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GOVERNOR BRIGHAM YOUNG

1850-1858

Copy of the first daguerreotype taken in Utah
December 12, 1850

IMPROVEMENT ERA.

VOL. IV.

NOVEMBER, 1900.

No 1.

THE GOVERNORS OF UTAH.

BRIGHAM YOUNG.

One of the features of the present volume of the ERA referred to in the prospectus for volume four was full page portraits of governors of Utah, with accompanying short historical and biographical sketches. As a step towards the fulfillment of this promise, we have pleasure in presenting in this number a portrait of President Brigham Young from a daguerreotype taken in December, 1850, shortly after he was appointed governor of Utah. It is a striking likeness of the governor as he appeared at that time, and it is not difficult to read in it the many-sided character traits of the great leader—the founder of our State.

Brigham Young, the first governor of Utah Territory, was born June 1, 1801, in Whitingham, Windham County, Vermont. He was appointed governor on September 28, 1850. "An act to establish a Territorial Government for Utah," was signed by President Millard Fillmore, and went into effect on the 9th of September, 1850, but the news of the organization of the Territory and the appointment of governor and other officers, did not reach the val-

ley until January 27, 1851, being even then unofficially conveyed by way of San Francisco, through New York papers which were brought to Salt Lake City by Mr. Henry E. Gibson.

Prior to this time, the Provisional Government of the State of Deseret had borne sway. It was the child of a mass convention which met in Salt Lake City on the 4th of March, 1849. On the 10th of the same month, a constitution was adopted, and a provisional government was organized under the name of the State of Deseret. The election of officers for this provisional government took place on the 12th following, and resulted in the choosing of Brigham Young for governor. It will thus be seen that he was already the choice of the people and was acting as governor when the news of his presidential appointment reached him. He took the oath of office on the 3rd day of February, 1851, and immediately set to work to change the provisional to the territorial form of government. Accordingly, on the 5th of April, 1851, the General Assembly of the State of Deseret was dissolved, and the state merged into the Territory of Utah, the first territorial election being held the following August.

Aside from the political events of his first term, which though exciting were of little permanent import except for the episodes of the "Runaway Judges" Brandebury and Broccus and Secretary D. B. Harris, who created a breach which may rightly be said to be the beginning of the long controversy between the Federal judges and the "Mormons," there were many significant events which occurred in the local history of the people, in all of which the wisdom of the directing mind of the great leader was manifest. The national Congress was petitioned, March 3, 1852, for the construction of a national central railroad and telegraph line to the Pacific coast—a request followed by other similar petitions in 1853-54. The hopes of the people were realized in 1869, President Young living to take part in the construction of this great highway. The growth, extension and colonization of new settlements were continued; dramatic and educational interests were encouraged; public buildings and stores were erected; grist and saw mills were busy in all parts; home manufacturing institutions sprang up in various places, encouraged by legislative appropriation and protection. The corner stone of the temple was laid on the 6th of April, 1853; the Indian

question called for careful diplomacy; and the troubles with the red men, in the Walker war of 1853, caused a conflict in which the lives of twenty whites were lost with a loss of three hundred thousand dollars in property.

At the expiration of his first term, a petition, signed alike by Federal officials, "Mormons" and Gentiles, and headed by Colonel E. J. Steptoe (who had arrived in Salt Lake City with a body of troops to punish the perpetrators of the Gunnison Indian massacre,) was sent to President Franklin Pierce, asking the appointment of Governor Young for a second term. The president had at first refused to reappoint him, owing doubtless to evil imputations against his character circulated by Secretary Harris and others. The place was tendered to Colonel Steptoe, who declined, knowing that Young was the people's choice. This petition was forwarded to Washington in December, 1854, and resulted in the reappointment of Brigham Young as Governor and Superintendent of Indian Affairs.

A growing discontent among the Federal officials characterized the second term, notwithstanding Brigham Young was the means of instituting such order and justice in Utah as were never equalled in any other western state or territory in our frontier history. Three local events occurred in 1856, each of which may well be called a calamity. The period of want, in the early months of that year, caused by the previous season's crop being destroyed by grasshoppers and drought, in which the people were compelled to add sago and thistle roots to their scanty rations of meal and vegetables; the Tintic Indian war, by which twelve settlers lost their lives, with other Indian troubles on the plains; and the greatest calamity of all—the death of upwards of one hundred and fifty persons in the belated hand-cart companies. The close of his second term saw that "ill-advised measure on the part of the United States Government," the Utah War, which cost the government "several hundred lives and the loss of at least fifteen million dollars at a time when men and money could least be spared, and accomplished practically nothing save that it exposed the president and his cabinet to much well-deserved ridicule." Through the wise manipulations and consummate strategy of Governor Young, the "Mormons" won through it the respect and esteem of a large portion of the outside world, and a thousand favorable echoes from

the press which recognized the bravery and patriotism of the inhabitants of Utah.

This unfortunate episode introduces the second governor of Utah, Alfred Cumming, who was commissioned in July, 1857, and who entered Salt Lake City, respectfully treated and acknowledged as governor, on April 12, 1858, after the peace arrangements of Colonel Thomas L. Kane had become effective.

Of the rare abilities, staunch character, and the master-mind of Governor Young, nothing need be said in this sketch. They are known to all, and his genius is apparent in every city and village of our prosperous commonwealth.

President Young died in Salt Lake City on August 29, 1877, beloved by the whole people whose religious as well as temporal leader and guide he had been for thirty-three years.

TIME AND ETERNITY.

What is Time? But a moment, the present, the now;
It is ours when we have it, when past 'tis no more,
It belongs to Eternities gone, while we wait,
For the next one which comes from Eternity's shore.

Eternity! What? No beginning, no end!
The universe swings in its infinite sweep;
'Tis the day of the Gods, unbroken, intact,
No finite can grasp it, or climb up its steep.

H. W. Naisbitt.

people. There are several grades in the priesthood, each with its peculiar duties and powers in administering the different ordinances of the Gospel, but there is no priesthood in The Church that may not be obtained by any faithful man; but as Paul says, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Yet no one is ordained to the priesthood, where there is a regularly organized branch of The Church, without the vote of the members of that branch, and when a man receives it, he is never deprived of it except by transgression. No priesthood that can be conferred on a man will make him infallible, nor will it exempt him from The Church courts for any offense he may commit; neither will it give him arbitrary power or authority over his fellow men. That we may be correctly understood, many false stories being circulated on this subject, we present the following extract from Section 121, Doctrine and Covenants, beginning at the 34th verse, which gives a true statement of our belief as to the authority of the priesthood:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority,

as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called but few are chosen.

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

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Blind obedience to the dictation of men is foreign to the genius and spirit of the Gospel; but we believe implicitly in the promise of the Savior, "If any man will do his (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

TWO UNSEEN FRIENDS.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
AGRICULTURAL COLLEGE, LOGAN, UTAH.

More than two hundred years ago there lived in the ancient city of Delft, in Holland, a janitor to the central city court, who was known as Anton Leeuwenhoek. In his youth he had been apprenticed to a commercial house in Amsterdam, but he had soon tired of the life, for he possessed an inquisitive mind which was constantly seeking the explanations of the strange phenomena of nature; and the life of a merchant gave him no leisure for finding answers to the questions. So he sought the humble position of a janitor in his native city, in order that he might have some time for the study of nature, and that he might please himself under the influence of the spirit of knowledge-seeking which is characteristic of the school room. In this position, he worked faithfully for nearly forty years. During his spare moments, he pursued with wonderful industry the study of nature, and pursued it so intelligently that, in spite of his lack of scholastic training, he gave to mankind the knowledge of a new world, which up to his day had been dreamed of only by the most fanciful of thinkers. And this new world, opened to us by the humble Dutchman of Delft, has given to humanity a greater power over the conditions of nature than, perhaps, has any other branch of knowledge.

In his youth Leeuwenhoek had learned the art of making and polishing magnifying glasses; and when he settled down at Delft, he devoted himself to making the very best magnifying glasses possible, and to using these magnifiers in the study of the minute

structures of nature, such as the wings of mosquitoes and the "stings" of bees. In time, he acquired great skill in the making of powerful lenses, and in fact, constructed the first really good microscope. It occurred to him once, to examine with his microscope some rain water which had been standing in an open vessel for several days, and he saw in it, to his great astonishment, thousands of moving, living things, which were thousands of times smaller than the smallest forms of life known up to that time. This led him to suspect the existence of a world of the extremely small, even as the extremely great was known in the heavenly bodies. He therefore carried on his researches, and examined under the microscope, water in which pepper had been steeped, material taken from the intestines of various animals, the crust on teeth, and many other similar substances. Invariably, he found that they contained minute organisms which moved about with great energy. One of his own descriptions reads as follows:* "I saw with very great astonishment, especially in the material mentioned, (taken from the teeth) that there were many extremely small animals which moved about in the most amusing fashion; the largest of these showed the liveliest and most active motion, moving through rain-water or saliva like a fish of prey darts through the water: this form, though few in actual numbers, was met with everywhere. A second form moved around, often in a circle, or in a kind of curve; these were present in greater numbers. The form of a third kind, I could not distinguish clearly; sometimes it appeared oblong, sometimes quite round. They were very tiny, in addition to which they moved forward so rapidly that they tore through one another. They presented an appearance like a swarm of midges and flies buzzing in and out between one another. I had the impression that I saw several thousands in a single drop of water or saliva which was mixed with a small part of the above named material, not larger than a grain of sand, even when nine parts of water or saliva were added to one part of the material taken from the teeth."

These simple, though wonderful, observations became the foundation upon which scores of able men have built the great

* Quoted by Woodhead, *Bacteria and their Products*, p. 50.

science of bacteriology. The minute living forms which Leeuwenhoeck saw were the bacteria of the present day.

The purpose of this article is to discuss briefly two forms of bacterial life which have a direct bearing on the welfare of the human family.

We are familiar with the fact that hundreds, perhaps thousands, of kinds of bacteria exist. We know that many kinds of fermentation, as well as the putrefaction of dead things, are due to the action of the bacteria; and that milk sours, that cheese ripens, that butter receives its flavor, from the growth and development of special kinds of bacteria. A majority of the diseases to which man and the lower animals are subject, are caused by bacteria which enter into the blood or tissues of our bodies and grow and increase there until the organs are poisoned beyond their power of resistance. Instances of such diseases are smallpox, consumption, typhoid and scarlet fevers, and blackleg in cattle. It has been shown that in nature, bacteria are found almost everywhere; that they are concerned to a certain degree with every change to which organic nature is subject; and, that in spite of their individual minuteness, they are as important in nature as the forces which are more directly evident to our senses.

To understand why such minute organisms can affect our lives seriously, it is necessary to know the nature of their growth and reproduction. Under favorable conditions of temperature and food, bacteria grow very rapidly. When an organism has become about twice its original size, it contracts near the middle, pretty much as a figure 8, and finally breaks into two parts. In a short time each of these parts grows to twice its original size, and finally breaks into two parts. This process is continued forever, if all the conditions of growth remain favorable. A simple calculation will show to what inconceivable results this process of division leads.* Let us assume that a bacterium is divided into two parts in one hour; that these two are divided into four by the end of the second hour, and that the four yield eight by the end of the third hour. If this process of division is continued, we shall have at the end of twenty-four hours, a number of bacteria amounting to

* Dr. F. Cohn, "Uber Bakterien," p. 8.

sixteen and one half millions; at the end of two days, two hundred and eighty-one and one half billions, and at the end of three days, four thousand seven hundred and seventy-two trillions!

Such numbers transcend the human understanding; but it is possible to make them somewhat more comprehensible by using a different method of comparison. If we assume that the great oceans cover two-thirds of the earth's surface, and that their average depth is one-half geographical mile; the space occupied by the oceans would amount to 3,086,833 cubic miles. One bacterium increasing in the manner above-described, would fill in four and one-half days all the oceans of the world. Or, the weight of the bacteria resulting from one germ, would, at the end of three days, amount to 80,224 tons.

A reasonable question now is, why are not the oceans and the waste places of the earth filled with a mass of bacteria? The answer is, simply, that the bacteria, as all other living organisms, need food in order to live. But the food supply of the earth is limited, and all life is struggling to gain as much of it as possible. In the struggle for existence, the bacteria obtain a small portion, by which their numbers are limited; they cannot increase beyond their food supply. Besides, the food in passing through bacteria is changed into substances which are harmful to bacterial life. If, therefore, the waste matters are not removed, they of themselves will destroy further life activity.

Of great importance is the fact that each kind of bacterium has a special kind of work to do, and cannot, with any success, do any other kind. For instance, the germ which causes consumption in one person, under known conditions, produces only consumption in others; the diphtheria germ produces only diphtheria; the ferment which produces flavor in butter, produces only one kind of flavor, and so on. This law is valuable, in that we know with great certainty what certain bacteria will do under given conditions, if we have studied their ancestors.

We have often heard that nature was made for man, or that man is made to take advantage of every peculiarity found in nature; and nowhere is this more strikingly shown than in the relation of two kinds of bacteria to the life of plants. We shall meet in this study one of the most marvelous instances of perfect adaptation

between man, or the wants of man, and that part of nature which is not man.

All growing plants require as food certain substances most of which are obtained from the soil. Among the necessary plant foods the element called nitrogen is of first importance. In nature, nitrogen is very abundant, for four-fifths of the air we breathe is composed of it. Plants cannot use it, however, in spite of its great abundance, except when it is combined with other substances. The immense quantities in the air, therefore are directly valueless to vegetation. In order that plants can make use of nitrogen as a food, it must be in the form of nitrates, which are represented by the well-known substance, saltpeter. These nitrates occur in the soil in very small quantities; the whole nitrogen content of a fertile soil amounts to only one or two parts in a thousand parts of soil. Since this small quantity of nitrates is rapidly used by plants, and, further, since much is lost by being dissolved and drained away by irrigation water, it is important to know how the nitrates may be restored to the soil, and the field or farm thus be kept productive.

In all cultivated soils there remains, from the roots and stubble of previous crops, considerable quantities of organic substances which contain much nitrogen. The nitrogen in these vegetable remains, however, is not in the form of nitrates, but is locked up in compounds which the plant cannot use. As these organic remains are left in the soil, they begin to decay; if left long enough, the nitrogen passes off from them as ammonia (which is another compound of nitrogen) and is lost. But in fertile soils, which have been properly treated, the decay is not allowed to go on that far, because a living organism, a bacterium, known as the nitrifying organism, takes hold of the nitrogen when in its first stage of decay and eats it. As the nitrogen passes through the body of this organism, it is changed into nitrates, and is then in a form suitable for the feeding of plants. It has been observed frequently that many soils in the springtime, when the melting snow soaks through the ground, contain practically no nitrates; but at midsummer, the same soils carry a large quantity. This increase represents, of course, the activity of the nitrifying organism during the mouths of warm weather.

As this subject is of great practical importance as well as scientific interest, it will be profitable to consider the conditions under which this organism will best perform its work—the production of nitrates for the plant. First, it requires food. Roots, or stubble, or manure, and all decaying vegetable matter, suit its taste. The temperature must be of a proper degree—about the heat of a warm summer day. That means that in wet, cold soils the organism will not flourish. Then the soil must not be sour; lime added to a sour soil will sweeten it. Finally, there must be a circulation of air around the soil particles. This is provided for by frequent tillage or hoeing. If all these conditions are observed, the nitrifying organism will flourish, and change the inert stubble of one year's crop into food for the living crop of the next year.

It is interesting to recall, in this connection, the use to which several of the governments of Europe put this organism, some fifty or one hundred years ago. In those days, nitre, which is a necessary constituent of gunpowder, was not so common as it is today; and, as gunpowder is essential to modern warfare, Switzerland, Sweden, and other European countries, imposed a nitre tax on every land holder in the country. The law prescribed that every man who owned land should pay a certain number of pounds of nitre for every acre of ground owned.

Nitre is a nitrate—a compound of potash and nitric acid. Potash is found in abundance in wood ashes. To make the nitric acid the farmer gathered the manure of his stables into large heaps, added to them straw and lime, and drenched them occasionally with liquid manure or with water. In the course of a year, the manure heaps were leached, and the leachings were found to be heavily charged with nitric acid held in combination by lime. Potash was then added, and pure nitre crystallized out. In this process, the nitrifying organism acted on the nitrogen of the manure to change it into nitric acid. The straw was added to make the mass porous, in order to allow air to enter; and the lime was used to prevent the mass from becoming too sour for the bacteria to thrive, and to fix or neutralize the acid as fast as it was produced. In this way the farmers paid to the government every year thousands of pounds of nitre. The same process is

going on today in every soil which contains decaying vegetable matter.

This discovery when made, gave the farmer an unsuspected power over his land; since, by proper treatment, he could encourage the growth of the nitrifying organism, and consequently, in most cases, ensure heavy crops.

As crops are grown on a piece of land and removed, more or less nitrogen, which the plants have taken from the soil, will also be removed; and, in course of time, unless the soil is manured, there will be no nitrogen left for the bacteria to change into nitrates. In other words, the soil will be exhausted. Many of the desert soils of Utah are of this nature also, and refuse to grow crops, until nitrogen is added to them in some form. Centuries ago, however, it was observed that on such exhausted lands, which refused to grow wheat or oats, or potatoes, large crops of clover or lucern, or peas or beans, could be raised without any manuring. Many Utah farmers have had a similar experience. Lands on which wheat could not be grown, gave heavy yields of lucern; and after a few years, when the lucern was plowed up, heavy crops of wheat could be raised on the same ground. The reason for this observation seemed an unfathomable mystery for many years; and eminent investigators studied the problem only to give it up in despair. It is only some fifteen years since a German scientist, Hellriegel, succeeded in explaining satisfactorily why lucern or clover will grow where wheat or oats will not. His discovery has become fundamental in the modern science of agriculture, and is justly ranked as the greatest discovery in its domain of the last quarter of a century.

Hellriegel observed on the roots of growing clover, lucern, peas or beans, numerous small swellings, sometimes attached to the roots directly, and sometimes attached by a comparatively thin and long fibre. These swellings, it has been learned, are caused by countless colonies of bacteria, that are really parasites on the plants. But they possess a marvelous property which is of value to the plant. They have the power, namely, of taking the free nitrogen as it is found in the air, and of changing it into forms suitable for plant life. From the juices of the plant, they take some nourishment, but in return they eat the nitrogen of the air,

and give it to the plant on which they live. There is thus a mutual exchange, both the plant and the organism profiting by it. Investigation has shown that this organism can live only on the roots of plants which carry their seeds in pods—called leguminous plants—such as lucern, peas or beans. Hence, by growing peas on a soil which is so poor in nitrogen that wheat will not grow there, it is possible to take nitrogen from the air, and to store it in the leaves, stalks and roots of the crop. The roots and stubble left when the peas are removed, will then furnish nitrogen for the next year's crop of wheat or oats.

This, too, explains the value of green manuring. If a soil has been worn out by many crops of wheat, and lacks nitrogen, then peas or clover, or some other pod-bearing plant, should be planted. After the crop has gathered considerable nitrogen from the air, it is plowed under, thus enriching the land immensely.

This, then, is the brief story of two bacteria upon the activity of which mankind depends in a very great measure for his bread and butter. It is true that several loathsome diseases to which man is subject, are caused by bacteria; but much of the good which nature offers us is also wholly due to similar minute forms of life. Bacteria have a bad reputation; it is unfounded prejududice; they should be held in high esteem.

Discoveries, such as here discussed, have changed, during the past fifty years, the ancient imperfect art of farming into the modern, noble science of agriculture—a science worthy to be placed by the side of any of the learned professions. It is by such knowledge that man shall grow in power until he can bend the earth to his will. It is by such careful study as led to the discovery of these two organisms, that wisdom comes. Above all, is it not a good God, who has made the world so that in any walk in life we may find in nature material for noble thoughts to satisfy the cravings of our minds; who has given the husbandman such wondrous truths to contemplate, as he scatters the seed upon the spring-awakened ground?

COGITATION.

BY ELDER HENRY W. NAISBITT.

The power of reflection is one of those mysteries which pertain to man; in connection with memory, it is an uncomprehended miracle. By it men live again the past, they reproduce thoughts and experiences, they "chew the cud," so to speak, of personal association and action, particularly the richer, better, more ennobling part of life. Few willingly rehearse mentally the disagreeable; folly is allowed oblivion; men bury, if possible, all that offends self-love and self-respect. It is a species of negative repentance, at least, a fleeing from self, a spiritual resolve against weakness, and a testimony of that divine influence which was expressed in the phrase as used by David.

Doubtless the Psalmist's thought when he said, "while I was musing the fire burned," was something different from that of the disciples when they queried, "Did not our hearts burn within us while he talked with us by the way?" The former cogitations were the product of unpleasant things, the latter of that which made glad the soul of man; moody human nature lapses into the former, inspired human nature soars into higher regions, and purifies this strange phenomenon of the living soul.

The unwritten history of the individual soul is often its richest part; it is as often unwritten as unexpressed; to the searcher of hearts alone is it confessed, "Search me, O God, and know my heart; try me, and know my thoughts, see if there be any wicked ways in me, and lead me in the way everlasting." Sacred to a man and secret to the world, are the innermost recesses of his heart; "the secret of God" which is upon the tabernacle in youth, as Job

says, is ruthlessly torn from self by self in the experiences of life, and reflection, cogitation deepens the humiliation of human nature, as a rule.

Just as far as experience goes, man ceases to be "a sealed book" to himself; things declared impossible by self-love, become as easy as to that ancient one Hazael, before whom Elisha wept as he saw, in vision, what he should do when king over Israel, "What! is thy servant a dog that he should do this great thing?" The sequel not only demonstrated the prophetic vision, but it proved that Hazael had failed to realize the possibilities that were enshrined within himself; time, circumstances, opportunity, prove in unison that "the heart of man is deceitful above all things and desperately wicked;" few they are, indeed, who accept the Phara-saic verdict, "I thank thee that I am not as other men, not even as this poor Publican" yet the latter "went down to his house justified," while the former was condemned. The dense veil of self-sufficiency, of experimental self-interrogation, had not dawned here as it did on Paul when he had to confess, "The good that I would, I do not; but the evil which I would not, that I do."

These stern facts of human nature we hide in self-complacency, as if the same fact was not patent to every thinking soul; and admitted too in the devotion of tens of thousands when in church, but denied with bitterness in society, in social life, in public life, where virtue is vehemently asserted, and perfection is claimed.

This subtlety of hypocrisy never deceives the professor, the skeleton is ever in his closet, and consciousness is only cherished as the damning sense of sin is pressed home by the inspiration of the divine Spirit. If cogitation was forever limited to personal review, and conclusion, would not many an earnest soul despairingly ask, "Who shall deliver me from the body of this death?"

It is not the design of the Author of life, that man should brood over personal condemnation any more than that he should lapse into indifference and apathy, so thought begets thought; cogitation becomes discontented with the present life, even when its experiences are multifarious, and then steal into the soul queries in regard to a hidden—forgotten past; there are longings unutterable, and in the semblance of dreams the awakening one feels the silent monitions of a nonunderstandable something which

gradually reaches out further and further into this possible past; "thoughts that burn" come unbidden and unsought, until by and by, as the dews from heaven, there comes the morning gleam of an assured revelation, "Man is because he has been;" and when this keynote of pre-existence is touched, there comes drifting thought upon thought, a revealing as tangible as the experiences of the present, yet divested perchance of the clouds of darkness and unsatisfied hours of the present, for if these had been, they have become obliterated, as the disagreeables of this probation are brushed aside in favor of the pleasant, the right, the true!

The one so moved is on the threshold of solution. Life's enigma dissolves in spirit dreams; glimpse after glimpse, line upon line, the truths of pre-existent life are made plain; cogitation has broken to the soul the, as yet, indistinct, perchance, secret of the Lord!

Memory asserts its wonderful sway, and wonder stupefied only asks, How could darkness, gross darkness, exercise power enough amid the transitory, to blind the mental and spiritual vision to the natural, the inevitable past, instead of brooding upon the disturbing fantasies of the present? forgetting, ignoring or overlooking that divine order which blends into one that trinity of being, the past, the present and the future; for surely that key which unlocks the former, can touch and move the wards of the "yet to be," and so make of existence a beautiful and a rounded whole.

Supplementary to this greater light, is the revelation of a certain future. Man is not only what he is, because he has been, but he will be because he is; the radiance and glow of both past and present, when understood and comprehended by unmistakable spiritual illumination, peers beyond life's present mists and shadows as the trained eyes of the eagle gaze upon the sun. But the atmosphere of inspirational thought becomes clearer as the soul rises higher and higher into the divine conception of eternal life. On the lines of illimitable progress, the soaring soul is able to grasp the pregnant saying of the Divine Man who prayed that his disciples might be one with him, as he and the Father were one, and, as the Psalmist wrote, "I said, Ye are Gods unto whom the word of God come;" further, if "Life and immortality are brought to light by the Gospel," the Author and Revealer thereof surely promised eternal life unto all those who obeyed him, for in his thoughtful yet sad,

inspirational prayer to the Father he cried, "Now, O Father! glorify thou me * * * with the glory which I had with thee before the world was. * * * Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. * * * Neither pray I for them alone, but for them also which shall believe on me through their word. * * * And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one."—John xvii.

What a world of pathos, of promise, of suggestion, of destiny! Surely this means the culmination of divine intent and power! How, if the disciples understood all that was implied at this supreme moment, just before the hour of sacrifice, must their hearts have burned, as on a later occasion? If this wondrous revelation fell on uncomprehending ears, how must they have felt when that mighty Spirit descended which was "to bring all things to their remembrance and show them things to come?" So in life's complexity there is yet order; to the finite it may appear chaotic, yet there is perfect design; individual man observes the tangled skein, divine intelligence ties, connects the seemingly ravelled ends; human ignorance stands amazed at the harmony of the higher philosophy, the glory of heavenly purpose, and the absolute certainty of its fulfillment.

"Now," was said to the believer, "are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, and shall see him as he is!" That sublime truth half revealed to Paul, was more fully grasped by that greater prophet, Joseph Smith. His vision, as the leader of the last and greatest dispensation, was undoubtedly more clear, for he claimed, "As God is, so man may become." "It doth not yet appear," said Paul, "It is revealed," said the latter voice, and every enlightened soul under the same influence of inspirational power, says humbly, "Why, of course, 'like begets like,'" and though the paths of progress may be "long and tedious," obedience to law is the same as the giver thereof, "yesterday, today and forever."

Is human nature, weak, erring, sinful, insignificant, worthy of such a destiny? As the lengthened vista of possibilities extend, as

peak rises above peak, and exaltation above exaltation, faith climbs each once inaccessible summit, aided by that all-potent spiritual force which the experienced one called "God working in us to will and to do of his good pleasure." "For we are his offspring," said the seer, and by the alphabet of the primary principles of the Gospel, man finally enters into the temple of God's elect, when the science of eternal life is fully understood, where teachers "versed in wondrous lore" will see to it that the advanced and advancing pupil shall graduate "from glory to glory" as our Elder Brother—our Father did, to whom be praise and dominion forever and ever.

TAKE HEART.

"Take heart, O weary, burdened one, bowed down
 Beneath thy cross;
 Remember that thy greatest gain may come
 Through greatest loss.
 Thy life is nobler for a sacrifice,
 And more divine.
 Acres of bloom are crushed to make a drop
 Of perfume fine.

"Because of storms that lash the ocean waves,
 The waters there
 Keep purer than if the heavens o'erhead
 Were always fair.
 The brightest banner of the skies float not
 At noonday warm;
 The rainbow traileth after thunder-clouds,
 And after storm.

"Thy faults are needed, lest thy weakness be
 Too soon forgot.
 God never gives his tenderest care to those
 Who need it not;
 Nor canst thou rest till thou hast labored well;
 So, set for thee,
 Are Alpine heights to climb, ere thou canst dwell
 In Italy." *Elizabeth Furman.*

CHOICE SELECTIONS.

A Mistake in Farming.

My greatest mistake in farming has been in going into debt. When I began, I was not satisfied to go slow and only buy such things as I could pay for, but began by borrowing money and buying what I could have done without. Neighbors were mostly older than myself and had their farms improved, and machinery with which to do their work, and naturally I did not like to do without: besides, I wanted my house well furnished and family dressed like their associates. Before I realized it, I was so deeply in debt that the only way out was to call a halt and do business on a different basis. I determined to buy only what I could pay for on the spot, and although it took much self-denial, I soon found I was able to live and in a slow way gradually pay off the old debts. I have now paid the last one, and am determined under no circumstances whatever to again go in debt. My advice to all young men is pay as you go, even if you have to go slow.—*A writer in Farm and Home.*

Napoleon's Estimate.

When Napoleon was waiting, in exile, for his rapidly approaching death, he is said to have uttered the following opinions on the earthly virtues and the heavenly as they have appeared in history. He said:

"I have been accustomed to put before me the examples of Alexander and Cæsar, with the hope of rivaling their exploits and living in the minds of men forever. Yet after all, in what sense do Cæsar and Alexander live? Who knows or cares anything about them? Even their names do but flit up and down the world.

like ghosts, mentioned only on particular occasions or from accidental associations.

"Their chief home is the schoolroom; they have a foremost place in boys' grammars and exercise books; they are splendid examples for themes; they form writing copies. So low is Alexander fallen, so low is imperial Cæsar.

"But, on the contrary, there is just one name in the whole world that lives. It is the name of one who passed his years in obscurity, and who died a malefactor's death. Eighteen hundred years have gone since that time, but still that name has its hold upon the human mind. It has possessed the world, and it maintains possession.

"Here, then, is one who is not a mere name. He is no empty fiction. He is a substance. He is dead and gone, but still he lives as the energetic thought of successive generations, and as the awful motive power of a thousand great events. Jesus Christ has done without effort what others with lifelong heroic struggles have not done. Can he be less than divine?"—*Youth's Companion*.

A Fortune may Prove a Curse.

Neither the money-maker nor the money-saver is necessarily successful. A fortune, however great, in the hands of a man who lacks education, culture and refinement may prove a curse rather than a blessing. The man who has developed his brain into a great money-making gland, who has stifled and dwarfed all his finer instincts and sensibilities, who has not developed the manly side of his nature, who has not cultivated a love for the beautiful, a taste for the good and the true, has simply developed the coarser, the material side of his being; he has catered to the brute within him, not to the higher man.

Many of our so-called successful men have cultivated but one set of faculties—the money-getting, the grasping qualities, the brute instincts which lead men to take advantage of the weaknesses of others. They have developed the woody fibre of their natures, but have made no effort to bring out the flower, the fruitage, the higher attributes of their being. Their social instincts have become atrophied from disuse, so that many millionaires who would be considered giants on 'change are mere dwarfs, utter non-

entities in society. In other words, the grasping, overreaching faculties have been developed to such an unusual extent that they have overridden and crushed out all that is finest and noblest in their possessor's nature. And yet those monstrosities, those men who have spent a lifetime in cultivating the brute qualities, are often held up to youth as success models! They are no more real men than an oak with one enormously developed branch is a real oak.—*J. Lincoln Brooks.*

Let the Sunlight in.

A plant which a poor city girl brought to a flower-show took a prize, and people who knew in what a wretched, sunless, attic she lived, expressed surprise that she could grow so beautiful a plant in such a place. "Oh," she replied, "a little sunlight comes into the alley every day, and I kept changing my plant to get as much of it as possible. That is what made it beautiful."

There is a great lesson for us in this little story. We may be surrounded by the most forbidding environment, and yet we can manage, in some way, to get sunlight enough to brighten life.

Getting Hold of Oneself.

Very few ever get full command of their energies. Most people get their living by their weakness rather than by their strength. They never seem to utilize more than a fraction of themselves. They use only a part of their faculties. Their power is potential, not real. They remain undeveloped possibilities. Only one side of their nature has been unfolded.

To have the power to fling oneself unreservedly upon whatever one does; to be, as Goethe said, a whole man to everything one touches, to be able to throw, not a quarter, not a half, but one's entire weight upon the task in hand; this is the great secret of success.

To get complete possession of yourself, absolute mastery of your faculties, to seize your life-purpose with the whole of your being and fling your life out to it; this is to succeed, indeed. To feel the thrill which comes with the consciousness of complete self-mastery: this is life raised to its highest standard.

One who is out of his place cannot get possession of himself. He must fill the niche which Nature made for him, or he will be a failure. He must feel the whole of himself, all of his faculties, his entire being, tugging away at his life-aim, if he would make the most possible of himself. A man whom nature cut out for a statesman will be a failure on the farm. One patterned for a shoemaker will still cobble, though he be in Congress.

One trouble with most of us is, that we seek for power outside of ourselves; we think we can absorb it from books, from a teacher, from a school, a university; but the creative energy which accomplishes things, the original, vitalizing force of achievement, must ever come from within. It cannot be found in books or in colleges; it cannot be put into us from without; it must be evolved from within. Borrowed power never accomplishes anything; it is the man who gets a firm grip on all his powers, impelling them as by a coiled spring within himself, that is ever the master of the situation, and accomplishes grand results.—*Success*.

GOING OUT AND COMING IN.

In that home was joy and sorrow
Where an infant first drew breath,
While an aged sire was drawing
Near unto the gate of death.
His feeble pulse was failing,
And his eye was growing dim;
He was standing on the threshold,
When they brought the babe to him.

While to murmur forth a blessing
On the little one he tried,
In his trembling arms he raised it,
Pressed it to his lips and died.

An awful darkness resteth
On the path they both begin,
Who thus met upon the threshold,
Going out and coming in.

Going out unto the triumph,
Coming in unto the fight—
Coming in unto the darkness,
Going out unto the light;
Although the shadow deepened
In the moment of eclipse,
When he passed through the dread portal,
With the blessing on his lips.

And to him who bravely conquers
As he conquered in the strife,
Life is but the way of dying—
Death is but the gate of life:
Yet, awful darkness resteth
On the path we all begin
Where we meet upon the threshold
Going out and coming in.

Mrs. Isa Craig Knox.

"HOW, WHEN AND WHY WE TITHED."

BY ELDER JOSEPH E. ROBINSON.

While laboring as a missionary in the "Garden City" of a western state, I was taken by my companion to visit a family of "investigators."

In the front part of the building they occupied, I noticed the marble busts of several men of national fame and numberless plaster casts of all kinds. From these, I concluded that my friend's "investigators" were artists and of no ordinary ability at that.

In response to our knock, a bright little girl of five years invited us in, and informed us that "Mama will be glad to see you, if you will please sit down a few minutes."

While awaiting the coming of her mother, I noted the contents of the room, and mentally made this observation, "This family has been ground by the 'nether wheel' of adversity, and are just beginning to recover from its effects," for tokens of one-time affluence showed side by side with conditions the very reverse.

In the home-made book-case there were broken sets of the classics alongside of school and teachers' text-books. The chairs were of several different sets, and one appeared to belong to pre-historic times. (Since then I learned that it was one hundred and forty-five years old.) The bric-a-brac, etc., about the room also told of the two extremes referred to. In trying to entertain us, the little girl showed me her purse, and that it contained thirty cents in silver and three copper cent pieces, and with considerable pride informed me that the latter was her "tithing."

I had not time to ask any questions before her mother, Mrs.

C. came in and apologized for her delay, observing that it was "wash-day." After a short conversation, she escorted us to a building in the rear where she introduced her husband who appeared to me a typical Michael Angelo as he worked away with mallet and chisel at an immaculate block of marble "letting the angel out."

At the close of an interesting conversation with him, he said to my companion, "I will soon have another ten dollars in tithing for you."

This remark caused me to wonder again, and as soon as opportunity afforded, I asked Elder S., "How is it that those people talk about tithing to you, and are not Church members?"

He replied, "Oh! they are converted to the principle, and have paid ten dollars already." A few days later, I visited the family again, and Mr. C. asked me "whether expenses should be kept out of our wages or returns for investments and the *net gains only* be tithed." I informed him that we should tithe our wages and investment returns, for if our net gains alone were tithed, many of us would never pay tithing. "That is just as we view it," both Mr. C. and his wife replied, and he then informed me that he had made one hundred dollars "letting the angel out" and gave me ten dollars for his tithing. The little girl then took occasion to show me that she now had fifty cents and "five cents for tithing."

Then I asked for an explanation of what seemed so strange to me upon the part of people who were not apparently fully converted to the Gospel, and not members of any church.

I wish the young people of Zion could have seen the inspiration that lit up the intelligent face of Mrs. C., and the enthusiasm of strong conviction that shone in her eyes as she related the following on "How, when and why we tithed:"

"I was reared in the orthodox faith, and was a regular attendant upon services and an active worker in the church. Whenever any funds were needed, I noticed that the burden always fell upon a faithful few who struggled night and day with various devices, such as dinners, socials, entertainments of any and every description, by means of which the dollars could be had. The injustice of this unequal struggle by the few so impressed me that I began to seek for the scriptural way.

"I found Abraham giving tithes of all he possessed to Melchizedek. Then Malachi, iii: 8-12, speaks so positively and forcibly upon the subject that I studied long and deeply, wondering why people did not tithe now.

"To make these impressions still stronger, Christ's teachings to the Pharisees, in Matt. xxiii: 23 and Luke xi: 42, confirmed me in my belief that there was only one way to give, and that was God's way; then all these bickerings and petty jealousies attending man's way would be avoided.

"About the year 1895, I began to talk to my husband about this matter, and we discussed it with ministers who said 'after all necessary expenses are paid, tithe the income or profit.'

"There it is,' I said, 'self first, God next. There will never be any profit at that rate.' Still not satisfied, we continued to discuss this freely between ourselves; for we were having the very worst financial reverses. No matter what we attempted, everything went against us.

"This spring of 1900, the Lord sent in our pathway Latter-day Saint elders. After a good canvass of this question with them, my husband decided to tithe. Our first tithing was done in April. We placed it away not knowing where to give it, waiting for our Father to tell us. We had broken away from the Protestant churches long ere this, and were struggling with the mighty question, 'Where is God's house?'

"In July, we had our three little children blessed by the elders ('Mormon') and Mr. C. gave in his first tithes. Since we began to tithe last April, our finances began to improve, and we have not been without plenty in our larder and money in our pockets and more coming in. We have our ups and downs still, but now we *know* our Father will keep us, and will give us all we need, as fast as we can assimilate his blessings.

"Tithing is a blessing, and I do not see how we ever got along before without it. Now there is no worry when things get low. We *know*, *God knows* we are trying to do our duty, and he always provides more."

I may state that since hearing the above, Mr. C. and his wife have been baptized, and a letter from her today informs me that if it had not been for adversity overtaking them, they

would never have received the wondrous blessing of the Gospel, and now they can see the hand of God through it all! They are prospering now, and her letter concludes: "Tithing has established our faith as no other way could."

CHILDISH WISDOM.

'Twas the hour of prayer, and the farmer stood,
 With a thankful heart and a lowly mind,
 And prayed to the Author of every good,
 That the Father of all would be very kind,
 And bless his creatures with raiment and food;
 That the blessings each day might be renewed,
 That every man might find relief,
 And plenty for hunger, joy for grief,
 Be measured by the Merciful One,
 To all who suffered beneath the sun.

The prayer concluded, the godly man
 Went forth in peace to inspect his farm,
 And by his side delighted ran,
 Glowing with every healthful charm,
 His little son, a sprightly boy,
 Whose home was love, and whose life was joy;
 And the father said, "The harvest yields
 A plentiful crop, my son, this year;
 My barns are too small for my grain, I fear."

And they wandered on through row upon row
 Of plumpy sheaves; and at length the child,
 With earnest look and a rosy glow
 On his shining cheek, looked up and smiled,
 And said, "My father, do you not pray
 For the poor and needy, day by day,—
 That God, the good, would the hungry feed?"
 "I do, my son." "Well, I think as you plead—"
 His eye waxed bright, for his soul shone through it—
 "That God, if he had your wheat, would do it."

J. W. Ward.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

The Other Side.

Whenever anything unusual or shocking happens in the world and appears in the shape of a social disorder, thoughtful people will begin an investigation with the view of determining the causes, rational or otherwise, for those remarkable social disturbances which shock the sensibilities of all mankind. The whole world was astounded at the brutal and surprising assassination of King Humbert, of Italy, one of the most liberal and generous-minded monarchs of Europe. Figuratively speaking, tracers were sent out by some of the leading papers of Europe to discover, if possible, some reason for Bresci's rash act. Two leading articles have appeared on the subject, one by Dr. Felix L. Oswald, the other in one of the leading German papers, the *Frankfurter Zeitung*.

It appears that Bresci was a weaver by trade, and that fact led to the investigation of factory life in the sunny peninsula. The following description is given of factory life in Italy: "Work, both winter and summer, begins at six, and care is taken that no one dare be late, even a second. Tardiness, even in a slight degree, is fined ten centesimi (two cents), and double this sum if it takes place on the Monday. On every repetition of such tardiness, the fine is doubled. At eight, there is a rest of fifteen minutes for breakfast, and between twelve and one work ceases; but it is then resumed and continued until seven. There are no deviations from

this rule except on Christmas eve when the factories shut down at five; but on the Saturdays before Easter and Pentecost, the work continues until seven. In the silk factories, during the season, the hours of labor are sixteen, viz. from 4 a. m. to 8 p. m., while the average pay is only half a lira (ten cents). It is utterly impossible to sit at a weaver's bench for twelve hours without speaking a word, yet if detected in the effort the culprit is fined. * *

* Any break in the machines, although the workman may be entirely without fault, must be paid for by the latter. A significant light on the relation between the employer and the employees is furnished by the testimony of an overseer lately, who though engaged in one factory for ten years, had not learned the name of a single employee, but knew them only by their numbers. The child labor in Italian factories is a disgrace to the country. Children of twelve, weak and pale, labor continuously from six in the morning to seven in the evening for the pittance of a few pennies.

* * * The personal dignity of the laboring man is absolutely despised. He is only a machine and a thing. On the other hand, the Italian nobles have immense tracts of land which they will not allow to be cultivated although working hands are in abundance ready to do so."

The contrast between wealth and poverty are perhaps nowhere stronger than in Italy where the beautiful villas, rivaling the ancient splendor of the palaces of Spain, must be looked upon by the drudging, oppressed working men who are made to feel the contrast all the more keenly when the natural beauties, resources and advantages of their own native land are taken into consideration. Undoubtedly conditions in Italy have the strongest imaginable tendency to breed despair, and thoughtful people are not wanting who trace the rash acts of such men as Bresci to the miserable and uninviting conditions of the laboring classes. There is also in Italy a mixture of Saracen blood with that of the old Romans and Germans, and this mixture produces, perhaps, one of the most defiant and reckless characters of any nation or race. The intense ignorance of the people and indifference to humanity, either their own or others, makes it easy for such a land as Italy to produce regicides. The method adopted may be clumsy, irrational and shocking, but, to the minds of such men as these

anarchists, no better means can be devised. Italy certainly needs great reform in matters of education and social legislation, and the nations of the earth that must harbor these Italian emigrants have a right to some consideration at the hands of Italy, and may reasonably ask that country to promote a higher social standing in the interest of humanity and civilization.

The Coal Miners' Strike.

Pennsylvania is just now the scene of one of the greatest labor strikes that has ever taken place in this country, involving as it does something like one hundred thousand men, some say one hundred and forty thousand, but that is the total number of coal miners in the region of country in which the strike is now taking place. It is said, however, that the Hungarian, Italian and other emigrant miners are not taking part, and that the strike is confined for the most part to the Americans.

At the head of the labor unions is President John Mitchell, a young man not more, perhaps, than thirty years old. The grievances set forth, and upon which arbitration is asked, seem to demand consideration on the part of the great mine operators, and will undoubtedly call forth very general sympathy toward the strikers. It is said by Mr. Mitchell that the average wages of the miners do not exceed two hundred and fifty dollars a year, and for that reason an advance of twenty-five per cent is asked. Again, the company is asked to confine the amount of anthracite coal to the ton to twenty-four hundred pounds. It is claimed by the miners that in some instances twenty-seven hundred pounds, and by others that even four thousand pounds of coal are required for one ton. Again, it is said that the miners must pay two dollars and seventy-five cents per keg to companies' stores for powder, when it could be purchased elsewhere for one dollar and fifty cents per keg, or at wholesale for one dollar. There is also a general demand to do away with companies' stores, whose prices, it is said, are higher than prices where free competition is allowed. These stores constitute an important problem now in many great corporate institutions in the country. They are popularly called "pluck-me-stores." Miners are also required to pay a dollar a month for physicians' services, whether needed or not, and have no choice in

the matter of family physician. It is stated that when representatives of the miners have sought to get these grievances remedied, the miners have been discharged, and that all intercessions on the part of ministers and philanthropists have been treated with indifference by the company.

The company has not given out its statement, although President Olyphant, of the Delaware and Hudson Company, has spoken presumably from the standpoint of the employers. He said, "As to grievances, we are always ready to receive complaints and entertain them. We will now meet our men at any time. The whole matter rests with them, but we decline to recognize labor unions. As to our miners, I do not believe they have any real grievance against us. The assertion that they have not shared in the general prosperity of the country may be met with the statement that the operators are in the same position."

Should this tremendous body of men become organized and defiant, by reason of any agitation or aggravation through the feelings of despair, it is difficult to say what may happen in that region of country. Should it enter their minds to fire that great coal region, millions of wealth would be consumed, and the country would face a contention that would be appalling in the extreme. Soldiers are mustered to the most important places of the strike, and every precaution is taken to avoid riots and the destruction of property. It is doubtful that this immense body of men will sit by and see one hundred thousand men take their places, destroy their interests, and compel them to seek other homes as well as other employment, without a struggle that may end in great bloodshed and the destruction of property. Where hope vanishes, desperation begins.

The dangers are largely removed at this writing, October 10, by the offer on the part of the company to consider the question of arbitration. It is understood that the company is willing to meet the demand by a raise of ten per cent. Though the district has been quiet, it can hardly be expected that the strikers will allow others to take their place without a struggle. It is said that the Republican leaders will induce, if they can, the operators to yield to a reasonable demand. This is speculative, but, if true, it indicates the immense power organized labor may

exert upon party leaders to intercede in its behalf. Organized labor is the natural off-set to organized capital. The power of both is rapidly increasing. While such vast organizations may bring benefits to wealth and labor, both carry means of vast destruction, and can entail untold human suffering.

Fighting the Elements.

The early settlers of Utah have a very distinct remembrance of what were properly known in those days as grasshopper wars. In more recent times, the agriculturists of this and other countries, have been compelled to make war upon the elements. Parts of France, especially in the neighborhood of Lyons, have been visited during the summer with hailstorms, that ravished the country and destroyed the vineyards to an enormous extent. These hailstorms are not of frequent occurrence during a single season, and there are certain indications of their approach that may be relied upon, so that the vine-growers have more or less certain notice of their appearance. To prevent the ravishes of these destructive storms, produced by electrical disturbances very largely, scientists have recommended the cannonading of the clouds, when the indications of a hailstorm are at hand. This season, experiments were made, and the following description is given of the vine-growers war upon the clouds:

"The farmers of Denice were aroused at 1:30 o'clock on the night of June 5-6. The storm was very severe. The artillerists, from forty to fifty strong, fired their guns and stopped the thunder and lightning. In the neighboring communes, the people saw columns of flames rise three hundred feet above the cannon when the shots were fired. At several places, women recharged the cartridges."

A writer, commenting upon this singular circumstance, says: "The results obtained from these experiments are such that organizations will be established at once in all places heretofore ravished by hail." It is said that the practice was known in France more than a hundred years ago, and that it found its origin in Italy.

In our own country, millions of dollars of fruit have been destroyed by the frost. These ravishes are contended against by smouldering fires in dampened straw. Usually the straw is placed in

a wagon and hauled about under the trees of the orchard, or placed at frequent intervals on the ground. This practice of fighting the frost has proved quite successful in California, and it is surprising that it has not been practiced more frequently in Utah. Frosts are not frequent here, and the great destruction to our fruit by means of frost, has happened in one or two nights at the most.

In view of the almost universal failure of the fruit in this State, by reason of the frost, during the season of 1898, it will be surprising if, hereafter, a more concerted effort is not made in the principal fruit-growing portions of our state, to avoid it. We shall then be compelled to wage war against Jack Frost, just as France is now compelled to wage war against the hailstorms of that country.

Manual Training Schools.

Recent reports from Germany indicate the great advancement made in that country, in institutions of learning wherein manual training is carried on in work shops, shops intended to give the industrial classes technical training in different trades of greatest consequence to the country and most valuable to the individual. Prussia alone has five hundred and seventy manual training schools. Throughout Germany, there are fifteen hundred and fourteen work-shops where the young are taught trades. Besides these industrial work-shops there are pedagogical schools where more than two thousand German teachers have been taught to become instructors in manual training. No other country in the world, perhaps, has made greater industrial strides during the last decade than Germany, and no other country represents a greater transformation in the evolution of the artisan. These manual training schools are giving force and direction to industrial life in that country, and promise to make Germany one of the foremost competitors in the commerce of the world.

What has worked so advantageously for that country may work equally well for the people of the United States. Indeed, this country is now engaged in manual training, and is perhaps second in that respect to Germany. A few years ago, the legislature of Utah added a manual training school to the Agricultural College, but the people of this State have manifested an indiffer-

ence to the advantages which the young people might easily enjoy at that institution. The present school year opened with only fifteen students in the manual training classes in blacksmithing and carpenter work. This does not speak well for the State, and every effort should be used to arouse the people from this condition of indifference towards what ought to be a matter of deep concern to them.

Navigating the Dead Sea.

For centuries, one of the dreariest solitudes to be found anywhere on the earth is the stretch of country surrounding the Dead Sea. The occasional visit of a tourist is all there is to break the monotony of its dead silence. For years, however, the people of Hebron have been frequenters of the market of Kerak, the only town of any commercial importance east of the River Jordan and the Dead Sea. Kerak has about eighteen hundred Christians and six thousand Moslems. It is found that the route taken by the transporters of merchandise from Kerak might be considerably shortened if transportation could be had across the Dead Sea. With this object in view, and the further object of furnishing tourists, whose numbers are rapidly increasing, an opportunity to either visit the trans-Jordanic country or take a short ride upon the Dead Sea, a German company is building and sending motor boats to Palestine for these accommodations. The first of these boats is named *Prodromos* (The Forerunner.) It is not unlikely that this enterprise may give rise to an increased trade between Kerak and the desert. From an agricultural and commercial point of view, the country beyond the Jordan really offers, for the present, more advantages than are to be found in what is known as Palestine proper. *Bon voyage.*

General Palmer.

When General John McAuley Palmer died, at his home in Springfield, Illinois, September 23, aged 83 years, a typical American passed to his rest. He was one of the very last of the men who were Lincoln's early associates in Illinois, and who were prominently identified with the civil war and the reconstruction era which followed.

He began his public career in the year that the pioneers entered Utah, and had been highly honored by two political parties. As a Republican, he was governor of Illinois, and as a Democrat he served his country faithfully and well in the United States Senate. From the beginning until the time he left the Senate, in 1897, he was in the public service in one way or another almost continuously. He was State senator from 1852 to 1856, a presidential elector in 1860, an officer during the war of the rebellion, governor of Illinois from 1869 to 1873, United States senator from 1891 to 1897, and presidential candidate of the "Gold" Democrats in 1896.

He was one of that class of men whose robust character was a product of those environments and hardships peculiar to the pioneer period in the West, which contributed to the shaping of many distinguished personalities who achieved high rank as leaders among men. He is spoken of as a man whose career from beginning to end was marked by a spirit of resolution, courage and endurance, which the hardships of his early life had no doubt engrafted into his character. If there is one lesson greater than another to be learned from his career, it is that "to be right is best," for he belonged to that small class of public men who would "rather be right than consistent."

DR. JOHN R. PARK.

BY DR. J. T. KINGSBURY, PRESIDENT OF THE UNIVERSITY OF UTAH.

Dr. John R. Park, the educator of a thousand sons and daughters of Utah, is dead. Enshrouded with the deep silence of the grim Messenger are his earthly remains, but his soul, his spirit, lives. He is to be heard no more, but his works will live as long as the everlasting hills, for they are stamped in the history of Utah, and already in more than a generation, as a heritage which will be irresistibly perpetuated.

Dr. Park, heart and soul, was an advocate and a supporter of the public schools of this commonwealth. His whole energy and time were devoted to the development and education of our youth.

The story of his coming and introduction to the people of Utah will be read with interest by the new generation. On his way to the Pacific coast, he arrived here in the 60's and became an ardent admirer of the people of Utah, and finally decided, unexpectedly, himself to cast his lot with that of the people of Utah. As he has related to me, his early experience here is extremely interesting. On arriving in Salt Lake City, he stopped here partly through curiosity to become acquainted with the peculiar religious tenets of "Mormonism." To help himself financially, he secured a school in Draper, and while thus engaged, he read a number of the "Mormon" Church works. He related that he began to yield to a strange feeling such as he was unable to describe. He felt that he was becoming converted to "Mormonism" against his own desires, and began to wonder what his friends in the East would think of his becoming a "Mormon." Still he became converted, but he decided that his environments had some influence upon his conver-

sion, and he therefore concluded to get away from that influence. He thought, probably if he should leave Utah and her people that he would get into another atmosphere in which his reason would better serve him, and that his feelings and convictions regarding "Mormonism" would change. He thought that from a distance, out from under the influence of "Mormons," he could better comprehend them and their doctrines, and that no doubt he would become fully convinced that the ideas and convictions already formed were entirely erroneous. He, therefore, started for Oregon, engaging himself to a freighter, as a teamster to drive an ox-team. On arriving in Oregon, he went into the merchandising business, on a small scale, and remained there for some time. While in Oregon, instead of losing his faith in "Mormonism," he has stated to me that his convictions of its truths were intensified, and the longer he remained away from Utah, the more convinced he became that he should return and share the burdens of her people. He was impelled by some irresistible force, he claimed, to return, and he obeyed its mandates.

On coming back to Utah, he again returned to the small village of Draper, where he taught a district school, until he was appointed President of the University of Deseret, now the University of Utah. His marked ability as a school teacher was readily made manifest, and he soon became best appreciated by the most intelligent people of the territory. Robert Campbell, Squire Wells, President George Q. Cannon, Chancellors of the University, and President Brigham Young, appreciating the ability of Dr. Park, called him to the position of president of the University, in which position he was retained for over twenty-three years.

In 1872 or 1873, I first became acquainted with Dr. Park, being under him then as a student. In 1878, he recommended me as an instructor in chemistry, and since then I have been associated with him almost constantly in educational work. Dr. Park was a remarkable man in many ways. In all the time of my association with him, I never heard him malign the character of a single individual, either enemy or friend. If he had anything to say about persons, he would talk rather concerning their good qualities than their bad characteristics. He was quiet, reserved, systematic and determined, prayerful, and a firm believer in God. Thus, as a stu-

dent under him, and as a co-laborer, I learned Dr. Park to be a man of character, a true Christian. He has told me how, while teaching village schools, he would make his dealings with his pupils a matter of prayer; and yet he was not what many people are accustomed to call strongly religious. Dr. Park was devoted to the educational interests of the people of Utah, and strongly interested in their welfare otherwise, and felt perfectly contented in having cast his lot with them. The very strongest desire of his life was that the University of Utah should constantly grow in facilities, in efficiency, in influence and in power, for the benefit of the young men and young women of Utah, and redound to the fame and good name of its pioneers and the whole people of this state. While president of this institution, he did all within his power to further its interests, and since his resignation as president, his devotion to its advancement had not ceased up to the time of his demise, one jot or tittle. His life, his means, his influence, his all, have been directed toward the building up of the University.

On the day before Dr. Park's death, I called upon him, and expressed a wish that he would recover soon and visit and inspect the new University buildings. He replied that it was hardly probable that he would live to look through those buildings, yet still he appeared to have a desire to do so.

Before Dr. Park was made president of the University, it had existed for a long time only in name. He was, therefore, the father to that institution as it now exists. At the time of my engagement, Dr. Park, Professor Toronto, and myself, constituted the faculty. Since then, it gradually grew under his direction up to the time of his resignation, and reached a prominence which will ever redound to his honor, energy, and unceasing efforts. During his connection with the University, thousands of young men and women of Utah received instruction and encouragement from his lips, now closed in death. Many, today, are occupying the important positions in the state; and in that they are capable for such positions, they are monuments of his work, their labors are the results of his earnest efforts.

In them does he shine, cast his light upon the state, fix his name upon all generations to come among the people for whom he

has worked, lived and died. There are few persons who were students at the University during Dr. Park's presidency who are not his warm personal friends, and who would not be ready to do him all the honor consistent with his position as an American citizen, as an educator, and as a true friend of the people of Utah. He had a great interest in all the University students, wished them well, and was elated whenever they were successful in business life, governmental affairs, or scholastic achievements. He respected their parents, rich or poor, and talked in high praise of their efforts to promote the educational interest of their sons and daughters. Being an educator in the true sense of the word, he greatly admired those who took an interest in educational work. Among those persons for whom he has always had warm and kindly feelings, on account of the encouragement they gave him in his efforts to advance education in this state, are Robert Campbell, Daniel H. Wells, and President George Q. Cannon, all former chancellors of the University, and President Brigham Young, and Bishop Stewart of Draper. These are among the men who were dear to him, on account of the strong moral support they gave him in his endeavors to advance education among the people.

He held in the highest respect the pioneers of Utah, and felt that they deserved much for the great work they had accomplished in these desert mountains and valleys.

To Dr. John R. Park, the people of Utah owe a debt of gratitude. He has done as much for the commonwealth in his line of labor as any other man. He sowed the seeds that have born rich fruit, and whose fruition will continue throughout the years to come. To him should be reared a monument on University hill, to be looked upon by this present generation and by people of the future as representing the man who was the founder of the University of Utah and the great benefactor of the state. To him should be reared a monument among the new University buildings as lasting as the hills. To him should be reared a monument sacred to the memory of a devout, modest, earnest man, whose works will shine with resplendent brilliancy, becoming brighter and brighter as the future grows dimmer and dimmer far down the stream of time.

EDITOR'S TABLE.

THE DOOR INTO THE CHURCH.

Among the questions which have been asked of the ERA is this one:

What ordinance of the Gospel is the acknowledged step into The Church? Or, is baptism efficacious without confirmation,—*i. e.*, are man's sins forgiven at the completion of the baptism of water?

The question is fully and correctly answered in the following discussion by Dr. George H. Brimhall, and Professors N. L. Nelson and J. B. Keeler, of the Brigham Young Academy:

"Verily, verily," said our Savior, "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep." From this passage three inferences may be drawn: (1) There is a door to the kingdom of God. (2) This door is the same by which Christ himself entered. (3) Men who try to enter by any other way will be ejected as thieves and robbers.

To discover the door into the Kingdom of God, we have but to turn to Matthew 3: 13-17, which gives an account of Christ's entrance therein. When John marveled that Jesus should present himself for baptism, the Savior replied: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." In other words, "Suffer it to be so, for this is the pattern for all to follow. No one can enter the kingdom of God save through baptism."

But note now this fact: no sooner was Christ baptized than the covenant he had made was confirmed by his receiving the Holy Ghost. Wherefore Christ says: "Except a man be born of the water *and of the Spirit*, he cannot enter the kingdom of God." There are thus two doors, it seems—an outer and an inner. Baptism admits through the first, and confirmation through the second.

It is possible for people to be kept, as it were, in the outer court of the kingdom for an indefinite length of time: as witness the case of the twelve Ephesians recorded in the nineteenth chapter of Acts. They had been baptized according to John's baptism, but had not so much as heard about the Holy Ghost. Paul evidently doubted the validity of the authority which had baptized them, for he knew that John always told his disciples of Christ who should baptize "with fire and with the Holy Ghost." At any rate, he rebaptized them; "and when he had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied." They were now in the kingdom, but had not been before.*

Some interesting questions spring up relative to this subject. The first naturally is, what constitutes baptism; but as this is so often and so thoroughly discussed in many of our commentaries, let us pass to another, *viz*: What is confirmation?

In its widest sense, confirmation is evidently the witness of the Holy Ghost that the ordinance of baptism just performed is counted valid by God, (1) as a token of the remission of the subject's sins, and (2) as a testimony of his acceptance in the kingdom of God. In other words, just as baptism is the witness from the earth-side of life that a covenant has been made, so confirmation is the witness of the heaven-side. Entrance into the kingdom requires both witnesses. To hold that baptism by water is sufficient is like holding that a contract is valid without ratification or consummation; as for instance, a marriage ceremony without the living together of husband and wife.

As to the means through which the Holy Ghost confirms the

* This thought is further explained, and emphasized by the following citations from the Doctrine and Covenants: Section 20: 41-43; 68: 25-27; 33: 11; 35: 6; 39: 6, 23; 52: 10; 53: 3; 55: 1-3.

ordinance of baptism, this is by the laying on of hands. If it be asked why this is so, the answer is, simply because God has so ordained. There are two instances on record when the Spirit confirmed baptism without the laying on of hands, (so far as we know). The one was that of Christ, the other that of Joseph Smith and Oliver Cowdery. In the case of the Savior, the Holy Ghost manifested itself in the sign of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." In the case of Joseph and Oliver, "the ordinance of baptism by water was immediately followed by a most glorious baptism of the Holy Ghost." Divine joy and inspiration fell upon the two brethren and each in turn exercised to a remarkable degree the spirit of prophecy.*

It will be noticed, however, that these two exceptions mark the beginning of dispensations. There was at hand no one with authority to confer the Holy Ghost by laying on of hands. But even if we had not these good reasons, the simple fact that God ordained that confirmation is to be by laying of hands must forever dispose of the question.

Another question is often forced upon the attention of elders in the missionary field, *viz*: whether a person can be saved without baptism. To people unacquainted with the work being done in the spirit-world, and with the doctrine of baptism for the dead, it seems monstrous injustice to say that no one can enter the kingdom without baptism and confirmation, yet that is precisely what Christ said to Nicodemus. Here is a re-statement of his words as they occur in the Doctrine and Covenants, section 84, verse 74. It is worthy of study in this connection, especially the words which are italicized.

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, *where my Father and I am.*"

There remains finally the question: Do baptism and the laying on of hands constitute entrance into the kingdom of God? That

*See *Millennial Star*, vol. 3, p. 148.

depends. Baptism followed by confirmation, *i. e.*, the outpouring of the Holy Ghost—certainly does; for such an entrance is attested both by earth and heaven. But baptism and the laying on of hands, with no outpouring of the Spirit, may or may not be a valid entrance. Consider first the case of the man without faith and repentance—say, one who for ulterior purposes, submits to these ordinances? Is he a member of The Church? Perhaps. Is he in the kingdom of God? Who would dare say so?

Summing up, therefore, we may say, baptism when followed by the confirmation of the Holy Ghost constitutes entrance to the kingdom of God; but it does not constitute salvation or exaltation any more than entrance into a college constitutes an education. But the ordinances themselves are not efficacious save only when accompanied by faith and repentance; for no man can enter the kingdom of God till the kingdom of God has first entered into him.

REMARKABLE DISCOVERIES AT NIPPUR.

Among the notes, in the ERA for August appeared the following:

The archæologists uncovered Nippur the other day, with its palaces and courts and abodes of those who were great and mighty, more than 2,500 years before Abraham. There is just one lesson that these ancient ruins teach, and that is the nothingness of fame and that the only real things in life are love and duty.—*Albert J. Beveridge.*

One of our friends has written asking to know what about the remarkable discoveries at Nippur. In reply to his request, the following quotation is reprinted from the *London Daily News*, whose correspondent has given an account of the disclosures by the expedition sent out by the Pennsylvania expedition. These discoveries are said to carry back the Babylonian civilization to a period many thousands of years before Christ, and to identify Nip-

pur with Calneh, the city of Nimrod, and one of the four cities mentioned in Genesis, 10: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Says the correspondent of the *News*:

"First and most important is the discovery of the library of the great temple at Nippur. As far back as eleven years ago, when Dr. Peters, of New York, was at the head of the expedition, Professor Hilprecht pointed out that the remains of this library would be found at the very place where the discovery has taken place this year. The find has been much more important than could have been anticipated. In the course of three months no less than seventeen thousand two hundred tablets, covered with cuneiform writing, have been recovered. The tablets are historical, philological, and literary. They treat of mythology, of grammar and lexicography, of science, and of mathematics. There is reason to believe that they will for the first time enable the world to form an adequate idea of life in Babylonia such as only could be possible by the discovery of a national library, recording the national progress in literature, science, and thought generally. No document is found in this collection of a later date than 2280 B. C. As this date marks the invasion of the Elamites, the fact adds confirmatory evidence that the library was destroyed during this invasion. The unexplored remains of the library are even more extensive than those already examined, and professor Hilprecht estimates that at their present rate of working five more years will be necessary to excavate and examine the contents.

"In the course of the present excavations a palace belonging to the pre-Sargonic period was uncovered beneath an accumulation of seventy feet of rubbish on the southwestern side of the Shatt-en-Nil, dividing Nippur in two parts. Professor Hilprecht considers the discovery of this large building with 600 feet frontage, which will probably turn out to be the palace of the early priest-kings of Nippur, as the most important result of this year's campaign. Already the few rooms excavated have given valuable results in the shape of pre-Sargonic tablets, of seal cylinders of

the earliest type, and clay figurines of early date and great interest. A large number of Hebrew and Mandæan vases, of seal cylinders, and of objects of art were discovered, among which may be noted two large stone objects once belonging to the temple outfit of Bel, a well-preserved sacrificial table, with a new inscription of King Naram-Sin, and a huge black vase dedicated by Judea of Lagash, that is Tello, to the temple in Nippur."

QUESTIONS AND ANSWERS.

Form of Confirmation.

Is it proper or legal to confer the Holy Ghost upon a baptized believer before he is confirmed a member of The Church?

A reply to this may be found in these words from the Doctrine and Covenants, section xx, 41-43. It is the duty of an apostle, or elder, "to confirm those who are baptized into The Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize and watch over The Church; and to confirm The Church by the laying on of the hands, and the giving of the Holy Ghost."

The foregoing shows that confirmation and the giving of the Holy Ghost are inseparable. There is a form for special sacred work, provided by the First Presidency, which conforms exactly to the quotations above. In it the word "confirm" comes before, and not after the words "Holy Ghost." Legally and logically it is difficult to see how the Holy Ghost can be conferred apart from the confirmation which is "by the laying on of hands for the baptism of fire and the Holy Ghost." The giving of the Holy Ghost is, according to the revelation, the paramount feature of the confirmation. In the case of Cornelius, the Holy Ghost was not, in the

first place, given by an ordinance performed by the Priesthood, but by special dispensation of God, for a specific purpose.

The Sentence of Bresci.

What became of Bresci, the anarchist who murdered King Humbert of Italy, last July 29?

He was tried at Milan and sentenced to life imprisonment, a sentence the most severe that can be imposed under the laws of Italy for murder—a sentence which is worse, a thousand times, than death, in that country. Solitude and inaction will perhaps drive him mad; and in life imprisonment, he is as effectually buried from the world as if he were in the grave. When given an opportunity to speak, at the trial, Bresci replied: "Sentence me, I am indifferent. I await the next revolution."

Has Man Seen God?

"Please explain the 12th verse of the 4th chapter of 1st John."

Here is the verse referred to: "No man hath seen God at any time. If we love one another, God dwelleth in us." The corresponding verse in the inspired revision of the Bible by the Prophet Joseph Smith reads thus: "No man has seen God at any time except them who believe. If we love one another, God dwelleth in us, and His love is perfected in us."

The only difference is that in the first, a qualification is omitted, and it appears in the other. The latter is evidently correct, as numerous instances are related in the Bible of man having seen God.

"And God spake unto Moses, and said, I am the Lord."

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them."—Exodus 6: 2, 3.

In Exodus, 24th chap., it is stated that Moses, Aaron, Nadab, Abihu and seventy elders of Israel saw the God of Israel.

Read the first paragraph of the Pearl of Great Price, which states that no man can endure the presence of God unless the glory of God rest upon him. The same principle is laid down in

the Doctrine and Covenants, Sec. 67, par. 11: "For no man has seen God at any time in the flesh, except quickened by the Spirit of God."

Witnesses in Heaven and on Earth.

Explain the eighth verse of the fifth chapter of I John. How do the water and the blood bear witness in the earth?

By reading the first part of the fifth chapter of I John, one can see that stress is laid on a man's *being born again*—the same subject that is treated in John's Gospel, third chapter, verses three to eight. This birth is through the atonement of Christ, (the blood,) baptism (the water,) and the bestowal of the Holy Ghost (the Spirit.) These three, therefore, bear witness on earth of the new birth (from sin to righteousness,) just as the Father of the Word (the Son,) and the Holy Ghost bear witness in heaven. Hence, the new birth, typified by baptism, is performed on earth in the name of the three who bear witness in heaven; and thus there are three also that bear corresponding witness on earth—the Spirit, the water, and the blood.

Some have also tried to show a relationship between this spiritual birth, and the water, spirit and blood of the natural, or physical, birth. This is simply an extension of the symbolism, and does not appear necessary to the interpretation of the passage in question.

About Secret Societies.

1. "Why was Joseph the Prophet a Free Mason? 2. Why is Apostle Heber J. Grant an Odd Fellow? 3. Give some Bible and Book of Mormon evidences that secret societies are the institutions of the evil one."

1. See "Gems from the History of Joseph Smith," in "Compendium of the Doctrines of the Gospel," page 274.

2. Apostle Heber J. Grant is not and never has been an Odd Fellow.

3. The following references furnish the evidences:

Holy Scriptures revised by inspiration by Joseph Smith.—Gen. 5: 14-18.

Pearl of Great Price—pages 13-16, edition 1891.

Doctrine and Covenants—section 42, par. 63-64.

Book of Mormon—page 112, par. 22; page 481; page 446, par. 21-22; page 491, par. 25-30; page 492, par. 6-7; page 588, par. 22 to end of chapter; words of Christ, page 514, par. 10.

 The reason why The Church, through its authority, is opposed to its members connecting themselves with oath-bound secret combinations must be clear to every well-informed, intelligent Latter-day Saint. Revelation has plainly pointed out their origin, character and tendency. The fact that many of them are of a mild type does not change the situation. Covenants they impose are liable to conflict with religious obligations, which should be held sacredly free. In their worst form, such secret associations are destructive of all good government.

BOOK MENTION.

Marcus King, Mormon.

This is the title of a little book written by Nephi Anderson, and recently issued from the press of Cannon and Sons. The story has already appeared in the *Juvenile Instructor* as a serial. It deals with the life of a minister who becomes a convert to the Gospel, and who joins the Latter-day Saints. In it many of the Saints who have come from foreign lands, or who have joined The Church in mature years, will find bits of thrilling experience recalling similar episode in their own careers. The book deals with a sample experience, a case as common as one can be to all. No people in the world have a more interesting private or individual history than the converts of the Church of Jesus Christ of Latter-day Saints. In "Marcus King, Mormon," one of these private stories is told, and it will awaken many reminiscences in the lives of those who peruse it. The tendency of the work is wholesome; the language is so plain that even children become interested, and the

author shows marked and commendable improvement in literary finish. Price 20 cents.—*Deseret News*, Salt Lake City.

The Rise and Fall of Nauvoo.

In reply to several inquiries the announcement is made by the publishers, the Deseret News Co., that this new volume, by Elder B. H. Roberts will be out of press and ready for distribution on or about the 10th of November, the delay in publication being attributed to the failure to obtain the necessary paper in time.

The Great Salt Lake, Present and Past.

"The Great Salt Lake, Present and Past," by James E. Talmage, Ph. D., F. R. S. E., F. G. S., Professor of Geology, University of Utah, is an illustrated booklet of 112 pages, offering information, as its title indicates, of our wonderful inland lake. It is a handy compilation of a variety of articles heretofore printed in various periodicals by the author, and gives in compact form all the points of trustworthy information on record regarding the lake. The introductory gives a brief story of its discovery, and of the discoverers from La Hontan to Bridger. Then succeeds a description of the scenic beauties of the present lake and its attractions as a pleasure and health resort. These lighter matters are followed by statistical data, and by a scientific discussion of the water, the life, and the economic importance of the lake. The Great Basin, and the ancient Lake Bonneville, form the concluding chapters.

The community owes much to Dr. Talmage for his researches and faithful descriptions laid open, in plain language and for popular reading, in this reliable little volume. Every young man should be informed upon the subject. This record if read will prepare him to answer all questions about the lake in an intelligent manner and with only little study. *Deseret News*, Salt Lake City. Price 25 cents.

NOTES.

"Industry is Fortune's right hand, and frugality her left."

"The first thing to do, if you have not done it, is to fall in love with your work."

Many a man who is anxious to reform the world has a gate that is hanging by one hinge.

Nothing of worth or weight can be achieved with half a mind, with a faint heart or a lame endeavor.—*Barrow*.

"The thought must breathe, and the word must burn, before it can find lodgment and kindle the fire in the heart of another."

He who loseth wealth loseth much; he who loseth a friend loseth more; but he who loseth his energies loseth all.—*Spanish Proverb*.

When you are an anvil, hold you still;
When you are a hammer, strike your fill.

—*Italian Proverb*.

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all.

—*From the German*.

You can restrain the bold, guide the impetuous, encourage the timid, but for the weak there is no help. You might as well undertake to stand a wet string up on end.

"The value of life is determined by two things," says Ella Wheeler Wilcox, "the happiness we get out of it, and the influence we leave on others. Unless one or the other is satisfactory, life will be a failure."

'Tis always morning somewhere; and above
The awakening continents from shore to shore,
Somewhere the birds are singing evermore.

—*Longfellow*.

Every good act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty,

is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-men. When he dies people will ask, "What property has he left behind?" But the angels will ask, "What good deeds has he sent before him?"—*From a sermon by Mohammed.*

Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow,—
No night but hath its morn.

—*Schiller.*

"You charge me fifty sequins," said a Venetian nobleman to a sculptor, "for a bust that cost you only ten days' labor."

"You forget," said the artist, "that I have been thirty years learning to make that bust in ten days."

God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best. His state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

—*Milton.*

"So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, for they are sunshine
In the dark and cloudy day.
Grudge no loving word or action,
As along through life you go:
There are weary ones around you,—
If you love them, tell them so."

IN LIGHTER MOOD.

Ferdy: "She is all the world to me! What would you advise me to do?"

Percy: "See a little more of the world, old chap."

* * *

The Right Eye: "I hear that the Upper Lip and the Lower Lip parted today."

The Left Eye: "Yes; it was owing to some words that passed between them."

* * *

"What does this nation need?" shouted the impassioned orator.

"What does this nation require, if she steps proudly across the Pacific—if she strides boldly across the mighty ocean in her march of trade and freedom? I repeat, what does she need?"

"Rubber boots," suggested the grossly materialistic person in a rear seat.—*Baltimore American*.

* * *

In some cases counsel receive answers to questions that they had no business to put, which, if not quite to their liking, are what they justly deserve. The following story of George Clarke, the celebrated negro minstrel, is a case in point. On one occasion, when being examined as a witness, he was severely interrogated by a lawyer who wished to break down his evidence.

"Yo are in the negro minstrel business, I believe?" inquired the lawyer.

"Yes, sir," was the prompt reply.

"Is not that rather a low calling?" demanded the lawyer.

"I don't know but what it is, sir," replied the minstrel; "but it is so much better than my father's, that I am rather proud of it."

The lawyer fell into the trap Clarke had laid for him, and inquired: "What was your father's calling?"

"He was a lawyer," replied Clarke, in a tone that sent the whole court into a roar of laughter as the discomposed lawyer subsided into his seat.

OUR WORK.

MUTUAL IMPROVEMENT REVIVALS IN SANPETE.

A new and very successful plan for creating a general interest in mutual improvement work, was adopted in the Sanpete stake of Zion just prior to the opening of the regular meetings this season. Superintendent George Christensen has given the ERA a brief account of the scheme, which will be read with interest by other leaders in the cause. A noticeable feature, in the work, is the enlistment of the best talent in the stake in the labor performed. School teachers, men holding high civil and religious positions, as well as young men of first-class business standing, took part and became deeply interested in the cause. We take pleasure in presenting Superintendent Christensen's report to our readers:

During the past summer the stake officers of the Y. M. M. I. A. of Sanpete were much concerned, when discussing plans and preparation for the coming mutual improvement season, over the lethargy manifested by the young men. This was particularly so with that more advanced and elder class which it was especially desirable to enlist in mutual work; hence some means were sought whereby to secure their attendance and interest.

While contemplating this subject, the inspiration came to some of the brethren that it would be a good thing to hold a series of consecutive meetings, in the larger wards, under the auspices of the associations, and thus endeavor to interest and enthuse both young and old in the mutual improvement cause. While some were a little fearful that the matter could not be carried out successfully, the idea obtained with the officers, and, after receiving the sanction of several members of the General Board, was presented to the ward officers assembled in conference at Mt. Pleasant, July 8, and sustained by a unanimous vote.

The stake superintendency thereupon proceeded to perfect the plan. It was decided to hold meetings simultaneously in Manti, Ephraim, and

Mt. Pleasant, for a period of eight evenings, beginning Sunday, Sept. 23, and closing Sunday, Sept. 30, and to enlist so many of the officers and other competent workers in the stake, that no speaker would be heard twice in the same ward, nor would the same subject be discussed more than once during the meetings. It was further decided that the same subjects should be treated upon in each ward, on the same evening, that there might be perfect harmony in the work. The subjects were chosen as follows: Sunday, Sept. 23, Purposes of the Meetings—Faith; Monday, Sept. 24, Repentance—Baptism; Tuesday, Sept. 25, The Holy Ghost—The Apostasy; Wednesday, Sept. 26, The Restoration—Object (Purposes) of the Dispensation of the Fullness of Times; Thursday, Sept. 27, Our Duties in this Dispensation (Spirits reserved, etc.)—M. I. A. a Factor of Preparation; Friday, Sept. 28, M. I. A. a School for Acquiring Knowledge of, and Training in, the Gospel—Missionary Work; Saturday, Sept. 29, Manual—General Programme of Songs, Music, etc.; Sunday, Sept. 30, General Instructions by Members of the General Board and Others. The lectures were each evening supplemented by testimonies, musical exercises, etc.

Although the meetings began with a fair attendance, the size of the audiences grew with each succeeding meeting, and the interest increased until, as expressed by President J. G. Kimball, when, at the meeting held in Mt. Pleasant, Sunday evening, Sept. 30, he beheld the meeting house crowded to its utmost capacity, with great numbers on the outside, unable to secure entrance, and felt the Spirit which prevailed in the meeting, he exclaimed: "You have the people nearly on the run," and he added the following excellent counsel: "Now that they are thoroughly aroused, be careful that the young men are put to work, in order to keep the spirit of mutual improvement growing within them."

What is said of Mt. Pleasant is equally true of the closing meetings at Manti and Ephraim, where Elder Junius F. Wells added his testimony and counsel to those already given.

The meetings were without question a great success, not only for the time being, but we believe that the good results will be permanent in that the M. I. work was brought thoroughly before the people both old and young, and will thereby become better understood and more popular. A number of young men, not hitherto identified with the associations, enrolled their names, and will no doubt add much to the success of the work this season. Twenty-three young men, lifting up their voices for this great cause during that week, gave evidence to the people that the very best talent in the stake is engaged in making this work a success.

The assistance of the Almighty was also made manifest in a remarkable degree; his Spirit seemed to lay hold upon the people during that time, insomuch that inclement weather, bad roads, or even political rallies were unable to keep them from the meetings.

Trusting in our Heavenly Father to add his divine blessings to the work of that week, that the seed sown in the hearts of our young people may germinate, grow, and produce glorious fruit to his holy name's honor and glory, and for the salvation of his children, we dedicate our services to his holy cause. -

WEEKLY OFFICERS' MEETINGS AND PREPARATION CLASSES.

BY SUPERINTENDENT W. O. LEE, OF THE DAVIS STAKE OF ZION.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

We believe that Christ's saying to his disciples, "Take no thought what ye shall say," etc., has many times been used as an excuse for indifference by those who plainly ignore the other part of the same commandment, "but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."

Preparation is the secret of success in the mutual improvement work: and not only is this true of our particular work, but of almost everything else in this life, and it has a most important bearing on salvation and exaltation in the hereafter. In all of our past manuals, much has been said in regard to the necessity of frequent officers' meetings and home study, yet in many cases the ward officers transact their business during the weekly meetings, while the program is being rendered, thereby offending the members who are rendering their parts, and making it impossible for the officers to properly watch the proceedings of the meetings. As a result, they do not have sufficient time or opportunity to consult freely with each other, or weigh the matters of business necessary for the next meeting, and future welfare of the association.

Almost as bad as this is the other custom of one officer presiding

while another assigns the program for the ensuing evening, because it is impossible, in either case, to examine with sufficient care, and to assign to the right one the particular sub-division of the lesson that will bring forth the best results. Another sadly neglected point is that of keeping a record of each member put upon the program, so that a certain same number will not get all the subjects. This is not mutual, and yet, how often the case. Thanks to our copious review questions, we are not troubled with this fault as much of late years as we were formerly; and yet, watch your association and note how a few do the work, night after night, that would be more mutual if done by many.

There should be no such thing as preparing lessons or making out programs, or any similar work by the officers, during the time of the regular meeting. Such things are out of place and most detrimental to improvement work. All this should be done beforehand, and every officer alert and prepared to supply any missing link necessary to make the chain of the evening's program complete, and as nearly perfect as possible. This can only be done by devoting two nights a week instead of one, to the mutual improvement work. One night for preparation, and another, (the regular meeting night) for recitation. The trouble is that we have too long considered the mutual improvement as of but little importance, only requiring two hours of our time, one night a week, and we seem to have taken it for granted that that is all the time necessary to spend on it.

We have no objections to home preparations, the only difficulty being that there are so few of them, and they are so often forgotten, as generally proved in each meeting by the lack of information on the subjects discussed in open class; especially is this noticable when the subject is not generally understood, and requires special reading in the reference books.

We believe that every live member of a Mutual Improvement Association should not feel satisfied with himself unless he masters every lesson, and can answer every review question, whether he is assigned a part on the program or not. There is always plenty for prepared members to do, because of the failure to either be present, prepared, or to properly cover the subjects on the part of others. In fact, the life of most associations depends on the few members who are always prepared; and if it were not for them, what sadly mutilated programs we would have! We want to do something that will increase the number of always-prepared members. We want to stop this procrastination of preparation. We go home from our weekly meeting with the desire and firm intention of thoroughly reading up on the next lesson, sometime during the coming week, that we may

be well prepared to participate in the full benefits of the lesson. And we cannot get the full benefits without participation on our part. But the trouble is, we have no definite time for our preparation, and the week passes away with its opportunities neglected. Tuesday night arrives, and we hastily gather our manual and such reference books as are handy, and off we rush to Mutual, stealing a little time during the opening exercise to brush up a bit on the lesson. Is it necessary for us to say that these things are all wrong—bad habits that should be overcome? And yet, how common they are in every association—let each observant worker judge.

Now for the remedy. We have tried it, and know of a surety that it will work successfully, and that wherever adopted, will place that association at least "forty per cent ahead" of its fellows in thoroughness and actual good work done, regardless of all other ordinary considerations, such as numbers, location, brilliancy, etc.

It is simply this: a time for preparation, set and fixed regularly one night a week, to become a custom among us, and considered by us just as necessary as the other night of reciting that which we have prepared. Officers need it, members need it, Sunday School classes need it, quorums need it, to prepare their religious studies. But not singly and alone, every man for himself as in the past; but "united we stand, divided we fall" into the old "I forgot" rut of the past.

For convenience, we would suggest that the weekly officers' meeting and members' preparation class be combined and held at the same time and place. Time and place also is a matter of local convenience. The class can be held in the public library, the vestry of the meeting-house, turn-about at each other's home, thus cultivating an improvement in sociability; or, in case of widely scattered homes in country wards, it is sometimes convenient to divide into two or even three preparation classes, or senior and junior classes, but in every case it is necessary for the ward officers and class leaders to see that the necessary reference books are either furnished or brought by the members to the place of meeting, and it is a good thing for the officers to hold their meeting a half hour before the class, make out their program to be read in the next meeting, transact all other necessary business, and be ready to take part with, aid, and assist the members when they arrive.

We suggest the following mode of procedure in preparation classes. Try it, and then make such changes as wisdom and your own local conditions suggest:

First.—Form in class, each with manual, and read aloud in turn the lesson and all the notes.

not think the above suggestion a good one and worthy of immediate consideration? I suggest that you keep a record of the names of your subscribers for future reference, so that visitors from the Central Board may see and report on this feature of your work. This record might be kept at the end of your roll book, the names of the officers heading the list.

Wishing you much success in behalf of the ERA, I remain your brother in the work of mutual improvement,

HEBER SCOWCROFT,
Stake Agent for the ERA.

WHY THE ERA SHOULD BE SUSTAINED.

The officers of the M. I. A. in the Granite stake of Zion, have prepared ten reasons why the IMPROVEMENT ERA should be sustained by all Latter-day Saints. It is needless to say that we modestly agree with them, and commend their reasons to the perusal of all who are interested in home literature and in the cause of mutual improvement. Here they are:

1. Because the members of the General M. I. Board, presided over by President Lorenzo Snow, request us to do so.
2. Because the ERA is our magazine—let us be loyal to our own interests.
3. Because no M. I. officer (or member) who is not a careful reader of the ERA, can hope to succeed in his association labors.
4. Because the ERA is a faith promoter, and as such should be in the home, at least, of every Latter-day Saint. Its articles are contributed by our best and most able writers—men and women, thoroughly devoted to the Gospel, whose efforts carry with them the spirit of the writer, which is the Spirit of God.
5. Because the ERA is being furnished to our missionaries free, and is itself a missionary of incalculable value, as testified to by numerous experienced Elders; we should assist in this free distribution, by our subscriptions.
6. Because knowledge is power, and our aim being to acquire power

by spiritual and intellectual advancement, the ERA is just the magazine to assist in this great development.

7. Because the ERA is the only magazine inviting correspondence from mutual improvement workers. We are requested to contribute our best thoughts and literary efforts for publication, a practice essentially important to all Latter-day Saints.

8. Because we are a library-building people, and the ERA, when bound, makes a splendid library volume.

9. Because of the low subscription price of the ERA.*

10. Because we want the ERA to live forever—let our efforts for its success be a living resolution that it shall.

SUGGESTIONS ON CLASS WORK.

There are two things a teacher should do: direct to (a) what to learn, (b) best way of doing it. In the manual lesson, what to learn in the senior class will be different from that in the junior class. In the latter, the story, interwoven with incident, should be the leading idea; in the former the heavier matters of doctrine may be kept uppermost.

Two things, also, there are, which the teacher should guard against: doing too much; doing too little. He does too much when he, himself, speaks the greater part of the exercise, or occupies the time with lecturing the class, with a view to informing them of the contents of the lesson. This knowledge should be gained by the student in self-preparation at home. The class is not a place where the pupil comes to learn the story of the lesson. He comes there to tell the teacher what he knows; to recite, not to study; to ask questions on difficult points, and

*Following is a partial list of leading magazines with prices. Notice them carefully. The ERA is only \$1.75 per year, to all who purchase manuals; North American Review, \$5.00 per annum; Atlantic Monthly, \$4.00; The Forum, \$3.00; Harper's Monthly, \$4.00; Metropolitan, \$2.75; Lippincott's, \$2.50.

to be led to comprehend them through the leadership of the teacher, or through the expressed ideas of his classmates.

The teacher does too little when he fails to inspire enough enthusiasm in his students to insure interest in the lesson and its preparation,—when he fails to point out a way in which this may be done. He is there as a guide. The function of a guide is to point out the way, but the traveler, the student, must himself walk in it. The additional task devolves upon the teacher to see that when the road is opened, the student shall walk in it. He should have the tact to inspire the student with will power to do the work. If he only points out the way, he does too little; he must say: This is the way; walk ye in it; he must be sure, too, that the latter injunction is lived up to, is carried out.

The aim of class work is to inform and to inspire the mind. The latter is of more importance than the former. Inspiration is the father of information. To cause others to know, is not as important as to inspire others to search, that they themselves may know. The teacher should inspire the student with the feeling: *I want to do it. I can do it.* The ability to so inspire distinguishes the successful teacher from the teacher that fails. How may this ability be acquired? The teacher must himself feel in every fibre of his soul what he desires to impress upon his students. Inspiration, feeling, must first permeate his own being before he can inspire others and make them feel. The ability to inspire others is acquired by (a) loving them, (b) by right living, (c) by right action, (d) by assiduous application to, and faithful, prayerful study of, the subject. Tell me how greatly a teacher loves his pupils, and how much faithful study he devotes upon the subject to be taught, and I can tell you how much interest is manifested by the students, and how much inspiration is awakened in their minds.

The improvement of the individual character should be kept in mind by the teacher. In all that goes to form a full and rounded character, the teacher should be an example, so that he may be an inspirer for proper character-building in others. Himself able and full of information, he cannot fail to inspire others to action. Like a missionary, he should be full of sociability, with a friendship permanent and sparkling, having the power to ingratiate himself into the confidence and favor of others. He should study to learn the tendencies of his students, get acquainted with them, and make them feel that his only desire is to do them good and to bless them. Take the student by the hand, call him by name, make him feel your personal influence. He thus becomes ready to be taught; his mind is ready for impressions. These are all means of

inspiring him. There are other means. Institute contests, and recite occasionally in concert.

All this requires work, continuity, persistence, and above all right-living, and faithfulness. There is no excellence without labor. The teacher must be a persistent worker, undaunted, full of resources. But above all he must get down to work. There was a gardener once who found that notwithstanding all his care, he had a tree whose leaves began to turn yellow. He gave it special attention. He sprayed it, loosened and enriched the earth about its roots, watered it, trimmed its branches, and in every way sought to prevent its decay. He tried one thing after another, with commendable persistence, but the tree still continued to shed its leaves and show signs of approaching death. Then he said, "I must get at the cause." And so he began to dig and search among the roots. He soon discovered that there was a hole in one of them, and further effort laid bare the worm which was eating into the vitals of his tree. The worm was plucked out; the earth was carefully returned about the roots; not many days, and the tree began to show signs of returning life, and soon excelled in leafy grandeur, in bloom and fruit, all the trees of his garden.

Like the gardener, the teacher must be full of resource, energetic in works, persistent; and withal, he must get at the root of evil, thus removing the cause of decay and death.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*September* 18—R. C. Kerrens arrived in Salt Lake City in the interest of the Los Angeles railroad movement.....Springville, Utah County, celebrated the fiftieth anniversary of its settlement.19—In the absence of Governor Wells and Secretary Hammond, in Idaho, Aquila Nebeker, President of the Senate, became acting governor.....The funeral services of Elder J. G. Frankland, who recently died at Ansley, Alabama, while on a mission, were held in the Twelfth Ward, Salt Lake City.....20—Governor Roosevelt arrived in Ogden, where he spoke to a large audience in the Opera House, after a lively reception.....A meeting in the interest of the Los Angeles road was held in the Salt Lake council chamber.....21—Governor Roosevelt was given a unique reception in Salt Lake City by the Rough Riders; he spoke at Saltair and in the Theater.....22—The executive committee of the Scofield mine disaster decided to distribute the balance of the relief fund, \$94,000 to two hundred persons interested.....President George B. Leighton, of the Los Angeles terminal, arrives in Salt Lake.....23—Ray Savage and William Brothers made a trip from the Jeremy Salt works to Antelope Island by team over salt beds or incrustations from one-half to one inch in thickness.....Christian Christiansen, born Denmark, October 7, 1824, among the first to join The Church in that country, died in Manti.24—The Los Angeles terminal committee favors the granting of Pioneer Square for depot grounds. A petition to this effect is presented to the City Council.....26—The Lehi sugar factory began work and will manufacture about 2,000 sacks of sugar every twenty-four hours.....Simon P. Eggertsen, born February 7, 1826, who came to Utah in 1857, a leading citizen of Provo, died.The funeral of William J. Irvine was held in the Fourth Ward

meetinghouse in Provo.....29—The State Supreme Court decided that the vote in a special election controls in the appointment of registrars.....The ore and bullion settlements for the month: \$2,153,455.State Superintendent of Schools Dr. John R. Park, born in Ohio in 1833, and president of the Deseret, now Utah, University for 23 years, died in Salt Lake City at 12:30 this evening.

October 2—Senator W. A. Clark states positively to the City Council that the Los Angeles railroad is to be built. Thomas Kearns gives a banquet to Senator Clark.....The sixth annual meeting of the State Medical Society, A. S. Bower, president, was held in Salt Lake City.The Great Salt Lake has fallen eight inches in the past fifteen days, and twenty-one since September 1.....3—The funeral services of Dr. John R. Park, were held in the Salt Lake Tabernacle.....The State Medical Society finished their labors with a banquet at the Alta Club, and chose Dr. J. W. Aird, president and Dr. J. C. King, secretary.....4—The annual report of the commissioner of the general land office shows Utah to have 42,867,451 acres of unappropriated and unreserved public land, and that during the last fiscal year 177,454 acres were patented under grants to aid the public schools and other state institutions in Utah.....5—The seventy-first semi-annual conference of The Church opened in the Salt Lake Tabernacle, President Lorenzo Snow presiding.....Ten thousand children visit the state fair.....Senator William M. Stewart, Nevada, and George B. Chandler, Chicago, delivered Republican addresses at the Salt Palace. Kearns' St. Ann's Orphanage was opened in Salt Lake City.6—The state fair closed; the attendance was considerably lighter than in 1899, the receipts showing about one thousand dollars less.....Elder H. D. Bronson, of Oneida County, Idaho, was drowned in Oconee river, Georgia, in trying to ford it.....7—The semi-annual conference closed. President Snow spoke of the building of the temple in Jackson County, and the speedy gathering of the Saints there, and President Cannon foreshadowed a change in missionary work, looking to the reduction of the number sent out to certain old fields.....At the Sunday School conference, it was announced that the *Juvenile Instructor* would likely pass into the hands of the Sunday School Union.St. Ann's Orphanage was formally opened.....8—Emma J. McVicker was named by Governor Wells as superintendent of public instruction, a place made vacant by the death of Dr. Park.....9—John Q. Packard deeded a lot one hundred feet by ten rods, south of the Alta club, to Salt Lake City for a library building spot; he also promised to build thereon a building to cost about \$75,000, providing the city

would maintain it for a library. The city accepted the great gift.
The Scofield fund was divided, \$72,730.70 being distributed in addition to \$21,628.27 already divided; there is a remainder of \$20,954.60, the whole fund being \$115,238.25.....The Salt Lake, 4 per cent municipal water bonds, \$250,000, were sold to Shepard & Co., at par and \$3,829 premium.....11—The annual meeting of the Presbyterian Synod opened in Salt Lake City.....Mrs. William Hilton announces that she will contest the will of Dr. John R. Park, in which he bequeaths his estate valued at \$45,000, to the University of Utah.
12—The Presbyterian synod decided to take steps urging Congress to pass an anti-polygamy amendment to the Constitution.....13—Bishop Joseph S. Rawlins, of South Cottonwood, born in Illinois, April 9, 1823, ordained bishop in 1872, died.....Orewell Simons, of Payson, died, aged 79 years.....The honey crop of Uintah, Emery and Carbon counties will amount to \$20,000 in 1900.

DOMESTIC—September 19—The Philippine Commission report that a large number of Filipinos long for peace, and are willing to accept government under the U. S.....Twenty-five Americans were killed in an engagement with one thousand Filipinos at Siniloan.....21—The first blood flowed in Shenandoah, at the great strike. A mob attacked the sheriff and his deputies, and two persons were killed, one of them a little girl; four regiments of the National Guard and a battery have been ordered to the scene of trouble.....22—The United States decline to accept the German conditions for peace proposals in China23—Cloudbursts near Dallas, Texas result in the loss of many lives and much property.....24—The situation in the anthracite coal regions remains unchanged.....Eight people are killed in a tornado at Morristown, Minn.....Conger is mentioned as mediator to bring the powers and China together.....25—Ex-Senator General John M. Palmer died in Springfield, Ill., age 83 years.....Gen. Chaffee is ordered to remove all U. S. troops, except 1500, from Pekin.....26—A mob of toughs attacked Governor Roosevelt as he was leaving Victor, Colo.....27—One person was killed and fifteen injured in a wreck on the S. P. R. R., near the Utah-Nevada line.....28—Gen. McArthur cables that Captain Devereaux Shields, with 51 men, Co. F, 29th Infantry, which left Santa Cruz for Torrijos, have been slain by insurgents.....30—The Philadelphia and Reading Co., posts notices offering the striking miners an advance of 10 per cent.

October 2—A mob at Electric, Ga., burns a negro at the stake
Lincoln, Neb., gives Roosevelt a grand reception.....Bryan

traveled fifteen hours and delivered eighteen speeches.....The greatest labor demonstration ever held in Pennsylvania takes place in Wilkesbarre, in which 16,000 men and boys take part.....3—The coal companies have offered to arbitrate the differences with their employees, besides a 10 per cent raise in wages.....The national convention of Democratic clubs met in Indianapolis.....4—The United States answers a second German proposal for peace in China establishing satisfactory relations between Washington and Berlin10—A great labor parade takes place in Scranton, Pa., and a riot occurs at Oneida, Pa., while strikers attempt to close a mine.13—Every indication points to a prolongation of the coal strike, although the miners have decided to accept the 10 per cent increase in wages.

FOREIGN—*September 19*—Germany notifies the powers that it considers the delivering up of those who were responsible for the Chinese outrages an indispensable preliminary to peace negotiations with China.20—Lord Roberts cables that the Boer army is no longer an organized force, its last stand being made at Kometipoort.....22—France gives a feast to over twenty thousand persons, in honor of the exposition. More than twenty-one thousand servants were employed to serve the menu.....23—The London *Standard* fears that the position of Uncle Sam will weaken the influence of the Allies in Pekin. The Chinese declare that in no case will the Empress Dowager be delivered up, nor will she return to the palace.....25—Great Britain declines to agree to the German plan for peace in China.....29—The Chinese government voluntarily orders the trial and degradation of leaders responsible for the Pekin outrages. Prince Tuan is deprived of his salary and official servants.....30—The Russian legation and the bulk of the Russian troops leave Pekin for Tien Tsin.....Lord Roberts has been appointed commander-in-chief of the British army.

October 4—England has instructed Sir Charles McDonald, minister at Pekin to enter into peace relations with the Chinese just as Minister Conger of the United States has been instructed.....8—The Chinese imperial court refuses to return to Pekin; court has removed to Sin Yan, 300 miles from Pekin.....9—In response to the German demand, three leading Chinese Boxers will be executed, and three others given life prison sentence, and others banished.

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liabilities, - - 3,678,999

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Assets, Jan. 1, 1900, - \$5,171,306.21

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