all the sugar manufactured at the works.

Not wishing to carry all our eggs in one basket, we established a stock ranch where we raised all the horses and mules re-

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quired on the plantation, and some for sale. We have over four hundred head of horses and mules on the ranch, and one hundred and twenty on the plantation. The ranch has some three thousand four hundred head of beef and dairy stock, the plantation and neighborhood are supplied with butter and beef from the ranch, and the surplus is disposed of elsewhere. We were quite a time bringing up the ranch to a paying point, as we had to pay rent from the start, and more than one hundred miles of fencing was built and kept in repair, with houses for the superintendent and employes. Several thousand dollars were used for empounding water by building dams, purchasing water tanks, building cisterns, etc. Some of the cisterns have a capacity of five hundred thousand gallons. The ranch has returned its borrowed money, paid its running expenses, and for some time has yielded a few thousand dollars of revenue. This year, (1903) it has yielded a net revenue of seventeen thousand dollars, and the coming year it will be still better, we hope. For some years past we have made a small venture in coffee production. Laborers' wages increasing, and the price of coffee declining from twenty cents per pound to seven cents, we have concluded to wind up the business, with a loss perhaps of three thousand dollars.

The incomes and the receipts from the sale of sugar, amounting to over two million five hundred thousand dollars, have nearly all been absorbed in enlarging, working and improving the plantation. The increase in cost of labor, the depreciation in sugar prices, interest for money, dry years, fires, and some other items, have multiplied our debts to two hundred and fifty thousand dollars, and a mortgage holds down all incomes until the debt is paid. We are encouraged to believe, however, that we will get out of debt, as this year we have paid over fifty thousand dollars of the above debt, and hope to do as well by the blessings of heaven until all is paid.

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# A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

## IV.—RESOURCES OF CUBA.

Of all the West India islands, there are probably none that offer today greater inducements to capital than Cuba, the Pearl of the Antilles. And Cuba is a beautiful land, rich in agricultural products, and almost every fruit known to tropical climates. At the time of the Spanish-American war, when it was announced that there was no intention on the part of the United States to annex this island, it was believed by many of our people that the government of this country had been guilty of a political blunder, for the reason that all countries of the temperate zone find yearly greater demands for the products of tropical climates. The resources of Cuba were naturally such as to invite capital, and to make its development a matter of great importance to the United States, in view of its close proximity to this country. There are, today, on the island, something like a million and a half people. The most conservative estimate is that the island is capable of sustaining at least five million people, and the estimates range all the way up to fifteen millions. In traveling about the island, one is constantly impressed by the thought that every year many millions are lost to the island because the soil is not properly cultivated, and the grasses are not eaten by the cattle that ought to be on a thousand hills.

Quite a number of Americans are exploring various parts of the island, and it is feared that land is bought up in many places for purely speculative purposes. The modern American boom has struck Cuba. At the last legislature, a bill was introduced to prevent foreigners from holding land on the island. While this did not become a law, it was evidently aimed at American speculators.

The important industry of Cuba is sugar. The island is par-

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ticularly suited to the growth of the sugar cane; and the soil of its uplands grows cane in great abundance. In this respect, it differs from Louisiana, where the cane is grown on the lowlands. In consequence of the intense fertility of the black Cuban soil, the cane is planted but once in seven years, instead of once every year, as in some other places. The sugar cane industry began in Cuba as early as 1523, when the Spanish government loaned to the farmers, who desired to raise cane, four thousand *pesetas* to each farmer. A *peseta* is equivalent to twelve cents in our money. At that time, however, the purchasing power was much greater than it is now. Before the recent war, the annual output was about one million tons of sugar, at a value of about eighty million dollars.

The sugar plantations in Cuba afford great attraction for the tourists. They consist of from one hundred to one thousand acres. The larger plantations constitute a sort of community wherein schools are provided, also gardens, pleasure resorts, and public baths. All the accommodations for Cuban life are maintained by those who own the plantations, even the *creche*, where the young negro mothers deposit for the day their young piccaninnies who are cared for by the older women while the younger ones work in the field. In the midst of these great plantations may be seen the grinding plants, commonly known as the *centrals*. From these *centrals*, running in different directions, are railroads that carry the cane to the grinding plants which have the best and most modern machinery. One of these *centrals* will grind something like one thousand tons a day, making, during a season of one hundred days, one hundred thousand tons.

The Cuban cane has a larger per cent of saccharine than that of any other American country except Mexico. Next to Cuba, in the extent of the production of cane sugar, comes Java which raises about one-half the crop cultivated in Cuba. With the exception of Java, Cuba produces five times as much cane sugar as any other country in the world. The only country that produces more sugar than Cuba is Germany whose sugar-beet industry furnishes about one and one-half million per year. The next country, n the order of sugar produced, is Austria whose beet sugar equals in tons the cane sugar of Cuba. About eighty per cent of Cuba's product is consumed in the United States.

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The next product in the order of its market value is tobacco, but tobacco is more remunerative, in proportion to the acreage, than sugar cane. The tobacco has its large plantations, which are called *vegas*. The tobacco plant grows in Cuba to a height of from six to nine feet. Those who cultivate this plant have acquired wonderful skill in regulating the quality and the quantity of the tobacco plant foliage. In a general way, there are four classes of leaves growing on the same plant. The best flavored and most expensive leaf is that which grows at the top; the poorest, at the bottom. These leaves are stripped, at a particular season of the year, and pressed into bales of one hundred pounds each, and sell at an average of twenty dollars per bale. Sometimes, however, where special results are obtained, the prices run as high as four hundred dollars a bale. Much of the tobacco raised on the island is used in the cigar factories of Havana.

Coffee, another tropical plant, might be grown to advantage on the island, but the trees have nearly all been cut down. Oranges grow spontaneously, in all parts of Cuba, and are used exclusively in the home market. The Florida oranges are considered a finer quality, and hold the markets of the eastern states and many places in Europe. The Cuban soil, however, is especially favorable to the growth of oranges, and people from Louisiana are planting large groves on the island, in the firm belief that the cultivated orange in Cuba will be as fine flavored as any in the world, and that it may be made suitable for export.

The poultry industry flourishes everywhere; and if it were systematically established on the island, it might furnish the markets of the northern states all the year round with a most excellent quality of fresh eggs.

The mineral resources are confined chiefly to iron. There has been found but little gold or silver. Copper mines have been worked; the ore is found to be very rich, and it exists in considerable quantity. There is no coal in Cuba.

The area of Cuba and its adjoining islands is twenty-eight million acres. Twenty million are uncultivated and thirteen million acres are covered by forests which contain some of the finest hard-wood in the world, especially mahogany, the ordinary varieties of which sell from one hundred dollars to one hundred and

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fifty dollars per thousand feet. The best quality, however, brings from four hundred dollars to fifteen hundred dollars per thousand feet. The mahogany trees generally stand far apart, in the midst of great jungles. Some of the trees are as much as ten feet in diameter, and are cut from ten to fifteen feet from the ground.

One of the most noted trees in Cuba, as in other tropical lands, is the palm. There is a great variety, but the royal palm is the one of greatest importance. From it are made baskets, cooking utensils, canes, and it is also used for building material. It keeps out the cold in the winter, and the heat in the summer. Its branches make good thatching, and its tufts may be eaten like cauliflower; its seeds will fatten hogs, and its fibers may be wet and folded and worked into cordage.

In 1894, before the recent war, there were more than one million cattle on the island; in 1898, they had been reduced to seventy-five thousand. This industry is taking on new life, and a number of men have recently gone over there from Wisconsin, and bought up large tracts of land. The grass is rank, and of excellent quality. The richness of the soil is, perhaps, as well shown in the growth of potatoes, as in any other crop, as two or three crops of Irish potatoes may be grown every year, and the yield is very large. In the growth of the sweet potato, the land and the climate are unsurpassed. It is said that a crop of sweet potatoes may be grown every forty days. This may be some exaggeration, but the numerous crops of sweet potatoes that may be grown every year is something remarkable.

The island has no manufacturing industries, except the cigar and cigarette factories. It will be seen from the foregoing that Cuba is a land of great opportunities. Its resources are apparent to many Americans who are availing themselves of the present opportunity to purchase lands and engage in raising fruits that are common to our southern states. The increasing activity of American enterprise, and the investment of American capital, have given rise to some jealousy, on the part of the Cubans toward the Americanos. In the end, however, the Cubans will learn the value of American ingenuity, in developing the wealth of their beautiful island.

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# TWO PATHS.

BY GRACE INGLES FROST, SALT LAKE CITY.

## I.

When the 6:30 express from New York pulls out of L—, one evening in early June, it leaves behind it two young men who for a couple of years have been absent from this their home town.

John and James Brooks have been attending school in the metropolis, but it is evident that the whirl and bustle of the great city has not in the least diminished their love for the quiet country town, where they first opened their eyes in mortality, if one is to judge by the expression of pleasure depicted upon their faces.

John's face is especially radiant; nor does he lose any of his enthusiasm when they find that they must walk to their home. Although the roads are thick with dust, it matters not to him. He is fond of everything this country contains. There lives one, in this little town, whom he loves so dearly that he is counting every step which lessens the distance between them. His sweet-heart? No; his mother. The dear mother who sacrificed so much for the sake of her sons. The one who for months and years has been practicing every economy, in order that her boys might gain a college education.

As the distance between the depot and themselves grows wider, they hasten their foot-steps, until one could imagine them to be walking for a wager; and, finally, when a certain white gate is reached, they do not stop to unlatch it, but clear it at one bound.

Widow Brooks is anxiously watching for her boys. They are

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not well over the gate before she hurries down the steps of the rambling old farm house, with hands outstretched, her face illumined with mother's love. They meet midway in the daisy-bordered path.

"Mother," the boys murmur, and tears of joy course over the cheeks that are kissed again and again, as the one thus addressed whispers,

"My boys, my darling boys!"

A moment she presses each head fondly against her breast; then she remembers that they have been traveling all day, and part of the night. She thinks of the supper that has been waiting for more than an hour, and hurries them to the house, bidding them go to their rooms, and remove travel-stains, while she puts the evening meal on the table.

When they come down stairs, everything is in readiness.

"I did not realize, until I smelled your home-cured ham, how hungry I am, Mother," says John.

"Well, I'm pleased that you can be satisfied with farm products," the mother replied.

"Satisfied! I'll tell you, Mother, we've both been longing for a piece of your brown bread and some ham and eggs, for weeks, haven't we James?"

They are a merry trio, this mother and her stalwart sons. The boys have comical stories to relate concerning their school life, as well as serious ones, and the old house is made to ring with their laughter, as they recount some boyish pranks.

The mother's face unconsciously assumed an expression of pride as she listened. How she has longed for this hour. It is not strange that her heart swells with pride and joy, for two finer-looking or more intelligent young men than John and James Brooks, it would indeed be hard to find.

It is not until they are leaving the table that her sons notice that Susan, who was maid-of-all-work when they left home, has not as yet put in an appearance. The boys tell their mother that they want her to leave everything to Susan, this evening, and devote her time to them. She replies:

"I haven't a house-maid now, I was forced to cut down expenses as much as possible."

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Then her boys understand, and both faces flush crimson. James says,

"Mother, you should have let us know," but she shakes her head.

"No; there has been no sacrifice that I have felt less. I do not fear work."

Then John takes his mother by the shoulders, and, looking straight into her eyes, says:—"Tomorrow, you must get Susan to come back; tonight, I shall take her place."

Remonstrance is useless. John declares tnat he hasn't forgotten how to wash-up yet, and, suiting the action to the word, he removes his coat, rolls his sleeves high above the elbows; and, tying his mother's kitchen apron under his arms, begins to remove the dishes from the table.

Mrs. Brooks is sure that her best china will be broken, and his clothes ruined in the bargain. However, her predictions are not fulfilled.

As John bustles about, he winks at James, who picks his mother up in his arms and carries her to the porch, where she is deposited in the hammock, and held until she promises not to return to the kitchen.

They have not been there long when the words of that old melody, which is enshrined in every heart, floats out to them.

"Listen," says James, "John seems to find his task anything but unpleasant, Mother."

The mother makes no reply, but as she listens to that rich baritone voice singing, "Home, home, sweet, sweet home, be it ever so humble, there is no place like home," her hand covers her eyes to hide the large glistening drops that will not be dried at her bidding. As the last words die away, the singer joins them, and, drawing a chair close to the hammock, says, "Now for confidences, Mother!"

Mrs. Brooks takes her son's hand lovingly in hers, and replies,

"My dear, are you really so fond of home?"

"Yes; that I am, I wish that you could only understand how I feel," is his answer.

"My son, if so, you have extricated me from a predicament.

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You know that your father's friend, Mr. Leeds, has offered to take one of you boys into his business house, in Cincinnati."

"Yes."

"And you know that it has been understood that, owing to your seniority, you would be most likely to go."

"Yes."

"You also know that Mr. Brown is anxious to have you instruct his little son Clarence."

"Yes,"

"Well, do you think that you could be contented to accept this position, and remain at home with me. James hasn't any immediate prospects for the future, and I believe that he would not be long contented to remain away from a city."

A shadow passes over John's countenance, but day-light is fast giving place to night, and the mother doesn't see it. The voice that answers her question is firm and clear, as he replies, "Mother dear, I shall be contented any place, if I have you near me. I, of course, expected to be the one chosen to go to Mr. Leeds, but if you are pleased to have me with you, I shall be more than repaid for remaining at home."

Turning to James, John says, "We must not dispose of you. though, old man, without your consent. Does the plan meet with your approval?"

"I certainly not only approve of it, my dear fellow," James answers, "but am delighted with the arrangements. It is a happy surprise to me, I can assure you. I, too, enjoy mother's society, and love her dearly, but I'm satisfied that I should be bored to death if compelled to teach."

John's lips are compressed tightly, while James is speaking, but not a word does he say when his brother ceases.

For several moments, complete silence reigns at Brooks' farm. When a cock, that seems to imagine that it is morning, crows lustily, which once more sets the ball of conversation rolling.

Before retiring, John tells his mother that he has a confession to make, which may change her views concerning his remaining at home. James seems to be aware of what is coming, for he throws one leg over the arm of his chair, and smiles very knowingly; but

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John, nothing daunted, proceeds:—"One evening, while walking in the park with a fellow student, I noticed a small crowd of men and women who were holding a meeting of some kind. We stopped to listen to their singing, not only because it was exceptionally fine, but because they were singing a hymn which seemed very odd to us. When they were through singing, we decided to remain and ascertain the nature of their doctrine. I became so interested, much to the amusement of my friend, that I remained until after the meeting was dismissed, to ask a number of questions, all of which were answered to my entire satisfaction, being substantiated by scripture. This was but the beginning of an end. Can you not guess the result?"

"I suppose that you became one of their number," replies Mrs. Brooks.

"Yes."

"Well, my dear, you know that I've always believed in freedom of thought, especially concerning religion. I cannot understand why this should have anything to do with your remaining at home."

"No? But, Mother, affiliating with this Church has often prevented children living at home."

"Why so, my son?"

"Because it is despised by the world, as badly as the true Church was in olden times. Mother, the Church of which I am now a member, is the 'Church of Jesus Christ of Latter-day Saints,' commonly called 'Mormon.'"

If a bomb-shell had exploded in their midst, it could not have caused much greater consternation than John's words. Mrs. Brooks is on her feet, in an instant.

"No, no;" she cries, "in mercy's name don't tell me that! You have been imposed upon. Those people are anything but Saints. Latter-day Demons would be a more appropriate name for them. Say it isn't true."

"But, mother," John emphatically replies, "I cannot deny it. It is a fact."

Poor little mother! She throws her arms around his neck and sobs.

"How could you do it, my boy, how could you do it?"

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Very gently he put her from him and entered the house, never waiting for his good-night kiss.

II.

After visiting with his mother and brother for a couple of months, James goes to Cincinnati, and John, notwithstanding his having joined the "Mormon" Church, accepts the position of tutor to Clarence Brown, and remains at home.

He is very careful, for the first few months, not to mention his faith to his mother; but as time passes, he manages to arouse her curiosity sufficiently concerning his objectionable doctrine, to induce her to read several tracts.

Mrs. Brooks is not a petty woman, and she gradually admits that what she has heard of these "Mormons" must have been untrue.

She reads a great deal more concerning their belief than John is aware of, at the time, and finally comes to him one morning, some months after his arrival home, and tells him that she believes in "Mormonism," and should like to be baptized.

This is, indeed, a happy moment for him. Mother and son are now in perfect harmony. They would be perfectly happy, were it not that James is not likely to accept the gospel; and, also, that letters from him are not received as regularly as formerly. Mrs. Brooks has faith in James, but John knows his brother better than his mother does. He knows that he is easily led, and when the postmaster hands him a letter, one evening, which proves to be from Mr. Leeds, asking him to come to Cincinnati and talk to James, John is not at all surprised.

It is as he feared—James has become disinterested in his work, and is out with college friends every night—young fellows whose parents are wealthy, boys who think of nothing but having a good time.

John tries to persuade James to give up such companions.

"My dear fellow," he says, "a young man who has no higher aim in life than to keep himself amused, is indeed worthless. Give such people the 'cold shoulder.'"

But James resents his interference, and replies that one is

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only young once, and that he intends enjoying himself, for a short time, and then there will be time to settle down.

From mere folly, he goes to greater depths; first drinking a little, then becoming interested in cards and gaming houses; finally, he begins drawing his wages before they are earned, and when Mr. Leeds puts a stop to this, James leaves his employ and accepts a position as traveling salesman for a cigar firm.

When John learns of the change, he once more strives to persuade James to desist. He and the mother are thinking of moving to Utah, and he tries to get James to consent to accompany them. All his efforts are in vain. James laughs, and asks him teasingly,

"Have you designs on me, now? Do you think that I would make a good 'Mormon?'"

John returns home in despair, but his spirits revive somewhat when he finds that Mr. Brown has offered a very reasonable sum for the farm, and that his mother is disposed to accept the offer. He knows that he has done his duty by his brother; but feels sorrowful, indeed, at leaving him; however, he feels that he and his mother should go to Zion, that they may together labor in the Temple for their dead.

So the place is sold, and Mrs. Brooks and John start immediately for the west.

## III.

In a pretty brick cottage, situated in the central part of Salt Lake City, an elderly woman sits knitting. The lady is no other than Mrs. Brooks, who has not changed greatly since we last met her, with the exception of her hair, which is now snow-white.

Twelve years have passed since her two boys returned to her from college, and today she is watching for them once more, but under such different circumstances. Every few moments, she lays aside her work, and peers anxiously out of the window.

While thus engaged, a fine looking young woman enters the room, holding in her arms a babe, perhaps a year old. She brings the child to Mrs. Brooks, saying,

"Grandma, I'm sure that you need a change of work, and I know that Marion wants grandma."

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The old lady smiles, and is about to fondle baby, when she sees that those for whom she has been watching have arrived. Her limbs tremble so that they will scarcely sustain her. Turning to her daughter-in-law, she says,

"Mary, take baby; they are at the gate."

By the time that Mrs. Brooks and John's wife open the door, John has alighted from the carriage, and is helping a man to do so, whose face is pale and emaciated. As James comes slowly up the path, his brother links his arm within his to steady him, so uncertain are his footsteps.

Mrs. Brooks cannot speak for several moments, so great is her emotion. She puts her arms around his neck, and he lays his head upon her shoulder like a tired child.

John and Mary leave them together, feeling that they should let mother and son spend their first moments alone, as he may have things to say that are meant for the mother's ears only.

After a time, they rejoin the wanderer and grandma, and baby Marion proceeds to make friends with her uncle at once.

During the next month, everything that can be done is done for James; but one bright morning he asks John to raise him up that he may once more see the sun rising above the Wasatch. As he gazes, the spirit leaves its house of clay, and travels to that "great beyond," "where the weary are at rest."

Many, many times during that last illness, Mrs. Brooks censures herself,

"Why did I let you go to Mr. Leeds? Why did not I send John? He was always more able to withstand temptation," she says; but James always shakes his head and replies:

"Mother, you must not blame yourself. I alone brought about this misfortune which has come upon me. You always taught us, mother, that 'the wages of sin is death.' I heeded not your teachings, but John did. He chose the strait and narrow way that he preaches about; while I, thinking him foolish, chose the broad path, thinking it pleasant and more easily traveled. We have both received our reward."

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# TALKS TO YOUNG MEN.

## XI—TELLING A SECRET.

If you will promise to read this paper to the end, I will tell you my secret now, and not wait till the last sentence.

Oh, you promise?

Very well, here is the secret which I have learned:

"When you break your promises to others, the penalty of lying rests upon you, although you are not discovered."

"Nothing very new about that," you say, in disappointment. True; but neither is there in any secret. The curiosity is the main point, and that satisfied, there is little left.

But remember what you have promised. I cannot be with you to see that you fulfil your covenant; but you made it, and if you fail in trying your best to keep it, the penalty of my secret rests upon you, and I am neither the wiser nor the loser.

But this little secret between you and me is a very small affair. But, small or not, it is a law between us, and since I have fulfilled my part, it remains for you to keep the covenant, if you wish to avoid the penalty and gain the blessing.

Can you realize that this little secret between you and me is like the mighty many that exist between you and the Master of the universe?

Not naming those that will readily come to you as being mentioned in the decalogue, nor numbering the gems of promise in Christ's sermon on the mount, let us take one for consideration. It is a plain, simple secret between the Father and his children. It is old, and like the contract between us, it contains a promise to the man who will keep it. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

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You wish to live long, and so you say: "I will honor them;" and besides, you love them, and so you promise your heart once more: "I will honor them." The promise is made. You are under obligations.

Now, does your promise mean that you will honor them only when they can discover your action? or does it mean that you will honor them whether they know it or not—whether they are living or dead? I confess they have little to do with it; but you have all. Upon the fufilment of your covenant depends the blessing, and you can't cheat yourself. You know whether you are a deceiver! And upon your knowledge depends your character, no matter what others know or do not know.

Some days ago, a young girl went for an outing to a lake resort. "My child," said the mother, "you must not go in bathing." But when mother wasn't near, she went in bathing, just the same, and was brought home dead! But suppose she had lived! The dishonor would have been just as great.

When you make a promise, it must be fulfilled, in light or darkness. There are no conditions.

I know a mother who trains her boys so that when they promise, she rests secure. She doesn't say: "Now don't do so and so;" she uses the better form: "My child, will you promise me that you will not play in the street while I am gone, but stay in the lot, and not go outside the fence." "I promise," and then the mother rests secure. "Will you promise not to stay out at night, during your absence from home?" I promise. Sometimes there are great arguments before the promises. That is right; for promises should not be lightly made, but made, should be kept.

Here is an illustration from the life of Charles Warren Fairbanks, present senator from Indiana, and the Republican vice-presidential nominee, who was born in a single-room log cabin in north central Ohio, May 11, fifty-two years ago. He was carefully trained to keep his promises. In winter he trudged a mile and a half back country to a district school instead of crossing the half mile of meadows to the Unionville Center town school. The reason for this was told to an eastern writer, some days ago, by his mother who is still living in Springfield. She said:

We were very fearful of town influence, and we sent our children

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to the district school. I remember that it was with grave misgivings that we hitched up and drove with Charles to Delaware, when he entered college. We were not certain what would be the influences there, and were afraid that, like so many country boys, he would not be able to withstand the temptations of town or city life. We were very uneasy, though members of a neighboring family would drive up to see him every Saturday, and this uneasiness continued until we received a letter from Charles one day, something like this:

DEAR MOTHER:—To-night I had to disobey your instructions to stay off the streets at night. When I came to my room to-night I found that there was no oil in the can, so I had to go down to the grocery to get some.

That set our minds at rest, and we knew that the town influences were not corrupting our boy.

He was keeping his promise. His covenant with his parents was not being broken in the slightest, and his conscience would not let the least seeming breach rest upon him unreported. He would not stand for the penalty of any secret between him and them. He had fully grasped the meaning of the commandment, "Honor thy father and thy mother."

Young men who do likewise are on the right road to success.

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## TO AN OBSTRUCTIONIST.

This would I say to you, dull brow of wo,
  Mourning our country's loss of noble aim,
  Framing a lengthy bill of surly blame
Against the stouter men who face the foe:
Not such as you, in that loved long ago,
  Rose in the might of their majestic scorn,
  And full of faith in us, as yet unborn,
Won us the country that you cherish so:
But such as you sat at the chimney-side,
  Cursing the folly of their fellow men,
Praising the "good old times," while others died
  That Liberty entombed might rise again;
And now their sons, with that same flag unfurl'd,
March down the widening highways of the world!

FROM "THE READER."

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*Russia's Foreign Complications.*

The Russians have, no doubt, long entertained grave suspicions that both the Americans and the English were engaged in shipping to Japan contraband of war. This was giving their enemies indirect aid which, of course, was harmful to the Russian cause. The condition of Russia's navy made it difficult to patrol the seas, and thus prevent munitions of war from other countries entering Japanese ports. At the outset of the war, the Russian navy was at a great disadvantage, from the fact that it was divided into four parts: one at Vladivostok, one at Port Arthur, a third in the Black Sea, shut up by terms of a treaty with the Great Powers, and the fourth at Kronstadt, near St. Petersburg. The first stroke of Japanese policy was to put the first two divisions practically out of commission. The distance from St. Petersburg to the Yellow Sea, and the difficulty of securing coal for so long a voyage, made the St. Petersburg division practically useless. Perhaps the greater reason why the St. Petersburg fleet has not ventured into Asiatic waters has been the fear of its destruction.

Suddenly, about the middle of July, three Russian ships in the volunteer fleet of the Black Sea made their appearance in the Red Sea, and set up a search of English and German vessels, on their way to China and Japan. From one of the German vessels, *Prince Heinrich*, the Russians took fifty-five mail sacks. Against this seizure, the Germans made a hasty protest. A similar seizure of

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mail had been made by the English from a German vessel in Delagoa Bay, in the eastern part of Africa, on the 29th of December, 1899, during the Boer war. This was an acknowledged excess of authority by Great Britain, and the latter paid damages for the mistake. The seizure, however, which caused the greatest excitement was that of the British steamship *Malacca*. This ship had aboard munitions of war consigned to Hong Kong. The materials of war were in boxes with the government arrow label on them, and it was claimed by the English that they were equipments for their warships in Chinese waters. The *Malacca*, however, was also booked for Yokohama, a Japanese port.

The incident created the most intense excitement throughout England. The English papers took on a warlike tone, and Russia yielded to the demands of Great Britain, and released the ship with an apology, and proffered damages to the owner.

A little later some Vladivostok warships ventured into the open sea, along the eastern coast of Japan, where they seized another British steamship, loaded with railroad materials for Chemulpo Bay. This is a harbor in Corea, and the material was evidently intended for the Japanese railroad, in process of construction from Seoul to Wiju. The seizure of the *Knight Commander* created some alarm in this country, as its cargo was taken from one of our American ports. The vessel, however, was sunk, and this disposition of a captured prize was stoutly objected to in the English press. Russia has, no doubt, very greatly alarmed many of our American shippers who evidently felt secure in the thought that the Russian navy was all bottled up in Port Arthur and Vladivostok.

Just what constitutes contraband of war is an open question. Neither this country nor Great Britain has acceded to the definition put upon it by the Russians. Another matter of open controversy was the act of Russia in taking her volunteer warships out of the Black Sea through the Bosporus and Dardanelles into the Mediterranean Sea, in defiance of a treaty among the Great Powers which forbade any of them taking warships through the Dardanelles toward Constantinople, or from the Black Sea into the Mediterranean. The Russian reply to Great Britain is that the latter is estopped from making the charge against Russia on the

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ground that Great Britain violated that same treaty, in 1878, by taking its war vessels through the Dardanelles to Constantinople, in order to prevent the Russians from occupying that city. All the civilized world will be interested in the outcome of these complications.

*What Will Germany Do?*

According to dispatches from Berlin, the Prussian Minister of War has been recalled from his vacation, in order that Germany may answer Russia's note of inquiry as to what Germany will do in case of a rebellion in that part of Poland which has been annexed to Russia. It is said that there are grave fears of a Polish outbreak when the army of western Russia is sent to Manchuria. It will be remembered that when Poland was overthrown and lost its independence, it was divided among the Russians, Austrians, and Prussians. Ever since, Poland has been restless, and there have been agitations in the country looking to its deliverance. The Poles have, therefore, been troublesome to the Prussians, as well as to the Russians. The German police have always co-operated energetically with the Russians in thwarting Polish ambitions for the re-establishment of the Polish kingdom.

The question now arises in speculative diplomacy: Will Germany co-operate with Russia in the suppression of a Polish rebellion, in the western provinces of the czar's dominion? The Germans would very greatly fear a Polish rebellion in Russia, on the borders of Germany, and might take the ground that in self-defense they were obliged to come to Russia's aid in the suppression of the Poles.

Such a course would be tantamount to rendering aid to Russia, in her present war with Japan. The Japanese would, therefore, have just cause for complaint, and by the terms of their treaty with England could call upon that country to aid them, at least to the extent of the aid which Germany, in such a crisis, had rendered Russia.

The present war is constantly giving rise to possible complications that will have much to do in the matter of creating new alliances hereafter, among the Great Powers of Europe. Germany has reason to cultivate the friendship of Russia. She really fears

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Russia about as much as she does France. In the present war, the Emperor has given unmistakable evidences of his sympathies for the Russians. A very large proportion, however, of the German people greatly admire the Japanese, and rejoice in their successes at arms.

*A New Element in the Political Situation.*

New York, ever since Cleveland's first election in 1884, has been looked upon as the pivotal state in every national election. As New York goes, so goes the election, is the common belief today. The political situation in the state of New York is determined largely by its great metropolis. It has been known for years how the Irish of that city would vote, and calculations were made accordingly. Of late, however, the Jews are becoming more and more a controlling factor in political affairs. New York is the largest Jewish city in the world, today, with its Jewish population of seven hundred thousand. In 1900, according to the census, there were five hundred thousand Jews in New York City, and only about one half had then taken out naturalization papers. In the same year, there were one hundred and forty-five thousand Italians. It is now estimated that there must be somewhere in the neighborhood of two hundred thousand, since recent emigrations from Italy have been very large.

It will be seen that both the Jews and the Italians are becoming very important political factors, in determining the results of our national elections. The two races constitute about one-fourth of the population of this great city. Until recently, however, their voting strength has not been so great as to give much apprehension to either party. It is certain, however, that in the coming election the votes of the Jews and the Italians will be sought by industrious campaign workers. It would look as though the Jews might easily turn the election one way or the other, were they united in favor of either party. The question naturally arises: Which party is likely to be the beneficiary of their franchise?

During the recent election for the mayor of New York, McClellan received large majorities, in the districts where the Italians and the Jews lived. Whether the Jewish vote went to the Democratic candidate because of local conditions, or was cast in

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favor of a chosen party, is a question still to be determined. Many of the Jewish leaders will be greatly influenced to the Republican party by reason of Roosevelt's active interest in their behalf after the Kishineff massacres. The president certainly did all he could to cultivate their interests, and responded to their demands in the most liberal manner. The instinct of flocking together is very strong among the Jews, and it would be quite in keeping with their past experience and history, if the great majority of them united in favor of one party or the other.

In the past, we have heard very much of the German and the Irish vote; but the importance of the Irish or the German vote will wane in view of the growing political power among the Jews; and Jewish power in our elections will be all the greater because of the practice among them of massing themselves in New York City. Efforts have been made to induce them to scatter when they reach this country; but there is a strong fear among the orthodox Jews of Russia that if they scatter themselves throughout the United States, they will be assimilated by other peoples, and thus lose very greatly their national or race identity. Religious influences are, therefore, in operation to keep them together; and New York is becoming daily the great metropolis of the Jewish world.

The political situation of New York, with respect to foreigners, will be best appreciated when it is understood that out of the total number of 1,007,670 voters only 443,105 were native born whites; 17,173 voters were native negroes. The importance of the Jewish vote will be, of course, nothing like so great during the present election, as it will be in 1908; and yet, now it is sufficiently important to give both parties grave anxieties.

*The Feast of Ab.*

No people in the world perhaps are more tenacious about the observance of religious ceremonies and rites than the Jewish people. Wherever they go, they are scrupulous about the observance of their religious rites; and the East Side of New York today has become a sort of second Jerusalem. The Jews there have recently celebrated the Feast of Ab, which is the ninth day of the Jewish month of Ab. It was 586 years before Christ that the Chaldeans descended upon Jerusalem, defiled Solomon's temple, and led the

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Jewish people into captivity. That sorrowful event in Jewish annals has for more than 2,500 years been solemnly observed as a day of mourning and supplication to Jehovah. In some respects it is a sort of Decoration Day among the Jews. We are told by the New York papers that probably 300,000 Jews visited the cemeteries of that city. The rich and the poor, the young and the old, the indifferent and the zealots, all mingled in the common observance of the day.

The Jews are a very intense people, and everything is so real to them. The story is told that on this day Jewish women visited the graves of dead husbands, and, standing over their graves, they told their husbands all the hardships and difficulties that their lonely lives had imposed upon them. They spoke with such dramatic effect to the graves that those around them were moved to tears.

The recent Feast of Ab was all the more solemn to the Jews because of the death of Dr. Herzl, the great Zionist leader, whom so many thousand Jews looked upon as a sort of Moses who would lead them back to the Holy Land. The papers tell us that his name, on this occasion, was on almost every Jewish lip, and that they deeply mourned his early death. The mourning for this great Zionist leader, both in Europe and this country, tells us how deeply the Jews have become attached to a movement which looked to the restoration of the land of their fathers. It is not at all unlikely that hereafter the Feast of Ab will have added significance to it, by reason of the death of the great Zionist leader.

*King Edward a Factor in European Diplomacy.*

There is an old saying in modern English history that "the sovereign reigns but does not rule." The English constitution has so limited the powers of the sovereign as to make influence of the king or queen in politics probably less than that of any other monarch in Europe. It is true that the king may veto the acts of parliament; but the late Queen Victoria never exercised the right, and it is doubtful whether King Edward would venture to do so. The late queen confined her power to merely administrative acts; and the Prince of Wales was not permitted to interfere in any manner in the important affairs of state. The prince was, there-

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fore obliged to confine his influence to social affairs and public ceremonies. In a social way, he was brought in contact with all the representatives of foreign governments in London. This gave him most excellent opportunities to acquaint himself with human nature, and to become a student of social intercourse. He was quite generally looked upon as an excellent good fellow, democratic in his ways, genial, and disposed to friendly relations.

Since the prince ascended the throne, he has brought into play his genial good nature and social friendships for the purpose of cultivating friendly interests with the great powers. Until his time, England was practically isolated and had avoided all "entangling alliances." The rapid growth of the navies in Germany, Russia, and France, made it certain that Great Britain could not long dominate the seas. England, therefore, found it convenient to cultivate friendly relations, where her former policies had been irritating to the national pride of other countries. Perhaps no man in England was better qualified to overcome foreign national prejudices, and put England in friendly relations with the ruling powers of other countries, than King Edward. One of his earliest efforts was to pacify the French and bring about cordial relations with them. Every effort has been made to create some sort of friendly feelings with Germany. With Germany, however, he has been less successful, as the recent united efforts between England and Germany to collect the debts of Venezuela demonstrated.

Another policy of the king was to pacify Ireland, and at an early date he paid a royal visit to that country. It is certain that in some quarters a better understanding has been created, though a complete pacification of Ireland is hardly looked for under any circumstances. England is not likely to give the island home rule; and even if it should, it is quite certain that even then home rule would not be quite satisfactory to all parties in Ireland.

The king has always cultivated the friendship of the representatives of our government, and among his earliest efforts, after ascending the throne, were those by which he sought to establish a more cordial relationship between Great Britain and the United States.

It can hardly be said that the king has genius, but he has long been in touch with the greatest thinkers of the age, and

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political associations have given him a wide range of knowledge in foreign affairs. It is, therefore, in the foreign policies of Great Britain that he is today playing an important part. It must not, however, be understood that he is running counter to the wishes of the prime minister, or to the minister of foreign affairs; but there can be no doubt that he is throwing his royal influence in favor of more cordial relations than England has heretofore cultivated among the other great powers. His influence is, therefore, a factor to be reckoned with in the future diplomatic relations of Europe.

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## CASA GRANDE.

BY GEORGE LAWRENCE SPINING.

*(Reprinted in the "Improvement Era" from the New York "Independent," by special permission of the author.)*

"Congress has made an appropriation of $2,000 to place a roof of corrugated iron over Casa Grande."

In the wilds of Arizona there's an ancient people's land,
Land of ruins over mesas, canons, cliffs, and desert sand,
Crumbled towns and habitations, hearthstones of unnumbered hosts,
Debris of forgotten nations, nations turned to dust and ghosts,
Grand canals, the life and glory of a desert once in bloom,
Lava-filled, now tell the story of a dreadful day of doom—
Doom to dwellers on the housetops, and to grinders at the mills,
Doom to toilers midst the field crops, and to shepherds on the hills—
Day when roaring hills and mountains shot the heavens with ashen rain,
And from burning streams and fountains fiery serpents swarmed the plain.
Now, when midnight hides the mesa, lowly voices in the gloom
Chant the redman's mournful saga of an ancient people's doom.
Massive, roofless, and forsaken, wreck amidst this arid strand,
Lightning-scarred and earthquake-shaken, stands the ruin Casa Grande.
Lofty walls without inscription, builders vanished in the skies.
Darkness deeper than Egyptian veils their secret from our eyes;—
Mystery to bards and sages, Sphynx of Western Wonderland,
Wreck of prehistoric ages, whence art thou, O Casa Grande?

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# EDITOR'S TABLE.

## COMMON COURTESY.

Last month a few words were said on the need of independent action by young men, in the affairs of home and family, which cautioned them to keep aloof from being "like the world." It is the fashion among many civilized peoples, it was suggested, to have no home and no family, but the Latter-day Saints should possess and take delight in both.

In this connection, a thought has occurred to me concerning the training and conduct of young people. It relates to the need of courtesy for their fellows; or, if you please, the lack of common courtesy most people entertain for each other. This is a very important topic both for home and public teaching. One may judge of a young man's home training by the consideration he shows men and women, under various relations in life. It was Plutarch who wrote that "there is no other advantage to be had from a liberal education equal to that of polishing and softening our nature by reason and discipline; for that produces an evenness of behavior, and banishes from our manners all extremes."

Any person who has had the disadvantage of attending an excursion or gathering, at any public place, must have been impressed with the utter lack of common courtesy, and the absolute want of decent consideration which many people entertain for their fellow beings. Watch that crowd pass into and get out of a car, or enter a gate, or get into and out of a building, and see if it isn't each person's heartless, selfish, resistant effort, desire and clamor to gain the advantage of every one else, without care or thought of his neighbor's well being or comfort. Talk about "softening our nature by reason and discipline," and "evenness of behavior,

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that banishes from our manners all extremes!" Viewing the average crowd, one is led to believe that some people have neither reason nor discipline. Generally, on the contrary, the individual displays a shameful selfishness which is everywhere exhibited to an extent as contemptible as it is ridiculous.

Men, young men, show a greed which completely excludes the thought of common civility, and that blunders along regardless of age, sex, and civil or ecclesiastical distinction. They are completely indifferent to all but self. This condition is most striking on excursions and outings; two young boys or men will obtain a seat and remain on it while women, some with babes, are compelled to stand. Boys and young men rush to the cars, and take the shady side of the train, leaving older people, and women and children, to struggle in the mad rush, where they are entirely helpless, only finally to get into the car to find a seat in the hot sun or to stand, while the young and selfish enjoy good seats in the shade.

There are many other ways in which selfishness is displayed; and it is practiced, too, by others than boys and young men. It is seldom, very seldom, that you see a young lady offer an elderly lady her comfortable seat in a crowded street car, a place which a rare man, perhaps much the young lady's senior, may have offered her. Men and women who have comfortable seats will refuse to crowd together to courteously admit a tired passenger, or an attendant at meeting, to a seat.

I have in mind a case of this kind where three women and three small children were occupying a seat intended for eight adults—in fact, opposite, where I sat, there were eleven on the same kind of a seat. When a lady with a babe in her arms entered, I suggested that the six crowd together a little, to give room for the mother and her little one, but all I got for my pains was a wordless refusal, and a stare that said, "I would like to demolish you!" So lacking were those ladies in common amenity; and so did they train their children in selfishness.

I am not pleading now for consideration for men or women of position or age or distinction in the community; that is a different phase of the question—though none the less neglected—but for everybody, for all classes. I wish that, as a community, we would try and obliterate every vestige of selfishness, and in its place im-

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plant in our hearts respect, well-bred consideration, politeness and affability for each other and for all of our fellows. We should then observe the injunctions of the gospel on the subject, for they inculcate above all love for God and our fellow men. And love places the loved ones first. This is not saying that some have not these virtues, but those who possess them seem to be exceptions; just enough, it would appear, to make the opposite the rule.

This is a subject for the officers of our associations, of the Church generally, and for parents and for teachers. They should consider it, and teach the young people not only the need there is for consideration for others, but also what genuine pleasure may be found in the exercise of habitual cordiality and politeness which originate in kindliness and in a thoughtful feeling for our fellow-creatures.

Let it be shown how courtesy and consideration may be practiced in a thousand ways in our daily lives, and what happiness and satisfaction will result therefrom. So shall our natures be polished and softened by reason and discipline, while disrespect and unmannerly actions shall be completely banished.

JOSEPH F. SMITH.

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## "SCIENTIFIC ASPECTS OF MORMONISM."

This is the title of a work written by Professor N. L. Nelson, of the Brigham Young University, Provo, and published by G. P. Putnam's Sons, New York. It is interesting to note that this is the first book written strongly from the "Mormon" point of view, by a "Mormon," that any prominent eastern house has consented to publish. And Putnam's Sons have done full justice to the author by producing a piece of workmanship which is practically a perfect specimen of the book-maker's art.

The work is a scholarly one, both in conception and in exe-

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cution. The fascinating theme is evolved in a masterly style—clearly, forcibly and logically. The fundamental principles of the gospel are presented from the standpoint of common sense, and the logical justification for their existence and order is well sustained. One rises from the thorough reading of the work with his mental horizon widened, and his power of thought increased. For the treatment of the theme is deep; and, better still, the mind is led into increasingly deep channels of thought, by the perusal of the work. A few of the ideas set forth are a little extreme, and are those of Prof. Nelson, rather than of "Mormonism," but the author has, as a general rule, frankly stated this fact in advancing each of these. To the discriminating reader, the book will be a constant source of pleasure and vigorous thought. For the careless reader, there may be a little danger—that he will expect all the truths of "Mormonism" to be demonstrated by logical deduction, without the interposition of the spirit of truth. This, however, will be the fault of the reader, for the writer makes no such claim. A thoughtful, unbiased reading of the work cannot fail to impress one with a strong sense of the truth and the power for good, of "Mormonism." We commend it to lovers of good literature, and to students of social and religious conditions.

## PROFESSIONAL PROSPECTS IN THE COUNTRY.

Writing from Apia, Samoa, to the ERA, Elder Francis M. Young, who is on a mission in that country, pleads for musicians for the country towns and villages. His remarks have merit and are worthy of consideration:

It looks as though there is a possibility of solving one of the very important problems confronting us as a people, and supplying a demand very much felt, if little mentioned, and at the same time affording employment of a profitable nature, and opportunities unbounded for doing good. I have in mind the needs, in a musical line, of our outlying stakes. A proficient instructor in voice culture, choral training, and instrumental music, will here find an opening not unworthy the highest attainments.

It is pleasant to note the successful termination of musical

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courses in eastern institutions and Europe of several of our young people. Now the question presents itself, Will all these bright young men and women follow the example of most of our young doctors and lawyers, and hang out their shingles in the larger cities, where the market is already crowded with professionals? or will they, looking ahead, be willing to sacrifice some of the luxuries of city life and launch their boats upon the swelling tide of our prosperous country towns and stakes?

One thing in particular is noticeable with regard to our musical students. Many have refused flattering offers of remunerative employment in Europe and the East. We can draw at least one reasonable conclusion from this, *i. e.*, they have, to a greater degree than the ordinary person, that divine spark burning in their bosoms which is fed by the Holy Spirit, and their very callings draw them near to God; hence, they are anxious to return to their mountain homes, where Zion's influence throws a holo around them.

If this be true, then they will find a warm reception among the tillers of the soil, and our honest country folks generally. It is natural for music teachers to seek companionship among their fellow professionals, and be in touch with the "recitals" and musical treats enjoyed only in the largest cities. But there is something else to live for. The same kind of opening which the modest but ever persistent Evan Stephens made for himself in Salt Lake City during the early 80's is now to be found in the various stakes of Zion. But the music teacher of today will be making money from the start.

Public schools need supervisors of music, and the school boards are willing to pay them. Our various ward choir leaders will be glad to improve themselves if a class in their own stake were organized. Then, private lessons alone will amply pay and employ a thorough teacher in any of the larger stakes of Zion.

Pianos and organs are no longer rare pieces of furniture in our country homes. Scores of them are awaiting the touch of the trained hand to set into motion the current of musical talent now lying dormant, in as gifted a people as can be found anywhere.

Are we to see the musical profession go like that of law and medicine? Too often our young men insist upon locating in the

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cities, and our needs in the country are being supplied by lawyers and doctors from the East, who realize there is more for them in the growing country than in the crowded city. They soon have plenty to do and send for their friends to join them in their practice.

In conclusion, let us profit from the words of the Rev. Dr. Buchtel, Chancellor of the University of Denver, while visiting his son, who is thoroughly established as the leading physician in the out-of-the-way town of Vernal, in a valley of over six thousand inhabitants. The young doctor came to Vernal from Denver, upon an urgent call from the citizens, during a small-pox epidemic. Salt Lake City was first appealed to, but could not furnish the desired help. Upon seeing the business his son was doing, he remarked: "I have learned a lesson here. Henceforth, I shall advise our graduates to go out into the country towns where they are needed, where they can do good to their fellow men, and at the same time be prosperous."

## HANDY EDITION DOCTRINE AND COVENANTS.

The Deseret Sunday School Union, Salt Lake City, has hit upon a happy idea in Church work publication, and has just issued a vest pocket edition of the Doctrine and Covenants, which is printed from photo plates reduced from the standard edition, being therefore an exact reproduction. The new edition is very handy for carrying about, and will be very popular on that account. Bound in limp leather, 75 cents.

## NOTES.

In No. 3 of the *Mormon Point of View*, N. L. Nelson writes of "The Spiritual Life." As an introduction, the author discourses on "Learn to Read Up Hill," in which he essays to excoriate the lazy reader who believes not in hunting the dictionary, and who shivers at meaningful words.

*The Pioneer* is the title of Hon. S. A. Kenner's new paper, which succeeds *The Great Campaign*. Essay Kaigh's Corner is pay enough for the subscription price.

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## IN LIGHTER MOOD.

Gardener: "This here is a tobacco plant in full flower." Lady: "How very interesting! And how long will it be before the cigars are ripe?"—*New Yorker.*

A prominent Southern lawyer who had just repented of his wild ways and joined the church, was called upon in a religious meeting to pray. He started off very well, but did not know how to stop. After asking the Divine blessing on everything he could think of, he finally, with a determined effort, ended with these words: "Yours truly, P. Q. Mason."—*Harper's Weekly.*

An Irishman was called upon to give evidence in a shooting affray. "Did you see the shot fired?" asked the magistrate. "No, sor, but I heard it," replied the witness. "That is not satisfactory. Step down." As the Irishman turned to go, he laughed and was rebuked by the magistrate, who told him it was contempt of court. "Did yez see me laugh?" "No, but I heard you." "That is not satisfactory." And then the court laughed.—*Brooklyn Eagle.*

Two young ladies on the promenade of a seaside resort had been watching the vessels pass, through a telescope lent them by an "ancient mariner." On handing the glass back one of them remarked that it was a very good one. "Yes, miss," said the old tar, "that 'ere telescope was given me by Lord Nelson." "Good gracious! Why, Nelson has been dead nearly a hundred years." "Well, I'm blowed," replied the salty one, quite unabashed, " 'ow the time do fly!"—*Woman's Home Companion.*

The boy in this story is not the only one who misunderstands the singers: A school teacher at Three Rivers asked her pupils the other day who Nero was. The only response came from a little fellow who held up his hand. "Arthur," said the teacher, "do you know who Nero was?" "Yes, ma'am," he answered proudly, "he's the one we sing about in our Sunday school." The teacher was unable to recall any song in gospel hymns where Nero was mentioned.

"What is the song like, Arthur?" she asked.

"Nero, my God, to thee," was the answer given by the child.—Detroit *Journal.*

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# OUR WORK.

## MUSIC IN THE M. I. A.

At the late M. I. A. conference, Music Director Evan Stephens gave a talk to the officers on the musical programs, and singing, in our associations, which is here reproduced in full.

It contains points worthy of adoption by music leaders. The ERA is always open to Professor Stephens, or other musicians in our community, for suggestions or instructions that will better our musical programs.

Possibly the matter of just what we shall do with the musical portion of our work has been somewhat neglected, and I am at fault for that. I have not taken up this matter as I should have done. I hope to do better during the next year, and if I do, that will mean more trouble for you, as well as for me; but I hope you will make your troubles a pleasure, and will be able to get more effective work from our musical portion than in the past.

Just now, I would only like to suggest that you try to keep a definite aim in your musical work, in the associations. Go further than merely select three hymns for a meeting; have them selected with a view to some benefit to your members, in the future. I would advise that the singing of the young men, at the Mutual Improvement meetings, be so managed that the pieces used, generally, will be of use to the young men when they go away from home, in the missionary field, in particular. Let this be your chief aim, I should say, to select such hymns as will be suitable for them. We are too much inclined to take four or five hymns that we are fond of singing at home, and which would sound almost ridiculous, perhaps, if sung in the mission field, and, on this account, the boys often find that the hymns they have been used to singing at the associations are of little use to them when on missions.

So, I would advise that we try to overcome this drawback. I would recommend, if you have nothing better, the M. I. A. song book, published

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by the Deseret News Co., and on sale by them at a very reasonable price, not more than thirty-five cents each. This book includes about fifty pieces, most of which are suitable for work in the mission field, both for the elder to sing, at the opening and closing of his meetings, and also in little social groups around the fireside, as there are nice little pieces in it in parts, and others suitable to sing in a little social singing club, if he has the opportunity to form one. They are arranged so that they may be used for male voices alone; so that if a few of the elders get together they can sing nicely in part, and the same pieces can also be sung by ladies and gentlemen, as may be deemed best at the time. So, in the absence of anything better, I would recommend that you try and use this little work, and the one you have in charge of your singing can be guided, more or less, as to the work to be done, by the material contained in this little volume. It is of a convenient size to be carried around in the pocket, which is not the case with the Psalmody. I believe they also have a little, light, waterproof cover, so if the book gets wet it will not be ruined.

I would advise, in order to get as good work done as possible, that you do your best to get the most energetic musical man in your settlement to take charge of the singing in your meetings of the Mutual Improvement Association, and give him something to take charge of. Let the singing be on an educational basis, the same as your other work. Have it understood that you will expect the leader to form the association, and thoroughly drill them in some hymn. First get the simplest work possible,and only have them sing the lead straight through, and then when they are able to do that well, try and add a part or two, an alto, a counter-tenor, and the bass: and in this way improve the singing of the association, and improve the ability of the members to do more profitable singing wherever they may be needed to work.

I would strongly advise, even if you have to lengthen the time of the exercises, that you try and have this practice at every meeting, as the Sunday schools quite generally do now. This work in the Sunday schools is not exactly what we need; if it were, we would not need the Mutual Improvement Associations. You can get in more missionary work in the mutual meetings than in the Sunday schools, for, in the latter, the children have to be taught as well as the grown people, and a different class of songs may be used; though many of the Sunday school songs are as effective as anything in our hymn books for general use everywhere, and I would advise that you use them once in a while as well as those in the little book to which I referred, and some of those contained in the Psalmody, and other hymns.

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Also give some attention to getting a good organist. An organist is a great assistance to the leader, especially if he, or she, is a real assistant, and to be that they want to understand one another thoroughly, and aim to help each other. In Sunday School work, I have strongly advised that the organist and leader always rehearse before going before the school; perhaps the same advice is good for the mutuals.

Do not let your musicians be carried away with the desire to sing beautiful pieces, fine quartets, etc. The tendency is too much for display rather than for practical results in our work. Have them take up simple, sweet pieces, in keeping with our belief, rather than the seventy-five cent quartets that they will wade through; and you will be very much delighted when they have got through, and think they have accomplished a great deal to sing the piece through. Encourage them to get down to something more practical, and to get the association, if possible, to sing as one choir. That is the way, the simplest way! Teach them to sing the lead first, and add the bass, counter-tenor, etc., as you can.

I think it would be well, sometimes—I know I will be permitted—to give some instructions through the ERA to the leaders, as to how they can do this work, and not take your time today.

I would also advise that the musical sections of your programs be watched carefully. Musicians are a little sensitive about being interfered with. If they want to sing a certain song, they want to sing it, no matter how foreign to the spirit of the occasion. Try to keep frivolous songs out of your programs. There are some songs, of course, that are the reverse of frivolous, but so foreign to our ideas of religious things that they would sound perfectly ridiculous, if sung in our meetings. We have sacred concerts on Sunday, in Salt Lake City, and most of the sacred pieces are selected from—worse than rag-time—from the most frivolous and lewdest of comic operas. There is not a serious thought, say nothing of a sacred one, in the entire program, sometimes. They are sacred concerts because the law demands that they be called such, I suppose. Our programs, sometimes, are liable to get into this way, if you let the singers choose the popular songs. Tell them kindly that you would like them to select something that would be as near appropriate to the occasion as possible—not a long-faced one, nor anything frivolous, but something healthy and to the point.

I remember well that this matter was brought strongly to my attention at a Sunday school convention here, by Brother Karl G. Maeser deceased. The brethren and sisters had taken some pains to get up a musical program for the convention, and solos and instrumental pieces were interspersed, here and there, between the topics discussed. Brother

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Maeser had stood it as long as he could, as he realized that this beautiful program was continually taking the attention of the people from the work. He got up, and, turning around to me, said: "Brother Stephens, can't you stop this thing, and have the singers sing something in keeping with what we are here for, if they must sing? We have a subject discussed here, and then as soon as the brother sits down some one gives us some grand music, and takes our minds from the instructions given. I would much rather not have the music, if they cannot sing something more in keeping with the occasion." I remember that Brother Ensign was on the program to sing a fine solo that afternoon, and I took him to one side and asked him not to sing that number, but to select something in keeping with the work. He asked what he should sing, and I suggested that he sing, "Let us oft speak kind words to each other," etc., which he did, and with effect, and everybody felt the better for it.

A musical number is not necessary, neither edifying, nor in place, in such meetings, unless it be to the point. Then, I would advise you to take up the time in drilling, and let the drilling be as I said, that is, have a definite object in view, and select material for the use of your members that will be of use to them in the missionary field and elsewhere.

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## ABOUT THE ERA.

Writing from Kansas City, May 12, Elder Daniel O. Larson says:

"The May number of the ERA is one of the most interesting issues yet published. It proves that the General Board have well succeeded in making it the essential magazine for young men of the Church. The entire present volume contains so much that is valuable in understanding and explaining some of the principles and phases of our religion, in a philosophical way, that I consider it indispensable to all who are interested in the teachings and mission of the Prophet Joseph Smith. The ERA is a source of great encouragement to missionaries, and is read with pleasure and satisfaction."

When canvassing for the next volume, the above will serve officers of associations as a splendid campaign document. We have many more. September is a good month to get into the field, and we invite subscribers to send in their subscriptions early, before the rush.

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# EVENTS OF THE MONTH.

*Local—July, 1904.*

NEW FARM PAPER.—On the 14th, the *Deseret Farmer* issued a prospectus in Provo. Dr. John A. Widtsoe, well known to readers of the ERA, and as director of the Experiment Station, State Agricultural College, is general manager, and Lewis A. Merrill, editor. The first number appeared on August 18th, and gives evidence of proficient management and editorial care. The Deseret Farmer Publishing Co. is responsible for the publication, and $1 is the subscription price, which should be sent to Logan, Utah. If the farmers give the support to the enterprize which it deserves, it will become the peer of any farm paper in America. Success to the venture.

OLD FOLKS' EXCURSIONS.—On the 15th, eighteen car loads (1,070) of old folks, and their friends, of Salt Lake and vicinity, over seventy years of age, went for a day's outing to Spanish Fork, over the Rio Grande Western. There were 845 who wore red badges, denoting the wearer to be 70 years of age and over; 111 blue badges for those over 80, and four white badges for those who had passed the 90th year. Benjamin J. Beer of Salt Lake was 92. A Mrs. Clemons of Santaquin was born August 28, 1809, and was therefore in her 95th year. Thomas P. Cloward of Payson, an original pioneer of 1847, was present; he was born in 1823, and is hale and hearty. Apostles Francis M. Lyman and Charles W. Penrose and Elder Angus M. Cannon were present. There was a program, lunch, and social chat, then a return home after a happy out. The idea of giving the old folks an outing is a Utah custom which originated with C. R. Savage, in 1875, when the first outing was given, on the Utah & Nevada, by John W. Young, to Clinton's place, Lake Point. The first committee was C. R. Savage, Edward Hunter, and George Goddard. Weber, Cache, and several other Utah counties had similar outings in July for the old folks, and the custom in Utah among the Latter-day Saints is as popular as it is beautiful.

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SCANDINAVIAN REUNION.—This gathering was held in Manti this year, Sunday, 17th. About 2,000 people from other parts of the state were present. Among the noted Scandinavians present were President Anthon H. Lund, Andrew Jenson, A. C. Nelson, of Salt Lake, and others from Cache, Weber, Utah, Juab and Sevier counties. Besides the religious services, there was a program of song and story, and an elaborate luncheon the day following.

RICHMOND TABERNACLE CORNER STONE LAID.—The corner stone of the new Benson Stake Tabernacle, at Richmond, Cache county, was laid on the 24th, by Apostle M. W. Merrill. It bore the inscription: "Corner stone, laid July 23, 1904, by Apostle M. W. Merrill." The dedicatory prayer was offered by President Joseph F. Smith, and appropriate remarks were made by Stake President William H. Lewis and others, including Architect Joseph Monson. The building, when finished, will seat 1,400 in the main auditorium, and will have rooms for the Priesthood and for the auxiliary organizations; will be of brick, and modern architecture, costing in all about $40,000. In a tin box, a copy of the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, a copy of the *Deseret News* of July 22, 1904, and photographs of President Smith and Apostle Merrill, were deposited in the corner stone.

FEASTING ON CRICKETS.—An echo of early times is reported from Rush Valley. It appears that millions of black crickets have appeared, coming from Death Canyon and Skull Valley. Near Harker's canyon the mountains for miles about have been denuded of every vestige of green. The pests are headed towards Vernon. The Indians are gathering them to eat, preserving them for winter use, while the coyotes have stopped killing sheep and are feasting on crickets upon which, like the prairie chickens, they are growing sleek and fat.

CELEBRATED THE 24TH.—For the first time in seven years, there was a public celebration of Pioneer day in Salt Lake City. The movement was begun by the Sunday schools of the Salt Lake Stake, and was generally seconded by the people. Thousands attended the exercises in Liberty Park, and witnessed the parade, which was a creditable showing of pioneer days, and present time progress. Judge O. W. Powers was one of the speakers who, with Apostle John Henry Smith, gave praise to the founders of the state. It was an ideal day, and over 100 survivors of the settlers of 1847, were present, together with two of the original pioneers: Isaac Perry Decker and William C. A. Smoot. President John R. Winder gave up his seat to a veteran of the Nauvoo

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Legion, and walked in the procession. Daughters of the Pioneers waited on the tables of the guests of honor. The park was a vast dining table, where from 7,000 to 15,000 people ate their lunches. In the afternoon there were sports for the children. James Leach, born May 2, 1815, was given a gold-headed cane by the children as the oldest male pioneer who arrived in 1847; and Mrs. Mary I. K. Horne, born November 20, 1818, was given an umbrella, as the oldest woman pioneer of 1847, present, Governor Heber M. Wells delivering the presentation speeches. The day closed with a fine display of fireworks. The day was generally celebrated in many of the settlements in Utah. There were only few accidents. A company of 100 were poisoned in Mendon, Cache county, by eating tyrotoxic ice cream, but all recovered.

CLOUD BURSTS IN SOUTHERN UTAH.—New Harmony, situated at the head of Ash Creek, a tributary of the Virgin, Washington county, suffered severely from a cloudburst on the 26th. The creek became a raging torrent, which destroyed crops, fences, outhouses, residences, and household effects to the value of $3,000, mostly in small amounts, owned by many settlers. Local storms of great severity occurred in other parts.

VALUABLE RELICS DONATED THE HISTORICAL SOCIETY.—In the latter part of July, Mrs. E. F. Holmes gave to the Utah State Historical Society the stone plate that was affixed to the tower of President Young's private schoolhouse, also the bell that hung in the tower, and the weather vane which surmounted the same. The stone plate is two and a half by five feet in size, and bears the following inscription in Deseret characters: "President Brigham Young's Private Schoolhouse, Erected in 1860." The society also obtained the old bee hive which surmounted the Bee Hive House, a new one having been placed upon the building.

MISSIONARY DEAD.—On Friday, 22nd, Andrew C. Peterson, a missionary from Sanpete county, returning from New Zealand, who attempted to take his life on the 19th, on his arrival in San Francisco, in a fit of despondency, died from the effect of his wounds in a San Francisco hospital. He left Utah last January, and in his field of labor his health was badly affected, so much so that he was released to come home.

REUNION.—On Friday, 22nd, the High Council of the Salt Lake Stake of Zion tendered a reception, which was both edifying and refreshing, to the bishoprics and presiding officers of the auxiliary organizations of the stake, in the Fourteenth ward hall. The object of the gathering was to form a better acquaintance among the officers, in the new stake, and to discuss questions of interest to the welfare of the stake. Several of the general authorities were present.

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HOT WEATHER.—On Wednesday, 27th, the thermometer (official) reached 97 degrees in the shade, in Salt Lake City, the warmest day thus far this year. The weather continued very warm for a number of days causing a few prostrations and two deaths. On the 25th Hyrum Smith, son of Andrew Smith, gate-keeper at the Temple, died from the effects of sunstroke, in Salt Lake City, and on the following day Hannah Nelson, aged 18, died at Provo from the same cause. A severe electrical storm, doing some damage to grain in various parts, passed over Utah on the 29th.

DIED.—In North Ogden, Weber county, July 12th, Sarah E. Ellis, born England, April 10, 1832. She came to Utah with her husband and three children in 1867.—In Salt Lake City, Wednesday, 13th, Richard Collett, born England, April 10, 1842, baptized when 14 years old, and emigrated to Utah in 1863.—In Tooele, 13th, Archibald C. Shields, a pioneer of Tooele county. He was born in Scotland, and came to Utah in 1849.—In Malad, Idaho, Thursday, 14th, Edward Evans, a pioneer of Malad.—In Beaver, Friday, 15th, Alexander Morgan, a high priest, and an active worker in his stake, born Cedar City, Utah, 1856.—In Liberty, Weber county, 15th, James Burt, Sr., who joined the Church in Scotland and emigrated to Utah in 1862.—In Tooele, Sunday, 17th, George Craner, born England, July 1, 1829, and came to Utah in 1851. He was a pioneer of the county and a high priest in the stake.—In Heber, Wasatch county, Mary R. Lowry Montgomery, Thursday, 21st, born Scotland, April 25, 1830, and joined the Church in 1847. She was a pioneer of Wasatch county.—In Coalville, Monday, 25th, Sarah Hulett Wilde, born England, September 25, 1817, joined the Church in 1836, a pioneer of Coalville, aged 85 years.—In Salt Lake City, Thursday, 26th, Judge Irvin A. Wilson, of heart trouble. He was a leading lawyer.—In Idaho Falls, 27th, from the effects of being thrown from a carriage on the 23rd, Elizabeth W. Jeffs, an old resident of the Sixteenth ward, Salt Lake City.—In Cedar City, Joseph S. Hunter, a pioneer of the county, and member of the High Council of the Parowan stake, born Scotland, November 20, 1849, and moved to Cedar City in 1853.—In Lindon, Utah county, Thursday, 28th, Joseph Wadley, born England, December 23, 1830, joined the Church in 1850, and came to Utah in 1853. He was a pioneer of note, foremost in horticulture, and an Indian war veteran.

*August, 1904.*

DEMOCRATIC STATE CONVENTION.—It was decided by the state committee that the Democratic state convention will meet in the Salt Lake theater on Thursday, September 8th, 10 a. m., to nominate a full ticket of national and state officers.

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PACIFIC ISLANDERS.—On Wednesday, August 3rd, this organization with missionaries, held a reunion at Lagoon. The event was an entire success, and gave great joy to the Saints and missionaries, who delighted in the usual Polynesian cheerfulness. Among the throng of 5,000 people were 200 natives, in their home costumes, from Hawaii, New Zealand, Samoa and Tahiti. The venerable chief, Hirini Whanga, of New Zealand, was present, and the First Presidency and many other Church dignitaries attended. A program of speeches, songs, and music, was enjoyed. There was a grand dinner in the bowery, native games, and many amusements, with prizes. President Joseph F. Smith spoke happily on mission labors in the Pacific. To Chairman, John T. Caine, is due much of the praise for the success of the outing.

GENERAL CHAFFEE IN SALT LAKE.—Gen. A. R. Chaffee, chief of staff of the U. S. army, arrived in Salt Lake on the 4th, and was met on South Temple Street by five companies of the 29th Infantry. He was given a salute of seventeen guns, and after arriving at Fort Douglas he immediately proceeded to the practical inspection of the post. Lieut. Gen. Chaffee has been connected with the army since 1861, when he entered as a private, steadily rising until he was made Brig.-Gen. in May, 1898, and Major-General in July, the same year. and Lieut.-General last winter. He was in command of the American forces during the temporary occupancy of Pekin, and is a great favorite with the army.

L. D. S. UNIVERSITY.—In the list of 42 names constituting the Faculty of this growing educational institution, which begins the school year September 12th, is found Joshua H. Paul, M. A., Ph. D., D. L. D., president and professor of philosophy; John M. Mills, M. A., principal of the high school department and professor of history; Bryant S. Hinckley, B. D., B. Pd., M. Acc., principal of the normal school and professor of economics; Henry Peterson, D. B., professor of pedagogy (on furlough at the University of Cbicago); Osborne Widtsoe, B. S., instructor in English (on furlough in Harvard University); John T. Miller, D. B., D. Sc., professor of physiology and instructor in German; Joseph S. Horne, B. S., B. D., professor of mathematics.

DIED.—In Murray, 3rd, Elizabeth Jane Stewart Stickney, born New Hampshire, March 19, 1828, joined the Church in 1842, arrived in Salt Lake 1862. She was active in church and educational work, and a pioneer resident of Sanpete county. Her husband, Joseph Clark Stickney, died May 19th last.—In Payson, 4th, Jerusha Searle, a pioneer of Payson, where she arrived in 1850. She was 72 years of age, and bore the first child in Payson, who, dying, had the first funeral in the place.—In

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Springville, 6th, Thomas Tew, born Birmingham, England, June 27, 1833, came to Salt Lake in 1851, and to Springville in 1852, and was a veteran of the Indian war.—In Ephraim, 11th, J. H. Osterstrom, born Norway, 1850, came to Utah in 1856, and was a pioneer of Sanpete Valley, locating in Ephraim in 1857.—In Hooper, Weber county, 11th, Anthony Haynes, born England, September 22, 1827, joined the Church in 1851, and came to Utah in 1864.—In West Weber, Weber county, 13th, Charlotte Mills, in her 66th year. She came to Utah in 1861, and was an early settler of West Weber.—In Santaquin, 13th, Alice Jarvis, born England, 77 years ago, and come to Utah in 1862.

*Domestic—July, 1904.*

BEEF TRUST STRIKE.—The strike of the laborers in the packing houses of Armour, Swift, Morris, Cudahay, and other companies believed to be associated with the beef trust, which was ordered on the 12th when 50,000 men quit work, is still in force. It was made in behalf of the unskilled workmen. On the 28th, the freight handlers union directed that no freight be handled for the packers, thus involving the railroads but this is withdrawn and held in abeyance. Crimes of violence are reported in nearly all the cities affected; Kansas City, Chicago, Omaha, St. Louis and Sioux City. There are a number of smaller strikes in other parts of the country, affecting many thousand workmen.

POLITICAL CAMPAIGN OPENED.—On the 26th, at Oyster Bay, L. I., Theodore Roosevelt formally opened the political campaign of 1904 at his country home, Sagamore Hill. Standing on a spot made dear to him by the associations of a lifetime, surrounded by his family and relatives and friends, and in the presence of an assemblage of men distinguished in all walks of life, he formally received and accepted the nomination of the Republican party for President of the United States, as tendered him at Chicago. Speaker Cannon was the spokesman, and the President made reply in a forceful speech of acceptance in which he referred to his record by which he is willing to stand or fall.

*Foreign—July, 1904.*

PAUL KRUGER DEAD.—In the village of Clarens, on Lake Geneva, Switzerland, on the 15th, Paul Kruger, ex-president of the Transvaal Republic, died—"the grim old hero, with the muscles of steel, the heart of oak, the courage of a lion, and the faith of a martyr, who threw down the gage of battle to the mightiest empire the sun has ever shone upon." He had requested to be buried in the Transvaal. His petition was granted by the British Government, the day following his death, and he will be buried beside his wife in his own country. He was a remark-

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able man, but his end was unfitting. Instead of following his fortune to foreign lands he should have died by the hands of the British, or as their prisoner, but for all this he was a man of simple habits, primitive piety, and great resolution and courage. He was in his 79th year.

ASSASSINATIONS IN RUSSIA.—On the 28th, at St. Petersburg, while minister of the Interior Viatscheslav Constatinovitch Von Plehve was on his way to render his weekly report to the Czar, he was killed by a bomb thrown by an anarchist. Von Plehve who was largely of Polish descent, and born in 1848, was appointed Minister of the Interior, April 18, 1902, succeeding M. Sipiaguine, who was assassinated April 16, 1902, by a student named Baimashoff. He had formerly been director of the Department of Police, which position he practically assumed of his own accord, when in charge of the department of political prosecutions, owing to the incompetency of the official who was in charge of the police when Emperor Alexander II, was killed, March 13, 1881. He was appointed in May, 1903, to carry out the Emperor's reform decree. His power was second only to that of the Czar. He had lately been active in repressing the liberties of the Finns, in the massacre and plunder of the Jews, and the curtailment of the Zemvas. It will be remembered that on the 16th of June, Count Bobrikoff, Governor-General of Finland, was shot at the entrance of the Finnish Senate, at Helsingfors. The deed was committed by Eugene Shaumann, a son of a former senator, and he immediately committed suicide. The act was the result of the severe repression policy now carried on by Russia against Finland, and appears to have been purely personal on the part of the patriot Shaumann who wished to call attention to the sufferings of his country. Bobrikoff took charge of Finnish affairs in 1899, and in April the Czar invested him, under Von Plehve, with dictatorial powers by which he could arrest and imprison without local action, close shops, forbid meetings, and expel from the country whom he pleased. Prince Obolensky succeeds as Governor General. On July 17th this year, the Vice Governor of Elizabethpol was also assassinated. Anarchy at home, foreign complications, and an unsuccessful war are all certainly depressing and distracting to the Russian government, whose autocracy is quite generally condemned throughout the civilized world. The Czar is looked upon as a weak sovereign, and the victim of reactionary men who rule the destinies of a great empire in the most arbitrary manner.

RAISULI'S RANSOM.—The ransom of $70,000 for Perdicaris, as mentioned in July ERA, has been paid by France to Raisuli, the bandit, from its new French loan of $12,500,000, and France takes the credit for securing the release of Perdicaris which gives that country an opportunity

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to strengthen and increase her control over Morocco, as permitted by the recent Anglo-French treaty. Raisuli gets also the governorship of four large tribes covering some 500 square miles of territory between Tangier and Larache and Alcazar. The Morocco customs will have to pay these bills. Late in July, Perdicaris was in Paris urging the French to establish order in Morocco by sending thither a force of ten thousand soldiers to demonstrate its power and determination for the protection of life and property in Tangier. If this is not done, he suggests that the next best thing is to support Raisuli, whom he thinks sincere, and the strongest man now available, to deal with the turbulent conditions.

FRANCE AND THE VATICAN.—Merry del Val, the Papal secretary, has ordered the recall of the Papal Nuncio at Paris, Monsignor Lorenzelli, and so broken off diplomatic relations with France. When the French Bishops were summoned to Rome to give an account of themselves to their religious superiors, they were forbidden by the Government to leave their posts. The Vatican replied threatening extreme penalties in case of continued disobedience, and gave a denial of the right of the Government to interfere in church discipline. The French note gives this justification for the government's action:

"After having on several occasions pointed out the serious blows struck at the Government's rights under the Concordat by the Vatican's dealing directly with the French bishops without consultation with the Power with whom the Concordat was signed and seeing that the Pontifical Secretary of State in his reply of July 25th affirmed those proceedings, the Republican Government has decided to conclude official relations, which at the Holy See's desire had become objectless."

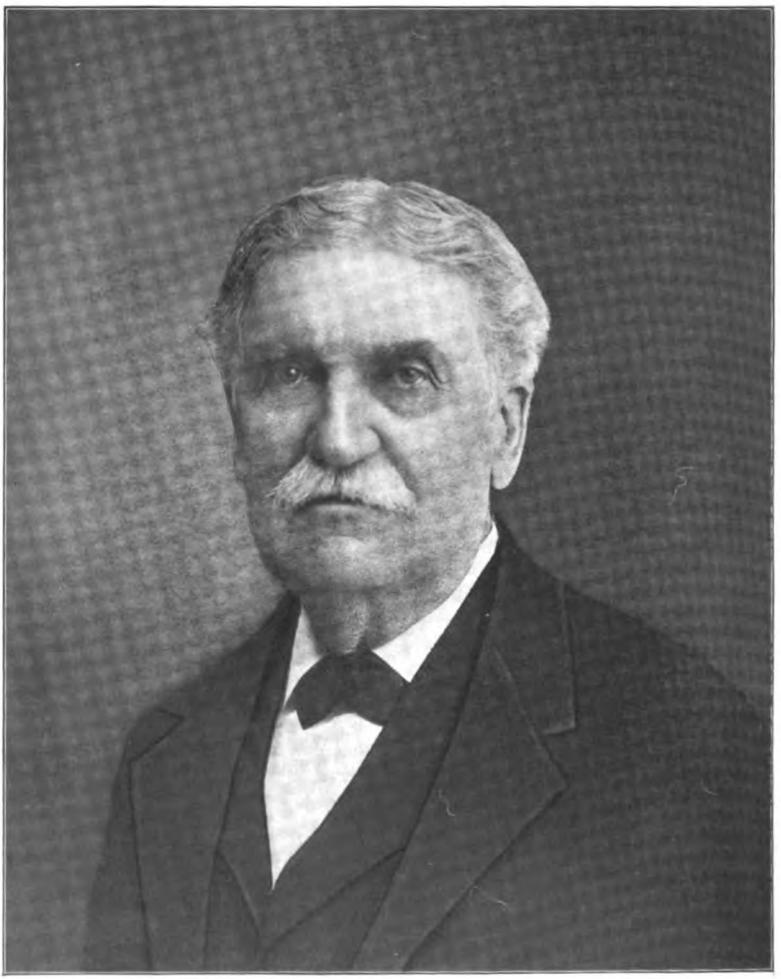
*August, 1904.*

FRENCH STATESMAN DEAD.—Former Premier Waldeck-Rousseau died at his country home in Corbeil, eighteen miles from Paris, on the 10th. He was born at Nantes, December 2, 1846. He studied law at Saint Lazare, and was elected Deputy from Rennes, in 1879, identifying himself with the Republicans. He was a prominent orator, and worked for the reform of the Judiciary. When 35 years old he was admitted into Gambetta's cabinet as Minister of the Interior. In 1886 he was elected Senator, and in 1888 entered the Paris bar. In June, 1899, he was called to form his own ministry, and resigned in 1902. He was considered one of the foremost men of the Republic, an able statesman, leader, and an eminent writer on judiciary matters.

HEIR TO THE RUSSIAN THRONE.—On the 12th, a male child was born to the Czar and Czarina of Russia, who is to be christened Alexis, and is heir to the throne.

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SAMUEL W. RICHARDS

*(Portrait taken on his 80th Anniversary, August 9, 1904.)*

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# IMPROVEMENT ERA.

VOL. VII. OCTOBER, 1904. No. 12.

## JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL EXPERIMENT STATION, LOGAN, UTAH.

### XI.—SUMMARY AND CONCLUSION.*

In the preceding papers it has been shown that Joseph Smith's early life and education were of such a kind as to make it very improbable, if not impossible, for him to have accumulated a store of the scientific knowledge of his day from books, or even from his associates. Further evidence of this claim was shown to lie in the comparative absence of well-known scientific facts from his writings; the absence of scientific phraseology, and in the original method of stating scientific principles.

It has been shown further, that Jopeph Smith clearly recognized and stated the doctrine of the persistence or indestructibility of matter, thus relieving himself of the charge that he belonged to the hoards of charlatans, who, from ignorance or wilful deceit,

* It is perhaps needless to remark that this series of articles is not concluded at the present time because the material is exhausted. Lack of time alone makes it impossible to continue the demonstration that every principle taught by the prophet is in harmony with sound science. Probably the discussion can be taken up at a later day.

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do not acknowledge the laws of nature, and in so doing make claims that excite the superstitious fears of their followers. Again, the prophet stated, a number of years in advance of its general acceptation by the world of science, a doctrine which in all respects is comparable with the law of the persistence of force which, with the doctrine of the persistence of matter, now lies at the foundation of all scientific thought.

Further, the prophet taught the unchanging relation of cause and effect, which brings the whole universe under a reign of law, and overthrows the mysticisms of old. This doctrine was emphasized at a time when the world was just beginning to insist upon it. He further taught clearly the manner in which nature's laws may be discovered by man.

Besides these fundamental notions, the prophet taught the law that the universe is filled with some subtle though material substance, the nature of which is unknown to man, but by means of which the forces of nature are able to manifest themselves. This doctrine corresponds with the theory of the luminiferous ether, which is now accepted by the best thinkers of the world. This doctrine was taught by Joseph Smith many years before it was definitely adopted by science.

The prophet also taught that all the heavenly bodies are in motion; that the solar system is but a small part of a greater and grander whole, controlled by the same laws, and that some of these other worlds are inhabited. These doctrines, which now form the foundation of the new astronomy, was discovered and accepted by the world of science after the days of Joseph Smith.

The essential element of the law of evolution was stated by the prophet, twenty-five years before Spencer and Darwin. Moreover, the law as taught by Joseph Smith is the law to which the world of science is slowly moving.

Joseph Smith was in full accord with the modern views concerning alcohol and its uses. He held that tobacco was very injurious, at a time when technical students of science were just learning to understand the poisonous principles which tobacco contains.

Tea and coffee were denounced as beverages unsuited for human use, at a time when caffeine and tannic acid, the two most

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harmful constituents of tea and coffee, had recently been discovered, and their properties were not generally understood.

At the time of the prophet, practically nothing was known concerning the composition of meat, vegetables and grains. He taught that essential differences exist among the classes of grains, and that meat may be replaced in man's dietary by products of the vegetable kingdom—all of which has been verified by recent science.

He also held clear and modern views regarding time limits in geology, at a time when students were not agreed on the subject.

Besides, the writings of the prophet contain numerous suggestions of scientific application, that have not been at all discussed.

In short, Joseph Smith recognized and stated the fundamental laws of all science, the fundamental principles of physical and biological science and astronomy, together with a great number of scientific facts, and made these statements usually in advance of workers in science.

It is a surprising fact that a young man of twenty-eight, who had had no educational advantages of schooling, or reading, or society, should state clearly and correctly known laws of science; but it is marvelous that he should state fundamental laws that the workers in science did not discover until many years later. Every honest man, be he friend or enemy, must marvel, and ask, "Whence did this man derive his knowledge?"

Was he a man of lively imagination, who guessed shrewdly? If so, he was the shrewdest guesser the world has known. All that he said has come true; his bitterest enemies have been unable to prove incorrect statements of facts. Their attacks have always been on the origin of the work, on its ethical ideals (which are largely personal opinions), and on the probability that Joseph Smith was the real founder of "Mormonism"—thus tacitly admitting the greatness of the work. Had he been a guesser, simply, he would have failed somewhere, and thus revealed his weakness. But let any man show one error in the inspired writings of Joseph Smith, even when he dealt with matters which lay far outside of his daily mission. Though thousands of persons have felt impelled to war against "Mormonsim," no such error has been found. All human logic denies that he was a guesser.

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Did he receive his knowledge from well educated persons, who kept themselves in the background? No documentary evidence has been found to substantiate such a view. Primarily, it is unlikely that men of intelligence and education would hide behind an ignorant boy, from the time he was fourteen until his death at thirty-nine years of age. There was nothing to gain by it; the prophet never had more wealth than just enough to live on; the pleasure that his power over his followers gave him, was more than offset by the ceaseless persecution which followed him. Besides, nearly all the fairly well educated men who joined the Church in the early days were given prominent positions in the Church, yet it is known that they were instructed or chastised by the youthful prophet whenever occasion required, as were those of no or little education. Joseph Smith was always greater than any of his followers. But above all, no educated man would have been able to tell Joseph, by means of his education, of things not yet known. The idea that Joseph Smith was only a dummy for clever heads is not tenable.

Since ordinary means were beyond his power, how did he acquire his knowledge? How was he able to look into the future, and reveal its secrets? "Ah," says a new philosopher, "I have it, he was epileptic, and had trances, during which his vision appeared;" and the philosopher proceeds to write a book proving his theory to be correct.* What a pitiful attempt to push the question into the region of the unknown; and at the same time, what a splendid acknowledgment of the fact that the life and labors of Joseph Smith transcend ordinary human explanations. Do epileptics, in their phantasms, see orderly systems of truth, which are carried into effect in their days of health and sanity? Does the epileptic see the truth that shall be revealed in the coming ages, and teach it with a stately soberness of language which admits of no uncertainty? If so, then might the race well long for the time when the great gift of healthful, reasoning imagination shall be exchanged for the ghastly disease of epilepsy. Folly of follies The life writings and works of Joseph Smith are healthy, above all else; no trace of physical, or mental, or spiritual disease can be found in them. His teachings are given as eternal truths revealed

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* *The Founder of Mormonism.*

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by the God of nature; and they rise loftily above the vague theorizings of the investigator, or the uncertain gibberish of the diseased intellect. Clearness, reason, logic in method and execution, characterize the teachings and works of Joseph Smith. Have such qualities ever indicated disease?

To the person who can rise above his prejudices, and confess to himself that he is not able to explain in the manner of men how Joseph Smith came by his knowledge of ideas, men and things, comes the strong conviction that the "Mormon" prophet was inspired by a mightier power than men possess; and if that conviction is followed by a prayerful desire to know what that power is, the testimony will be given that from God, the Controller of the universe, known by various men under divers names, did Joseph Smith receive, directly, the truths which fill the pages of his published writings, and direct the lives of his followers.

God spoke to Joseph, and gave him the revelations necessary for building his kingdom in the last days. Little more than was necessary did the Lord reveal, but occasionally, for the comfort of the prophet and his associates, truths were given which hinted of the glorious order of the universe. May it not be, also, that the Lord showed Joseph many truths, similar to those touched upon in these papers, in order that later generations might have additional testimonies of the divinity of the latter-day work? Under the influence of the Holy Spirit, the boy Joseph grew into a man, whose mind was filled with the great vision of the contents and the destiny of the universe, including the future lot of mankind. No man has had a nobler education than that received by Joseph Smith.

When the historian of future days shall review the history of the growth of science, and shall judge men by the record that they have left behind them, he will place Joseph Smith as the greatest philosopher of science of the nineteenth century, and possibly of the twentieth. Then will men reverently speak of that mighty mind and clear vision, which, inspired by the God of heaven, saw, as in an open book, the truths which men have later developed, through ceaseless labor and countless vigils. Then shall the thinkers of the future speak of him as Joseph, the clear-sighted.

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Knowledge, concentrated into wisdom, is the end of existence. To those who live according to God's law, knowledge will come easily. It will continue to come to his people, until it shall be the most intelligent among the nations. The Lord has said it.

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints."*

(THE END.)

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## USES OF SORROW.

"We learn by suffering what we teach in song," the poet says. It would be truer to say that we learn by suffering what we teach in our lives.

When the great violin-makers of the middle ages wished to form a perfect instrument, they caused the tree to be felled at a particular period of its growth. The wood was then planed and cut into small pieces. These were exposed to the heat of the sun and the winter's storms; were bent, rubbed, polished, and finally fastened together with incomparable skill.

If the wood could have found a tongue, doubtless it would have begged to grow in the forest, to rustle its branches and bear its fruit as its companions were left to do, becoming at last a part of the sodden earth. But it was this harsh treatment that made one of its common boards the Stradivari violin, whose music still charms the world.

So, by countless touches of pain and loss, God fits us to bear our part in the great harmony with which true and earnest souls shall ultimately fill the world.—*Selected.*

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* *Doctrine and Covenants*, 121: 33.

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# CARDS AND GAMBLING.

BY ELBERT HUBBARD, AUTHOR OF "A MESSAGE TO GARCIA, AND THIRTEEN OTHER THINGS," "LITTLE JOURNEYS," "CONTEMPLATIONS," ETC.

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[In 1899, people began talking about Elbert Hubbard, principally because of his "Message to Garcia," which had appeared in *The Philistine*, a little magazine printed for the Society of Philistines, in East Aurora, New York. Everybody has read the message since then, but the author is still saying things that are quite as good. In a recent number, in one of his "Heart to Heart Talks with the Philistines by the Pastor of his Flock," some thoughts on cards and gambling appeared. The editors of the ERA were in hearty accord with the sentiments, and wrote Mr. Hubbard for permission to print the article in our magazine for the benefit of the young men of the Church of Jesus Christ of Latter-day Saints. Consent was kindly granted, and we commend the following to the members of the M. I. A.—EDITORS.]

As a cold business proposition, let me give you this: I would not trust an amateur gambler as far as you could fling Taurus by the tail.

I will not do business with a man who plays cards for money, if I can help it.

No individual in my employ—or anybody else's—who plays cards for money, can ever hope for promotion.

A professional gambler may be honest, but your clerk or business man who indulges in a quiet game of draw, is a rogue, a liar, and a cheat.

And the man he cheats most is himself.

And the only man he really deceives is himself.

And the man who deceives himself and cheats himself will get no chance to cheat me if the matter can be avoided.

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Beware of the white face, the soft hands, and the impassive smile of the poker-player!

The amateur gambler is not necessarily a bad man,—primarily his intents are honest. He plays first simply for recreation; then, to add interest, the game transforms itself into penny-ante; from this to betting all the money he has, is a very easy evolution when the fever is on.

He wins.

But to quit when you have won, and not give your opponents a chance to win their money back, is more or less of a disgrace.

He plays again—and loses.

Then he wants a chance to get his money back.

He plays first only in the evening—an hour after supper.

Then if he can get away from work at four o'clock and play until supper time, he will do so, just as scores of government clerks do at Washington. In the evening he plays again—excitement is in the air—challenge is abroad—he will come out even, and then quit. Men who have work to do cannot play all night and do business the next day, so midnight may end the game.

But Saturday night the game goes on until daylight.

Of the "morality" of gambling, nothing need be said—all I affirm is, that it is simply absurd to enter on a habit where success is defeat, and to win is a calamity.

The successful amateur gambler graduates into a professional: he has to, for business men shun him.

No man who plays cards for money can keep his position long. The fact is, none of us have a surplus of brains; and if you are going to succeed in business, all the power you have to your credit is demanded. The man who can play cards at night and do business in the day time, hasn't yet been born.

Life is a bank account, with so much divine energy at your disposal. What are you going to do with it? If you draw your checks for this, you cannot for that—take your choice. And above all, do not draw on the Bank of Futurity by breathing bad air, keeping bad hours and bad company.

The man who succeeds in business is the one who goes to bed before ten o'clock at night; and only one thing is he jealous of, and that is outdoor exercise.

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Gambling robs a man of rest; and the keen edge of his life is lost in shuffling the pasteboards. All he gives to his employer or the world is the discard. Outside of his play he is a weak inefficient person, and his weakness is very apt to manifest itself in burdening his friends. The curse of gambling does not fall on the gambler alone, any more than does the drunkard alone suffer for his fault. Suffering falls upon every one within the radius of the gambler.

If your gambler is on a salary, he very often comes around for his wages before pay day, then he gets to discounting his salary to a money shark; then, if he can, he will "borrow" his pay before he earns it, without first consulting you. He intends to pay it back—oh, yes!

He wins and pays it back.

This encourages him to borrow more the next time. He takes more in order to win more. He is now obliged to play heavily because his debts are accumulating.

It is an old story, and dozens of men in Sing Sing can tell you all about it.

One bad feature of the poker game is the poker-face—the impassive, white face with its cold smile. It reveals nothing—nothing but untruth. And the principal reason it reveals nothing is because there is nothing back of it to reveal: it does not token truth, talent, sympathy, kindness, love, nor intellect.

Our actions and thoughts are building brain cells, and the gambler is building cells of folly. His face is as astute as that of David Harum. It gives nothing away. In time the habit of the man becomes fixed—he is a living lie. He lies to friends, family, employer, and business associates. He forever plays a part. Life to him is a game of bluff. And get it out of your head that the liar does not look you squrely in the eye. The poker-player is a scientific liar, running on the low gear, and his eyes look calmly into yours. He is astute.

Astuteness is only valuable in protecting us from astute people. It adds nothing of value to the community.

Astuteness adds no beauty to the world, nor does it make life for any man happier.

In strict scientific economics the gambler is a parasite and a thief. He consumes but does not produce.

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If four men start in to play poker with ten dollars each, or a thousand dollars each, it is just a matter of mathematical calculation before all of them will have nothing. All they have will go to the rake-off and for cigars and drink, and the midnight lunch, which they would not need if they went to bed at a reasonable hour.

No man can play the races continually and win. John E. Madden, who has made a million dollars out of horse racing, says that defeat and nothing but defeat awaits the bettor on cards or horses. And of all the fools, the biggest is the man who bets on "a sure thing." Madden has followed the business for a quarter of a century, and says: "I quit betting years ago, and if I ever bet again, it will be because the disease has gotten the better of my business judgment." The bookmaker gets it all—he has but to wait, and the whole thing is his.

It is just like the game of stud-poker, where the dealer takes care of the bets, and gives the first booster an ace in the hole. If the boosters don't get the "live one's" money, the dealer will—he gets all the others have, as sure as death, if they continue to play.

Do not imagine that all the gambling is done in the cities—"man made the cities, God the country—but the devil made the small towns." Hardly a village in America is free from the scourge.

Gambling means blurred vision, weak muscles, shaky nerves. Loss of sleep, lack of physical exercise, irregular meals, bad air, excitement, form a devil's monopoly of bad things; and the end is disgrace, madness, death, and the grave.

I am not a member of the Christian Endeavor Society, the Epworth League, the Baptist Union, the Knights of Columbus, or the Society for the Suppression of Vice, and all I say here is simply a little plain talk by one business man to others, with all soft sentiments omitted.

Boys, we need all the brains we have, in our work. If by concentration, and cutting out folly, we succeed in degree, we do well. But I do not believe we can reasonably hope for success unless we eliminate the pasteboard proclivities—this as a cold business proposition! I am done.

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# A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

## V.—RELIGION IN CUBA.

Are the people of Cuba religious? That question is now occupying a prominent place in the discussions of the Cuban people today. On the ship going over from New Orleans to Havana there were aboard three ministers of different Protestant denominations. Some Protestants have been casting a longing glance at the Pearl of the Antilles, in the hope that its inhabitants, who have had so much controversy and trouble with the Spanish priests, might be induced to leave the faith of their forefathers, and accept the faith of some one of the Protestant churches. One of the ministers, a Methodist, did not seem to think a Catholic could be sincerely religious. But Protestantism does not give promise of much vitality among the Cubans. There are a few Protestant churches on the island, for the accommodation of Americans who go there for business or who visit Cuba during the winter months to escape the rigorous climate of the northern states. There are the Baptists, Methodists, Episcopalians, the Mission of the Church of Christ, and the Presbyterians. Their attendants really constitute only an infinitesimal fraction of one per cent of the Cuban population which is almost exclusively Catholic. Some Cubans declared that there was indeed very little religious sentiment among the people generally. One could see, especially in Havana, the same conditions that are common to other Latin countries.

The history of religion in Cuba has been associated with the political struggles and revolution that have for more than a century almost rent the island asunder. In Cuba the Roman Catholic

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church was supported by the state. In addition to the fees and contributions, the priests received regular stipends amounting from $600 to $1500 a year. In 1898, according to official figures, the amount set apart annually for the support of the church, was $352,000. The proportion, however, was not large out of a revenue that reached $26,000,000 annually. What made religion unpopular with the Cubans was the fact that these priests were almost entirely recruited from Spain. Many of the priests, it was declared, were those whose lives had been such that they could no longer be tolerated at home, and were consequently sent to Cuba.

During the different rebellions that broke out on the island, the priests were almost wholly with the Spanish military authorities. Thus the people came to associate the religion they had professed with persecution and oppression. Among the priests there was a minority of Cubans who sympathized strongly with the insurgents. Sometimes these Cuban priests blessed the insurgents' flag, for which one or two were shot. Others, for outspoken sympathy, were deported.

There was also marked opposition to the position of the church in the matter of fees. All one's life, from birth to death, the church imposed its ceremonies; and the fees required for these were found very oppressive, especially among the poor. These were principally the fees for baptism, marriage, and for funeral ceremonies. Again, the clergy strongly opposed the secularization of marriage, and opposed the clamor to make it a civil contract. Doubtless the enmity to the authority of the priests had much to do with the practice among the Cubans of living together as man and wife, without the sanction of the marriage ceremony. When the American occupation was extended over the island, the census taken showed that 131,787 were scheduled as simply "living together." This was more than one-third of the population.

Much of the irreligious condition of the people was ascribed to the influence of Free Masonry, which the church not only strongly opposed, but too often persecuted. At times this secret society was apparently wiped out, but it took root again, often in the face of the most bitter opposition. What made it difficult to get rid

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of the Free Masons was the fact that sometimes men high in civil and military authority were themselves Free Masons. The meetings of the lodges were secret, and the Spanish authorities considered them generally hotbeds of sedition and revolution. The church was therefore directed to bring every influence to bear against masonic lodges. As they were chiefly for social purposes, they had taken the place they occupy in the United States. Every contest, therefore, which the church had with the Cuban people at large, created not only an antagonism to the church, but a real dislike for the professions of religion.

Another source of distrust towards the church was the corruption of its priests. They were often made the theme of jest on the stage. A reference was frequently had to the nephews and nieces of priests. Allusions of this character implied, of course, immoral lives among those who were supposed to be celebates. These grotesque insinuations were greatly enjoyed by the audiences for whose pleasure they were introduced, and were acceptable to the people generally. Many of the priests, too, were given to gambling, so that the influence of the priesthood over the Cuban people was of little consequence. When the Americans took possession, the general in command of one of the cities sent word to the highest ecclesiastical authorities to remove one of the priests from his office, because he was a "drunken old vagabond."

Another cause of hatred towards the Spanish priests is the belief, quite universal, that during the insurrections and revolutions, the secrets of the confessionals were given to the Spanish military authorities, and that insurgents were, as a consequence, sent to their death from the altar. How much of that belief was baseless may never be known, but the belief has found quite a universal acceptance. When the people were suffering from the effects of disease and hunger of the reconcentration camps, it was believed that Weyler's policy was heartily endorsed by the priests, because they thought it would break down the spirit of rebellion. Such animosity as these conditions aroused in the minds of the people against the clergy, naturally affected the religious sentiment throughout the island. Tens of thousands of men came to ascribe their misfortunes and oppression to the Roman Catholic church. Their opposition to religion naturally drove them into the camps of the

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infidel. Doubtless many women sympathized with their husbands; but, however much they may have learned to hate the clergy, their religious emotions were not suppressed, and if they would not go to the confessional or would not visit the church, they still kept the Catholic images in their homes, and still reverenced them, by the cross and by kneeling before them. The rosary was kept, from which frequent prayers were repeated.

All these circumstances led religious enthusiasts of this country to believe that Cuba offered a field for the spread of Protestant propaganda; and as soon as the American possession was established, they went over in considerable numbers to win the Cubans back to Christianity, especially to the Protestant phase of it. However, proselyting has not been successful. As soon as the Spanish rule was overthrown, there arose at once an objection against the Spanish clergy, and there was, by the Cuban clergy, a strong demand for their recall. The church and state became separate, and the church had thereafter to look to private contributions for support. Our government could not yield to the demands of the Cuban priests. It could not be a party to the religious controversies of the island. However, some steps were taken by the Pope to conciliate the Cuban priests. No doubt, in time, local prejudices will be considered, and Cuban clerics used as much as possible. Contributions to the church from a people in the frame of mind of the Cubans, were not likely to be very liberal.

Some Spanish clerics found the temper of the people too uncomfortable for them, and took the first opportunity to withdraw from their parishes. The Jesuits were quick to square themselves with the new conditions. With their traditional adaptability, they welcomed the new administration. As soon as General Gomez came out from the woods, and was about to enter Havana, they went out to meet him, and listened with pleasurable expressions and demonstrations to his declarations of religious liberty. When others hesitated, they raised the American flag in welcome of American authority.

There is today a host of professed free thinkers among the Cubans, whose churches are poorly attended, but everywhere there has been a marked falling off in religion. Many laugh at and deride the Catholic priesthood, and affect a contempt for everything re-

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ligious. Cuba is indeed at a very low ebb religiously, perhaps lower than any other Latin-American country. Are they, then, in the frame of mind to receive Protestantism? They are essentially Catholic, if anything, and there will no doubt, in time, come a re-awakening of religious belief. This is an age in which there is almost everywhere a falling away from religious profession and church attendance, and what may be said of Cuba is, in some measure, true of the American people. The Cubans are now, at any rate, in no frame of mind to hear religious discussions, or to receive the missionaries of Protestant denominations.

(THE END.)

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## WHAT THE WORLD WANTS.

Men who can not be bought.
Men whose word is their bond.
Men who put character above wealth.
Men who possess opinions and a will.
Men who see the divine in the common.
Men who "would rather be right than be president."
Men who will not lose their individuality in a crowd.
Men who will not think anything profitable that is dishonest.
Men who will be as honest in small things as in great things.
Men who will make no compromise with questionable things.
Men whose ambitions are not confined to their own selfish desires.
Men who are willing to sacrifice private interests for the public good.
Men who are not afraid to take chances, who are not afraid of failure.
Men of courage, who are not cowards in any part of their natures.
Men who are larger than their business, who overtop their vocation.
Men who will give thirty-six inches for a yard and thirty-two quarts for a bushel.
Philanthropists who will not let their right hand know what their left hand is doing.
Men who will not have one brand of honesty for business purposes and another for private life.
Young men who will be true to their highest ideals in spite of the sneers and laughter of their companions.—SUCCESS.

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# SOME STUMBLING STONES.

BY EDWIN F. PARRY, SALT LAKE CITY.

## II.

In this paper, it is the intention to consider the second question presented at the beginning of this discussion, which is: "If there is only one way to be saved, why does not the Lord tell everyone that way in plain, unmistakable language?"

My answer is that the Lord does tell all who earnestly ask of him the way to be saved; and he tells them in plain, unmistakable language. Through the agency of the Holy Spirit this knowledge is conveyed to the inward soul of everyone who obeys the simple rules by which it is to be gained. Not only does the Lord do this, but he confirms that knowledge continually by repeated testimonies, as long as a person lives and continues to obey his laws.

But some may say, "O that is uncertain evidence; it may be imaginary; we may be deceived by it; or we may deceive ourselves. Why cannot some stronger proof be given?"

Those who have received this inward testimony imparted by the Holy Spirit know of no way whereby they might be better convinced. But to those who have not been thus convinced, it may appear that some other way would be more satisfactory. They may think that some evidence conveyed to their outer senses would give them stronger assurance.

Let us enquire what is the manner in which we obtain knowledge of facts in general. Is it not by experience? What we know most positively is that which we have experienced in our own lives. When a child is told that it is possible for him to learn to read books, if he will follow the instructions of his teacher, he

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accepts the testimony of the one who informs him. He is not in possession of actual knowledge that he can learn to read, but having faith in what he has been told, he follows the teachings given, and, as he progresses step by step, he learns for himself that what had been told him is true; and after acquiring the art of reading, the accomplishment is no longer a matter of belief with him. He positively knows that he is able to read, and he also knows that others may learn in the same manner.

Now, in what other way can a child get this knowledge? I know of no other. No matter how many times he may be told that it is possible for him to learn this art, the telling will not convey to him knowledge. So the only way to gain knowledge is by personal effort—by practice or experience. It is developed within us by earnest inquiry, study and research. We get it by seeking after it. If this is the way in which we obtain knowledge in general, is it not reasonable to conclude that the knowledge of religious truths is to be gained in a similar manner? If there is only this one way in which secular knowledge can be secured, can we expect to get spiritual knowledge in an entirely different way? Should we expect to receive it without seeking for it, or without desiring it? Can we expect the Lord to bestow upon us anything which we would not appreciate if we had it, and which might be of more harm than good to us, if we did not prize it?

One may ask, "Why does not the Lord manifest the truth of his message to mankind by the visitation of a heavenly being—an angel—or by his own appearance?" Some may even wonder why the Lord does not appear to them personally and tell them what they should do, that they might know positively that the message of salvation brought to them is true. Suppose an angel from heaven should appear to a man and tell him that the gospel of Jesus Christ as contained in the holy scriptures is the only plan by which he can gain salvation in the kingdom of God, do you think that would give him sufficient knowledge of the fact to save him? It might, for the time being, be a strong testimony to him that it is true, and it might lead him to acquire greater knowledge, but unless he obeyed the principles of the gospel, he could not say that he possessed the knowledge that it is the truth, any more consistently than could the child, who had been

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told that he might learn to read, say he knew what had been told him is a fact, without putting the statement to the test. Notwithstanding the marvelous manifestation of an angel, the knowledge of the gospel necessary to insure one's salvation would have to be acquired by obedience to its rules. Then why be told by an angel of these truths? Why not accept the testimony of man, since the same process has to be followed in order to get the desired knowledge? Knowledge and obedience are what save a man, and without them any number of wonderful manifestations would be of no avail.

Some people may have the idea that the Lord could, by some marvelous process, endow a person instantaneously with most positive knowledge of the plan of salvation. But let us ask ourselves, Would it be of any benefit to man to have knowledge thrust upon him in such a manner? Knowledge brings with it responsibility; and if a person, even at his own earnest request, should be endowed with knowledge in this manner, would it not bring him under immediate condemnation? If a sinful man were suddenly put in possession of a full conviction and understanding of the way of salvation, would he not be sinning against light and knowledge? Even if he had a desire to live a righteous life, he would be unable to do so, through lack of practice: for it requires practice as well as knowledge to live righteously, as it takes practice and knowledge to become accomplished in any other pursuit. A person with a bright mind may learn the rudiments of music in a few hours or a few days, but in order to perform creditably upon a musical instrument it requires months and years of regular practice. Knowledge of the gospel, without training, would be more of an evil than a blessing. It might be contended that the Lord, being all powerful, could confer upon a man both knowledge of the plan of life and ability to live it. Granting that to be true, then what? Man would be robbed of his agency, and would have nothing to do but submit to the inevitable. In the twinkling of an eye he would be transformed into a holy being—an angel or a god. He would have nothing to learn, nothing to overcome, nothing to strive for, nothing to live for. This life of trial, of schooling, of development, would be needless. You can see at once that it is useless to reason further on this line.

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At the beginning of this chapter it was stated that the knowledge of the plan of salvation came through the ministration of the Holy Spirit, and in the argument following I have endeavored to show that spiritual knowledge, like secular knowledge, is gained by study and experience. Let us see if we understand this matter clearly. To get a full knowledge of the gospel, one must learn and put into practice its doctrines, and by so doing the Spirit of the Lord brings to him conviction that he is in possession of the truth. Yes, and it might be added that it requires the Spirit of the Lord to confirm the knowledge that we acquire of secular truths. It is this same Spirit that enlightens our minds and gives us understanding of all things which we learn. In other words, it is by this Spirit operating upon our minds that we are enabled to get learning of any kind. But it requires our efforts in connection with the operations of the Spirit, for how can we expect the Spirit of the Lord to operate upon our minds, if we have nothing in our minds for it to operate upon? Many people fail to recognize that it is the Spirit of the Lord that enables them, in connection with their own studies, to gain the ordinary intelligence that is common to mankind, and on this account they are slow to acknowledge that it is through the inspiration of this Spirit that men are able to grasp and understand higher truths. It is difficult for some to believe that the Lord reveals truths to man, either by personally appearing to him, or through the Holy Ghost. Because such a thing is miraculous in its nature, and is beyond their ability to explain, they refuse to believe that it is true. But there are many things which we are conscious of, and yet unable to explain. Life itself is a miracle which we do not pretend to understand, though we cannot deny its existence. How is it that men make such wonderful discoveries in physics, mechanics, and other sciences that were before unknown to mankind? We must admit that it is by some power not possessed, or at least not exercised, by the ordinary masses of humanity, that they are enabled to bring to light these hidden truths of nature. It might be suggested that it is through study and experiment that the discoveries are made. That may be true enough, but what prompts them to make the study and experiment? A thought—an idea—you answer. Yes, but what marvelous power awakened that thought or suggested

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that idea that resulted in the discovery of a truth before unknown and unheard of? Look upon it as we may, we cannot deny that there is something we cannot explain about the origin of a new thought or idea, only on the hypothesis that it is an inspiration from a source of superior knowledge to that possessed by man.

If we can believe it possible that men are inspired to make new discoveries in the physical world for the benefit of humanity, is it too much to go a step further and believe that it is also possible for them to receive inspiration that will be a blessing to mankind spiritually?

Mankind are slow to believe divine revelation of a spiritual character, because only a comparatively few claim to receive such intelligence. This, however, is no proof that those who claim to receive divine revelation are deceivers or are deceived themselves. It only goes to show how very few seek such knowledge. And this is not so very strange, from the fact that only a comparatively few ever seek deeply for the truths revealed in the natural world. Ever since the advent of mankind upon the earth, the book of nature has been open to them. Indirectly, it reveals to all who will peruse its wonderful pages that there is a Divine Creator—a Supreme Being. Yet how few of the many millions of earth's inhabitants ever take the trouble to read the marvelous revelations that nature presents! But shall we deny their existence because so few are inspired to read them? Here, for instance, is one of nature's beautiful revelations conveyed by a simple flower, and yet it contains truths unknown to millions who have daily opportunities to become acquainted with them:

THE LIFE OF A PRIMROSE.

When a seed falls into the ground, so long as the earth is cold and dry, it lies like a person in a trance, as if it were dead; but as soon as the warm, damp spring comes, and the busy little sun-waves pierce down into the earth, they wake up the plantlet, and make it bestir itself. They agitate to and fro the particles of matter in this tiny body, and cause them to seek out for other particles to seize and join to themselves.

But these new particles cannot come in at the roots, for the seed has none; nor through the leaves, for they have not yet grown up; and so the plantlet begins by helping itself to the store of food laid up in

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the thick seed-leaves in which it is buried. Here it finds starch, oils, sugar, and substances called albuminoids,—the sticky matter which you notice in wheat-grains when you chew them is one of the albuminoids. This food is all ready for the plantlet to use, and it sucks it in, and works itself into a young plant with tiny roots at one end, and a growing shoot, with leaves, at the other.

If you take the skin off a piece of orange, you will see inside a number of long-shaped transparent bags, full of juice. These we call cells, and the flesh of all plants and animals is made up of cells like these, only of various shapes.

In the orange pulp these cells contain only sweet juice, but in other parts of the orange tree or any other plant they contain a sticky substance with little grains in it. This substance is called "protoplasm," or the *first form* of life, for it is alive and active, and under a microscope you may see in a living plant streams of the little grains moving about in the cells.

Now we are prepared to explain how our plant grows. Imagine the tiny primrose plantlet to be made up of cells filled with active living protoplasm, which drinks in starch and other food from the seed-leaves. In this way each cell will grow too full for its skin, and then the protoplasm divides into two parts and builds up a wall between them, and so one cell becomes two. Each of these two cells again breaks up into two more, and so the plant grows larger and larger, till by the time it has used up all the food in the seed-leaves, it has sent roots covered with fine hairs downwards into the earth, and a shoot with beginnings of leaves up into the air.

And now the plant can no longer afford to be idle and live on prepared food. It must work for itself. Until now it has been taking in the same kind of food that you and I do; for we, too, find many seeds very pleasant to eat and useful to nourish us. But now this store is exhausted.

The plant, as soon as it has roots and leaves, begins to make living matter out of matter that has never been alive. Through all the little hairs of its roots it sucks in water, and in this water are dissolved more or less of the salts of ammonia, phosphorus, sulphur, iron, lime, magnesia, and even silica, or flint. In all kinds of earth there is some iron, and we shall see presently that this is very important to the plant.

Suppose, then, that our primrose has begun to drink in water at its roots. How is it to get this water up into the stem and leaves, seeing that the whole plant is made up of closed bags or cells? It does it in a very curious way, which you can prove for yourselves. Whenever two

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fluids, one thicker than the other, such as treacle and water for example, are only separated by a skin or any porous substance, they will always mix, the thinner one oozing through the skin into the thicker one. If you tie a piece of bladder over a glass tube, fill the tube half-full of treacle, and then let the covered end rest in a bottle of water, in a few hours the water will get into the treacle and the mixture will rise up in the tube till it flows over the top. Now, the saps and juices of plants are thicker than water, so, directly the water enters the cells at the root it oozes up into the cells above, and mixes with the sap. Then the matter in those cells becomes thinner than in the cells above, so it too oozes up, and in this way cell by cell the water is pumped up into the leaves.

When it gets there it finds our old friends the sunbeams hard at work. If you have ever tried to grow a plant in a cellar, you will know that in the dark its leaves remain white and sickly. It is only in the sunlight that a beautiful, delicate green tint is given to them, and you will remember that this green tint shows that the leaf has used all he sun-waves except those which make you see green; but why should t do this only when it has grown up in the sunshine?

The reason is this: when the sunbeam darts into the leaf and sets all its particles quivering, it divides the protoplasm into two kinds, collected into different cells. One of these remains white, but the other kind, near the surface, is altered by the sunlight and by the help of the iron brought in by the water. This particular kind of protoplasm, which is called "chlorophyll," will have nothing to do with the green waves and throws them back, so that every little grain of this protoplasm looks green and gives the leaf its green color.

It is these little green cells that by the help of the sun-waves digest the food of the plant and turn the water and gasses into useful sap and juices. When we breathe in air, we use up the oxygen in it and send back out of our mouths carbonic acid, which is a gas made of oxygen and carbon.

Now, every living thing wants carbon to feed upon, but plants cannot take it in by itself, because carbon is solid (the blacklead in your pencils is pure carbon), and a plant cannot eat, it can only drink in fluids and gasses. Here the little green cells help it out of its difficulty. They take in or absorb out of the air the carbonic acid gas which we have given out of our mouths, and then by the help of the sun-waves they tear the carbon and oxygen apart. Most of the oxygen they throw back into the air for us to use, but the carbon they keep.

* * * * * *

But meanwhile, how is new protoplasm to be formed? for without

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this active substance none of the work can go on. Here comes into use a lazy gas called nitrogen. So far as we know, plants cannot take up nitrogen out of the air, but they can get it out of the ammonia which the water brings in at their roots.

Ammonia, you will remember, is a strong-smelling gas, made of hydrogen and nitrogen. Out of this ammonia the plant takes the nitrogen and works it up with the three elements, carbon, oxygen, and hydrogen, to make the substances called albuminoids, which form a large part of the food of the plant, and it is these albuminoids which go to make protoplasm. You will notice that while the starch and other substances are only made of three elements, the active protoplasm is made of these three added to a fourth, nitrogen, and it also contains phosphorus and sulphur.

And so hour after hour and day after day our primrose goes on pumping up water and ammonia from its roots to its leaves, drinking in corbonic acid from the air, and using the sun-waves to work them all up into food to be sent to all parts of its body. In this way these leaves act, you see, as the stomach of the plant, and digest its food.

Sometimes more water is drawn up into the leaves than can be used, and then the leaf opens thousands of little mouths in the skin of its under surface, which let the drops out just as drops of perspiration ooze through our skin when we are over-heated. These little mouths, which are called stomates, are made of two flattened cells, fitting against each other. When the air is damp and the plant has too much water, these lie open and let it out, but when the air is dry, and the plant wants to keep as much water as it can, then they are closely shut. There are as many as a hundred thousand of these mouths under one apple leaf, so you may imagine how small they often are.

Plants which only live one year, such as mignonette, the sweet pea, and the poppy, take in just enough food to supply their daily wants and to make the seeds we shall speak of presently. Then, as soon as their seeds are ripe their roots begin to shrivel, and water is no longer carried up. The green cells can no longer get food to digest, and they themselves are broken up by the sunbeams and turn yellow, and the plant dies. * * * * * *

We have now seen how a plant springs up, feeds itself, grows, stores up food, withers, and dies; but we have said nothing yet about its beautiful flowers or how it forms it seeds. If we look down close to the bottom of the leaves in a primrose root in spring-time, we shall always find three or four little green buds nestling in among the leaves, and day by day we may see the stalk of these buds lengthening till they reach up

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into the open sunshine, and then the flower opens and shows its beautiful pale-yellow crown.

We all know that seeds are formed in the flower, and that the seeds are necessary to grow into new plants. But do we know the history of how they are formed, or what is the use of the different parts of the bud?

Remember that the seed is the one important thing, and then notice how the flower protects it. First, look at the outside, green covering, which we call the *calyx*. See how closely it fits in the bud, so that no insect can creep in to gnaw the flower, nor any harm come to it from cold or blight. Then, when the calyx opens, notice that the yellow leaves which form the crown, or *corolla*, are each alternate with one of the calyx leaves, so that anything which got past the first covering would be stopped by the second. Lastly, when the delicate corolla has opened out, look at those curious yellow bags just at the top of the tube. What is their use?

Now for the use of these yellow bags, which are called the *anthers* of the stamens, the stalk on which they grow being called the *filament* or thread. If you can manage to split them open you will find that they have a yellow powder in them, called *pollen*, the same as the powder which sticks to your nose when you put it into a lily; and if you look with a magnifying glass at the little green knob in the center of the flower you will probably see some of this yellow dust sticking on it. We will leave it there for a time, and examine the body called the *pistil*, to which the knob belongs. Pull off the yellow corolla (which will come off quite easily), and turn back the green leaves. You will then see that the knob stands on the top of a column, and at the bottom of this column there is a round ball, which is a vessel for holding the seeds. In the middle of the ball, in a cluster, there are a number of round, transparent little bodies, looking something like round, green orange-cells full of juice. They are really cells full of protoplasm, with one little dark spot in each of them, which by-and-by is to make our little plantlet that we found in the seed.

"These, then, are seeds," you will say. Not yet; they are only *ovules*, or little bodies which may become seeds. If they were left as they are they would all wither and die. But those little yellow grains of pollen, which we saw sticking to the knob at the top, are coming down to help them. As soon as these yellow grains touch the sticky knob or *stigma*, as it is called, they throw out tubes, which grow down the column until they reach the ovules. In each one of these they find a tiny hole, and into this they creep, and then they pour into the ovule all the proto-

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plasm from the pollen-grain which is sticking above, and this enables it to grow into a real seed, with a tiny plantlet inside.

But why should the primrose have such golden crowns? plain green ones would protect the seed quite as well. Ah! now we come to a secret well worth knowing.

Look at a withered primrose, and see how it holds its head down, and after a little while the yellow crown falls off. It is just about as it is falling that the *anthers* or bags of the stamens burst open, and then they are dragged over the knob and some of the grains stick there. But in one form of primrose, when the flower falls off, the stamens do not come near the knob, so it has no chance of getting any pollen; and while the primrose is upright the tube is so narrow that the dust does not easily fall. But, as I have said, neither kind gets it very easily, nor is it good for them if they do. The seeds are much stronger and better if the dust or pollen of one flower is carried away and left on the knob or stigma of another flower; and the only way this can be done is by insects flying from one flower to another and carrying the dust on their legs and bodies.

If you suck the end of the tube of the primrose flower you will find it tastes sweet, because a drop of honey has been lying there. When the insects go in to get this honey, they brush themselves against the yellow dust-bags, and some of the dust sticks to them, and then when they go to the next flower they rub it off on to its sticky knob.

Therefore, we can see clearly that it is good for the primrose that bees and other insects should come to it, and anything it can do to entice them will be useful. Now, do you not think that when an insect once knew that the pale-yellow crown showed where honey was to be found, he would soon spy these crowns out as he flew along? or if they were behind a hedge, and he could not see them, would not the sweet scent tell him where to come and look for them? And so we see that the pretty sweet-scented corolla is not only delightful for us to look at and to smell, but it is really very useful in helping the primrose to make strong healthy seeds out of which the young plants are to grow next year.

And so we come back to a primrose seed, the point from which we started; and we have a history of our primrose from its birth to the day when its leaves and flowers wither away and it dies down for the winter.

We have seen that it was by the help of the sunbeams that the green granules were made, and the water, carbonic acid, and nitrogen worked up into the living plant. And in doing this work the sun-waves

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were caught and their strenght used up, so that they could no longer quiver back into space. But are they gone for ever? So long as the leaves or the stem or the root of the plant remain they are gone, but when those are destroyed we can get them back again. Take a handful of dry withered plants and light them with a match, then as the leaves burn and are turned back again to carbonic acid, nitrogen, and water, our sunbeams come back again in the flame and heat.

And the life of the plant? What is it, and why is this protoplasm always active and busy? I cannot tell you. Study as we may, the life of the tiny plant is as much a mystery as your life and mine. It came like all things, from the bosom of the Great Father, but we cannot tell how it came nor what it is. We can see the active grains moving under the microscope, but we cannot see the power that moves them. We only know it is a power given to the plant, as to you and to me, to enable it to live its life, and to do its useful work in the world.*

I repeat that in the above story of the primrose is one revelation out of a thousand equally wonderful which nature presents to all who will read them. And while but few of earth's inhabitants manifest sufficient interest in the book of nature to become acquainted with its contents, people generally are willing to accept the interpretation given by those few who do study its pages. Should a person question the truths of the message revealed by these students of nature, the students would be ready to convince him that they were telling the truth, and in order to do so they would invite him to make a personal study and investigation. They would ask him to make the same inquiry and research as they had made; and by so doing he would arrive at the same conclusion. He would share the same knowledge with them. He would receive the same revelations.

Now, if nature's book of revelation is always open to all mankind, and only awaits their inclination to read it, is it not possible, and even probable, that the book of spiritual revelation is also ever open, and only awaits a reader? Why should we not accept the spiritual revelations presented to us by those who have communed with nature's God as readily as we do those from men who have communed with nature? The skeptic will reply that

*The Fairy-Land of Science*, by Arabella B. Buckley.

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nature's revelations can be demonstrated as facts. One can pursue the study of nature and read her wonderful revelations for himself, while he has to accept the word of others for assurance that spiritual revelations are true. But not so. Spiritual revelations will bear the same test as will the truths of nature. The true interpreter of spiritual revelations can invite the inquirer, who is seeking evidence of his declarations, to follow him in his researches with as much assurance as can be given by the student of nature; and everyone who will make the investigation personally will be rewarded with as certain knowledge as is possible for one to have of the truth of any fact of natural science.

III.

The third question that appeared at the beginning of this paper was this: "If a person lives a good, moral life, what need is there for him to conform to religious ordinances?"

To begin with, I will say, there is no difference, in my mind, between moral duty and religious obligation. A religion that does not embrace all the principles of morality (by which I mean the common duties of mankind to each other) is imperfect. On the other hand, a code of ethics that does not include all the requirements of true religion is incomplete. I am aware that it is not generally considered that the meaning of the terms morality and religion are so strictly synonymous as is here implied; and yet true morality is identical with true religion in every respect. Every requirement of the latter is necessary for the perfection of the former. While it is conceded that honesty, truthfulness, kindness and kindred virtues, are common to both moral and religious law, it is believed that religion includes requirements that are not a part of the moral law—that a person can live a moral life and not be religious. Prayer, for example, according to this interpretation would be regarded wholly as a religious obligation, and as having no connection with a strictly moral duty. Let us see if this is a correct conclusion. It is a moral duty to do to others as we would have them do to us—to be honest, truthful, virtuous. The object of prayer is to gain wisdom that we might the better know how to treat others as we would have them treat us, and is

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a means to obtain strength necessary to be honest, truthful and virtuous under all circumstances. It might be added, also, that through prayer one expresses his gratitude to his Heavenly Father, and gratitude itself is a moral duty. Prayer, therefore, is as much a moral obligation as honesty.

What are generally regarded as the rules of moral conduct are nothing more nor less than a number of the principles of revealed religion. Why certain principles of religion should be accepted as a guide for human conduct, while others equally important are ignored, is hard to understand. And why religious ceremonies, which are the most effective aids to proper conduct, should be disregarded by people who desire to live what is termed a moral life, is also difficult to comprehend. What would be thought of a mariner who should attempt to make a voyage across the ocean without compass or rudder to his vessel? It would be a matter of chance, if he ever succeeded in his attempt. One who seeks to reach a high moral standard and rejects the means best calculated to aid him to that end, should not expect anything but indifferent success. A person who desires proficiency in any calling brings to his aid everything that will help him to attain that end; and it is regarded as a good policy in business to adopt every precaution that is offered for one's financial safety; then why should not these principles be applied to spiritual matters?—why should not everyone who wishes to reach a high degree of moral perfection accept every means that will assist him in the attainment of that object?

The purpose of the Church organization and of religious ordinances is to aid mankind to reach the highest possible standard of moral conduct. They are the means ordained of God for this purpose, and are therefore the most suitable that can be devised. If a young man is seeking to live a moral, virtuous life, he should not object to unite with the Church, and take an active part in it, and thereby avail himself of every safeguard that the Church affords.

Life's course may be likened to a long and perilous journey. When people have a long distance to travel, and the road is beset with dangers, it is always preferable to travel in a large body for self-protection, for the help and encouragement that one can give

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to or receive from another, as occasion may require. No one of good judgment who has regard for his own safety would, of his own choice, travel alone, if he knew of the dangers of the journey. We know that life's course is beset with many perils; then why should we not unite for mutual protection and comfort and happiness on this great journey?

The statement is sometimes made by young people that they cannot see how any religious ceremony or ordinance can benefit them, and they express the belief that religion interferes with the freedom they desire to enjoy. But are not these mistaken ideas? Is is not because they do not understand the purpose and benefit of religious observances? Bridges built over dangerous streams or rivers are provided with side railings. A thoughtless person, upon observing these protections in the daytime, might wonder what they are for, as to him they may appear to serve no purpose. But if it were explained to him that the railings were for the protection and guidance of those who crossed the bridge in the darkness, he, of course, would at once appreciate their value. A fire-escape on a tall building may appear to be a useless appendage, when there are staircases and elevators within; but in case of an emergency, when the usual exits to the building are filled with flame, the benefit of the ladder on the outside of the building is at once apparent.

May we not, upon closer observation, discover that the ordinances of the gospel are for some wise purpose? At ordinary times we may not see how it can be a benefit to comply with them, but when dangers are apparent their purpose is made more clear.

One of the ordinances of the gospel is baptism. In complying with this ceremony a person formally accepts the gospel, and covenants to obey its precepts—to live a life of righteousness. It may be asked, cannot a person live a pure life without complying with such an ordinance? While he may do so to a certain extent without being baptized, he is better able to do so through such a compliance with this regulation of the gospel. By making this covenant he is placed upon his honor to live a new life. Is it not clearly to be seen that by feeling honor-bound to do a thing one becomes more determined to do it? And does not this determination assist him in doing it? It is the same with other covenants

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that Church members make; each one is calculated to assist them in living pure, moral lives.

The gospel demands that we live temperate lives—that we keep in subjection our bodily appetites. It should require no argument to convince anyone who believes in being morally pure that this is a consistent requirement. Unless one holds in subjection his physical appetites, he cannot say how long he will be able to live a moral life, for without a proper control of self, a man is not his own master, and therefore cannot expect to continue in a course of rectitude. One great object of life is to overcome selfishness, and the sacrifices that true religion demands are the means best adapted to accomplish this end. As long as selfishness has a place in one's heart, there is danger of him being overcome with evil. His moral standing is insecure, for selfish desires in some form are what lead to every wilfully-committed evil. Therefore, the only way to be safe from evil temptations is to overcome selfish desires.

But what about the freedom of which some people think religion deprives them? Is it not that freedom which only leads to destruction? True religion does not deprive anyone of legitimate liberty. It only prescribes the bounds of freedom sufficient to keep people from those extremes that cause their downfall. It does not interfere with their onward progress any more than the side railings on a foot bridge interfere with one crossing a river—both serve as a protection from inevitable destruction.

What should appeal to us as the best of reasons for conforming to the ordinances of the gospel is the fact that the Lord has commanded us to do so. It is the Lord who offers us salvation and the blessings of eternal life. He promises them on condition of obedience to the laws upon which they are predicated, and we have no good reason for expecting to receive these blessings, unless we comply with the conditions he has given.

It is true that obedience to moral principles brings its own reward, but the only complete code of morals is the gospel of Christ, and its ordinances are the only means through which a perfect moral life can be reached.

(THE END.)

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# ORIGIN OF THE PLAN FOR THE EXODUS.

BY ELDER SAMUEL W. RICHARDS, SALT LAKE CITY.

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[Elder Samuel W. Richards, a veteran of the Church, and a missionary of great experience, who was born in Richmond, Berkshire Co., Massachusetts, August 9, 1824, making him now eighty years of age, gives the following testimony relating to that interesting historical occurrence in the Church, the exodus to the west. His testimony clearly shows that it was the Prophet Joseph who conceived and promulgated the thought of the migration of the Saints to the Rocky Mountains.—EDITORS.]

The children and family of the Prophet, and others upon their testimony, have published extensively, both through the press and otherwise, that the movement of the Saints to the Rocky Mountains was not any plan or purpose of the Prophet Joseph, but that the plan or movement was entirely that of Brigham Young; but it is well known that he and his co-workers of the twelve were on missions abroad, and did not return to Nauvoo until sometime after the Prophet's martyrdom, and hence knew nothing of the movement planned, only as informed by others after their return. The refusal of the people at a general conference to accept Sidney Rigdon as their leader, and the appointment of Brigham Young as Joseph Smith's successor to lead the people, placed the latter where he was entitled to the inspiration of the Spirit to be his guide, and this led him to act in harmony with the Prophet Joseph's plans, which were well known to those who had been with him, and who had become the counselors and advisers to Brigham Young, now chosen and standing in the Prophet Joseph's place before the people.

As is well known, after the people had expressed their choice

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in general conference that Brigham Young should be their leader and adviser, measures were at once adopted to carry out what was known to be the revealed will of God to Joseph concerning the removal of the Saints to the mountains, which was successfully accomplished, and which has placed them in the midst of prosperity; both temporal and spiritual, giving evidence of God's approval. I testify to the following facts which I know personally to be true:

In the winter of 1843-4, in the city of Nauvoo, Ill., the then gathering place of the people known as Latter-day Saints, Joseph Smith, the Prophet and leader of that people, selected and organized a company of twenty-five, mostly young men, for a pioneer company to visit the Rocky Mountains and southern California, to find a suitable place for the Saints to remove and gather to, where they could be free from those who viewed them as enemies, and were constantly hunting him, as their leader, to take his life.

This, then, seemed to be a necessary movement, as the people had already been driven from their former homes in Missouri, with a considerable loss of life attending, and a like event now threatened those who were gathering in and about Nauvoo.

In view of such a condition and emergency, the Prophet deemed it advisable to have the western wilderness explored, before the exodus of the people from their present homes and gathering place be advised.

One of the apostles of the Church, *viz.*, Willard Richards, who was with the Prophet at his martyrdom, was an almost constant companion of the Prophet, was sent to me to learn if I would be one of the number. Upon being assured that it was the wish of the Prophet Joseph Smith, I readily consented, and my name was placed upon the list. My former experience, under the influence of that man's personal, prophetic power, would have caused me to say, yes to almost anything he could have asked.

Arrangements were made for the purpose, and weekly meetings were held, during the latter part of the winter, for the purpose of instructing the company in what would be expected of them, in filling the mission for which they were now being set apart.

These meetings were held under the presidency of the Prophet's brother, Hyrum, Joseph being so closely hunted for his life that

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he was seldom with us. His brother Hyrum, Sidney Rigdon, and those of the twelve apostles then present in the city, were in attendance at these meetings, which were otherwise of a strictly private nature.

At these meetings, the spirit of prophecy was abundantly enjoyed by those giving instructions. Upon one occasion, after Sidney Rigdon had been speaking, the president of the meeting arose and said, "The spirit weighs down mightily, there has been enough said," and dismissed the meeting without further ceremony.

I had attended two or three of these meetings before I heard of what the Prophet Joseph had said while selecting the parties for the company, that he wanted young men of faith who could go upon the mountains of Israel, and talk with God face to face as Moses did upon Mount Sinai, and learn where he would have his people locate for their future welfare, and the kingdom's development.

Upon hearing this, the first response of my soul was, "I am not the one wanted, and I will decline at once;" but as I was about to offer my resignation, a voice whispered to me, "Wait! no hasty action!" I complied with the whisperings of the voice, went home and retired for the night, after first pleading most earnestly with the Lord to let me know what I should do in the matter, which seemed to me the most important of my life.

I retired to my bed, and during the four hours of my sleep, my prayer was more than answered; and in the morning, I was ready to continue my relation with the company, and prepare the outfit required for the journey.

I performed the journey in my sleep, and had shown to me important events to transpire, and the condition of the earth itself to the complete restoration of its Eden beauty and grandeur, as when man was first placed upon it, in a state of innocence and immortality, to which condition all must come in the restoration of all things spoken of by prophets and holy men, since the world began.

It was no ordinary dream to be obscured, and to pass away from memory with the returning light of morning, but it was an impress upon the spirit which left the body and traversed the regions of space, while it surveyed the work of a thousand years in the

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restoration of the earth, and man upon it; an impress never to be obliterated from the mind.

Upon returning to my natural condition of wakefulness and human thought relating to my pioneer call, my whole soul responded: "Here am I, Lord," and I continued my attendance at the meetings, and my preparations for the journey.

During these meetings, many things were spoken of concerning future development, perfectly in accord with what had been shown to me, and I felt more than ever assured of the divine approval of the Prophet Joseph's determination in the matter.

When all things seemed to have been satisfactorily arranged, and future movements of the company determined, Joseph took his departure from Nauvoo, crossed the river, and was making ready to visit awhile among the Indians, thinking it would be safer than to remain in Nauvoo; and, as I understood, that he might be ready to join the pioneer company when they should leave, and be their leader in search of a resting place for the Saints to be gathered to, as he well knew that where he should make a home, the Saints would cheerfully, under his direction, locate.

But this was not to be realized. As soon as it was known that the Prophet had left the city, with a view of a prolonged absence, a company of the brethren followed him, and insisted upon his return to the city. They felt that if he went away, and it was known, that not only would the work stop, but enemies who had been hunting his life would at once drive the people from their homes, and destroy and lay waste, as had been done in Missouri. This committee said things to him that grieved him very much, calling him a coward and other like reflections, so that he told them, "If my life is not worth anything to you, it is not to me—if I return, I go as a lamb to the slaughter." But this did not change their determination that he should return, which he did, and the result is well known.

This turn of affairs changed the entire program which had been arranged for the pioneer company, and the Church was to take their departure without the information desired, as to where it would be most desirable for them to make an abiding place for future growth and development.

While at Nauvoo, on his return, he addressed the people of

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the city, as he was about to be taken to Carthage for safe keeping, as promised him by the Governor of the state. Here he made a similar statement to the people, that he went as a lamb to the slaughter, which proved so verily true, as the world well knows.

At a meeting held February 21, 1844, in the Mayor's office, Nauvoo, the following names were accepted as pioneers to explore the Rocky Mountains and Lower California:

VOLUNTEERS:

| | |
|---|---|
| Jonathan Dunham, | Phineas H. Young, |
| David D. Yearsley, | David P. Fullmer. |

REQUESTED TO GO:

| | |
|---|---|
| Alphonzo Young, | James Emmett, |
| Geo. D. Watt, | Daniel Spencer. |

At a meeting on the 23rd of February, 1844, these names were accepted, Joseph Smith, Hyrum, and Sidney Rigdon being present:

VOLUNTEERS:

| | |
|---|---|
| Samuel Bent, | Joseph A. Kelting, |
| Samuel Rolfe, | Daniel Avery, |
| S. W. Richards, | Seth Palmer, |
| Amos Fielding, | Charles Shumway, |
| John S. Fullmer, | Ira S. Miles, |
| Almon L. Fullmer, | Hosea Stout, |
| Moses Smith, | Rufus Beach, |

Thomas Edwards.

*Witness my signature:*
SAMUEL W. RICHARDS.

*Witness:* A. MILTON MUSSER.

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# TALKS TO YOUNG MEN.

## XII.—THE MAN AND THE MISSION.

In a community out of which perhaps seventeen hundred young men are constantly in the mission field, in all parts of the liberal, civilized world, the effect of the training received by these missionaries is constantly asserting itself for good or evil, on their return home. This work has made the settlements of the Latter-day Saints more cosmopolitan than those of any other community in the country. With the restraints put upon young men who thus go out, it may be safely asserted that from their experiences mostly good results. But there are men who fall; there are who fail; and there are who make wrecks of themselves.

A word of caution to the youth who is about to leave his quiet home life, for the first time, is appropriate, especially when given by one who has ended a faithfully performed mission, and who, therefore, speaks from experience. Such a one is the author of this talk, which I commend to the boys both at home and in the field:

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From time immemorial the ruddy vigor of youth, and the lusty strength of young manhood have been favorite themes of poet and orator. Every year, in this broad land of ours, millions of boys, on the threshold of a new life, go forth from the home, the school, the college, mighty in the consciousness of innate power, to grapple with whatever obstacles time and tide may bring to bear against them. Like Achilles of old, they put on their golden armor, believing that it needs only the waving of the helmet plumes, only the flash of sunlight from the brazen shield, to drive the Trojan warriors from the field in flight. And every year the ebbing tide leaves stranded on the sands of time, battered breast-

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plates, broken shields, cleft helmets, skeletons in armor—the wreckage of life's battle, tossed up by that relentless sea, last resting place of myriad hopes and plans and lofty aims, the silent cemetery of those who went forth and were overcome.

And every year from this Zion of ours, hundreds of young warriors go forth to bear the Gospel of the kingdom to a world that sits in darkness, to fight the good fight of faith, to wrestle with foes implacable without, to struggle with enemies far more implacable within. No man realizes, when he goes upon his mission, that it is the turning point in his life--that through it he is to stand or fall. In most cases he goes forth confident of success, proud of his own power to resist evil. If he has not a definite testimony of the truth of the Gospel which he is sent to proclaim, if he does not know for himself that Joseph Smith was a Prophet sent from God, he has a vague hope that sometime, somehow, that which he lacks will be given him. Little does he sense that only by fasting and prayer, by self-abnegation and entire consecration to the Master's service, can he win a victory over the world, the flesh, and the devil; and, greater than all else, victory over self, for he who cannot conquer self, can conquer nothing else. He goes forth with the blessings of the Holy Priesthood, surrounded and followed by the hopes, the faith and prayers of those who love him best.

In due course of time these missionaries come home. Some have labored faithfully, and diligently. Every hour has seen a duty performed, every day has brought new strength and joy. The honorable releases that they bear, while giving pride, give but a tithing of the satisfaction that is in their hearts, the knowledge that they did their best to merit the "Well done, thou good and faithful servant," from Him whose word they have taught, whose earthly mission they have striven to imitate. They may not have any baptisms to their credit. What of that? They have done that which was required at their hands, and their reward is sure. Others there are who also have honorable releases, and yet they know that they might have done better. They have done nothing very bad, but their hearts have not been in their work. Sightseeing, music, study or pleasure has been their aim, and when their desires in these respects have been satiated, they count the

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days, the months, the hours, until they start upon their homeward voyage. They want their releases, but they do not derive much honor from them. There is a third class, and, thank God, there are but very few in it, comprised of those who return home alone. They carry no releases. They are no longer called "elders" or "brothers," they have fallen in the battle. They wanted to see the great world. They saw it, drank of its cup, tasted its pleasures, and were conquered. Tearful eyes, sad countenances, hearts bowed down with shame, await their home-coming; and thorny must be their paths, bitter their trials, sincere and deep their repentance, would they ever regain that which they have lost, if indeed this be possible. And there is yet a fourth class, more to be pitied than even those just mentioned. There are some who have secretly trodden bye and forbidden paths; whose covenants have not been held sacred. They feel assured that no man knows their sin, and they accept their honorable release with the air of victors. But there are those who know. They know themselves, and never can they escape the lash of conscience. God knows, and Satan also knows. He has placed his brand upon their souls, and some day he will surely claim his own. Let them defy the truth as much as they will, they cannot long face it. The Spirit of God is not with them. They cannot find pleasure in religious duties. In their hearts they have neither part nor lot with the Lord's people. They are missed from the places where they ought to be. They have a name to live, but they are dead. Their friends and associates wonder why. God knows; Satan knows; they themselves know.

* * * * * * * * * * * *

Almost every stranger in the city of Mexico, or in Old Madrid, thinks himself in duty bound to see a Spanish bull-fight. It is so unique, so interesting to talk about, a thing never to be forgotten. Why, what is the use of being a traveler if one is not to see just these characteristic features of a city? So almost every stranger pays his money and takes in the great event. There is the amphitheatre, crowded with rich and poor alike, thousands of them. There are flashing colors, blatant music, soldiers to keep the populace in order, in case it becomes too enthusiastic. The president or mayor enters and takes the seat of honor. Flourish of trumpets, grand procession in the arena; brillant spectacle! Then the

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bull is driven in, his horns filed to needle points, angry and looking for a victim. He is tantalized by the capadores. Their flashing mantles bewilder him. He knows not where to charge. In his shoulders bite the barbed banderillas. He is furious, and then the real fight begins. In come the picadores on their blind-folded horses, each intent on goading the infuriated beast and effecting an escape. The scene becomes exciting. The bull paws the ground, charges; charges again and again, and at length catches his quarry full in the ribs. The sharp horns tear their way from shoulder to flank. The horse plunges, falls, tries to rise, is caught and tossed again, uttering cries of pain. The stranger turns sick, starts to leave, thinks better of it, waits a little longer with averted face. When next he looks, a man is down, being gored to death, and horses, bleeding, mangled, run hither and thither. The bull has served his purpose. Now wounded, but unsubdued, he waits with lowering head, the merciful sword thrust of the matador. A second bull is driven in. The same scenes are repeated. The sickening smell of blood floats heavy on the afternoon air. This time the stranger does not turn away nor faint. He is becoming accustomed to it all, and, when the sixth bull lies prostrate, he unconsciously regrets that no more bloody work has been done on this beautiful Sunday afternoon. The stranger is a very different person from the man who took his seat three short hours before. His heart has been hardened. Scenes of cruelty can never again pain him as once they did, and human life is not so sacred in his eyes as it was when he bought his ticket to the bull-fight.

So in the palmy days of Rome, the vestal virgin, little more than child, when first she entered the great arena, would shriek and faint at seeing gladiators fight, and hearing the roar of the Numidian lions. But, within a month, she could turn her thumbs and demand the death of some poor Goth or Christian, as calmly as she could sit and have her hair combed by her Attic slave. Yet in itself there is no sin in going to a bull-fight, and in itself, there is perhaps no sin in "taking in the sights" of Chicago, New York, London, Paris or Vienna.

The world has not changed one iota since the wise man wrote: "There is a way that seemeth right unto a man, but the ends

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thereof are the ways of death." In the lives of individuals, as well as among nations, there is a well-fixed law of reciprocity. Each act must bring its result; each cause its effect. When a course of action is proposed, each man, the missionary above all, should ask himself the question: "What good will result therefrom?" as well as, "What harm may occur?" If there is naught of good to be attained, the only safe plan is to have nothing to do with it. No young man ever goes to a place of questionable resort for the first time with the intention of doing wrong. But he should bear in mind that when he goes to such a place, he cannot take his safe-guards with him. At the portal he must leave the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit. He must go in his own human strength alone, and when a man feels strongest in and of himself, then the devil laughs the loudest, for he is certain of another victim. How can one pray, "Lead us not into temptation, but deliver us from evil," and expect the Lord to protect him when he goes deliberately where he knows temptations will assail him, where evil is master? It cannot be. No man can take coals of fire into his bosom without being burned. A short time ago, I met two missionaries who, after release, had taken in the sights of Vienna. They said that they had no fear. They had performed good missions, and knew right from wrong. They only went to see. Yet from the stories which they told, the pictures on which they gloated, I knew that the coals had left red, festering sores. There are shadows enough in every heart, without hunting up the shady side of life. There is enough of want, woe and wickedness upon the surface without delving into the under current to find more. And, after all, when it has all been seen, of what good has it been? None, absolutely none.

Some years ago, four Elders in the German mission were debating whether or no they should visit one of the famous haunts of a great city. Three of them saw no harm in doing such a thing. The fourth, the manliest of them all, the one who could be counted on to resist temptation, refused to go. He said that he was not strong enough to visit such a place. The others laughed and went their way. Today their names are not to be found on the Church rolls. They have lost the faith, while he who would not trust him-

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self, is trusted now by all, and his name is known to every Latter-day Saint throughout the land.

Moral strength does not come from putting one's self in the presence of evil, and seeing how much can be resisted, for ultimately the limit of resistance will be reached; but rather from shunning evil wherever it is known to exist. If a man has the spirit of his mission, he has little difficulty in detecting evil in its most subtle guise. It must be that temptations come. They are necessary to develop spiritual strength, but with every temptation there is provided a way of escape, if men would only seek it. The mission field has its peculiar temptations, some that never touch a Saint at home. In meeting them, the missionary must rise or fall, gain strength or become weak. He is morally better or morally worse for the experiences through which he passes. If he could only realize at the beginning of his career that his whole moral and spiritual fate is in the balance, how careful he would be, and how he would seek the Source of Strength as he had never before sought it. It is those who have fought the good fight, who have overcome, that are needed today to strengthen and build up, by example no less than by precept, the youth of Zion, at a time when the influence of the outside world is so strongly felt. And each man called upon a mission should feel that, apart from the great good that he may do to others, this mission gives him an opportunity to make sure his own salvation, and to develop moral strength and power that will make him forever useful in the Church to whose service he has consecrated himself.

WALTER M. WOLFE.

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# RESTORATION OF THE MELCHIZEDEK PRIESTHOOD.

BY JOSEPH F. SMITH, JR.

Was the Melchizedek priesthood conferred upon Joseph Smith and Oliver Cowdery by Peter, James and John?

In the history of the Church, no account is given of the date when the Melchizedek priesthood was restored. For this reason certain parties not of the Church, who profess to believe in the divine mission of the martyred Seer, in order to bolster up their weak position, have made the claim that this priesthood was not restored by those heavenly messengers, but that it grew out of the Aaronic priesthood which was restored by John the Baptist, on the 15th day of May, 1829. According to this claim, the Prophet Joseph and Oliver Cowdery, having received the Aaronic priesthood, did, by virtue of that priesthood, on the 6th day of April, 1830, ordain each other Elders, and that this eldership ordained High Priests and Apostles.*

* The statement is: "In justification of the course taken, and the principles involved on 'the question of authority,' we have ever courted, and still do, investigation of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then, by this authority and a commandment, they, on the 6th day of April, ordained each other elders, and this eldership ordained high priests and apostles, and this high priesthood ordained, by command, the High Priesthood—the highest office in the Church; so that the alleged lesser ordained the greater, is common to both the first organization and the Re-organization alike. The same class of facts justify both or condemn both."—*History of "Re-organization,"* Vol. 3, pp. 224-5.

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While it is true that Joseph Smith and Oliver Cowdery ordained each other elders on the 6th day of April, 1830, and that this was the first office *in the Church*, yet the fact remains that this was not the beginning of the Melchizedek priesthood in the dispensation of the fulness of times. The priesthood is greater than the office, and *all* offices in the priesthood, we are taught, are appendages to the priesthood.* For this reason the keys of the priesthood were conferred upon these men, and not the appendages to that priesthood, which were held by common consent† in the Church, after the organization.

We learn from the scriptures that all things from the beginning must flow into this dispensation, and that in this dispensation all things should be restored. Peter taught this principle to the Jews;‡ and that it was understood by Paul, we learn from his epistle to the Ephesians, first chapter and ninth and tenth verses.

One of the first Apostles, and a martyr to the cause, Elder David W. Patten, has left with us his testimony. Said he:

> The dispensation of the fulness of times is made up of all the dispensations that have ever been given since the world began until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah was a dispensation given. For Jesus said: "as it was in the days of Noah, so shall it be at the coming of the Son of Man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from John to Jesus Christ, and from Jesus Christ to Peter, James, and John. The apostles all having received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution spoken of by the holy prophets since the world began; the end of which is the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made."§

The Prophet tells us that in the dispensation of the fulness

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* *Doctrine and Covenants*, sec. 107: 5.

† *Doctrine and Covenants*, sec. 20: 63-65; 26: 2; 124: 144.

‡ Acts 3: 21.

§ *Elders' Journal*, July, 1838.

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of times "that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place and be *revealed*, from the days of Adam even to the present time."*

If all things are to be restored, and if the dispensation of the fulness of times is made up of, and is a uniting of, all dispensations, with their keys and powers, since the days of Adam, then those who held the keys of these various dispensations would have to confer them upon the head of one who stands at the head of the last dispensation, and the Prophet Joseph Smith is that one. This being true, then, among other keys, it would be necessary for Peter, James, and John, who held the keys of the kingdom, in the dispensation of the meridian of time, to appear to the Prophet Joseph Smith and bestow upon him their keys and authority.

That the keys of all dispensations were bestowed, we learn from the words of the Prophet, as recorded in section 128 of the Doctrine and Covenants, verse 21:

> And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

And in verse 20:

> The voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the *keys of the kingdom*, and of the *dispensation of the fulness of times*.

If, therefore, Peter, James, and John held the keys of the dispensation of the fulness of times, it would be necessary for them to bestow those keys upon Joseph and Oliver, before these men could obtain them. That they did obtain them, we know, and that the keys of the kingdom were conferred by these heavenly messengers, we have evidence to show.

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* *Doctrine and Covenants*, sec. 128: 18.

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In section 27, verse 8, of the Doctrine and Covenants, the Lord declares that he shall partake of the sacrament with Joseph Smith and Oliver Cowdery in his kingdom: and also John, * * "which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto this *first* priesthood which you have received, that you might be called and ordained even as Aaron."

And in verse 12:

> And also with Peter, and James, and John, *whom I have sent unto you*, by whom *I have ordained you* and confirmed you to be apostles, and especial witnesses of my name, and bear the *keys* of your ministry, and of the *same things* which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth.

Here the Lord declares that Joseph the Prophet and Oliver Cowdery were ordained by Peter, James and John. In section 18, a revelation given in June, 1829, nearly a year before the Church was organized, the Lord declares that Oliver Cowdery was called with the same calling as was Paul, which was the Melchizedek priesthood, as an especial witness of his name. It was after this call to be special witnesses, and after the bestowal of the Melchizedek priesthood, that the Prophet and Oliver—when the Church was organized—ordained each other Elders. The priesthood with its keys existed before the Church organization, but not the offices in the Church which belong to the Church, and are held by the consent of the same.

In regard to the ordination of Joseph Smith and Oliver Cowdery to these two priesthoods, we have the testimony of both recorded outside of the Doctrine and Covenants. Oliver Cowdery, in the year 1848, testified at Kanesville, as follows:

> I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic priesthood, and said to us at the time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchizedek priesthood was conferred by the holy angel from

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on high. This priesthood we then conferred upon each other by the will and commandment of God.

From this we see that, in the case of the restoration of the higher priesthood, as well as in that of the lower, they ordained each other by commandment, after having received the keys from those who held them—Peter, James and John.

We also have Oliver's testimony, recorded by his own hand, as early as the year 1835. The account is quite interesting, and was recorded in the patriarchal blessing book of Patriarch Joseph Smith, Sen., by Oliver, who at that time was the recorder. This is his statement:

He [Joseph] was ministered unto by the angel, and by his direction he obtained the records of the Nephites, and translated by the gift and power of God. He was ordained by the angel John, unto the lesser or Aaronic priesthood, in company with myself, in the town of Harmony, Susquehanna county, Pennsylvania, on Friday, the 15th day of May, 1829; after which we repaired to the water, even to the Susquehanna river, and were baptized; he first administering unto me, and after, I to him. But before baptism our souls were drawn out in mighty prayer, to know how we might obtain the blessings of baptism and of the Holy Spirit according to the order of God; and we diligently sought for the right of the fathers, and the authority of the holy priesthood, and the power to administer the same; for we desired to be followers of righteousness, and in the possession of greater knowledge, even the knowledge of the mysteries of the kingdom of God. Therefore we repaired to the woods, even as our father Joseph said we should, that is, to the bush, and called upon the name of the Lord, and he answered us out of the heavens. And while we were in the heavenly vision, the angel came down and bestowed upon us this priesthood; and then, as I have said, we repaired to the water and were baptized. After this, we received the high and holy priesthood; but an account of this will be given elsewhere, or in another place.

In this statement, made by Oliver, reference is made to a prophecy by Joseph of old, son of Jacob, in which he declared that the priesthood should be restored in the last days through the administration of an angel "in the bush." In the Book of Mormon we are given a glimpse at the prophecy uttered by Joseph concerning the restoration, but the prophecy has only been given in part

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unto us, and is yet to be revealed. Without doubt, it was made known to the Prophet in connection with many other things which have not yet been given to the world. The Prophet has, however, added some light concerning this prophecy, and has revealed to us the manner of the ordination to the Melchizedek priesthood of himself and Oliver Cowdery.

On the 18th day of December, 1833, when the Prophet blessed his father, and ordained him to the Patriarchal priesthood, he also blessed a number of others, among whom was Olivery Cowdery. After pronouncing Oliver's blessing, the Prophet said:

> These blessings shall come upon him [Oliver] according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and *after* receive the holy priesthood *under the hands* of those who had been held in reserve for a long season, *even those who received it under the hands of the Messiah*, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old.*

John the Baptist was not ordained to the Priesthood by the hand of Messiah, as he received his ordination when eight days of age,† under the hands of an angel. Peter James and John were called by the Savior, and received their authority from him; and the prophecy of Joseph was fulfilled when they conferred upon Joseph Smith and Oliver Cowdery the keys of the High Priesthood which they had received from Messiah while in the flesh.

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* This blessing was also recorded in the handwriting of Oliver Cowdery, and was copied by him in the record on the 2nd day of October, 1835, in the city of Kirtland, Ohio, and having been written by an eye-witness of the fulfilment, is certainly strong proof of the ordination. Whether this is the "other place" mentioned by Oliver, where the account of the ordination to the Melchizedek priesthood is recorded, is a question. If not, the account of the ordination is either lost or misplaced among the many papers in possession of the Church.

† *Doctrine and Covenants*, sec. 84: 28.

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## LIGHT AFTER DARKNESS.

BY GRACE INGLES FROST, SALT LAKE CITY.

"Follow the Star!
And it shall lead to no one less than God,
And it shall lead to God, though God be far."

The night was dark and stormy,
The moon gave forth no light,
My feet were torn and bleeding
From boulders in my flight.
I cried aloud in anguish—
"Oh Father! God of love!
Hide not thy count'nance from me,
Support me by thy mighty arm,
And keep me close to thee!"

In agony, I laid me
Down on the path to die;
For darker and more threatening
Had grown the midnight sky.
When lo! from out the darkness
A star appeared above,
A star of brightest lustre,
An emblem of God's love.

arose, and once more struggled
Along life's thorny way,
My tear-dimmed eyes fixed stead'ly
Upon that star's bright ray;
Then all my tears and suff'ring,
Forgotten were by me;
For while I gazed in rapture
The night had ceased to be.

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# AT THE LOUISIANA PURCHASE EXPOSITION.

[One sees the largest organ in the world, at Festival Hall, though one may not hear it there to the best advantage, owing to the building's defective acoustic properties. Music with art and nature make the grand promenade a poem of delight. To stand in the shadow of the colonnade of states, or at the opposite end near the statue of St. Louis, and there hear the magnificent instrument, see the flowers and gardens, statues and walks, buildings and bridges, and listen to the cascades and the murmur of the fountains, as their music mingles with the songs of the gondoliers, is a life-long inspiration. One of the Utah musicians who has seen and heard these wonders is Joseph Ballantyne. He experienced more, for he attended the singing contests held in the great Festival Hall, in July. His impressions are given in this paper. Joseph Ballantyne is a native of Utah, and one of the youngest sons of Richard Ballantyne, the founder of the Sunday Schools. He studied in New York, taking a four-years' course in the late 90's, and on returning to Ogden continued his musical labors, publicly and privately. He has been specially successful, in teaching the children, as the stake chorister for the Sunday Schools, a labor which he engaged in by the special request of his father who was for many years leader of the Sunday Schools of Weber. He has also succeeded admirably as teacher in the State schools for the Deaf and Blind, and as director of the Ogden tabernacle choir.—EDITORS.]

II.

## MUSIC AT THE WORLD'S FAIR.

BY JOSEPH BALLANTYNE, CONDUCTOR OF THE TABERNACLE CHOIR, OGDEN, UTAH.

My visit to the Louisiana Purchase Exposition was arranged for at a time when the Competitive Choral Contests were in pro-

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gress, in Festival Hall. They began the afternoon of Monday, July 11, and ended Saturday afternoon, July 16. There were five competing choruses in the first grade, and four in grade two. The awards were made in Festival Hall, Saturday evening, July 16, by President Francis, and were as follows:—In the first grade, chorus for societies of one hundred or more members, the first prize, $5,000, was awarded to the Scranton, Pa., Oratorio Society. The second prize, $3,500, went to the Evanston, Ill., Musical Club, and the third, $2,500, to the Denver, Col., Choral Society.

In the contests for organizations in the second grade having not less than 60 voices, the first prize, $2,500, was given to the Denver Select Choir; the second, $1,500,to the Pittsburg,Pa.,Cathedral Choir, and the third, $1,000, to the Ravenswood, Ill., Choral Society. Mr. Watkins was the Conductor of the Scranton Oratorio Society which won first prize in grade one. He is a man of force and precision in his conducting, always having his chorus under perfect control. He displayed a very high musicianship in his interpretation of the four choruses rendered. Mr. Henry Housley (whom the people of Utah will remember as one of the competitors in the Choral Contest at the Eisteddfod some years ago) was the conductor of the Denver Select Choir, which carried off the first prize in grade two. He is known as a composer, organist and conductor, a man of great musical ideas, and one of our best known conductors.

It was an invaluable opportunity for a person interested in choral work to hear the competing choruses. Surprising as it may seem, there was marked difference in the interpretation of the choruses by the various conductors, and right here is where a display of the true characteristics of a great conductor are employed. Even in the matter of tempo they were at least twenty points at variance. It was a pleasure I shall long remember, and one very much appreciated and enjoyed.

During the week of the choral contests, there were three of the great standard oratorios given. *The Creation*, by Haydn; *Caractarus*, by the modern English composer, Elgar, and the very great and well known *Elijah*, by Mendelssohn. Three of the competing societies did the chorus work assisted by the regular Exposi-

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tion orchestra of one hundred pieces. On account of the unfavorable position of the chorus, being far back on the platform behind the orchestra, the choral work was impaired, but the orchestra was magnificent, well balanced, with the necessary supply of strings and wood wind.

The Saint Louis Exposition has the largest organ in the world. After the close of the Fair, in December, it will be removed from Festival Hall to Kansas City, Mo., where it will have a permanent place. Each morning at 11 o'clock, there is an organ recital given on this great organ, for which the small admission fee of ten cents is charged. Some of the greatest organists in the United States have been engaged to give recitals on this organ, and the greatest of them all, Alex Guilmont, the veteran French organist, is engaged for a series of twenty recitals. Music has been well cared for at the Fair. There are numerous military band concerts, almost every day, free vocal and instrumental recitals, in the various state buildings, symphony concerts by the Exposition orchestra, in Festival Hall, three times a week, and various lighter forms of music always in progress.

It is a matter of sincere congratulation that the Exposition officials have deemed it wise to provide music in its higher forms for their visitors, and all who attend the Fair may have an opportunity, outside the realm of opera, of hearing the master's greatest works, by artists in their special line.

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[When it is remembered that last year more than twenty-six million dollars in ore were taken out of the mines of Utah, and that every month in the year half a million dollars or more are distributed to Utah mine owners, in dividends, the magnitude of our mineral wealth is partly comprehended. It is, therefore, specially fitting that at the world's great display of wonders, at St. Louis, Utah should include a machine showing the process of separating gold from its base surroundings. The marvelous power exerted by this mysterious machine is a source of much wonderment to all who visit Utah's fine and famous mineral exhibit, in the Palace of Mines and Metallurgy. We present herewith an enthusiastic description of it as seen by an Eastern writer. Young men who may not have the privilege of seeing this machine in St. Louis may have the

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opportunity in Salt Lake City, as it will likely be placed in the School of Mines, in the University of Utah, after the Fair closes.—EDITORS.]

III.

## THE CONCENTRATOR AT THE UTAH EXHIBIT.

BY W. C. M'CARTY.

Gold, silver, copper and lead, that have rested in the same ore since the world began, separate themselves at one of the unique exhibits at the World's Fair, and seemingly of their own volition, and before the eyes of the visitor, carry themselves, in a most mysterious fashion, to compartments that man has prepared for them.

There is always something fascinating about grains of bright and shining gold, and doubly so when the metal is displayed in great quantities. This may be seen in Utah's great exhibit in the Palace of Mines and Metallurgy, where, at the same time and place, may be inspected one of the most mysterious machines that the ingenuity of man has invented. Not alone may the visitor look, but he may touch and examine at will, and even more. He will be given a quantity of the precious metal to carry away with him to do with as he will, and the souvenir is not without value.

The metal, after all impurities have been extracted, is carefully placed into small glass phials, and these are given absolutely free to visitors. All of the metal may not be pure gold. But there is gold in each little bottle, and some of the bottles contain gold that will sell for as great a sum as five dollars.

The mysterious machine where this transformation of the metals takes place is called the New Concentrator, and it represents absolutely the latest and most perfect machinery to be found in mining enterprises. The machine is no toy. It is a practical thing, and does its work perfectly. It was installed at a cost of more than $20,000. Every day it may use up five tons of ore that is easily worth on the market $50 a ton, and the product is given away to anyone who visits the Utah exhibit, and will accept this unique souvenir of the Fair.

The great machine, which stands 30 feet in the air, and is

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built of burnished steel, copper and silver, is endowed with an intelligence in classifying ore that the human mind can never acquire. It appears to exert a secret and mysterious power over the metals, and in compliance with its wishes, the particles separate and scamper helter-skelter to the homes prepared for them. The ore that is fed into this wonderful concentrator comes from the Cactus mines owned by Sam Newhouse, in Utah, and the exhibit is made not only to show the workings of the machine, but also to show to the world the richness of the ores of that state. It has been claimed that no area of equal size in the world, can produce so varied an assortment of rich ores as can that wonderful state.

The concentrator does not resemble any machine that was ever made. Long, burnished steel tubes spread out over it, and run from the top to the bottom. They cross and re-cross like the tentacles of an octopus. Through these tubes pass the ores, mingling with the water, and, assisted by it, separating and going on their way to the places assigned for them. When the ore reaches the World's Fair grounds, it is just as it comes from the mines. Barring occasional streaks of gold-bearing quartz or silver, lead or copper, the ore does not differ greatly in appearance, when viewed by the unpracticed mining man, from the limestone and sandstone quarried in Missouri and Illinois. The ore comes in chunks the size of a man's head, and even larger. Below the machine is a powerful crusher. The chunks of ore are crushed to particles which the expert in charge of the machine says are the size of "pea gravel." The crushed ore falls into a bin, and is carried to the top of the machine, in a kind of elevator contrivance. One can look through the glass sides of this elevator, and see the shining ore in the series of buckets. The gravel is forced from the bin to the top into a big revolving, round screen, with comparatively large meshes. From this screen there are two pipes; one carries away the product that goes through the screen, and the other takes away the larger pieces, and returns them to another crusher that reduces the ore to a finer state, and frees whatever metal may yet remain. The particles that get through the screen are carried through a long, slender tube to jig No. 1, an oblong box with a false bottom made out of coarse screen. The box is

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filled with water, and a pump at one side agitates the water against the bottom, and carries the heavy and valuable metals to the bottom of the screen, while the stone and waste material are permitted to escape through a pipe, and are carried away. From this first jig much pure metal is obtained.

There are four jigs. In each successive jig, the screen at the bottom possesses finer meshes, and the particles that go through them are smaller. The pieces that do not go through are carried off and contain nothing of value. In each jig quantities of "concentrates," as the metal thus separated is termed, are collected and carried to receptacles prepared for them. The jigs occupy space down near the floor, and each is fed from a separator that corresponds to it in number, and is perched high up in the mysterious machine above it. The force of gravity, and the liberal supply of water, carry the crushed ore down into the jig. From the last separator, when the ore is reduced to merely sand, the product is carried down to a large table about five by eight feet. This sand, while rich in ore, was always simple waste until this marvelous machine was invented. Now every particle of valuable ore is collected and saved, and only the worthless sand is carried away with the water.

This table is the spectacular part of the entire process; here, on a slightly inclined surface, and within a few feet of the reach of the visitor, the metals all align themselves, and in the journey across the table they separate themselves and form a rainbow of color that is marvelously beautiful. The surface of the table is covered with a dull colored linoleum. Small cleats of wood are nailed on the surface of the table, lengthwise. They reach upward not to exceed a quarter of an inch. The table slants just a trifle, and is shaken lengthwise at the rate of 240 strokes per minute. The dull, colored sand reaches the table through a long tube from the last separator, and is spilled on the upper corner. A stream of water comes down through the same pipe. The vibrations of the table carry the sand diagonally across it. The water that accompanies the sand accelerates its journey. The heavier metal clings more tightly to the water-covered linoleum, and is carried the entire length of the table. The sand from which all the metal has been freed is quite light, in comparison, and takes a

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shorter course, and is thrown into a vat and is carried away as waste.

It is around this table that the World's Fair crowds of visitors linger and marvel. The gray-colored stone comprises the larger part of the mass. The upper edge of the table appears to be covered with a wide and beautifully colored ribbon. This is a series of streaks of the metals as they align themselves. The gold, being the heaviest of all, forms the outer edge. Its rich, yellow tinge stands out in bold relief against the gray of the silver, the next heaviest metal. Then comes a strip of brown copper, and a strip of black lead. There are other metals mingled with these four most important commercial metals, and they combine to make a beautiful screen, as they are partially held in suspension in the film of water that covers the entire table. The "concentrates," as the product is termed, is placed in small glass phials, and is given free to visitors, and there are always plenty around while the mysterious machine is in operation.

At the conclusion of the World's Fair, the plant will be installed in the Utah School of Mines. The idea was evolved by Mr. S. T. Whitaker, Utah's Executive Commissioner. Dr. R. H. Bradford, of the Utah School of Mines, is in direct charge of the operation of the plant.

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## THE POWER THAT HOLDS.

If thou art worsted in the fight,
  Art scarred, and faint and worn,
Remember, from defeat like this
  The greatest strength is born.

Or, if upon the rampart high
  Thy standard waves amain,
Guard well the fortress thou hast had
  Courage and zeal to gain.

To strive and lose—to fight and win,
  Armored thou still must be,
God-given the power that holds thee firm
  In loss, or victory.

—*Selected.*

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# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

*The Battle of Liao Yang.*

The battle of Liao Yang, fought during the closing days of August, (beginning the 24th, the day of the christening of the Czarevitch, and concluded September 3), and the first days of September, will stand forth memorable in the great battles of the world as one of the epoch-making encounters of history. If the Japanese should finally prove victorious, and force Russia into the acceptance of humiliating terms of peace, some one of the battles, during the present war, will stand out as among the decisive battles of the world. It will be the demonstration of the military superiority of an Asiatic over a European race. Just what was the loss to these great armies during the days of the intense struggle will, perhaps, not be known for some time to come. It was early stated that the Russian loss would reach something like seventeen thousand. Later estimates fixed the loss of the two armies at fifty thousand.

Again, it is difficult to say just how many soldiers were engaged in the fights about Liao Yang. According to reports, the Japanese had something like two hundred thousand men; and, from the reports given to the world from St. Petersburg, the Russians had about one hundred and seventy thousand. This report, however, from St. Petersburg was given out some weeks before the battle took place, and it is known that the Russians were sending recruits as rapidly as possible to Kuropatkin's support. Again, it is known that the Russians have given out estimates of their

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fighting strength in Manchuria below the actual number of men. This has been done, it is said, with the intention of alluring the Japanese into battle at places thought by the Russians to be impregnable. Taking, however, a conservative estimate, there must have been nearly four hundred thousand men on both sides.

In our own Civil War there were many battles in which large numbers of men were brought into action, but our battle fields were not so densely covered. The whole number of troops on both sides at Gettysburg, for example, did not reach one hundred and sixty thousand. In the war between France and Germany in 1870-1871, the forces both at Metz and Sedan were very large. At Sedan, there must have been four hundred thousand men. The greatest number of men, however, that has been marshalled together in recent times was at Leipsic where the allied forces had two hundred and ninety thousand with which to oppose the one hundred and fifty thousand under the command of Napoleon. This would make the battle of Leipsic, in point of numbers, exceed that of Liao Yang by forty thousand.

Although the army of the Japanese exceeded that of the Russians by at least thirty thousand, the position of the Russians was far superior to that of the Japanese, the latter being compelled to fight Kuropatkin on his chosen battle ground. The hilly country about Liao Yang made it an excellent position for defensive tactics, so that the strategic advantages of the Russians far outweighed the superior numerical strength of the Japanese; and it may fairly be said that the latter are entitled to the credit of superior military ingenuity and heroism.

Kuropatkin, on the other hand, is praised for his ability to extricate himself from a complete surrender or annihilation. He has succeeded in withdrawing his troops to the city of Mukden; but as this city possesses no military advantages, he must select some point north of Mukden at which to concentrate his forces for another great encounter. The Japanese were not in a position to follow up their dearly bought victory, as their men were in absolute need of rest, and supplies had to be brought up for the support of the army.

It was hoped, by the Russians, that the battle of Liao Yang would result in a Japanese repulse. Orders have now been given

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to forward great numbers of soldiers from Russia to the front, in the hope of saving Harbin, the most valuable to Russia of all Manchurian cities. With the loss of Harbin, the Japanese would be in complete control of Manchuria,and have Port Arthur and Vladivostok at their disposal. It looks very much as though there might be two months of hard fighting before the Japanese could reach Harbin, especially if the Russians are largely reinforced by recruits from the west.

*A Japanese Balance Sheet.*

The Vladivostok fleet played great havoc with neutral ships engaged in commerce with Japan. The losses to Japan through these raids have been very great, as Japan was very greatly handicapped by the necessity of keeping the main part of her fleet at Port Arthur, to meet any emergency in the last days of the siege. As soon, however, as the Port Arthur fleet had been practically demolished, in its efforts to escape on the 10th day of August, Kamimura was detailed with a sufficient number of ships to engage successfully the Vladivostok fleet, in any future raids it might undertake. That fleet was caught and also demolished; and what is remarkable about the naval battle between the Japanese and the Russians, is the sinking of the Russian battleship *Rurik*, four hundred of whose men Kamimura rescued from a watery grave.

To understand the appearance of this international balance sheet, one must go back to the war of 1894-5, between China and Japan. Russia at that time did not at all appreciate Japanese victories; and Russia, therefore, did all that she could to humiliate Japan by cutting off every possible Japanese advantage,in the treaty that followed the war. The Russians were really guilty of some bulldozing, and menaced Japan, and embarrassed her at every turn.

In 1895, the Japanese had sent their high commissioner to Chefoo, a Chinese port, to sign the peace protocol,the minutes of an international treaty or other political understanding. In order to intimidate the Japanese and make them appreciate Russia's naval greatness, the Russians cleared the battleship *Rurik*, which the Japanese have just sent to the bottom of the sea, for action. The *Rurik* at last got the opportunity which she seemed so anxious to have nine years ago. So far as the *Rurik* is concerned, the bal-

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ance sheet is complete, and Russia has been taught that "he who laughs last laughs best."

*A Question of Citizenship.*

A very interesting question of citizenship arose in this country, as it was announced that Mrs. Florence Maybrick had set sail for the United States. It will be remembered that Mrs. Maybrick, an American girl, married an Englishman, and left her own country to make her home with him. According to an arrangement between Great Britain and the United States, such an act would make her a citizen of the former country, her citizenship being determined by the citizenship of her husband. After they had lived together for a while, she was convicted of having killed him, by means of poison. Her sentence was commuted from one of death to one of life imprisonment; and after she had served some fifteen years in an English prison, she was released.

Her case was one in which the people, both in this country and in Great Britain, took, for many years, a lively interest. In the United States there was quite a strong and ever-growing conviction that the woman was innocent of the crime of which she was convicted. That opinion was also shared by some English people, especially by the Lord Chief Justice of England, who was her attorney at the time of the trial, and before he was promoted to the bench. The profound respect in which the judgments of courts in Great Britain are held is so great that it is hardly possible, in this country, to appreciate the reverence that Englishmen have for their judicial procedure.

The question now, however, arises: "Is Mrs. Maybrick, under the terms of our statute, entitled to admission into the United States?" The statute forbids admission into the United States to those "who have been convicted of a felony or other infamous crime or misdemeanor involving moral turpitude." Our international law provides that when a woman resides in a foreign country with a man to whom she has been lawfully married, and who is himself a citizen of that country, the citizenship of the woman s determined by that of her husband.

It will be remembered that Nellie Grant married Algernon Sartoris, a British subject, and lived with him until his death, in

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1896. In 1898, Congress passed a bill conferring upon her American citizenship. Whether the course was absolutely necessary has been a question of some doubt. It would seem not, from a ruling given by Secretary Hay, who has held that when an American woman, whose citizenship has been changed by marriage, is divorced (which for purposes of retaining citizenship would be equivalent to death), she is entitled to resume her citizenship in this country, provided her conduct expresses the intent to make the United States her future home. Mrs. Maybrick has enjoyed the sympathy quite generally of this country because of the belief in her innocence. Her landing was felicitated, and she will undoubtedly be the recipient of considerable popularity.

*Another Reason Why Our Sympathies are with Japan.*

In countries like the United States and Great Britain, national sympathies towards foreign countries are based very largely upon the treatment which those countries accord to their citizens. No despotic country could ever stand very high in the favor of the people of the United States. Liberty of action and personal rights are so dear to us that we are deeply in sympathy with the inhabitants of those countries that are ruled in a spirit of despotism.

There is a general tendency towards liberty of action, in emigrating to and becoming citizens of foreign countries. A Russian cannot become a citizen of the United States without the imperial consent of Russia. If he did so, he would be liable to the loss of all his civil rights; in other words, if he had property in that country, he could lay no claim to it. He could not enforce the payment of debts due him. He would be subject to perpetual banishment from the empire. If he ventured to return to Russia, he would be deported to Siberia. Jews who come to this country are not allowed even to enter Russia again without special consent.

There is no treaty between the United States and Russia respecting the subjects of the Czar who become American citizens. A Russian who becomes an American citizen must take his chances, if he returns to Russia. Our country could do nothing for him. Of course, as a rule, none care to return. It is to be hoped that Russia will see her way to accord something to the demands of modern civilization to the subjects of that empire.

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# EDITOR'S TABLE.

## SOCIAL DUTIES.

The improvement associations have local missionaries set apart by the bishops of the wards. The work of these officers is of great importance, and by proper care can be made very effective. In line with this work, and which should also be considered by our associations, are the social amenities due to strangers, and that we owe to each other. Not only are our young people frequently thoughtlessly neglectful in these respects, but this carelessness extends to the people of the ward as a whole, including the teachers and ward officers, whose special duty it is to look after these things.

It has become so customary to look out for oneself, to be independent, that the thought of showing anxiety for others, or that any one in our midst could be in a dependent mood, seems not often to arise in our minds. This has led to an apparent coldness and lack of sociability among us which has caused offense to many of our friends, and been a stumbling block to strangers even of our own faith.

I call to mind that not long ago, a young lady was desirous of obtaining a passage to England. Against much prejudice in her native land, she had joined the Church, embracing the gospel against the wishes of her friends. She had come to Utah, and now, after living here several months, she felt as if she were in a foreign land among strangers, and had concluded, therefore, to return to her old home. Enquiring as to the reason for her dissatisfaction, it was learned that she had been here for six, seven or eight months, and had not made a single acquaintance among the

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Latter-day Saints. She had found employment with people not in the Church, and had never been invited into the home of a Latter-day Saint. She went to meetings, but no one ever shook hands with her; no one took pains to enquire who she was, where she was living, where she came from, or where she was going. She was looked upon as a stranger, and in turn looked upon others as strangers, and had not the adaptability to come into the confidence of any Latter-day Saint. Hence, she became thoroughly discouraged, not to say disgusted, and concluded that if this was the reception and treatment she was to receive from the Saints, after having been turned away by her friends when she received the gospel, having joined the Church for the love of its principles, and having faith in its people—if this was to be the treatment, she wanted no more of it.

It may be that the young woman in this really sad case was to blame for not insisting on being received, for not being independent and taking hold of affairs without aid, but all are not constituted that way, are not aggressive, but it is evident there was much fault, not in our social organization, for that is well-nigh perfect—with our teachers, and the priesthood quorums, our ward improvement, Sunday School, and women's associations—but in the execution of its arrangements, in the performance of duty by officers, and in the social amenities of men and women chosen for this important labor. All that the young woman needed was a kind word, some one to say, "How do you do? What is your name? Where are you living? Are you a member of the Church?" and upon learning that she was alone in the City of Salt Lake, without father, mother, sister or brother, friend or acquaintance, some one to ask her to pay them a visit, or offer her some kindness, or show some interest in her, in her lone condition.

Of course, there are many examples, where proper action has been taken by officers of the Church or its organizations, to offset this one case where inattention was shown; but that there should be any neglected person among this people is both needless and wrong. One case is more than should ever be found, but I comprehend that there is among us too much indifference to those around us. We not only neglect in this way our neighbors who are strangers to us, but we actually neglect, criminally when it is

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really considered, our own people who should receive some notice and attention from us.

The city people have become accustomed to living near neighbors for years without associating together. There are instances where good people, well acquainted in business and upon the street, have lived neighbors for twenty-five or more years, and yet not invited each other to their homes, to take dinner together, nor to have a social hour or evening. They live so near each other that they can almost shake hands, from door to door, yet never call, nor associate together; they are perfectly exclusive. That is not a wise nor a good way, especially when, as Latter-day Saints, we should be looking after the welfare of mankind, by preaching the gospel in word and in deed. Would it not be much better if we arranged a little dinner, or invited our neighbor to come and join us in a little social, to become acquainted and make him feel we are not strangers to him, nor he to us? And let us remember the definition which Christ sanctioned of neighbor, as well as the requirement: He that showeth mercy unto me is my neighbor, and the commandment is: Thou shalt love thy neighbor as thyself.

I hope we shall do better. But there is really little sociability among us, and there is an exclusiveness that is not in keeping with the warmth of the gospel. We do not think enough of each other; we do not care for each other; we take little or no notice of each other; and finally, we pass each other on the street without the slightest recognition. We scarcely bow to a brother, unless we are really intimate with him. That is not the spirit that belongs to "Mormonism." It is contrary to that friendship and sociability that ought to characterize Latter-day Saints. I believe in the broadest, most charitable, the kindest and most loving, spirit that it is possible for broad-minded and big-souled men to exercise or to possess; and that this spirit ought to be the spirit possessed and diffused by the Saints everywhere.

Let us, then, gather in the honest in heart, and treat them and each other with the spirit of warmth and love characteristic of the gospel. Then talk about the unfortunate, the drunken, the weak, the erring! Do not shun them, either. They ought to be saved as well as everybody else; and, if it is possible, let us save

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them, too, as well as the worthy, the good and the pure. Let us save the sinner, and bring him to a knowledge of the truth, if possible.

Our Mutual Improvement Associations are invited to make a specialty of this social work; the bishops should lend their aid to the officers in selecting and setting apart capable and experienced missionaries, as well as ward teachers, who should devote their energies, among other things, to the development of a more social spirit among the people. The indifferent youth as well as the stranger and the friendless, in our midst, should be made welcome at our gatherings, and be induced to feel at home among the people of God. And then, let it be remembered, every family, every person, has a duty in this line. Because men or women are not ward or association officers is no good reason why they should be exempt from the common social amenities of life, nor why they should not be subject to doing good temporally, spiritually and socially.

JOSEPH F. SMITH.

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## "THE LESSER PRIESTHOOD"

Is a work of 196 pages, just issued by the press of the *Deseret News*, and written by Prof. Jos. B. Keeler, of the faculty of the Brigham Young University, Provo, Utah. It is designed for the use of the Church schools and priesthood quorums, and is a compilation of authentic statements concerning the subject which it treats. The notes and references on Church government are especially valuable, classified, as they are, and subdivided for the use of students. Each chapter contains a review and supplementary work, the whole being an excellent arrangement for study. It contains also a chapter on each of the auxiliary organizations; and, best of all, a brief concordance of the Book of Doctrine and Covenants, the most extensive heretofore published. The book is on sale at the Deseret News Book Store, price 50c.

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# OUR WORK.

## "FIVE ESSENTIALS FOR A SUCCESSFUL SUPERINTENDENT."

Elder Preston D. Richards, to whom this subject was assigned spoke as follows in one of the officers' meetings of our late conference. Ward presidents may well apply the remarks to themselves until the "Five Essentials for a Successful Ward President" shall appear in the next number of the ERA:—

I believe it is understood that I am expected to approach this subject from the view-point of a ward president, and, therefore, if you do not see eye to eye with me, I will not attribute it to your defective eyesight so much as to the fact that we are viewing the elephant from different view-points. I have not attempted any classification of my points, with reference to their relative importance.

Now, of course, the spiritual condition of the person, as referred to in the first session of our conference yesterday, must be right; and without that condition, it is of little use for us to consider further the essentials for a successful superintendent. If he is lacking in that one, he is not even fit for consideration in any line, as I look at it.

The first essential that I have chosen, is the power to enthuse. This essential is beautifully illustrated, I consider, in this conference. There is not a member present who will go away from this conference and feel that he has not been enthused by our general superintendency. There is not one who will not go away with a greater determination of accomplishing what the spirit of this work demands. The superintendent comes in contact with the ward presidents, and should have the power to enthuse them. In order to have this power, he must be enthusiastic himself; and then, when the ward meetings are called, he will have the ability, through contact, by what he says and does, so to impart the spirit of this work unto the ward presidents that they will carry this spirit to their respective wards, and the members of the associations will partake of this spirit of enthusiasm. The result will be that the presi-

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dents will be energetic workers, and they will be anxious to make their association one of the leading associations, or, at least, see to it that it shall not be the last; also, through their enthusiasm, they will make their association popular. Young minds hunger after what is popular; and it is just as natural for them to rally around anything that is popular, as it is for them to be repulsed by anything that is dry, unpopular and uninteresting.

Under this heading of power to enthuse, I have always considered that at least the superintendent must possess this power to the extent of being thoroughly alive to his duties. If he is, I believe, then, that original thought will find root in his mind, and these original thoughts, plans and schemes, which are absolutely essential to successful mutual work, will be imparted to the ward presidents, thereby making the work more interesting and attractive to the workers in the associations. There is no need of a man's enthusiasm getting away with his judgment. Of course, we will have to see that he has good judgment with his enthusiasm. Furthermore, he must have enthusiasm combined with good leadership, that his officers will be pleased to rally around him, and anxious to accomplish the plans that he dictates and suggests. Without this faculty of leadership, it will be difficult, indeed, for the superintendent to successfully accomplish his work.

The second essential that I have chosen for a superintendent, as expressed in the language of Emerson, with the substitution of a few words of my own, is: "The chief want of a superintendent is someone to make him do the best he can." Of course, I grant that we ward presidents are the most perfect men on earth, and that we spend time lying awake nights trying to think up schemes to interest the young people, and to build up the association; but, for the benefit of superintendents, I would suggest that there is still room for improvement, even in us ward presidents. I have just finished reading a book, and the text which manufactured the hero of this book is this: "When bull once takes hold, all heaven and earth can't make him let go." I am not desirous of introducing bulldogism into the mutual work, but I consider that this characteristic is an essential for the stake superintendent. This comes right in line with the ability to make us do the best we can. When a plan is suggested by the superintendent, and when it is adopted at an officers' meeting, by all the ward presidents assembled, the superintendent should not be satisfied with that alone, but he should hold on to that plan or scheme, until he has seen it established in every association in his stake, not because that one plan is so absolutely necessary to the welfare of the associations of the stake, but for the moral effect.

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Let the ward presidents get the idea, at the outset, so thoroughly that they will never forget that whenever the superintendent once takes hold of a proposition that is good, all heaven and earth cannot make him let go until he has seen that scheme established in every organization in the stake; and let them not treat the plans of the superintendent with indifference, and feel that they can carry them out or not, as they please; because, I want to tell you, with all our perfections, we are a pretty lazy lot of fellows, we ward presidents. But the laziest of us may be the best material that the superintendent has to work with. We are all acquainted with the fact that sometimes the horse on the turf that is the laziest, and that, if he is permitted to have his own way, would never get farther than the half-mile, when the other horse has completed the race, if he is kept under the lash of the rider, and made to do the best he can, in many cases he will win the race; and not only that, but he is the best material among the competitors, and so are some of us. Some of the best horseflesh you have in the associations are men who, if kept in the line of duty, may be made to come out a neck, at least, ahead of all the rest of the associations in your stake, if you, as the driver, only keep them under the lash.

The third point that I have selected is the faculty of suggesting without discouraging. The driver of that horse, to which I referred, must be a man full of tact, or, perhaps, with all his horse's good traits and qualities, he will balk. If the superintendent has not the tact of suggesting to the ward presidents the things they should adopt, without discouraging them, without antagonizing, the very thing they are going to do is to show the superintendent that they do not have to, nor are they obliged to, comply with his requests. I say that is an absolute essential, and if the superintendent has not the ability, then he is decidedly deficient. He must not only have the power to suggest without discouraging, but also the power to suggest, and at the same time enthuse with the spirit of the work, and make the president of the association feel in such a way, that his greatest desire will be to try that scheme, and prove if it be all right.

The fourth essential that I have chosen is the spirit of discernment, and I have subdivided that:

1st. The superintendent must be a man who is able, to use a common but expressive saying, to size up a man. One of our stake presidents has said that it is a very easy matter to get a man into a position, but a mighty hard thing to get him out. The superintendent, then, should be a man who is able to discern, in the prospective officers under his jurisdiction, their good traits; what they are good for, their ability;

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in short, he must be a man who is able to "size them up," and know what they are good for, before getting them into a position, because if he once gets them into position, it is going to be hard to get them out, if they are trying to do their duty. And if they are defective in some of the things I mentioned, and yet seek to perform their duty, under these circumstances it will take all the superintendent's time to see that they properly perform their duties. Therefore, it is necessary to see that the superintendent has this faculty, in order that he may be able to select his aids. The superintendent alone is not able to visit all the associations in his stake, and see that each one is properly carrying out the plans adopted, and that they are all working, at least. That work is left to his aids, and that is why this office of aid was created. The superintendent's duty is to do as the name of his office implies, to supervise—to supervise the aids, and see that they are attending to their duties, and the aids will see that the ward presidents are doing their duty. Therefore, the aids also must be of good material, and the superintendent must be a man who is able to see which of his prospective aids are of good material.

2nd. He must be a man who is able to discern, in an association, its weaknesses, and also its strong points. Right here, let me suggest, that if you want to approach us ward presidents effectively, so that we will carry out your propositions, you must be a man who is able to discern in our associations our strong points, and also our weaknesses. Spend about five minutes bragging us up for our strong points, and about half an hour pointing out our weaknesses, and we will feel better towards you for it. That is generally the case. I do not say that it is a principle that should exist, but it does exist, and you have to deal with it as superintendents. I do not consider that a superintendent is justified in coming to our ward associations and commending us on our good points without, whenever he does so, he points out our weaknesses; and it is a duty of the president to keep before his mind this question—perhaps paramount to all other questions—Where are our weaknesses? If we are hunting for our weaknesses, there is a chance for progression; but if, as presidents, we become drunken with the idea that our associations are perfect, we are almost sure to fall into the rut of retrogression.

3rd. The third point, or subdivision of the "spirit of discernment:" The superintendent must be a man who is able to discern within himself, through the process of retrospection, when he becomes a clog in the Mutual Improvement Association machinery. It is an easy matter to get a man into position, but it is a hard matter to get him out. There

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is no more effective way for this important thing to be accomplished than for the superintendent himself, when he proves to the satisfaction of himself, and has proved to the satisfaction of the stake presidency, that he is not capable of a thorough discharge of the duties of his office, to take the initiative. A man may possess all these attributes, all these essentials that I have mentioned, and yet if he does not possess this last, I consider, as a ward president, that he is hardly fit to be a superintendent.

I consider that there are a very few things among us as a people that are more deplorable than our tardiness. It is becoming almost traditional that our meetings do not commence until half or three-quarters of an hour after the time set. This was beautifully illustrated in the example given yesterday, in which it was stated that the ward president said the session commenced at half-past seven, but that he did not need to be there until a quarter after eight. By the way, I might call your attention to the fact that the stake superintendent, who was there upon that occasion, did not tell us at what time he called together his last officers' meeting, when he presided. The brethren will pardon this apparent reflection; it is not a reflection. I only mentioned it to illustrate a point. If our officers' meetings are not commenced on time, every ward association represented will partake of the spirit of tardiness, and will carry that spirit to the different organizations of their stake, and in this way, to an extent, the stake superintendent himself will be directly responsible for the tardiness. I consider that any superintendent who approaches a meeting-house fifteen minutes after a meeting has been called (M. I. A. meeting) will do that association much more good by turning around and going home, rather than go to his association meeting fifteen minutes late, because of the bad example he would set to that association, which would do more harm than anything that he could say or do to accomplish good.

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## TALK ABOUT THE ERA.

This number ends volume seven of the ERA. Both the publishers and subscribers who have upheld them by loyal support, have cause for congratulation over the successful work of the past. The prospects for volume eight are bright. We invite our subscribers to read the prospectus in this number, and to forward their subscription for volume eight on the blank provided. Please attend to this now, without delay. It will facilitate the work of the office, and prevent the subscriber experiencing any failure to receive future numbers.

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Presidents of associations should make immediate arrangements to canvass their wards, and to get the per cent of subscribers (five per cent of the Church population) that will insure their association a return of twenty-five cents for each subscriber. A day now is worth a week in January. Get the matter off your hands, so that it will not interfere with your association work, and so that subscribers may have the benefit of the numbers as issued. All the officers are expected first to become subscribers. There will then be little trouble to induce others to take the magazine. The large and valuable Manual (worth fifty cents) is sent free to each subscriber.

It has been observed that where the ERA is well patronized and read, the associations are up-to-date in all their work. The magazine is popular with the readers and thinkers in the Church, and it is the design to make it a worthy representative of the most thoughtful, as well as the favorite with the boys and young men who love clean, entertaining and useful reading. Its pages are open for all who have ideas of value and interest to the youth. In closing the present volume, we are grateful to the Lord for the success the ERA has achieved, and to our friends for their loyal support, a continuation of which we kindly solicit.

Here are a few sample comments on the IMPROVEMENT ERA, by some who have read it. We have only space for a few out of many:

"*They Say:*"

"I find its contents both interesting and elevating."—*George R. Williams, Jackson, Miss.*

"I am a new subscriber, but from now on, I intend to be a faithful one."—*W. R. Bullock, Salt Lake City.*

"I appreciate the efforts of the editors of the ERA in behalf of the young. The talks to young men have been of the greatest value to me."—*Shirley H. Johnson, Colonia Chuiachupa, Mexico.*

"I have read some of the ERAS. I find them very fine reading, and although I am not a 'Mormon,' they are good enough for me."—*Clifford Van Hausen, Schuyler, Neb.*

"I have always prized the editorial department of the ERA as worth many times the price of the magazine. A monthly chat with the President of the Church on what he thinks best for the young men, is a rare privilege, and a worthy feature."—*Newel K. Young, Colonia Pacheco, Mexico.*

"I read the ERA and enjoy it very much."—*Lorenzo Swenson, Montpelier, Idaho.*

"Every article in the March number interests me very much. The ERA is a fine paper, well worth the money."—*E. G. Whitwood, Spanish Fork, Utah.*

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"I am very much interested in the ERA, especially do I like the talks to young men, and the editor's department."—*Albert Zollinger, Marysville, Idaho.*

"It is surely what it professes to be—an IMPROVEMENT ERA, and a missionary. It has my best wishes."—*S. C. Young, Blue Water, New Mexico.*

"The ERA is a welcome friend in the mission field, and is indispensable to the progressive and thinking Latter-day Saint."—*O. H. Bybee, W. M. Waddoups.*

"I consider the ERA one of the best magazines I have ever had the privilege of reading. Its articles are good, grand, and of a high moral character."—*M. A. Stewart, Bisbee, Arizona.*

"Every story printed in the ERA is elevating and educational. I always read the talks to young men. That department alone is worth the price to me."—*John C. Jacobs, Torrey, Wayne Co., Utah.*

"I think the ERA is easily the first of our Church publications."—*Roy D. Thatcher, Logan, Utah.*

"I consider the articles in the ERA both pertinent and timely, embodying all the variety needed to satisfy every class of its numerous readers, and fully answering all the demands of the Y. M. M. I. A.—*Joseph E. Taylor, Salt Lake City.*

"To me the ERA is *now* 'the best in the land,' as almost every article contains some lesson that is valuable and interesting."—*Lafayette Orme, Tooele City, Utah.*

"I can hardly wait for the next issue."—*Le Roy E. Cowles, Heber, Utah.*

"I read the ERA, and am very much interested in what it contains."—*W. H. Petty, Logan, Utah.*

"Permit me to take this opportunity to heartily compliment you on the excellency of our ERA."—*Richard T. Haag, Paris, Idaho.*

"The young man, or Latter-day Saint, who fails to read and digest the ERA is losing that which cannot be gained by the reading of any other magazine."—*J. Lorin Hatch, Logan, Utah.*

"The magazine is a perfect 'gem,' and reflects much credit upon those directly connected with its management. Not long since, the writer solicited a subscription for the ERA from a brother who replied that his circumstances were such as to render it impossible for him to respond during the present year. I handed him a copy I had been reading, feeling if he was unable to subscribe, I should like him to enjoy with me the results of my subscription. The next day we met, and he thanked me greatly for the loan of the magazine, and stated one article which he had read was worth more than a year's subscription to him. He at once became a subscriber. Wishing you continued success, your brother in the Gospel."—*Jos. W. Musser, Heber, Utah.*

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# EVENTS OF THE MONTH.

*Local—August, 1904.*

SEVERE FROST.—A severe frost wrought great damage in Cache, Morgan, Ogden, Bear Lake and other high valleys, on the night of the 21st. Potatoes, and tender vines, were destroyed, and in Morgan the potato crop is half ruined.

THE REPUBLICAN TICKET.—On the 25th, four hundred and sixty Republicans met in the Salt Lake Theatre and nominated the following state and national ticket.:

For Governor, John C. Cutler; for Secretary of State, Charles S. Tingey, Salt Lake City; for Treasurer, James Christiansen, of Sevier; for Superintendent of Schools, A. C. Nelson, of Sanpete; for Attorney-General, M. A. Breeden, of Ogden; for Justice of the Supreme Court, Daniel Newton Straup, of Salt Lake; for Auditor, J. A Edwards, of Box Elder; for presidential electors: E. W. Wade, Weber, H. P. Myton, Salt Lake, D. H. Cannon, Washington; for Congress, Joseph Howell. There was a spirited contest for the nomination for governor between Heber M. Wells and John C. Cutler, the latter winning on the second ballot, after the withdrawal of James T. Hammond. First ballot: Wells 194, Hammond 52, Cutler 214; second ballot, Cutler 239, Wells 221. James A. Miner, Salt Lake, was later chosen, vice D. H. Cannon, resigned, as presidential elector. William Spry, was chosen chairman of the State Committee.

MINING CONGRESS AND "MORMONS."—The American Mining Congress held its annual session at Portland, Oregon, this year. Among the questions to come up was the selection of permanent quarters. This was considered on the 25th, and an eloquent plea for Salt Lake had been made by Judge O. W. Powers. Lafe Pence, of Idaho, a former Congressman from Colorado, then injected the "Mormon" question into the con-

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troversy, with the result that later the permanent quarters went to Denver. Judge Powers held his own in defense of Salt Lake, and declared that Utah will solve the "Mormon" problem in her own way, and to the satisfaction of the country. This sentiment was indorsed, judging by the applause of the largest assembly that has yet attended the sessions of the Congress. Dr. J. E. Talmage made a ten-minute eloquent defense of Utah, in which he fairly blistered Pence with a flow of invective that astonished all who heard him—in very polite language he practically called Pence a liar, coward and traducer of womanhood. On the 26th, the Utah delegation met and passed resolutions denouncing the vindictive and vicious insinuations of the Colorado delegation which cast a gratuitous insult upon the people of Utah; also the course of the *Portland Oregonian*, which was characterized as "utterly despicable and wholly alien to the ethics of honest journalism." A telegram from Boise by prominent men repudiated the action of Pence, and stated that he does not represent the sentiment of the people of Boise. Judge Powers said that the Utah delegation did not mind the defeat, but objected to the way it was done. Pence's speech, and the way the Utah representatives were treated, was an insult to every woman in Utah. The Rose Club, composed of the responsible people in Oregon, presented Pence with a boquet for his "admirable defense of womanhood," but Judge Powers declared "we have as good women in Utah as in any part of the world." He said further that he would do all he could to keep tourists and strangers from Oregon, and Utah from doing anything financially for the Lewis and Clark fair.

BLACK HAWK WAR VETERANS' REUNION.—This was held in Springville four days, closing on Friday, 26th. There was a parade each day, by the veterans who were camped on the Public square, and who had the free use of the general meetinghouse and grounds. There were sham battles on Wednesday and Thursday, programs at 10 a. m. and 2. p. m., of song, recitation, speech and story, and a dance each night. Refreshments and lunches were served on the grounds. The camp was named Walker, for it was in Springville that the Walker war broke out. Commander-in-Chief J. M. Westwood; Adjt.,-General M. S. Pratt, Provo, and many others, with 2,000 people, were in attendance.

DIED.—In Deseret, Millard Co., Wednesday, 3d, Susan B. Wright, a pioneer of 1847, was found dead in her home. She was born in Clay County, Mo., June 15, 1830.—In Salt Lake City, Friday 5th, Jane R. Hocking, a pioneer of 1852. She was born in Cornwall, England, in 1820; received the gospel in 1850, and came to Utah in 1852.—In Lo-

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gan, Monday, 8th, Robert H. Williams, a patriarch in the Cache Stake, and a pioneer of the county.—In Springville, Monday, 8th, Thomas Tew, a pioneer of Springville. He was born June 23, 1833, and received the gospel in 1849, settling in Springville the following year.—At Sweet Springs, Missouri, Tuesday 9th, George G. Vest, who defended the "Mormon" people in the U. S. Senate, while representing the State of Missouri in that body.—In Charleston, Wasatch Co., 10th, Sophia Noakes, a pioneer of Utah, and first woman settler in Charleston, age 86 years.—In Hooper, 11th, Anthony Haynes, born England, Sep. 27, 1827, joined the Church in 1851, came to Utah in 1864.—In West Weber, 13th, Charlotte I. Mills, wife of Richard I. Mills, who came to Utah in 1861. She was 65 years and four months old.—In Salt Lake City, Sunday, 14th, Lucinda Clark Angell, who came to Utah with the second company of pioneers. She was born in Clark county, Indiana, January 15, 1822, and was baptized at the age of 11 years.—In Smithfield, Sunday, 14th, Alonzo P. Raymond, a member of the Mormon Battalion and a pioneer. He was born in Vermont, February 14, 85 years ago.—In Spring City, Sanpete county, Thursday, 18th, James W. Crisp, one of the oldest inhabitants of the county, was accidentally killed by being run over by a frightened team harnessed to a self-binder.—In Springville, Thursday, 18th, Lyman S. Wood, a pioneer of Utah county. He was born in Ohio, April 11, 1832, and was an active worker in the Church.—On the same date, in Panguitch, Mark J. Burgess was killed by being struck by lightning.—In Coalville, 18th, Lucy Stevenson, 86 years old, a first settler of Coalville and Summit county, who came to Echo from Nova Scotia, in 1860.—In Provo, 19th, Joseph E. Page, county attorney of Utah county, born Payson, February 23, 1866. He was a graduate law department University of Michigan—In Provo, 19th, Samuel Harding, born England, July 29, 1828, joined the Church, March 10, 1847, was married to Janet Stowe, Nov. 14, 1849, and came to Utah in Oct., 1852. He was a policeman 30 years ago in Provo. He leaves 12 children and 108 grandchildren—In Salt Lake City, 21st, Daniel Stuart, born England, May 3, 1820, came to Missouri in 1847, and to Utah in 1850. He was a staunch Church member, and was a veteran of the Black Hawk Indian War.—In Salt Lake, 24th, Isaac Adams Hancock, of Payson, born Missouri, August 14, 1837, came to Utah in 1849. He was a pioneer of Payson, to which place he moved in 1857.—In Huntsville, 28th, Morgan Powell, a pioneer of Ogden Valley, 85 years of age.—In Salt Lake, 29th, Henry Reiser, a High Priest of the Pioneer Stake, born Zurich, Switzerland, July 29, 1832, baptized May 16, 1859, arrived in Utah, October 5, 1860, was for 44 years connected with the presidency of the German

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meetings in Salt Lake. He was a watchmaker by trade, and a man of faith and good works.—In the hospital for the insane, Elgin, Illinois, 29th, David H. Smith, youngest son of the Prophet Joseph Smith, born Nauvoo, Hancock Co., Ill., Nov. 17, 1844. The death will cause sadness in all the Church, as it was hoped he would recover, and come to a full appreciation of the work of his father.—In Salt Lake City, 30th, Samuel Stringfellow, one of Utah's early settlers, born England, 1831, joined the Church in 1856, and came to Utah in 1862.

*September, 1904.*

VANDALS AT THE TABERNACLE.—During the recital at the Tabernacle Thursday afternoon, September 1, some fifty or more visiting tourists left their seats in the gallery and tried to leave the building without waiting for the end of the program. The doors, as is the custom during recitals, were locked; the ill-mannered throng swarmed down the north stairway, at the east end of the building, and deliberately broke through the double doors, destroying the lock and bolts. The noise attracted the attention of the doorkeeper who was at the south entrance of the gallery, who then made his way to the north side, and during his absence, the impatient throng, which had gathered on the stairway on the south, rushed down and broke open the doors at that place. So much confusion was created that the recital was brought to an end.

THE PRESIDENT'S TRIP SOUTH.—Friday, 2nd, Presidents Joseph F. Smith and Anthon H. Lund, of the Presidency, accompanied by a number of elders, left Salt Lake City for the purpose of visiting with the Saints of Southern Utah, and meeting with them in their regular quarterly and specially arranged conferences.

DEATH OF BISHOP EMPEY.—Bishop Nelson A. Empey, of the Thirteenth ward, Salt Lake City, died Sunday afternoon, 4th, after a slight illness of some two or three days. Bishop Empey, who was one of the best known and most active men in the community, was born in Preston, Ontario Province, Canada, May 7, 1837. In 1840 he went to Nauvoo with his parents, where he remained until the exodus in 1846, when he journeyed westward, arriving in Salt Lake Valley in 1848. In 1855 he was called on an Indian and exploring mission to the White Mountains. For a number of years he held the commission of Captain in Company "A" (cavalry) in the Nauvoo Legion. During the Buchanan war, he took an active part, serving as a messenger between the Echo army and Governor Young. In 1867-68, he performed a mission to the Muddy, in Nevada, and after his return he worked as a contractor on the Union

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Pacific railroad. For many years he was one of the presidents of the thirteenth quorum of Seventy, and filled missions to Canada and Great Britain. December 31, 1881, he was ordained a High Priest and set apart as a counselor to Bishop Millen Atwood, of the Thirteenth ward, and after the death of the latter, Elder Empey was ordained to succeed him as bishop of that ward. For many years he had been a member of the Old Folks' Committee, and also was connected with the Deseret Agriculture and Manufacturing Society, first as director, then as vice-president, and later, upon the retirement of President John R. Winder, as president of that Society. The funeral was held in the Assembly Hall, September 7, 1904. In the November number of the ERA will appear a character sketch of Bishop Empey, by Elder John Nicholson, giving some thrilling incidents in his busy career.

STILL ANOTHER CAUSE.—At the Baptist State Convention, held 6th, in Salt Lake City, N. D. Corser, in an address, made an attack on the Church of Jesus Christ of Latter-day Saints, saying that he favored upholding the standard of Christ in Utah, but there was another standard to be worked for, the standard of American citizenship, and the separation of church and state. He further stated that the great power of the "Mormon"Church lies in its commercialism. "If any person in this convention wished to go into the boot and shoe business, the grocery business, sugar, furniture, hardware, stoves, harnesses, farming implements of any kind, clothing, banking, both saving or national, he would have to meet the competition of the 'Mormon' Church. This is the greatest trouble, and until we can break down the commercialism of the 'Mormon' Church, we need not expect to break it down any other way, for that is the power that holds it together."

On the last day of their convention, 8th, the following resolution was passed, which may well be classed as interfering in politics:

Resolved, that we view with great satisfaction the announcement that a political party is to be organized looking towards the emancipation of Utah from the hierarchy of the "Mormon" Church. The separation of church and state is one of the principles of the Baptist faith, a principle that was first enunciated into American life by the staunch Baptist, Roger Williams. In so far as this new party shall serve the ends of righteousness, in our state, and in so far as it shall be free from political greed and corruption, we do most earnestly assert our belief in the Americanism of this old Baptist principle, and assure them of our hearty sympathy and support.

ANTI-MORMON POLITICAL PARTY.—Wednesday evening, 7th, some two score anti-Mormon, disgruntled politicians met in Auerbach hall, Salt Lake City,and discussed the prospects for an anti-Mormon political party

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in Utah. Several speeches, in which the Church was accused of interfering in politics, were made. The principal speakers were: Joseph Lippman and William Nelson, of the Salt Lake *Tribune*; Judge Samuel McDowell, Willard F. Snyder and others. Resolutions, to which all who were present pledged themselves, were adopted as follows:

Whereas, an experience of fourteen years since the first material sign of the abatement of troubled conditions here was seen in the promulgation of the Woodruff manifesto, has shown that the promises made were crafty and insincere; that the sought for division of the people on party lines was not carried out in good faith; that both party organizations have been dominated and used for the double purpose of maintaining an ecclesiastical control which had no regard for either, and of preventing remonstrance or opposition by those who favor the free exercise of individual judgment and preference in political affairs; and,

Whereas, the repeated experience, emphasized by events just past, have fully proved this ecclesiastical dominance is all powerful and persistent, and that it cannot be shaken off so long as those who oppose it are divided into hostile camps, but, on the contrary, since such division of the friends and supporters of American institutions, their voices are stifled and their hands are strengthened of the crafty manipulators of the church power and its application to political affairs; therefore, be it resolved;

1. That we will no longer play into the hands of the church leaders by division which simply panders to their desires and purposes.

2. That we will repel with every means at our command the intrusion of ecclesiasticism into politics or the affairs of state.

3. That we refuse to merge Utah affairs in any national party action, since the division thus created paralyzes every effort to Americanize the state.

4. That so far as the affairs here are concerned, any division on party lines is a sham and a farce, every pledge of the ecclesiastical power to refrain from direction in the political affairs of the people, having been shamelessly violated; every pretense of letting politics alone a shameful and shallow mockery.

5. That we will never cease to demand the complete freedom in political affairs, untouched by any taint of apostolic control; that we demand the complete separation of church and state, in fact as well as in name, and that we will repel to the utmost all efforts to perpetuate the ecclesiastical control of public affairs in Utah.

6. That the public schools are the especial pride of the American people; we resent the grasping domination of the ecclesiastical power therein, and pledge ourselves to shake it off at the earliest possible moment. Church control of the schools must go.

We disclaim most emphatically and positively any desire or purpose to attack any church or assail any one's religious sentiments or church affairs; our purpose is as set forth herein, and no other.

Appealing to all fairminded citizens of Utah to sustain us in this our righteous purpose, definitely, surely and forever to separate church

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and state, and asking in this the support of every lover of American institutions, we declare the occasion for this to be timely, and the provocation repeated and extreme. Come with us, and let us redeem the State.

Those who were present were: Joseph Lippman, Willard F. Snyder, William Nelson, David Keith, W. Mont. Ferry, H. J. Dinniny, J. D. Wood, W. P. Noble, H. G. McMillan, Charles E. Bell, E. B. Critchlow, Dan Dunne, Isaac Hazelgrove, A. H. Kelley, S. P. Armstrong, W. B. Allen, Rudolph Alf, George R. Hancock, James Black, B. B. Heywood, James Kennedy, J. R. Morris, John A. Street, J. J. Stewart, A. R. Carter, J. W. Cahoon, D. Elliot Kelly, George L. Nye, J. E. Darmer, Samuel McDowell, Frank A. Swenson, A. C. Reese, E. W. Kelly, Henry LaMotte, C. E. Offanbach, G. R. Cleveland, Henry F. Heath, J. J. Myers, Archibald Stewart, and Maurice Stifel.

At a mass meeting of the new party—the "American Party" which *Truth* characterizes as "a snake in the grass, a mean, crawling, despicable thing, a sneak, one of those things which strike in the back and in the dark"—held in the Grand theatre, Salt Lake, Wednesday night, 16th, there was a large number of curious people. Addresses were made by Senator Dubois of Idaho, Judge Ogden Hiles, Hon. E. B. Critchlow and Judge Samuel McDowall, and the movement was officially launched, the party named "American," the nomination of a full ticket decided upon, exclusive of the Judiciary, and it was decided to have an organization effected in every county.

DEMOCRATIC TICKET.—The democratic State Convention, composed of 524 delegates, was held in the Salt Lake Theatre, Thursday, September 8, and the following ticket nominated: Governor—James H. Moyle, of Salt Lake City; Congressman—Orlando W. Powers, of Salt Lake; Secretary of State—Levi N. Harmon, of Price; Attorney-General—Grant C. Bagley, of Provo; Auditor—J. W. Geiger, of Park City; Treasurer—W. B. Wilson, of Ogden; Superintendent of Public instruction—Nathan T. Porter, of Centerville; Justice of Supreme Court—Charles S. Varian, of Salt Lake; Presidential Electors—Samuel Newhouse, of Salt Lake; Edward H. Snow, of St. George; Fred J. Kiesel, of Ogden. Simon Bamberger was chosen chairman of the State Central Committee.

DIED.—In Farmington, Davis county, Saturday, September 3, Elmira Pond Miller, a Nauvoo veteran and Utah pioneer, born Feb. 14, 1811, in Ohio.—In American Fork, Tuesday, 6th, the funeral of Ann Rowley was held. She was born in Huddersfield, Yorkshire, England, March 22, 1827; joined the Church in 1847, and for many years was an active worker in the Relief Society, Primary and Y. L. M. I. A. of the stake

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—In Manti, Friday, 9th, Marian Nielsen, one of the early workers of Sanpete county. She was born Feb. 2, 1871.—In Salt Lake City, Monday, September 5, Marion Thankful Beatie, a pioneer of 1849. She was the daughter of Edward T. and Hannah Crosby Mumford, and was born April 12, 1831, near Salem, Chautauqua county, New York.

### *Domestic—August, 1904.*

BISHOP POTTER AND "THE SUBWAY TAVERN."—An event that has caused a great deal of excitement throughout the religious world was the dedication, Tuesday August 2nd, of "The Subway Tavern," at the corner of Bleeker and Mullburry streets, New York. The dedication was under the direction of Bishop Henry Codman Potter, of the Episcopal Church of New York, who made an address of welcome, and led in the singing of "Praise God from whom all blessings flow." The opening of the tavern is an effort to decrease drunkenness in New York City, by giving to the public a new kind of drinking place, where a man—or a woman for that matter—who drinks, may go without being under the necessity of visiting a place of vice like the ordinary saloon. The idea has been advocated for some time in England, by Earl Gray, and was adopted in the United States by Bishop Potter and others. The tavern is a sort of semi-religious saloon; but, nevertheless, a saloon where all kinds of intoxicating drinks are sold as well as soda-water, tea, coffee, and milk. Under this system, the manager gets a percentage on all the tea, coffee and milk which is sold, but not on the liquors which are to be the best of their kind, (*i. e.* full strength and not diluted with water) and at a moderate price. By the giving of this percentage, it is thought the encouragement of the milder drinks will tend to decrease the sale of intoxicants; but the price of liquor being low, and there being no rule provided against treating, nor against excessive drinking, this is doubtful. If a man becomes drunk, he is not permitted to remain, but even children in their "teens" have been permitted to enter, and have been supplied with liquor.

The opening of the tavern, and especially the part taken by Bishop Potter, has called forth a great deal of adverse criticism from his fellow ministers, and from the public press. The stand taken by them being that instead of decreasing the sale of liquor and drunkenness, it will tend to increase it, since many will resort there on account of the religious sanction given the place, who would not frequent the ordinary saloon. Other objections also are raised. One minister stated, "That a saloon may be conducted in an orderly manner does not reduce the effect of alcohol on the human body, nor its ultimate effects on the mental and

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moral nature;" while another stigmatizes the movement as an effort "to put out a fire by adding fuel."

THE STATESBORO LYNCHING.—On Tuesday the 16th, Georgia added another to the many revolting crimes of lynching which are so prevalent in certain sections of the nation. According to the press dispaches, eleven negroes were on trial at Statesboro, Bullock county, charged with the murder of the Hodges family, in the latter part of July. Two negroes had been found guilty and had been sentenced to be hanged, on September 9. After the sentence, the crowd, aided by the deputy sheriffs, attacked the court-house, and in spite of the judge's plea that the testimony of these two men was needed for the conviction of the rest, and in spite of the plea of Rev. Mr. Hodges, brother of the murdered man, they overpowered the militia, (who were armed with unloaded rifles and made little resistance) and captured the two condemned men. The two negroes were then taken out of town about two miles, were saturated with ten gallons of kerosene and burned at the stake, a local photographer taking pictures of the horrible scene. After this diabolical act, the party that same night shot and killed three more negroes, one of whom had lived in the settlement for seventy years, and commanded the respect of all law abiding citizens.

*Foreign, August, 1904.*

CHRISTENING OF THE RUSSIAN HEIR.—On the morning of the 24th, at the Peterhof Palace, in St. Petersburg, the new 12-day old heir to the Russian throne was christened; he received the sacrament, and was invested by the Czar with the insigna of the order of St. Andrew. Then the bells rang, and 101 guns were fired as a completion of the ceremony. The Czar issued a manifesto in which he addresses the people as follows:

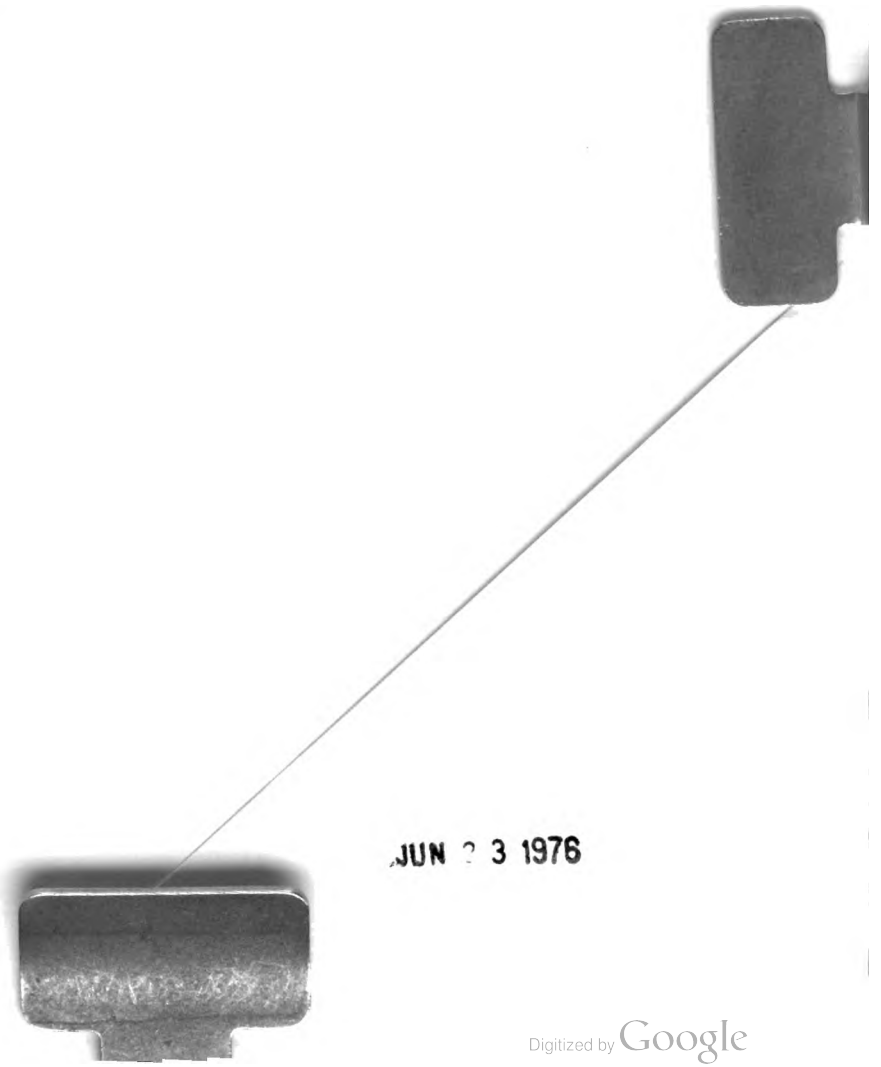
"By the will of God, we, the Czar and autocrat of all the Russias, Czar of Poland, Grand Duke of Finland, etc., announce to our faithful subjects that on this, the day of the christening of our son and heir, the Grand Duke Alexis Nicholaievitch, following the promptings of our heart, we turn to our great family of the Empire, and with the deepest and most heartfelt pleasure, even amidst these times of national struggle and difficulties, bestow upon them some gifts of our royal favor for their greater enjoyment in their daily lives."

Then follows a long list of benefits bestowed upon many classes of the people. The abolition of corporal punishment among the rural classes, and its curtailment in the army and navy, is among the provisions of the official proclamation.

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