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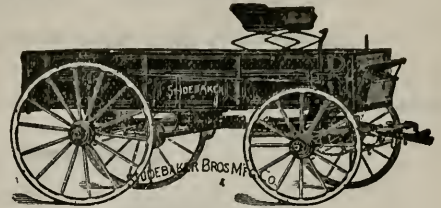
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VOL. II.

APRIL, 1899.

No. 6.

ORIENTAL RELIGIOUS FAITHS.

BRAHMO-SOMAJ.

BY PROTAB CHUNDER MOZOOMDAR.

From the Daily Reports of the Parliament of Religions, Chicago, 1893.

[The Editors of the ERA are of the opinion that the following article detailing a great reform movement in India will be interesting to the young men of the Church not only on account of the light it throws upon religious affairs in India, but especially because it describes a movement in India that may be said to be contemporaneous with that of "Mormonism" in the western world, and, moreover, was a movement began by a mere lad, Raja Ram Mohan Roy, who, after completing the organization of the Brahma-Somaj, died young.—*Editors.*

Sixty-three years ago the whole land of India—the whole country of Bengal—was full of mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of those

miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

We had the Buddhist goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her vena, a stringed instrument of music, the strings of wisdom, because, my friends, all wisdom is musical, where there is a discord there is no deep wisdom. The goddess of good fortune holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there, and the god with the head of an elephant, and the god who rides on a peacock—martial men are always fashionable, you know—and the thirty-three million of gods and goddesses besides.

Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian; he had studied Sanskrit, and his own mother was a Bengalee. Before he was out of his teens he made a journey to Thibet and learned the wisdom of the Lamas.

Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for awhile and live the life of a wanderer. In 1830 this man founded a society known as the Brahmo-Somaj; Brahma, as you know, means God. Brahmo means the worshiper of God, and Somaj means society; therefore Bahmo-Somaj means the society of the worshipers of the one living God. While on the one hand he established the Brahmo-Somaj, on the other hand he co-operated with the British Government to abolish the barbarous custom of suttee, or the burning of widows with their dead husbands. In 1832 he traveled to England, the very first Hindu who ever went to Europe, and in 1833 he died, and his sacred bones are interred in Brisco, the place where every Hindu pilgrim goes to pay his tributes of honor and reverence.

This monotheism, the one true living God—this society in the

name of this great God—what were the underlying principles upon which it was established? The principles were those of the old Hindu scriptures. The Brahmo-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Mohan Roy died his followers for awhile found it nearly impossible to maintain the infant association. But the Spirit of God was there. The movement sprang up in the fullness of time. The seed of eternal truth was sown in it; how could it die? Hence in the course of time other men sprang up to preserve it and contribute toward its growth. Did I say the Spirit of God was there? Did I say the seed of eternal truth was there? There! Where?

All societies, all churches, all religious movements have their foundation not without but within the depths of the human soul. Where the basis of a church is outside the floods shall raise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise, and the rain shall beat, and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo-Somaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In the course of time, as the movement grew, the members began to doubt whether the Hindu scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand?

Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the spirit was the great source of confirmation, the voice of God was the great judge, the soul of the indweller was the revealer of truth, and, although there were truths in the Hindu scriptures,

they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

Then a further question came. The Hindu scriptures only not infallible! Are there not other scriptures also? Did I not tell you the other day, that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the sceptre of civilization in the other? The Bible had penetrated into India; its pages were unfolded, its truths were read and taught. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

Our monotheism, therefore, stands upon all Scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness; it came out as the natural result of the indwelling of God's Spirit within our fellow believers. No, it was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priest who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

What is theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness—the cleanliness of this God-made temple and the cleanliness of the deeper temple within. Soon after we had got through our theology the question stared us in the face that we were not good men, pure-minded, holy men, and that there were innumerable evils

around us, in our houses, in our national usages, in the organization of our society. The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked, "Shall this Chinese wall disgrace the freedom of God's children forever?" Break it down; down with it, and away!

Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Nrahmans were offended. Wiseacres shook their heads; even leaders of the Bramo-Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and the widow marriage took place.

Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time—who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I do think that when a little girl of eleven loses what man called her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a live-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as best we might. When these social reforms were partially completed there came another question.

We had married the widow; we had prevented the burning of widows; what about our personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive, that you are drowned in it and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.

After the end of the work of our social reform we were therefore led into this great subject. How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological principle first, moral principle next, and in the third place the spiritual of the Brahmo-Somaj.

Devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the Spirit of God and upon his saving love. Moral aspirations do not mean holiness; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them—going to sleep over them or listening to them intently—these will never make a life perfect. Devotion only, prayer, direct perception of God's Spirit, communion with him, absolute self-abasement before his majesty; devotional fervor

devotional excitement, spiritual absorption, living and moving in God—that is the secret of personal holiness.

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen; it does not harm anybody or make him appear less respectable if he says to God: "I am a sinner; forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable wretched object in God's holy congregation—that requires a little self-humiliation, a little moral courage. Our devotional life, therefore, is twofold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

The last principle I have to take up is the progressiveness of the Brahma-Somaj. Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upward path of progress and approach toward divine perfection? God is infinite; what limit is there to his goodness, or his wisdom, or his righteousness? All the scriptures sing his glory; all the prophets in the heaven declare his majesty; all the martyrs have reddened the world with their blood in order that his holiness might be known. God is the one infinite good; and, after we have made our three attempts of theological, moral and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and the wisdom of all religions and all mankind.

Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay

in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called "new dispensation." The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran, so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.

But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophesies and systems into the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fullness of time you have called this august parliament of religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our lives, the ideal of our very being.

I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

May the spread of the new dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled and mankind may become one kingdom with God our Father.

A MYSTERIOUS VISITOR.

A TALE FOR THE TWILIGHT.

As far as I am myself concerned with the following facts, I am fully prepared to vouch for their authenticity; but the reliance* to be placed on the other parts of the recital must be at the option of the reader, or his conviction of their apparent truth. I am neither over credulous nor sceptic in matters of a superhuman nature; I would neither implicitly confide in unsupported assertions, nor dissent from well attested truths; but at the same time I must confess, that although rather inclined to be a non-believer in the supernatural, I have sometimes listened to details of supernatural occurrences so borne out by concurring testimony as almost to fix my wavering faith. It is now nearly thirty years since I was a partial witness to the following circumstance, at my father's house in Edinburgh; and though, during that period, time and foreign climates may have thinned my locks and furrowed my brow a little, they have never effaced one item of its details from my memory, nor warped the vivid impression which it left upon my recollection.

It was in the winter of 18— the occurrence took place. I remember the time distinctly, by the circumstance of my father being absent with his regiment, which had been ordered to Ireland to reinforce the troops then engaged in quelling the insurgents, who had risen in rebellion in the summer of that year. There was an old retainer of our house, who used at that time to be very frequently about us; she had nursed my younger brother and myself, and the family felt for her all the attachment due to an old

and faithful inmate. I remember distinctly her appearance; her neatly plaited cap and scarlet ribbon, her white fringed apron and purple quilted petticoat, are all as fresh in my memory as yesterday, and though nearly sixty at the period I speak of, she retained all the activity and good humor of sixteen. Her strength was but little impaired, and as she was but slightly affected by fatigue or watching, she was in the habit of engaging herself as a nurse-tender in numerous respectable families, who were equally pre-possessed in her favor.

The winter was drawing near a close, and we were beginning to be anxious for the return of my father, who was expected home about this time; when old Nurse, as we always called her, came to tell us of an engagement she had got to attend a young gentleman, who was lying dangerously ill in one of the streets of the Old Town; for at that time few of the fine palaces of the New Town had been even thought of, and many a splendid street now covers what was then green fields and waving meadows. She mentioned that a physician, who had always been very kind to her, had recommended her to this duty; but as the patient was in a most critical state, the manner of her attendance was to be very particular. She was to go every evening at eight o'clock, to relieve another who remained during the day, and to be extremely cautious not to speak to the young man, unless it was urgently necessary, nor make any motion which might in the slightest degree disturb the few intervals of rest which he was enabled to enjoy: but she knew neither the name nor the residence of the person she was to wait on. There seemed to be something past the common in all this, and I remember perfectly well my mother desiring her to call soon, and let her know how she was coming on, and any further matter she might be able to learn, but nearly six weeks had elapsed, and we had never once seen or heard of her, when my mother at last resolved on sending to learn whether she was sick, and to say she was longing to see her again.

The servant on his return, informed us that poor Nurse had been dangerously ill, and confined to her bed almost ever since she had been from us; but she was now some little better, and had proposed coming to see us the following day. She came accordingly;

but oh, so altered in so short a time, no one would have believed it! She was almost double, and could not walk without support; her flesh and cheeks were all shrunk away, and her dim lustreless eyes almost lost in their sockets. We were all startled at seeing her: it seemed that those six weeks had produced greater changes in her than years of disease in others; but our surprise at the effect was nothing, when compared to that which her recital of the cause excited; when she informed us of it, and as we had never known her to tell a falsehood, we could not avoid placing implicit confidence in her words.

She told us that in the evening, according to appointment, the physician had conducted her to the residence of her charge, in one of the narrow streets near the abbey. It was one of those extensive old houses, which seem built for eternity rather than time, and in the constructing of which the founder had consulted convenience and comfort more than show or situation. A flight of high stone steps brought them to the door, and a dark staircase of immense width, fenced with balustres a foot broad, and supported by railings of massy dimensions, led to the chamber of the patient. This was a lofty wainscoated room, with a window sunk a yard deep in the wall, and looking out upon what was once a garden at the rear, but now grown so wild that the weeds and rank grass almost reached the level of the wall which enclosed it. At one end stood an old-fashioned square bed, where the young gentleman lay. It was hung with faded Venetian tapestry, and seemed itself as large as a moderate-sized room. At the other end, and opposite to the foot of the bed, was a fire-place, supported by ponderous stone buttresses, but with no grate, and a few smoldering turf were merely piled on the spacious hearth. There was no door, except that by which she had entered, and no other furniture than a few low chairs, and a table covered with medicines and draughts beside the window. The oak which covered the walls and formed the panels of the ceiling, was as black as time could make it, and the whole apartment, which was kept dark at the suggestion of the physician, was so gloomy that the glimmering of the single candle in the shade of the fire-place could not penetrate it, and cast a faint gleam around, not sad, but absolutely sickening.

Whilst the doctor was speaking in a low tone to the invalid, Nurse tried to find out some farther particulars from the other attendant, who was tying on her bonnet, and preparing to muffle herself in her plaid before going away; for, as I said before, it was winter and bitterly cold. She could gain no information from her, however, although she had been in the situation for a considerable time. She could not tell the name of the gentleman; she only knew that he was an Oxford student; but no one save herself and the doctor, had ever crossed the threshold to inquire after him, nor had she ever seen any one in the rest of the house, which she believed to be uninhabited. The doctor and she soon went away, after leaving a few unimportant directions.

Nurse closed the door behind them, and shivering with the cold, frosty gust of air from the spacious lobby, hastened to her duty, wrapped her cloak about her, drew her seat close to the hearth, replenished the fire, and commenced reading a volume of Mr. Alexander Penden's Prophecies, which she had brought in her pocket. There was no sound to disturb her, except now and then a blast of wind which shook the withered trees in the garden below, or the "death-watch," which ticked incessantly in the wainscoat of the room. In this manner an hour or two elapsed, when, concluding, from the motionless posture of the patient, that he must be asleep, she rose, and taking the light in her hand, moved on tiptoe across the polished oaken floor, to take a survey of his features and appearance. She gently opened the curtains, and bringing the light to bear upon him, started to find that he was still awake; she attempted to apologize for her curiosity by an awkward tender of her services but apology and offer were equally useless; he moved neither limb nor muscle; he made not the faintest reply; he lay motionless on his back, his bright blue eyes glaring fixedly upon her, his underlip fallen, and his mouth apart, his cheek a perfect hollow, and his long, white teeth projecting fearfully from his shrunken lips, whilst his bony hand, covered with wiry sinews, was stretched upon the bed-clothes, and looked more like the claws of a bird than the fingers of a human being. She felt rather uneasy whilst looking at him; but when a slight motion of the eyelids, which the light was too strong for, assured her he was still living, which she was

half inclined to doubt, she returned to her seat and her book by the fire.

As she was directed not to disturb him, and as his medicine was only to be administered in the morning, she had but little to do, and the succeeding two hours passed heavily away; she continued, however, to lighten them by the assistance of Mr. Penden, and by now and then crooning and gazing over the silent flickering progress of her turf fire, till about midnight, as near as she could guess, the gentleman began to breathe heavily and appeared very uneasy; as, however, he spoke nothing, she thought perhaps he was asleep, and was rising to go toward him, when she was surprised to see a lady seated on a chair near the head of the bed beside him. Though something startled at this, she was by no means alarmed, and, making a courtesy, was moving on as she had intended, when the lady raised her arm, and turning the palm of her hand, which was covered with a white glove towards her, motioned her silently to keep her seat. She accordingly sat down as before, but she now began to wonder within herself how and when this lady came in: it was true she had not been looking towards the door, and it might have been opened without her perceiving it; but then it was so cold a night, and so late an hour, it was this which made it so remarkable.

She turned quietly round, and took a second view of her visitor. She wore a black veil over her bonnet, and, as her face was turned towards the bed of the invalid, she could not in that gloomy chamber perceive her features, but she saw that the shape and turn of her head and neck were graceful and elegant in the extreme; the rest of her person she could not so well discern, as it was enveloped in a green silk gown, and the fashion at that period was not so favorable to a display of figure as now. It occurred to her that it must be some intimate friend who had called in; but then the woman had told her that no visitors had ever come before; altogether, she could not well understand the matter, but she thought she would observe whether she went off as gently as she had entered; and for that purpose she altered the position of her chair so as to command a view of the door, and fixed herself with her book on her knees, but her eye intently set upon the lady in the

green gown. In this position she remained for a considerable time, but no alteration took place in the room; the stranger sat evidently gazing on the face of the sick gentleman, whilst he heaved and sighed and breathed in agony as if a night-mare was on him. Nurse a second time moved towards him in order to hold him up in bed, or give him some temporary relief; and a second time the mysterious visitant motioned her to remain quiet; and unwillingly, but by a kind of fascination, she complied, and again commenced her watch. But her position was a painful one, and she sat so long and so quietly that at last her eyes closed for a moment, and when she opened them the lady was gone, and the young man was once more composed, and, after taking something to relieve his breathing he fell into a gentle sleep, from which he had not awakened when her colleague arrived in the morning to take her place, and Nurse returned to her own house about day-break.

The following night she was again at her duty; she came rather beyond her time, and found her companion already muffled and waiting impatiently to set out. She lighted her to the stairs, and heard her close the hall door behind her; when, on returning to the room, the wind, as she shut the door, blew out her candle. She relighted it, however, from the dying embers, roused up the fire, and resumed as before, her seat and her volume of prophecies.

The night was stormy, the dry crisp sleet hissed on the window, and the wind sighed in heavy gusts down the spacious chimney; whilst the rattling of the shutters, and the occasional clash of a door in some distant part of the house, came with a dim and hollow echo along the dreary, silent passages. She did not feel so comfortable as the night before; the whistling of the wind through the trees made her flesh creep involuntarily; and sometimes the thundering clap of a distant door made her start and drop her book, with a sudden prayer for the protection of heaven. She was thinking within herself of giving up the engagement, and was half-resolved to do so on the morrow; when all at once her ear was struck with the heavy throes and agonized breathing of her charge, and, on raising her head, she saw the same lady in the green gown seated in the same position as on the night before. Well, thought she, this is unusually strange; but it immediately struck her that it must

be some inmate of the house, for what human being could venture out in such a dreary night, and at such an hour?—but then her dress: it was neither such as one could wear in the streets on a wintry night, nor yet such as they would be likely to have on in the house at that hour; it was, in fact, the fashionable summer costume of that time. She rose and made her a courtesy and spoke to her politely, but got no reply save the waving of her hand, by which she had been silenced before. At length the agitation of the invalid was so increased, that she could not reconcile it to her duty to sit still whilst a stranger was attending him. She accordingly drew nearer to the bed, in spite of the repeated beckonings of the lady, who, as she advanced, drew her veil closer across her face, and retired to the table at the window. Nurse approached the bed, but was terrified on beholding the countenance of her patient: the big drops of cold sweat were rolling down his pale brow; his livid lips were quivering with agony; and, as he motioned her aside, his glaring eyes followed the retreating figure in the green gown. She soon saw that it was in vain to attempt assisting him; he impatiently repulsed every proffer of attention, and she again resumed her seat, while the silent visitor returned to her place by his bedside. Rather piqued at being thus baffled in her intention of kindness, but still putting from her the idea of a supernatural being, the old woman again determined to watch with attention the retreat of the lady, and observe whether she resided in the house, or took her departure by the main door. She almost refrained from winking in order to secure a scrutiny of her motions; but it was all in vain; she could not remember to have taken off her glance for a moment, but still the visitant was gone. It seemed as if she had only changed her thoughts for an instant, and not her eyes, but that change was enough; when she again reverted to the object of her anxiety, the mysterious lady had departed. As on the foregoing night, her patient now became composed, and enjoyed an uninterrupted slumber till the light of morning, now reflected from heaps of dazzling snow, brought with it the female who was to relieve guard at the bed of misery. The following morning Nurse went to the house of the physician who had engaged her, with the determination of giving up the task in which

she was employed. She felt uneasy at the thought of retaining it, as she had never been similarly situated before; she always had some companion to speak to, or was at least employed in an inhabited house; but besides she was not by any means comfortable in the visits of the nightly stranger. She was disappointed, however, by not finding him at home, and was directed to return at a certain hour; but as she lay down to rest in the meantime, she did not awake till that hour was long past. Nothing then remained but to return for the night, and give warning of her intention on the morrow; and with a heavy, discontented heart she repaired to the gloomy apartment. The physician was already there when she arrived, and received her notice with regret; but was rather surprised when she informed him of the attentions of the strange lady, and the manner in which she had been prevented from performing her duty; he, however, treated it as a common-place occurrence, and suggested that it was some affectionate relative or friend of the patient, of whose connections he knew nothing. At last he took his leave, and Nurse arranged her chair and seated herself to watch, not merely the departure but the arrival of her fair friend. As she had not, however, appeared on the former occasions till the night was far advanced, she did not expect her sooner, and endeavored to occupy her attention till that time by some other means. But it was all in vain, she could only think of the one mysterious circumstance, fix her dim gaze on the blackened trellis-work of the ceiling, and start at every trifling sound, which was now doubly audible, as all without was hushed by the noiseless snow in which the streets were imbedded. Again, however, her vigilance was eluded, and as, wearied with thought, she raised her head with a long-drawn sigh and a yawn of fatigue, she encountered the green garments of her unsolicited companion. Angry with herself, and at the same time unwilling to accuse herself of remissness, she determined once again that she should not escape unnoticed. There hung a feeling of awe around her whenever she approached this singular being, and when, as before, the lady retired to another quarter of the room as she approached the bed, she had not courage to follow her. Again the same distressing scene of suffering in her unfortunate charge ensued; he gasped

and heaved till the noise of his agony made her heart sicken within her; when she drew near his bed his corpse-like features were convulsed with a feeling which seemed to twist their relaxed nerves into the most fearful expression, while his ghastly eyes were straining from their sunken sockets. She spoke, but he answered not; she touched him, but he was cold with terror, and unconscious of any object save the one mysterious being whom his glance followed with steady, fixed intensity. I have often heard my mother say that Nurse was naturally a woman of very strong feelings, but here she was totally beside herself with anxiety. She thought that the young gentleman was just expiring, and was preparing to leave the room in search of further assistance, when she saw the lady again move toward the bed of the dying man; she bent above him for a moment, whilst his writhings were indescribable; she then moved stately towards the door. Now was the moment! Nurse advanced at the same time, laid her one hand on the latch, whilst with the other she attempted to raise the veil of the stranger, and in the next instant fell lifeless on the floor. As she glanced on the face of the lady, she saw that a lifeless head filled the bonnet; its vacant sockets and ghastly teeth were all that could be seen beneath the folds of the veil. Daylight was breaking the following morning when the other attendant arrived, and found the poor old woman cold and benumbed, stretched upon the floor beside the passage; and when she looked upon the bed of the invalid he lay stiffened and lifeless, as if many hours had elapsed since his spirit had shaken off its mortal coil. One hand was thrown across his eyes, as if to shade them from some object on which he feared to look; and the other grasped the coverlet with convulsive firmness.

The remains of the mysterious student were interred in the old Calton burying ground, and I remember, before the new road was made through it, to have often seen his grave; but I never could learn his name, what connection the spirit had with his story, or how he came to be in that melancholy, deserted situation in Edinburgh. I have mentioned at the commencement of this narration that I will vouch for its truth as far as regards myself, and that is merely that I heard the poor old woman herself tell all the extraordinary circumstances as I have recited them, and a very

few weeks before her death, with a fearful accuracy. Be it as it may, they cost her her life, as she never recovered from the effects of the terror, and pined and wasted away to the hour of her death, which followed in about two months after the fearful occurrence. For my part, I firmly believe all she told us; and though my father, who came home the spring following, used to say it was all a dream or the effects of imagination, I always saw too many concurrent circumstances attending it to permit me to think so.

THE AZIOLA.

“Do you not hear the Aziola cry?
Methinks she must be nigh.”
Said Mary, as we sate
In dusk, ere stars were lit or candles brought;
And I, who thought
This Aziola was some tedious woman,
Ask’d, “Who is Aziola?”—How elate
I felt to know it was nothing human,
No mockery of myself or fear, or hate:
And Mary saw my soul,
And laugh’d, and said, “Disquiet yourself not;
’Tis nothing but a little downy owl.”

Sad Aziola! many an eventide
Thy music I had heard
By wood and stream, meadow and mountain side,
And fields and marshes wide
Such as nor voice, nor lute, nor wind, nor bird
The soul ever stirred;
Unlike—and far sweeter than them all,
Sad Aziola! from that moment I
Loved thee, and thy sad cry.

SHELLEY.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER IV.

DEAR BROTHER.—In my last, I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow-men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement in Palmyra and vicinity to have been in 17th year of our brother Joseph Smith, Jr.'s, age. This brings the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of

such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion. And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To grant a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said by the mouth of the prophet, "Ho every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require spiritualizing, notwithstanding they are as conspicuously plain, and are meant to be understood according to their literal reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to

bring its inhabitants to judgment. But to proceed with my narrative:

On the evening of the 21st of September, 1823, previous to retiring to rest our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was lost to everything of a temporal nature that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who would communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace," but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," has settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but suppose it must have been eleven or twelve and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of

brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness prevailed the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least diffculted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate particulars as far as given. The stature of this personage was a little above the common size of men in this age: his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled which say—“God has chosen the foolish things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, has God chosen; yea, and the things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people the house of Israel, must come to a knowledge of the gospel, and win that Messiah whom their fathers rejected, and

with them the fullness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Where ever the sound shall go it shall cause the ears of men to tingle, and where ever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips while hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promise made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly

informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

SPRING.

O Spring! of hope, and love and youth, and gladness,
 Wind-winged emblem! brightest, best, and fairest!
 Whence comest thou, when, with dark winter's sadness,
 The tears that fade in sunny smiles thou sharest?
 Sister of joy, thou art the child who wearest
 Thy mother's dying smile, tender and sweet;
 Thy mother Autumn, for whose grave thou bearest
 Fresh flowers, and beams like flowers, with gentle feet.
 Disturbing not the leaves which are her winding sheet.

LEIGH HUNT.

TERRITORIAL EXPANSION.

BY PROFESSOR J. M. TANNER, PRESIDENT AGRICULTURAL COLLEGE,
LOGAN, UTAH.

“Westward the course of empire takes its way,” was a perfect expression of the great historical truth when the immense territorial expanse of this western country lay before the vision of the statesmen of a generation ago. That expression may now be enlarged, and be made to include an imperial empire whose domains extend beyond the confines of the nation and beyond the sea. National expansion was the dream of more than one of our great statesmen. They saw our flag floating in the breezes of the arctic circle and extending its authority from the Polar seas on the north to the equator on the south. They looked beyond the seas and beheld our civilization making its way to distant lands and establishing its authority among the semi-barbarous.

Among the speculative expansionists of a generation past, there was, perhaps, no one greater than Secretary Seward. Over forty years ago, Mr. Seward, speaking in the Senate of the United States upon the commerce of the Pacific coast, painted this glowing picture:

“Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary and auxiliary to the more sublime result, now in the act, the consummation—the reunion of the two civilizations, which, having parted on the plains of Asia four thousand years ago, and having traveled ever afterwards in

opposite directions around the world, now meet again on the coast and the islands of the Pacific ocean. Certainly, no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the conditions of society and the restoration of the unity of the human family. We see plainly enough why this event could not have come before, and why it has come now. A certain amount of human freedom, a certain amount of human intelligence, a certain extent of human control over the physical obstacles to such a reunion was necessary. All the conditions have happened and occurred; liberty has developed under the improved forms of government, and science has subjected nature in western Europe and in America. Navigation improved by steam enables man to outstrip the winds, and intelligence conveyed by electricity excels in velocity the light. With these varying circumstances there has come also a sudden abundance of gold, that largely releases labor from its long subjection to realized capital. Sir, this movement is no delusion."*

The American people have been, next to their English ancestors, the greatest expansionists of any people in the world. From a total area of 827,844 square miles in 1790, they have grown to 3,681,236 square miles in 1898. This territorial expansion has been of the most fortunate character. In the first place, it began by the incorporation of contiguous territory until it extended from the Atlantic to the Pacific. At each step the expansionists were met by the most solemn warnings, by the fear of a surrender of constitutional liberty, and the warnings contained in Washington's farewell address, namely, that we should not complicate our affairs with foreign nations, has been constantly in the minds of those who felt that in this expansion, or national aggrandisement of territory, there were to be found the gravest dangers. As long as we were dealing, however, with contiguous territory, the commercial advantages and the political safety of our country furnished the most decisive argument in favor of a policy in which we have engaged from the very beginning. A large number, however, of influential statesmen have always opposed territorial expansion that would lead us beyond our continental boundaries and carry us over the sea. Many efforts were made to annex Cuba. At one time

* *North American Review*, July, page 80.

the President of the United States purchased St. Thomas of Denmark.

But these efforts of territorial expansion by annexation of islands were overcome. In 1867 Alaska was purchased from Russia through the influence of Seward. However, both Polk and Buchanan had favored the purchase of Alaska, so that this idea of Alaskan purchase was not new with Seward. There was a determined and strong opposition to this new policy. Its opponents said that it foreboded no good; that it incorporated into the American commonwealth a foreign people whose habits and customs were so much at variance with our own; that they never could be assimilated to our people by any form of government or education. Besides it was regarded as a commercial burden upon the country. Its resources were then very few. Its fisheries and its furs were the only resources for which we could hope. Yet how suggestive the acquisition of Alaska has been in the disposition which has grown up in the last few years to continue our old habits of territorial expansion! Just about the time we were taking up arms against Spain its great gold fields opened, which gave promise of millions and millions of wealth. The friends of Alaskan annexation were more and more vindicated. They called the attention of their opponents to the fact that Alaska was now to prove a great benefit to the United States. It would not only open its great treasures of gold, but it was rich in iron and other minerals which gave promise of commercial advantages to that territory, and they further held that the day was not far distant when the American people would colonize the territory to such an extent that it would become a fitted applicant for statehood.

The argument of history, therefore, in every instance up to the acquisition of this territory in 1867, has been in favor of territorial expansion from a commercial as well as a political point of view. It is at this point, however, that those who will willingly acknowledge the benefits of America's policy in the past, hesitate and declare that we have reached the end; that we dare not go beyond the limit of safety; that the dangers of further annexation are so grave as to threaten the overthrow of free institutions in our country, without bringing any corresponding good to the nations with which we are likely to interfere.

It is remarkable that only a few years ago when the question of the annexation of the Hawaiian islands was up the popular sentiment throughout the United States defeated the efforts of the President to make those islands a part of this country. Popular sentiment was strong, too strong, to afford any encouragement to the expansionists. Just at the time when they felt that their policy of acquiring this group of tropical islands must be abandoned, war was opened with Spain. This is unquestionably the turning point in the history of the American people. It is entitled to the distinction of one of three great national epochs. Though not comprehended in its fullest extent, it is not too much to say that it stands on a parallel with the establishment of the Constitution and the achievements of the civil war. It means a foreign policy, something the American people know but little about. It means the growth of a militant spirit, something the American people have been jealous of and regarded as inconsistent with the professions of a free republic. It means commercial complications abroad. Yet the spirit is here. There is a general feeling that we cannot surrender what we have acquired. We may not always be able to analyze the logic of events. It is sometimes styled our "manifest destiny," and the argument ceases there. Fortunately for the expansionists, the spirit has taken root in the heroic feeling that has been engendered by the recent war. Benjamin Kidd, an English writer of great ability on social questions, observes that "it is one of the deepest truths of philosophy that the meaning of living things cannot be put into logical formulas." Respecting our own constitutional government he observes:

"The spirit behind the Constitution of the United States is probably one of the most vital and healthy influences in the world; and yet, under the Constitution itself there are already the most illogical results. One of the fundamental principles of government in the United States is the assumption of the right of every citizen to liberty and the pursuit of happiness. The negro is a citizen of the United States, and yet in some states of the Union he is forbidden to marry a citizen of a different color. The Indian is a ward of the United States and not a citizen, and the Chinaman is forbidden to vote. All this is illogical. But it is not therefore wrong; and the fact remains that the spirit behind the American constitution is probably one of the healthiest forces in the world." *

* *Atlantic Monthly*, December, 1898, page 726.

There has always been—and justly so—a strong disposition to measure the commercial progress and territorial expansion by constitutional formulas, and already American statesmen are crossing bridges which in time to come, they feel sure, must be constructed. The question is asked, how shall we govern these distant islands inhabited by mongrel populations, of whom the great majority are in dense ignorance? Can we place them on an equal with ourselves? Can they ultimately attain to statehood? Is that the purpose of their annexation? or, behind this claim of national expansionists, is there a disposition to adopt a colonial policy? Then again, the commercial interests of this country have been aroused. They evidently see that financial policy of distant islands cannot prudently be assimilated to our own. The products of tropical islands are as a rule unlike those of the United States. Louisiana, however, sees a menace in the annexation of Cuba, fearing that this country might suffer from the free imports of sugar from that island. The annexation of Hawaii has already increased these dangers, and that of Cuba would make them grave indeed.

The constitutional aspect of the question of annexation, is the one question that is now most seriously discussed in the newspapers and in the halls of Congress. We are coming back to the old question that has been agitated again and again. Was the constitution made for the original thirteen states, or was it made also for the territories? Do its provisions restrain Congressional efforts in territorial legislation; or has Congress unqualified power to govern its trans-oceanic colonies? Recently in the Senate of the United States when the ratification of the Paris treaty was up, there was an intense academic discussion from this point of view. Men who had favored annexations of the past became skeptical and questioned the wisdom of our present policy. The announcement of a doctrine in the halls of the Senate that Congress was free to legislate for territories as it saw fit, that Congress was not bound by the letter of the constitution, however much from policy of consideration, wisdom and justice it may be supposed to follow its spirit, awakened within the minds of many a feeling of alarm. The theory upon which annexation was to be carried on was in their minds more dangerous than the fact of

annexation itself. This is clearly seen from a statement made by Senator Rawlins in a speech delivered by him in the Senate, February 1st, in which he took a stand against the policy of national expansion. Senator Rawlins said:

“Mr. President, the mere idea of expansion, or extending our borders, does not alarm me so much as some of the startling doctrines advanced in its justification. We are today confronted with the question as to whether we shall change the name of the republic; and if so, what shall the new name be, and what shall it symbolize? Shall it be ‘the United States of America and the kingdom of the Philippines,’ or shall it be the ‘Empire of America and Asia?’ Already there are spectral visions of this in the political sky.”

While these constitutional questions are involved in the discussions now carried on by the legal fraternity and statesmen of this country, it is safe to say that the commercial question is one of far-reaching consequence to the American people. Constitutional questions will be kept before the country during the discussions of the Senate when treaties are up for consideration, but as soon as that body adjourns the commercial interests will step to the front and the press will take up this universal phase of a question which later on awaits the solution of the American people.

It is remarkable to note at the present time that those who occupy different positions upon this question are not divided by political party considerations. Whether or not at some future time it will become a source of division to the great national parties of this country, awaits to be seen. If it is carried into the arena of politics it is safe to say that in the next political campaign it will obscure all other questions.

Is it wise to annex the Philippines? That is the question frequently put by the conservative element of this country. At present doubt is a large factor in the case, and it is difficult now to say how a popular vote would go in case the question were referred to the ballot. This doubt has, however, been met, and the skeptical are, in a large measure, satisfied. Opponents are measurably conciliated by a recent statement of the President that so far as any policy has been outlined, it has been one merely of temporary occupation, a policy announced also by Senator

Morgan on the floor of the Senate. But what does "temporary occupation" mean? If we may judge by the experience of the past, there have been by the European nations a great many temporary occupations. Indeed, India is an object lesson of temporary occupation. England kept Egypt after the struggle in 1882 temporarily, and the French entered upon a temporary occupation of Tunis. Years ago England excused herself in her Egyptian policy by saying that as soon as certain problems were solved, certain difficulties adjusted, she would withdraw from Egypt. But these necessary conditions upon which England could withdraw multiplied, the obstacles became more difficult, and of late years we hear but little of England's withdrawing from Egypt, and any statement to that effect evokes merely a smile. England is in Egypt to stay. France will remain in Tunis, and if history is to repeat itself the American people will find that it is much easier to get into Cuba and the Philippines than it will be to get out of them.

As to the commercial advantages, it is not easy to measure the possibilities of the future. At present the trade journals of this country in discussing the commercial aspect of this question, are very much divided. The commercial advantages of the past will always remain strong arguments with the expansionists of today. They will say: "You predicted new and unnecessary financial burdens in the territorial aggrandisement of the past. In every instance you have been wrong. We do not question the motives of your alarm, nor the patriotism of your intentions; but if the professions of the past are of any value we may justly question the correctness or the wisdom of your judgment."

The question, however, of national expansion is not such as presents any adequate solution by a simple balance sheet. In it are involved questions of humanity. Experiences abroad may react upon the conditions at home and produce effects beneficial to the interests of our country. There are political questions in the United States today that are more menacing to the institutions of this country than territorial aggrandizement. Political methods confront us with the greatest dangers. The spoils system of this country is degenerating to its civil service, a service which today is more incomplete and vastly more inefficient than that of either

England or Germany. If the question were asked what were the two greatest effects of the war with Spain, political scientists might not inappropriately answer, the election of Roosevelt and the conciliation between the North and the South. The corrupt political influences of the Empire State had to yield in the presence of national patriotism; and then the great question of the negro element in this country, if solved in the interests of humanity, must be by the co-operation of the North and the South, and the political distinctions that have hitherto lain in the way of the obstacles that the race question has afforded, must, in a large measure, give way.

One thing is certain, that if we are to enter upon a colonial policy—and that policy must have something in common with European nations—our civil service must be reformed. The inauguration of this reform abroad must, in a large measure, result in its adoption at home. It would be difficult today to measure from a financial point of view the advantages which England has derived from India. India has been a field of education for diplomats, for statesmen, for consuls, and men whose wisdom and education have done much to broaden the field of English commerce and increase the force of British progress. We are at the forks of the road. The present civil service in this country, so far as it has been unaffected by reform, will lead us in the direction of Spanish mal-administration. A change in the service by the political convulsions of this country would deny us the service of the best and most capable men. The service would be that of carpet-baggers, men inadequately remunerated by the government and forced to pay themselves when the government could not pay them. Besides, these tropical countries have shown more wonderful powers of development and progress than has been usually attributed to them. Wise administration and just government will do much to transform them from the ignorant and barbarous condition in which they now exist into more enlightened and progressive peoples. Russia has done much; Germany is contributing to the welfare of these unfortunate races, as England has done marvels in their development, and along with their intellectual development have come intellectual and commercial advancement. They are contributing to the sum total of the

world's wealth, and whatever may be said of the open-door policy by which all nations are permitted to trade on equal footing in the ports of these tropical oceanic countries, the fact nevertheless remains that the greatest advantages always accrue to the nation in control of the local government. But the progress of European nations has been along certain lines. That progress for the most part has been commercial. The natives have, in some measure, become trained as artisans; but there is a distinct field for missionary work abroad which the United States, above all nations, is prepared to fill. What these countries, these semi-civilized peoples, most need now is development along agricultural lines. In this country we have met almost every condition of climate, and as agriculturists, horticulturists, and tillers of the soil, we are without a parallel among the nations of the earth. America can do more for tropical countries; she can do more in the improvement of methods of cultivation of the soil than any other nation, and if we may judge from the history of the Anglo-Saxon abroad, it is not too much to say that the new foreign policy, whatever dangers it may carry, must react upon the social and political institutions of this country and bring to the United States advantages which it is not now possible to define, any more than it is possible to say what the results in the future will be.

The more thoughtful men who are now watching the commercial interests of this country, are not so much concerned about the Philippines as they are about the future opportunities that will come to this country from China by reason of our occupation of those islands. Of all foreign commerce none today is more promising to this country than that which may come from the probabilities of dissolution in the Chinese empire. When once that comes to be felt by the American people it is doubtful whether any constitutional barriers can be erected that will thwart the determined purposes of the people, for it must always be remembered—and this is a historical truth in our government—that there is rarely a constitutional way of escaping a general political purpose. Annexation is a question; for that reason it has two sides. It is possibly good and it is probably dangerous, and on whichever side of this question we may array ourselves it may be well to remember that

on the other side there are grave questions to be considered. The American people need time to solve the question. That time comes to us in what is now announced as the policy of temporary occupation. Every day that we remain in Cuba will make it more difficult for us to withdraw. So, too, with the Philippines; how shall it be? Shall we hand the islands over to England? Shall we surrender them to the insurgents to be picked up by Germany or Russia? The question would seem to be, not so much whether we are to keep the Philippines, as how we could get rid of them.

A SONG TO SORROW.

Sleep, Sorrow, sleep; the Earth is all too bright
 Today to heed thy voice, though thou shouldst cry
 From dawn till dusk. With brave persistency,
 Behold, yon breeze-bent beech leaves keep the lights
 They pilfered from the Sun. Joy claims the right
 To sing today, his instrument, the thrush,
 Who sweetly pipes, where hyacinths grow lush
 Below close hazels, fitting out of sight.

So sleep, pale Sorrow, let thy grudging face
 No more upbraid me with forgetfulness;
 Sleep, and content thee, since this little place
 I yield to Spring, amid the mournfulness
 That fills my heart, waking, thou shalt not trace;
 Nor, in thy kingdom, find one shadow less.

E. H.

POLITICAL SAMOA.

BY WM. O. LEE, SAMOAN MISSIONARY.

That the natives alone are responsible for the recent factional wars and present disturbed conditions on the Samoan group we are not willing to concede. In our opinion national jealousies and mercenary motives among the foreign population have had something to do with nearly all, if not all, of the uprisings of late years. While it is true that the Samoans are cursed with idleness, and have nothing to do for the greater part of the time but eat the tropical food that grows almost spontaneously, drink *kava*, and quarrel over which *itu* or *aiga*—district or family—is entitled to furnish the king over all Samoa, yet, left to themselves, the natives have a comparatively good form of government. They are a nation of orators, receiving their training in the village *fonos*—councils—in which the chiefs indulge in flights of oratory, bringing to their aid legends, of which they have an inexhaustible supply, and apt comparisons in a way that is surprising to the foreigner, who has been falsely taught to look upon these brown-skinned Polynesians as but little above the cannibals.

In family life they are under patriarchal rule, showing a wonderful amount of respect to their *matai*—that is, head chief of a group of families. Juniors respect their seniors, and children are obedient to their parents. Under normal conditions they are exceedingly polite to each other, and they almost smother the foreigner with effusive words of welcome. If you want to know how it feels to be treated like a king, go to Samoa and partake of the natives' hospitality in some remote part of the islands where the white man's selfishness has not contaminated them.

Their careful observance on all occasions of the rights and privileges of the different grades of chiefs, *alii*, *faipule*, *tulafale*, etc., would make a free and easy American stare with wonder. Each family has its head chief, who decides all family matters; each village has its chief, who presides over the village council, composed of all the minor chiefs and *tulafales*—lawyers or talking men—and this common court determines all matters concerning the village, tries petty offenders, puts a *faasa-taboo* on cocoanuts, *taro*, pigs, chickens, etc., that none shall be eaten or sold in time of scarcity, until they are plentiful again, a custom, by the way, which we are pleased to acknowledge is a valuable lesson in economy.

Each village, or, if too small, each district of small villages, and each large one, chooses its own *faipule*—representative—to sit in the *malo* or government at Mulinuu or Upolu; and thus the native government is made up, all parts of the islands being represented and freedom of speech everywhere apparent.

We will not weary our readers by an attempt to clear up the misty past of Samoan tradition from which the present claimants to the kingship derive their claims to the throne. However, in order to properly understand present conditions on the islands, a brief explanation of past affairs is necessary.

It is said that the line of native kings represented by the late Malieatoa have descended from the warrior who led the Samoans in their successful efforts in driving those mis-called Friendly Islanders back to their home in the south. For his heroism the first Malieatoa was acknowledged as king. Since that time rival claimants to that honor have sprung up from various political districts on the islands, and thus we have Tui-Manuu, Tamasese and Mataafa in addition to the Malieatoa family, each with its followers, and all claiming for their particular leader the right to rule. Add to these complications the rival commercial interests of Germany, Great Britain and the United States, with their intrigues for place and power, and you will have some idea of the political mess that Samoa is now in.

The Samoans have always been friendly toward the Americans. In the year 1872 the natives requested President Grant to send

them as general advisor Col. A. B. Steinberger, of New York, who had previously visited the islands. His efforts to establish a better government were soon disturbed by national jealousies, and after a year's labor he was forcibly deported in an English warship. In 1879 the land-locked harbor of Pago Pago, the safest and one of the most beautiful in all the Pacific, was ceded to the United States. The Germans in 1888, on the slightest provocation, deposed the native king, Malieatoa Laupepa, and exiled him to the Cameroons, off the coast of Africa, placing Tamasese in his stead. Then came the heroic struggle of Mataafa, a high chief of the Malieatoa family, against the Germans and their native government. It is said that during this civil war the Americans sympathised and secretly aided the Mataafa party. At any rate things were getting pretty warm in Apia harbor, with three German cruisers in sympathy with and sustaining Tamasese and his government, while in the same harbor were also three American warships, whose officers and men were watching with jealous eyes the encroachment of Germany on what should have been neutral territory. Who can tell what might have happened had it not been for the terrific hurricane of March, 1889, which destroyed the American flagship *Trenton*, the *Vandalia*, and beached the *Nipsic*? The German gunboats *Eber*, *Adler* and *Olga* shared the same fate as the above vessels, while the British *Caliope* alone, having stronger engines, escaped almost unhurt by steaming out to sea. After the hurricane, came what is called the Berlin Treaty, resulting in a great moderation in Germany's policy. She brought back Malieatoa and retired Tamasese. The German consul, who, like the present one, had been running things with a high hand, was recalled and punished for his aggressiveness, and Samoa received a better consulate.

The Berlin Treaty provided for a more stable form of government. The natives were to pay a one dollar per capita tax for revenue purposes. A foreign chief justice was to decide the much disputed land titles and give proper deeds to all the land on the islands. The municipality of Apia was to have its town council elected from among the foreign residents, with a German presiding officer appointed, who would also act as the king's advisor.

This much desired but not to be envied position has been a bone of contention among the foreign element. Railings and accusations innumerable have been hurled at the German incumbents from the beginning, one of the first and most radical opponents of the Germans being no less than the much lamented novelist, Robert Louis Stevenson, who took up his abode on Samoa and wrote a series of articles to the London papers against German aggressiveness and misrule on the islands.

The Berlin Treaty was lacking in at least one essential point, viz.: the treaty powers, Germany, England, and the United States, made laws and regulations for the native government, but failed to reserve the right to enforce them. The result was that King Malieatoa found himself reinstated on the Samoan throne—in a native house—backed up morally by the three treaty powers, but when the natives refused to pay the per capita tax, and the majority did refuse, he was powerless to enforce its collection. Then, strange as it may seem, Mataafa, he who had fought so valiantly for the return of Malieatoa, set up a rival kingdom, and many natives joined him. This condition continued for a few years, with threatenings and rumors of war, until at last the two parties fought. Mataafa was defeated, and with a number of his chiefs were banished to Jaliut until the death of Malieatoa, when they were permitted to return to Samoa.

Then began the present trouble with our American Chief Justice, W. L. Chambers, trying to solve that most delicate and difficult problem of who was entitled to be king of Samoa, Mataafa, Tamasese or Maleatoa Tanu, the adopted son of Malieatoa Laupepa. The rights of each claimant were testified to by native high chiefs from all parts of the islands. Attorneys (white men) long residents on the islands argued for and against each claim, and yet the decision had no sooner been rendered than the defeated party, like ancient Israel said: "To your arms Samoans! What have we to do with the son of Malieatoa?"

In this as in all previous troubles on Samoa you will note the United States and British consuls pitted against the German, with the latter stepping beyond his bounds in his over anxiety to promote the welfare of German interests on the islands.

That the Samoans should not be satisfied with the decision of a foreign judge as to whom should be their king must have been a foregone conclusion with all foreigners who have lived among them and are familiar with their peculiar traits of character. For while they are a very simple, affectionate, and above all a most hospitable people, yet Ephraim could not have been more proud and independent than are the Samoans. It is peculiar to note of what importance they consider themselves. This trait was illustrated by one chief, after the close of the war with the Germans over the deportation of Malieatoa, in which some German marines were slain, while ashore, by the natives; he said: "I hardly know whether we could whip America or not, but we can whip Germany." Think of it, a little nation of from 30,000 to 35,000 souls! Yet Samoa is all the world to them, and unless some more humane policy is adopted they will keep on fighting until like their neighbors, the Hawaiians, and their North American cousins, the Indians, they are wasted away.

The history of the latest outbreak among the natives has been pretty thoroughly illustrated in current literature, so we will but briefly summarize it in this article.

Immediately after Chief Justice Chambers decided the kingship question in favor of Malieatoa Tanu, Mataafa and his party began to prepare for war. It is estimated that the former had some 2,000 warriors in and around Apia, while the latter had 5,000. On the approach of hostilities the foreign residents gathered at the London Mission House and those who preferred greater safety went on board H. M. S. *Porpoise*. Then came the clash between the two native parties which occurred inside the town of Apia and some foreigners found themselves between two fires, but none were hurt, but some stray bullets struck their houses and a few picture frames were broken.

The Mataafa party were easily victorious, and after a day and a half of skirmishing, during which some twenty natives were killed, the kingship question had been reversed by force of arms; and, to make the best of a bad case, the three consuls acknowledged Mataafa's party a temporary provisional government, until such time as they could hear from their home governments.

Then came the *coup de main* of the Germans. The Chief Justice had gone on board the *Porpoise* for safety. Dr. Raffel, president of the council, had been appointed executive officer of the provisional government, and one of his first acts was to declare the supreme court of Samoa closed. He took the stand that as the government (Malieatoa's) which the court had established was overthrown by violence, so was the court. The German consul took the same view, while the English and American consuls denounced the act as an outrage and the matter ended by Captain Sturdee of H. M. S. *Porpoise*—after due notice that the supreme court would be opened, by force if necessary—landing a company of English blue jackets and escorting Chief Justice Chambers, the British and United States Consuls to the court house, where they were met by Dr. Raffel and Mr. Rose, the late German consul. A wordy war between the foreigners followed, the court house doors were opened with a sledge hammer, and the American chief justice once more took his seat and opened court against the protest of the German consul and the frantic cry of Dr. Raffel, that "I am the supreme court." What a blessing there were no German or American men-of-war in Apia harbor during this disturbance! We can now settle the matter with statesmen who, although somewhat fiery at times, yet are not nearly so apt to explode and scatter death and destruction on all sides, as war ships are.

The assistance of foreigners thus far does not seem to have done the Samoans very much good. Most of them have an ax to grind, and the poor natives turn the grindstone first for one and then for the other, gradually but surely wasting their strength.

The latest philanthropic (?) scheme of the powers as voiced by the *London Times* and other leading papers, is to take the poor Samoan and cut him in three pieces: Let Germany have Upolu, because of her large plantations on that island; give the largest island, Savaii, to England, and let the United States have Tutuila, where we already have Pago Pago harbor. If this comes to a test which of the three mothers will say: Do not cut the child in three, I will relinquish my claim, let the child live?

The result of such a division of the spoils would mean that the natives on Savaii would fare the same as other natives do in

England's possessions in India and elsewhere. Upolu would soon be covered with plantations and—"black boys" from the Gilbert and other groups, while the native Samoans would either be killed off or speedily emigrate to the more humane government of England on Savaii, or the still more free Republican government of the United States on Tutuila. As an experiment station to test the effects of an absolute and a limited monarchy alongside of a republican form of government among the same race of people this scheme might be considered a success, but surely the United States is too great too brave and we hope too honest to become a party to any such a steal.

We know that there is no love lost between the Germans and the Samoans. All the German plantations are worked by contract labor from other islands. Samoans cannot be induced to work on them. The Germans will never forgive or forget the blood of their sailors which was shed by Samoans at Vailele. Woe unto the Samoans if Germany ever gets unhampered control over them!

A SOUVENIR.

I found them in a book last night,
 These withered violets,
 A token of that early love
 That no man e'er forgets.
 Pressed carefully between the leaves,
 They keep their color still;
 I cannot look at them today
 Without an old-time thrill.

Ah, me! what tricks does memory play!
 The passing years have fled,
 And hopes that lived in vigor once,
 Alas! have long been dead.
 And this is all that I can say
 When all is said and done:
 Those flowers remind me of some girl—
 I wish I knew which one.

SOMERVILLE JOURNAL.

GOSPEL STUDIES.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL

BY PROF. N. L. NELSON, OF THE BRIGHAM YOUNG
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I.

By an inadvertance I was announced on the cover of the last ERA to write on the "Difference Between Heaven and Hell." I trust that this theme will incidentally receive some degree of elucidation in this series of papers. My theme, however is, as set forth above, the "Reality and Significance of Heaven and Hell." The title is, unfortunately, a somewhat pretentious one, and the reader may well be warned not to expect too much. But some new principles relating thereto have, in the light of modern revelation, become clear, and it is to these that I invite attention.

■ ■ ■ In order the better to understand what may follow, it will not be amiss to glance briefly at the part these two ideas, Heaven and Hell, have played in the history of mankind. No ideas are more characteristic of the entire race and of all ages. There has been found, so it is claimed, a savage tribe in Africa which has not even a vague idea of a future state, either good or bad. The fact has been disputed, but whether founded or unfounded, the extent to which the alleged exception is paraded by skeptics, is strong negative testimony of the universality of conceptions corresponding to our notions of Heaven and Hell. Among the lowest grades

of humanity these states are objects of superstition; among the highest they are held either as creations of the imagination, having no objective reality, or as objects of a faith more or less rational.

But though it may be said that all men have held and do hold the ideas of Heaven and Hell, there has been no consistency as to the meaning of the terms; other perhaps than the general idea of "good" attached to the one, and "bad" attached to the other. As to the working out of these ideas, broad and general likenesses may be recognized in areas covered by each of the respective races of mankind, more specific likenesses among each of the respective peoples of a race, and likenesses of a still greater detail in each of the respective religious sects of a people. But if to the general idea "good" or "bad," in which all agree, there be added the points of agreement contributed by race, people, and sect respectively, and each individual be required to complete the details of these future states as he conceives them, the differences, man for man the world over, would perhaps vastly exceed the resemblances; giving color to the theosophic conception that each man's heaven and hell—covering the 1500 years or so supposed to exist between each successive death and reincarnation—is in fact only a dream, but a dream real as life, in which the environments, characters, and events of the one are woven out of his higher nature by the shuttle of hope, and of the other, out of his baser propensities through the desperate activity of fear.

Space would not suffice to consider the curious conceptions of the after life which have held the belief of mankind in remote ages; such, for instance, as the Valhalla of Scandinavian myth, the Hades of Greek legend, and the shadowy domain of Isis and Osiris. Of modern conceptions, perhaps more people, numerically speaking, find solace in the Paradise of Mohammed, and the Nirvana of Buddha, than in all other conceptions combined. And yet these heavens, though held by men and women living side by side, are diametrically opposed in character; the one being the apotheosis of the carnal and sensuous in man—gardens of delight for his appetites and houris of unspeakable beauty for his passions—and the other the utter refinement of the spiritual till, like a cloud

melting into heaven's blue, individuality is lost and man is merged into God (i. e., the universe).

Of conceptions formed from texts in the Bible, one might hope for some degree of traditional order and consistency; but there is in fact less unanimity in frame-work, less coherency in detail, and wilder play of phantasy among the so-called Christian sects of the day than among the savages of the western forests or the ultra-mystics of the orient. In the first place, they begin with an impossible god—the god of Buddha—whom, by an unimaginable contradiction, they seat in a great white throne located—where? Around him circle, with white wings and golden harps, all who have died in Christ Jesus; singing and thumming throughout eternity.

Does not the whole picture remind you of a cloud of gnats in the evening sun? What kind of being must he be who can find joy in the vile singing and harping that the majority of these earth-angels are capable of (judging by their proficiency when they leave this earth)? And what of the celestial gnats themselves? Must they sing forever? Are they never to eat, or drink, or converse, or study—in short, develop other attributes than that of music? If so, where, how, under what government, in pursuit of what objects? Will the cloud of gnats never settle on—alas—what? Ten thousand Christian ministers send daily ten thousand recruits for the “heavenly choir” without stopping to consider one of these or a hundred similar questions concerning the hereafter. How the angels must smile—or weep—at this utter abandonment of common sense by mortals here below!

The fundamental error of such teaching lies in the assumption that the hereafter is totally unlike the present; that by no possibility can conditions in Heaven (or Hell) resemble earth conditions. “Inconceivable—yes; but think what the opposite idea must involve; think of working in Heaven—plowing, sowing, reaping, grinding, chewing, digesting!—think of the utter grossness which such a conception involves! No, Heaven is ethereal, and we shall be etherealized” (whatever that may mean), “and forget that there was an earth.” With which delightful vagary the pious blower of

celestial soap-bubbles, rolling his eyes skyward, consigns the dying soul to the "arms of Jesus in the regions of eternal bliss."

As a corollary of such teaching, this world comes to be considered a pestilent island between Heaven and Hell; a lazeretto in which a loathsome disease called sin is raging; a bleak moor for the sorting of the sheep and the goats; a floating hulk in a sargasso sea, from which, as the voyagers drop with black parched lips, the souls of a few ascend to bliss, the rest are dragged down to the sulphurous regions of Hell. In short, whatever praise this earth gets from them in other fields of thought, as a working idea in religion it is not only a Bad Land but a No-Man's-Land, belonging neither to God nor Devil; an order of things much too good for Hell and infinitely too bad for Heaven—a place for souls to linger in while on probation. Out of such conceptions as to man's estate here grow the hallucinations as to his estate hereafter. Is it any wonder that, rejecting the lamp of experience, such dreamers are given over to will-o-the-wisps and other bog lights in the dark swamps of a man-made theology!

Latter-day Saints escape this fundamental error. To us the earth is a glorious specimen of God's handiwork. We need not wait for the hereafter to know what Heaven will be like: its prototype is here—here for our eyes to see, our ears to hear, our hearts to drink of and be filled; here in the midst of earth-life, ablaze each morning with the glory of the Infinite, lulled to rest each night by the melody of the spheres. What folly to trample underfoot all this significant majesty and grandeur in a blind search for the key to heaven.

Nor is this conception a mere poetic ornament to hang on the walls of our spiritual emotions; on the contrary it constitutes the solid intellectual masonry on which the whole house of our faith is built. According to Mormon theology man is now in his second estate. His first was pre-existence. How are these two states related? As cause and effect; or, if it will be better understood, as a primary school is related to an intermediate. Death admits us into our third estate, which may be compared to the high school, and the resurrection into God's university—the universe itself.

Is not this a thoroughly scientific doctrine? Does not every

science proclaim the fact that there are no gaps in creation? Nature is a continuous fabric, whose meshes are a series of closely interwoven causes and effects. Latter-day Saints may well believe that the days in Genesis are ages. How long? As long as they need to be. Heaven was potential in this earth even at the time the corner stone was laid, "when the morning stars sang together and all the sons of God shouted for joy." Since that illustrious morn of creation, the process of cause and effect—which anyone with eyes can see as well now as angels saw then—has gone on by means of infinitesimal links, and will go on until that which was potential, that which was in the womb of creation from the beginning, shall come forth; and when Heaven shall thus stand revealed, it will not differ from the preceding earth-epoch as day from night, but only as daylight from dawn.

As in the material so in the spiritual world: there are no artificial lifts toward Heaven, no jump-offs toward Hell. Our lives are likewise a series of infinitesimal causes and effects, leading sometimes upward sometimes downward. Would you know what principles were the warp and woof out of which our pre-existent lives were woven? Examine the principles at work today. Some may have ceased there, others begun here, but in the main they are the same principles, and will remain the same until we "become perfect as our Father in Heaven is perfect."

How blind, blind, blind, are they who set up for teachers of humanity! Can they not see that we are today in the midst of Heaven's processes—as much as we shall ever be? That Heaven is potential, right here in our earth-lives? That as this potentiality grows bright within us, we are in fact approaching eternal day, that state wherein our very garments shall shine with the light of Heaven; and as it grows dim we retrograde toward Hell—change from transparency through gradual stages of translucency to black opacity? That in fact neither Heaven nor Hell is possible to man on any other principles than those involved in our everyday actions? But no; in the daily operation of God's laws they see nothing significant of eternity. Deaf and blind to the teachings of the present, they fill men's minds with bauble creations as to the future; mere gilded fables that burst when the first breath of common sense is breathed upon them.

GIFTS OF THE GOSPEL.

BY ELDER M. F. COWLEY, OF THE COUNCIL OF THE TWELVE APOSTLES.

They shall speak with new tongues. * * * They shall lay hands on the sick and they shall recover.—(*Mark xvi: 17, 18.*)

And I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words.—(*Heb. xiii: 22.*)

Not long since the writer attended a religious meeting at a private residence in East Bountiful. The gathering was attended by a considerable number of neighbors, old and young, including both sexes. Three of the patriarchs of the Davis Stake were present and presided over the services. This meeting was but one of a great many of similar character held by the patriarchs of the Davis Stake. This particular occasion was not only as a testimony and fellowship meeting, but for the dedication of the home in which it was held. The usual opening exercises of singing and prayer being over, a few remarks were made by the presiding Patriarch of the meeting, followed by a brief talk and the dedicatory prayer by one of the Elders present. The spirit of the Lord was poured out upon the little assembly in a marked degree.

While one of the Patriarchs was speaking the gift of tongues came upon him and he sang in, to us, an unknown tongue. The language was sweet to one's ears, the tune was melodious and the influence which accompanied the manifestation was heavenly. When the speaker concluded, another of the Patriarchs arose and gave the interpretation. In substance the song dwelt upon the redemption of Zion, the blessings that would come to the faithful, and their posterity to the latest generation. Like the sweet

psalms of David it was truly a song of praise, containing prophecies of the future. Following this manifestation still another bearing the sacred offices of the Patriarchal Priesthood arose, and while talking in a calm manner expressing his faith in the Lord, and his gratitude in being numbered with the Saints, the gift of tongues came to him and he spoke for some length of time in another tongue and with great influence and power, not loud and boisterous, yet with that power which is not easily described, but which carries conviction to the human heart. While this brother was speaking I felt impressed that the tongue by which he spoke was Lamanitish. One of the brethren gave the interpretation, which referred to the preaching of the Gospel, the redemption of Zion, and particularly the preaching of the Gospel to the Lamanites.* The tongue also named one of the brethren present who should declare the Gospel to the Lamanites. Afterwards I asked the brother who rendered the intrepertation if the tongue was not Lamanitish. He said it was and that a short time previous the same Elder had spoken in an Indian tongue in a most remarkable manner, so much so that the people present readily recognized the voice, gestures and intonation characteristic of the Indian race.

On this occasion one of the sisters also spoke in tongues, which was intreperted by a brother. The substance of what she said was an exhortation to the sisters to praise the Lord, and be devoted to his cause. Before the meeting concluded several who were afflicted in body came forward and received the ordinance for the healing of the sick and were benefitted thereby. Those who listened to the manifestations on this occasion, I believe without exception, felt convinced that the same were prompted by the gift and power of God, and greatly rejoiced in the testimony of having the favor and the approval of the Almighty in their efforts to serve him and keep his commandments.

I have recited the incidents of this little gathering as a testimony to our young men, that the gifts of the Spirit are enjoyed by the Saints, not merely in isolated cases, but wherever the Saints are united; live in harmony with the spirit and precepts of the

*The American Indians.

Gospel. For the occasion referred to is only one out of many which could be cited. A circumstance of recent date is related to have occurred in a ward, where the gift of tongues and the interpretation was given, in the presence of two young men who were skeptical. In consequence of which they had been indifferent to the requirements of the Gospel. These young men were well educated, and were much astonished that the interpretation, being given by an Elder without education, was perfectly grammatical in every sentence. They went so far as to say that the most expert grammarian could not pick a flaw in any sentence uttered by the speaker from beginning to end, although the speaker was not capable of himself to use the language given in the interpretation, nor to construct the speech in the form in which it was presented. We do not offer this as an argument that language to be prompted by inspiration must always and in all respects be grammatical, any more than a man to have emanated from Deity must, physically, be free from every defect and deformity. But this circumstance coupled with the heavenly influence which accompanied the gift, made an impression upon these young men of a very deep character. They were convinced that the gift had come indeed from the Almighty.

It may be said truly that wherever pure faith, unity, and zealous devotion exist, there is no dearth of the gifts of the Gospel. They are of frequent occurrence in the mission fields abroad. One instance came to my personal attention in East Kentucky last winter. While Elder Francis M. Lyman and myself were attending conference in Vanceburg, a young man by the name of Brannan came to be administered to for the restoration of his health. He had been sorely afflicted for many years with convulsions. The cords of his neck would draw up, and twist his head in various directions. Whenever he attempted to speak there would be such contortions of the face and mouth that it was difficult for him to express clearly the shortest sentence. In this terrible condition of suffering and humiliation, he besought us to pray for him and apply in his behalf the sacred ordinance for the healing of the sick. Elders Francis M. Lyman, Newton Woodruff, myself and Geo. A. Lyman officiated in the name of the Lord, and almost immediately a striking change took place. The contortions were immediately

diminished, and the next morning entirely gone. When he returned home, some miles from Vanceburg, he was a restored man. His case excited much comment among his acquaintances, and was looked upon as a remarkable miracle. More so from the fact that medical skill had utterly failed to remove the affliction.

This circumstance was only one of many reported by Elders in almost every field of labor in the Southern States. None the less true of the other missions in the United States, Great Britain and throughout the world. These manifestations are outward evidences to those who see and hear them, but who are not personal recipients of the same. To those who receive them, they are more than the hearing of the ear and the seeing of the eye. They are to the souls of men and women who exercise these gifts, what a shock of electricity is to the physical man, who holds in his hands the poles of the battery while the operator turns on the current. They feel and know, beyond the shadow of a doubt, that some power is there over which they have no absolute control and which is not a part of their own being. Others may look on and see some outward demonstration, which carries conviction of a limited character, but no one can tell of the current, either with tongue or pen, so that another will feel and understand the operation of electricity applied to the human body.

The same is true respecting the testimony of the Holy Spirit. Men may say they enjoy it and have exercised the gifts thereof, but they never fully know until they apply to their own lives the commandments of the Lord—do his will, and the promise is that then they “shall know of the doctrine.” (St. John vii: 17.) This proposition of the Savior is plain, and no sane person could ask a fairer one: It places the opportunity of knowing, not merely believing, the truth of the Gospel, on a platform as tenable and tangible as any problem in mathematics. But we must apply the rules. If we say to a young man that he may ascertain the length of either side of a right angle-triangle by having the length of the other two sides given, that young man would expect to take our word on that proposition, apply the rules and prove it for himself. Why should he not be equally sensible and consistent respecting the Gospel of our Lord and Savior? Many of our young men say they don't know of its truth. Some even enter upon the duties of a missionary

abroad with no witness of the truth. Why should we expect a testimony when we are intellectually and spiritually idle? Have we placed ourselves in a position to receive the witness? The Book of Mormon states that "ye receive no witness until after the trial of your faith." Many of our young men are not intensely prayerful. They are not punctual in the performance of religious duties. They are not supporters of their own institution, the Young Men's Mutual Improvement Association. They are careless in their habits. They have not studied the Bible, the Book of Mormon, the Doctrine and Covenants, nor given a listening ear and a willing heart to the testimony and counsel of their parents and the Elders of Israel. Why should we expect evidence, testimony, conviction, and conversion, if we thus conduct ourselves, and maintain an attitude toward the Gospel which is inconsistent and unbecoming in almost every respect? Young men of Israel, the Gospel is true. Jesus Christ is the Redeemer of the world. Joseph Smith was and is a Prophet of the living God. The same is true of Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. I bear to you my testimony as a servant of God, to these facts. And say to you, if you will repent of spiritual idleness, attend to your prayers, perform the duties the Gospel enjoins and study earnestly the principles of the Gospel with a prayerful heart, the evidence and witness of the truth will be as tangible and convincing to your souls as the current of electricity is patent to the human body.

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

PROMPTINGS OF THE "STILL SMALL VOICE."

BY FRED W. CROCKETT.

Evansville is a considerable city, situated in the southwestern part of the State of Indiana. It stretches along the banks of the muddy Ohio for a distance, probably, of two miles. Near the southern end of this "stretch," on the immediate bank of the river, stands a quaint, odd-looking homestead that at one time, not many months ago in fact, was frequently visited by two Mormon Elders, the writer being one of the party. Within the walls of this time-worn structure lived a widow and her two sons, by the name of Williams. Sister Williams had heard the Gospel, believed it and obeyed it; but, like a good many others, she was surrounded by an element whose chief delight it was to ridicule and otherwise molest and abuse the true disciples of Christ. Especially was this the case whenever the Elders came to spend the evening at her home, although it was an occasion for singing praises to God and thanking Him for His goodness.

Many threats had been made by the neighbors to the effect that the "preachers" would be shot, thrown into the river, and a dozen other modes of severing the vital cord had found expression from their lips. To these threats, however, the Elders paid but little if any attention, knowing that the Lord would shield them

while in the course of duty, and ascribed the threats more to a "bluffing" spirit than to any real determination to carry them into effect.

It was the 22nd day of July, 1898. The sun had gone down, when two Elders, Brother L---- and myself, walked along the line of the enemy, or better, perhaps, our misinformed friends, and approached the house of our sister. Many people were sitting on their porches enjoying the freshness of the evening air, and either frowned or smiled sarcastically as we passed along. Upon reaching the gate we paused for a moment and looked around. A few steps to the west flowed the broad river, while across the road to the south was a deserted mill, around which were large piles of weather-worn lumber, all uniting, as we thought, to make at least a half-desolate scene.

We found our sister and family well and rejoicing in the faith of which she had so lately been the recipient. Several hymns were sung and different Gospel subjects were freely discussed during the evening. We all felt happy, and in this mood we knelt and offered thanks to God for His manifold blessings. With no thought but of security and happiness we said "Good night." But no sooner had the door closed than the Spirit whispered in my ear, "Something is wrong. Turn the corner and go north along the bank of the river instead of east, the way you came." I at once revealed this to my companion, who was a little in advance of me. He, mistaking the meaning of my words, turned and started east, the way we came. With a feeling of reluctance I quickened my step and was soon at his side; and, in direct opposition to the promptings of the Spirit, proceeded with him in an easterly course. It must be remembered all this happened in just a few moments. As I said, we continued going east; but the Spirit, still desiring to shield us again, whispered to me: "Go slowly; be very careful." In obedience to this divine admonition, for such it was, our steps were taken slowly and cautiously. "Brother L——, be careful; here is a wire stretched across the walk" (my foot had struck against it with no more force than if I had known it was there). "We must walk around this." Well, we did; but no sooner had we done so than out rushed our enemies from behind the large pile of lumber. To say the eggs and other missiles flew copiously and with

great force is putting the matter in rather mild terms. It was but a few steps to an electric light, at which place, of course, we would be out of danger. In reaching the light my companion was hit but once and I escaped untouched.

It is plainly to be seen that the plot of the enemy was to prostrate us with the wire and then pounce upon us and satisfy their wicked desires. But the Lord knows all, and protects His servants, even as He protected us. Had we obeyed the first admonition, namely, to turn the corner and go north along the bank of the river, the design of our enemies would have been thwarted entirely.

A BOY'S FAITH.

BY W. W. CLUFF, PRESIDENT OF SUMMIT STAKE OF ZION.

My parents were living in Nauvoo, State of Illinois, when the incident I will here relate occurred. There were ten children in the family, only one being a girl. I was at the time ten years old. We were very poor, owning only one cow, on the milk of which we depended largely for food. In the spring of 1842 the cow strayed off. My father and three older brothers spent weeks during the summer in vain looking for her, and about concluded that she must be dead, and almost gave up in despair. I had repeatedly asked father to let me go and hunt for her, when he would reply, "What can you do when myself and the older boys have traveled the country over for miles around in a vain search?" But young as I was, my faith was that I could find the lost cow. One evening in August father came home very weary and discouraged after traveling all day for her. I said, "Father, if you will let me take Charley" (an old horse), "I will go and find the cow." He said somewhat angrily, "Well, go my boy and learn that you are not so smart as you think yourself to be." Early next morning I started off, taking the La Harpe Road, which passed near the "Big Mound," three or four miles east of the city, and in a prairie country. Here I

had often herded cows with other boys from Nauvoo. Riding direct to the base of the big mound, I dismounted, and holding the horse by the bridle, knelt down and fervently prayed the Lord to direct me which way to go to find the cow. Then climbing up on the horse, I started due south; and notwithstanding there were numerous bunches of cattle in every direction, as far as the eye could reach, I did not turn to the right or to the left to examine any of them, although some were within a short distance of the direct course I seemed impelled to take. After traveling a number of miles in the open prairie, and passing hundreds of cattle, I came to a fence, the end of which I could not see either to the east or west, and how far it might be across the field, or what was on the other side, I did not know; but the Spirit which had thus far impelled me I could not resist, so I dismounted and let down the stake and rider or worm fence, led my horse in, put up the fence, mounted and rode three miles due south across the field. When I came to the fence on the south side I again dismounted and let the fence down as before. Leading the horse through and putting the fence up, I found myself again in the open prairie, with numerous bunches of stock in every direction. Mounting the horse, I continued on my due south course, paying no attention to the stock on either side of me. When I had gone about a quarter of a mile from where I passed out of the field, I rode right on to the cow, feeding alone some distance from any other animals. It was now late in the afternoon, and I was in a strange part of the country; but feeling elated and full of joy and thankful to my Father in Heaven, that he had heard and answered my prayers, I started to drive the cow in the direction of the city. In about two or three miles travel I came to the farm of old man Lot, on the Carthage road just east of Nauvoo, where I had once been to a general muster of the Nauvoo Legion, and then knew I was on the right way home, where I arrived late in the evening. My parents had been worried very much about me, but seeing the long-lost cow and my safe return all anxiety and fear turned into thanksgiving, and we were a happy family.

A SAMPLE OF MISSIONARY WORK IN THE SOUTH.

BY ELDER SIDNEY S. REYNOLDS.

[The following interesting article is from a letter to the Editors of the ERA from Elder Reynolds, and we give it the above title because the details given of missionary procedure and results are so like those experienced by scores of other Elders of the Church. —*Editors.*]

It frequently happens that a missionary will work in his field of labor for some time before he receives any reward for his labors; and often he is almost discouraged in seeing no fruit at all from the seed he has sown. But the Elder who is humble and persistent in his efforts is shown some manifestation of the goodness and power of God, that his labors are not in vain. At the conference held in Plymoth, Mississippi, Elder James E. Brown, of Riter, Utah, and I were assigned to labor in Colbert County, Alabama. We entered the county, fasting and praying, beginning our house to house canvass. We started in a neighborhood where the Elders formerly had been, but owing to the intense bitterness of the people against the Elders at that time there had been no preaching done. But we had come with the intention, with the Lord's help, to search out the honest in heart of that place, and did not intend to be easily discouraged; for it invariably happens that where there is any honest in heart to be gathered out, that Satan in his wrath will stir up the people against the servants of the Lord. We tried to obtain the church house in the neighborhood to preach in, but no; "Mormonism could not be preached from that pulpit." We went to the home of a gentleman who had

befriended the Elders before. Here we were kindly received. We got permission from him to hold services in his house. We called at each house, giving out our appointment to hold meeting next night. At the appointed time we had a fairly good congregation, most of whom had come because curiosity had brought them there; but they were surprised when they heard nothing but the pure Gospel of Christ. We continued our meetings, and the number attending continued to increase each night. Satan was not quiet either, for we had been threatened by mobs several times and warned to leave. But why be afraid when we knew God was with us? We knew we were doing some good because many had now become interested and were investigating.

One lady, of whom I wish to speak, had always before been a bitter enemy to the Gospel as taught by the Latter-day Saints. She had made it her business to destroy all Mormon literature with which she came in contact. She would go from place to place telling false things she had heard and read. And when the Elders came to the place where she was stopping, she would leave at once. But when Elder Brown and I came in the neighborhood she said she believed she could talk to us. We explained to her the Gospel and testified that the stories she had heard were not true. We soon made a firm friend of her. She read the Voice of Warning and the Book of Mormon, and soon after applied for baptism. And like Paul of old, she worked as hard now for the truth as aforetime she did against it.

Another old lady living in the same neighborhood who had attended our meetings became quite interested in the preaching, and at the close of our services one night, she came up, shook hands and said she would like a copy of the Voice of Warning, but was not able to purchase it. We gave her one, and "Aunt Kate," as she is commonly called, did much good with her "little red book," as she could go where we could not.

At this time Elder Brown was called to Georgia to help reopen up that conference, and I was joined by Elder T. H. Humphreys who had just come out from Zion. Together we continued our labor of love. We thought best to leave this place for a little season. On leaving we gave the people some books to read while we were gone. In a month or so we returned again, and "Aunt

Kate" was the first to meet to us. She said: "You have come in answer to my prayers. I had read all the books you left except Brother Roberts' New Witness for God, and I was just reading that when I prayed to God to tell me if the Gospel was true as taught by the Latter-day Saints. And as I prayed the page of my book became dark, then a beautiful light covered it, and I saw you two Elders coming."

"Aunt Kate" was soon baptized and is happy that God sent his servants to her with the true plan of salvation. We had the pleasure of baptizing seven honest-hearted people in this neighborhood.

In another neighborhood, some ten miles from this, we had some similar experiences. One old lady, past the eighties—who was very much opposed to her daughter being baptized, fearing the talk of her neighbors—had watched the movements of the Elders, and being struck by their humility and love for one another, came to the conclusion that God must be with them, or they would not undergo what they did. She began to ask questions. We answered them and gave her our books to read, and she was soon ready for baptism and although she came into the Kingdom of God at the "eleventh hour," of her life, she knows the Gospel is true, because she has done the will of the Father.

LEGENDARY ANECDOTES OF ST. JOHN.

BY NEPHI L. MORRIS.

Quite a number of legends are told of the "Beloved Apostle" by the early writers of the Christian Church. Some of them are extremely interesting, while others seem to be of very little merit or value. They seem to cluster around his later years rather than any other period of his life, and though none of them can be accepted as absolutely trustworthy in historic detail, yet they seem to possess some value, if for nothing more than the spirit they breathe. Moreover, they seem to throw side-lights upon the interesting character which has hitherto been viewed by many of us along the undeviating perspective of New Testament history alone.

This one is told us by Clement of Alexandria, and it seems not unworthy of the great apostle. It exhibits in a fine manner the largeness of St. John's love, and, above all, the conquering power of that more than human quality. We will relate it for the most part in the language of St. Clement himself:—

But that you may be still more confident, when you have thus truly repented, that there remaineth for thee a trustworthy hope of salvation, hear a legend—nay, not a legend, but a true narrative—about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he passed over to Ephesus from the island of Patmos, he used to make missionary journeys also to the neighboring Gentile cities, in some places to appoint bishops, and in some to set in order whole churches, and in some to appoint one of those indicated by the Spirit. On his arrival there at one of the cities at no great distance, of which

some even mention the name, he saw a youth of stalwart frame and winning countenance and impetuous spirit, and said to the bishop, "I entrust to thee this youth, with all earnestness, calling Christ and the Church to witness." The bishop accepted the trust and made all the requisite promises, and the apostle renewed his injunctions and adjurations. He then returned to Ephesus, and the elder, taking home with him the youth who had been trusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his co-operation in some worse crime. First familiar with guilt, and then from force of his character, starting aside from the straight path like some mighty steed that seizes the bit in his teeth, he rushed headlong towards ruin, and utterly abandoning the Divine salvation, gathered his worst comrades around him, and became a most violent, blood-stained and reckless bandit chief. Not long afterwards John was recalled to the city, and after putting other things in order said: "Come now, O bishop, restore to me the deposit which I and the Savior entrusted to thee, with the witness of the Church over which thou dost preside." At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, "I demand back the young man and the soul of the brother." Then groaning from the depths of his heart and shedding tears, "He is dead," said the bishop. "How, and by what death?" "He is dead to God! For he has turned out wicked and desperate, and, to sum up all, a brigand; and now instead of the Church he has seized the mountain, with fellows like himself." Then the apostle, rending his robe and beating his head, with wailing said, "A fine guardian of our brother's soul did I have! Give me a horse and a guide." Instantly, as he was, he rode away from the Church, and arriving at the brigand's outposts, was captured without flight or resistance, but crying, "For this I have come. Lead me to your chief." The chief awaited him in his armor, but when he recognized John

as he approached, he was struck with shame and turned to fly. But John pursued him as fast as he could, forgetful of his age, crying out, "Why, my son, do'st thou fly from thine own father, unarmed, aged as he is? Pity me, my son, fear not; thou hast still a hope of life. I will give an account to Christ for thee should need be. I will willingly abide thy death; the Lord endured the death on our behalf. For thy sake I will give in ransom my own soul. Stay! believe! Christ sent me." But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, and baptizing himself afresh with his tears, only concealing his right hand. But the apostle pledging himself to win remission for him from the Savior by his supplications, kneeling before him, covering with kisses even his right hand as having been cleansed by repentance, led him back to the Church, and praying for him with abundant prayers, and wrestling with him in earnest fastings, and disenchanting him with various winning strains, he did not depart, as they say, till he restored him to the bosom of the Church, affording a great example of true repentance, and a great badge of renewed birth, a trophy of visible repentance, when in the close of the age the angels receive those who are truly penitent into heavenly habitations, radiantly rejoicing, hymning their hymns, and opening the heavens.

One ancient writer says Smyrna was the city. Rufinus adds that John afterwards made the youth a bishop. Be those things as they may, the story beautifully shows the mighty, all-conquering power of love in winning souls to Christ.

Another beautiful story is told by Cassian, a monk of about 420 A. D. Since it was written or appears for the first time at so late a date, and is told by this monk alone, it is not deserving of much confidence. However it is truly characteristic of the apostle. It tells us that St. John in his hours of recreation and rest was in the habit of playing with a tame partridge. On one occasion a young hunter who was very eager to see him, could hardly conceal his surprise, and even his disapproval, finding him thus occupied. He doubted for a moment whether this could really be the survivor of the apostles. "What is that thing which thou carriest in thy

hand?" asked John. "A bow," said the young man. "Why then is it unstrung?" "Because," said the youth, "were I to keep it always strung it would lose its spring and become useless." "Even so," replied the apostle, "be not offended at this my brief relaxation, which prevents my spirit from waxing faint."

There is not so much beauty in the figure of the bow which is never unbent as there is in the old man's tenderness for one of God's humble creatures. Even Moses, the great legislator and teacher of nations, was not above teaching boys not to take the mother bird when they took the young from the nest. And of him a very beautiful Rabinic legend is told which closely resembles, in spirit at least, the one above. It says that he once followed a little lamb far into the wilderness, and, finding it, took it into his arms, saying, "Little lamb, thou knewest not what was good for thee. Come unto me, thy shepherd, and I will bear thee to thy fold." And God said, "Because he has been tender to the straying lamb, he shall be the shepherd of my people Israel."

"He prayeth well who loveth well,
Both man and bird and beast,
He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

One other tradition has gained almost universal acceptance. It is that when St. John "tarried at Ephesus to extreme old age, and could only with difficulty be carried to church in the arms of the disciples, and was unable to give utterance to many words, he used to say no more at their meetings than this: 'Little children, love one another.' The disciples and fathers who were there, wearied with hearing always the same words, said, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his worthy reply; 'and if only this be done, it is enough.'"

Concerning the death of St. John we are left in absolute darkness so far as trustworthy history goes. He was called a martyr because of the many deaths he is said to have suffered. Farrar says, "We may assume it for certain that, so far as the early Fathers knew, he died quietly at Ephesus of extreme old age." Not only was the supposed end of his career shrouded in

legendary myths, but his life down through the ages has been a subject of reviving tradition.

It is said that he lived in the reign of Trojan. That would have made him nearly ninety-eight. The *Chronicon Paschale* says he lived one hundred years and seven months, and pseudo-Chrysostom that he lived one hundred and twenty. Legend said also that he had been taken alive to heaven like Enoch and Elijah, "and that sometimes he still wandered and appeared on earth." Theodoret the historian tells us that the Emperor Theodosius on the eve of a terrific battle beheld the Apostle John riding on a white horse. This omen Theodoret interpreted favorably, and the next day's encounter proved a fortunate one to him. It is claimed that Gregory Thaumaturgus saw him in the fourth century, and Edward the Confessor in the tenth century claimed a similar privilege, which came perhaps as a reward for his piety. The vision which this penitent potentate received is now to be seen represented on the screen of the Confessor's Chapel in Westminster Abbey.

In the early part of the sixteenth century he appeared, so it is claimed, to King James IV., on the eve of the fatal battle of Flodden. This seems to have been his last visit to the kings and princes, or else they have been either too modest to tell of it or feared their subjects would not believe them if they should tell it.

SACRED.

Deep in each artist's soul some picture lies
That he will never paint for mortal eyes;

And every author in his heart doth hold
Some sad, sweet tale that he will leave untold.

C. B. MORGAN

MORE ABOUT TITHING.

BY WILLIAM B. PRESTON, PRESIDING BISHOP OF THE CHURCH.

The following communication on the subject of tithing was received by the Editors of the ERA and submitted to Bishop Preston for consideration. He has very kindly answered the questions and we herewith publish the two communications.

THE LETTER ADDRESSED TO THE EDITORS OF THE ERA.

DEAR SIR:

In No. 4, Volume II of the ERA we notice an article from the Presiding Bishop of the Church in answer to an inquiry upon the question of tithing, which to us does not cover the ground so as to make it explicit; we know what the revelation on the subject says and the authority quoted, but those references do not give satisfactory answers to the cases that arise. We therefore ask you one or two further questions as follows:

Take the case of a farmer who borrows or buys grain to plant his crop and is under the necessity of employing a hired hand during the year to help him in farming. Now, shall the farmer pay back the grain borrowed or purchased to plant, and after deducting that and the value of the services of the hired help from the products of the farm, then on the remainder pay one tenth as a tithing? Or shall he pay one-tenth of that produced without considering the above named expenses? And if he pays without considering the expenses of hired help, or rather without first deducting it from that produced, and the hired man then pays a tenth on that given him for his services, is not more paid on the products raised than is contemplated by the law?

Again, take the case of a laborer who living in A—, gets a job of work in B—, and goes by rail at an expense of, for the round trip, \$100. He earns at the job \$1,000 including his local expenses. What is his just tithing on the \$1,000?

By answering these questions you will greatly oblige, and it will give satisfaction to a great many people now at sea on the question.

Very respectfully,

BISHOP PRESTON'S ANSWER.

In answering these questions, Bishop Preston submitted the following letter to the Editors of the ERA:—

DEAR BROTHER:

I beg to acknowledge receipt of your letter dated March 7th, enclosing a communication from two of the brethren on the subject of tithing. These brethren propound further questions concerning the law of tithing, claiming the letter published in the March issue of the IMPROVEMENT ERA was not sufficiently explicit.

The first question is: "Take the example of a farmer, who borrows or buys grain to plant his crop, and hires help during the year to assist him on the farm. Now shall the farmer pay back the grain borrowed or purchased to plant his crop, and after deducting that and the value of the services of the hired help from the products of the farm, then pay on the remainder one tenth as a tithing; or shall he pay a tenth of that produced without considering the above named expenses?" He should deduct the grain borrowed to plant the crop and also the amount paid to his hired help. The balance is his *interest*, from which he should pay one tenth to the Lord's storehouse, as a tithing; the hired help should pay his tithing on that which the farmer pays to him for services.

The second question is "A working man gets work in another town. He goes by rail at an expense of \$100, and earns \$1,000, including his local expenses. What is his just tithing on the \$1,000?" This man would have \$900 as his *interest*, on which he would be owing the Lord's storehouse one-tenth, or \$90, leaving \$810 with which to support his family, educate his children, pay his fast offerings and donations for the poor, assist in spreading the Gospel, donate for local benefits, (as meeting-

houses and their maintenance) support the Mutual Improvement Association, etc., etc., and thereby manifest unto the Lord that he is worthy of all the blessings promised to those who strictly observe the law of tithing in the spirit and meaning thereof.

If the Latter-day Saints will study the revelation on tithing with prayerful hearts and a desire to understand what the Lord meant when he gave the revelation to the Prophet Joseph Smith in answer to his prayer on July 8th, 1838; "O Lord! show unto thy servant how much thou requirest of the properties of thy people for a tithing" (see Doc. and Cov. Page 418,) they will be able to more readily understand the law of tithing as it applies to his people in all the varied pursuits of life.

I can bear testimony that the Lord is always ready and willing to answer the prayers of his people, if they will ask in faith. The heavens and earth are full of blessings for those who manifest in their lives their willingness to keep all the commandments of God, revealed for the salvation of mankind.

EDITOR'S TABLE.

OFFICIAL ANNOUNCEMENT.

THE ARTICLES OF FAITH, BY DR. JAMES E. TALMAGE.

During the early part of April there will be issued by the *Deseret News* a new Church work entitled "The Articles of Faith," the same being a series of lectures on the principal doctrines of the Church of Jesus Christ of Latter-day Saints, by Dr. James E. Talmage. The lectures were prepared by appointment of the First Presidency, and the book will be published by the Church. It is intended for use as a text book in the Church Schools, Sunday Schools, Improvement Associations, quorums of the Priesthood, and other Church organizations in which the study of Theology is pursued, and also for individual use among the members of the Church. The work has been approved by the First Presidency, and I heartily commend it to the members of the Church.

LORENZO SNOW.

ANSWERS TO INTERESTING QUESTIONS.

A communication recently received introduces a number of questions as follows:

"While in conversation with an investigator of the Gospel a short time ago, among many other propositions considered both pro and con, the following questions were presented, to which, so far, we have not found a satisfactory solution.

First: By comparing chapter ten Book of Moroni, from the 9th to the 17th verses, with I Corinthians, 12th Chapter, from the 8th to 11th verses, one finds the wording so nearly alike that the Book of Mormon passage seems to have been paraphrased from the writings of Paul. How is it that Moroni could use almost exactly the same words in dealing with the same subject as Paul did in writing to the Corinthians? The unbelievers dismiss the subject by claiming that the Book of Mormon was written by a man in our own day and that the passage above referred to in the Book of Mormon was simply copied from the New Testament. How must we explain the subject to unbelievers?

In order that the readers of the ERA may have the matter fairly before them we quote side by side the passages in question.

BOOK OF MORMON.

9. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10. And to another, that he may teach the word of knowledge by the same Spirit;

11. And to another exceeding great faith; and to another, the gifts of healing by the same Spirit.

12. And again, to another, that he may work mighty miracles;

13. And again, to another that he may prophesy concerning all things;

14. And again, to another, the beholding of angels and ministering spirits;

15. And again, to another, all kinds of tongues;

16. And again, to another, the interpretation of languages and of divers kinds of tongues:

17. And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will.

NEW TESTAMENT.

8. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

9. To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

It will be observed that while the same general principles are treated very much alike by each of these ancient writers, still the difference in language is considerable; and furthermore the passage in the Book of Mormon is by far more explicit than the teachings of Paul; but the point of the question is, how is it that these passages are, after all, so nearly alike, and are unbelievers justified in the conclusion that the language in the Book of Mormon is merely a paraphrase of the language of Paul?

The answer to the question is, certainly not; for doubtless both Paul and Moroni learned these truths from the teachings of the same master, *viz.*, the Lord Jesus Christ. No one of course will profess to believe that all the teachings of Jesus are found in the New Testament Scriptures. In closing the Gospel according to St. John, the writer says:

“And there are also many other things which Jesus did, which if they should be written every one I suppose that even the world itself could not contain the books that should be written.”

We are of the opinion that the same could be said of the Savior's teachings also, Jesus doubtless taught elaborately “all things concerning the kingdom of God,” and from those teachings Paul learned what he here explains to the Corinthians; and when Jesus was among the Nephites he undoubtedly taught the same doctrines, which by tradition, and, also perhaps from the records of the Nephites, Moroni learned the same great truths with regard to the diversity of gifts enjoyed by those possessing the Holy Ghost. The plain solution of the seeming difficulty then is this: That Paul and Moroni learning these doctrines from the same teacher, expressed them in language somewhat alike when teaching others, being inspired so to do by the same Spirit—the Holy Ghost.

“Also explain,” says our questioner, “the likeness in the language between Moroni, Chapter 7, verse 45, and I Corinthians, 13: 4th to the 7th verses.

These quotations we also place side by side:

BOOK OF MORMON.

45. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

NEW TESTAMENT.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

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

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

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

The explanation of course is the same as that above: Both Paul and Moroni learned about the doctrine of charity from Jesus Christ, and are doubtless quoting what would very nearly be his language on the subject.

“Second: How is it that the Book of Mormon is called the stick of Ephraim, when in Chapter x., Book of Alma, 3rd verse, it is said that Lehi was a descendant of Manassa, who was the brother of Ephraim?”

The answer to this question is, that while it is true that Lehi was a descendant of Manassa, yet the family of Lehi was not the only family which came to the Western Hemisphere under his and his son Nephi's leadership. There was the family of Ishmael who joined them in the wilderness of Arabia. This apparently was a very large family, for we read that as they journeyed from Jerusalem to the encampment of Lehi in the wilderness, that Laman and Lemuel, the brothers of Nephi, who had accompanied the expedition, and “two of the daughters of Ishmael, and the two sons of Ishmael, and *their families* did rebel against us,” that is, against Nephi, his younger brother Sam, and Ishmael, and the latter's wife and three daughters.

It may be possible also that Sariah, the wife of Lehi was of the tribe of Ephraim, as the early custom in Israel of marrying only within the respective tribes had been for some time but loosely observed.

It must also be remembered that Zoram, the servant of Laban accompanied Nephi into the wilderness; and although nothing is said of his tribal descent, it is not impossible that he was of Ephraim; and the family of Ishmael undoubtedly were Ephraimites. We understand that the Prophet Joseph explained that the first part of Mormon's abridgement of the Nephite record which was stolen from him by some of the friends of Martin Harris, made clear the fact that this family of Ishmael was of the tribe of Ephraim; and it would appear that said family was even larger than that of Lehi, for two of his sons evidently had families, since we read of Ishmael's "two sons and their families" rebelling against Nephi; so that there is every reason to believe that the descendants of Ephraim largely predominated in Lehi's colony.

Moreover, shortly after the departure of Lehi's colony from Jerusalem, another colony under the leadership of Mulek, son of King Zedekiah, left Jerusalem with a colony, and finally landed in the southern part of North America and subsequently established the great city of Zarahemla. Concerning the number of this colony and the descent of the people who constituted it, we have but very little information. Mulek of course was a Jew, and doubtless there were others of the same tribe in the colony, but there may also have been a number of Ephraimites in the colony which he brought to America. In any event, it is possible that the Ephraimites in these several colonies constituted the greater part of the people, and from the fact that the record of these several colonies is called the stick of Ephraim by inspired writers, it is quite evident that the Ephraimites did preponderate.

Third: "It was claimed, in the conversation referred to, that the words used in the Doctrine and Covenants, Sections iv, vi, xi, xii and xiv, about the fourth verses, to the effect that 'yea, whosoever will thrust in his sickle and reap, the same is called of God,' is not harmonious with the Mormon doctrine that a man must 'be called of God as was Aaron.'"

The language quoted above as appearing in the several revelations enumerated, is not at all out of harmony with the Mormon doctrine referred to. The fact that a person has a desire in his heart to "thrust in his sickle and reap," would be an item of evi-

dence of the operation of the Spirit of God upon him, and a witness to him that God's voice was calling him unto that work; but he was not and could not be authorized by that fact alone to officiate in things pertaining to God until divine authority should be given unto him, and he "called of God as was Aaron."

The work of the Lord at the time these revelations were given was just beginning its existence in the earth. The Church was not yet organized, but the Spirit of the Lord was operating upon the minds of a number of men who afterwards became prominent in establishing the work of the Lord in the earth, and the fact of God's Spirit operating upon their minds, giving them an earnest desire to "thrust in their sickles and reap" God's harvest was considered an evidence that they were called of God, and in time would be authorized by him by receiving divine authority, both to preach the Gospel and administer its ordinances. That this is the proper exegesis of the matter, is to be found in the fact that in each of the cases cited, the men who were inquiring of the Prophet the will of the Lord concerning them, were afterwards ordained to the Holy Priesthood and authorized to assist in building up his kingdom.

As the fourth question submitted in this communication requires a rather lengthy explanation, we shall defer answering it until the publication of the next number of the ERA.

NOTES.

Sorrow, it should be remembered, is within us, and not in the things about us; so is it with joy.

Every attempt to make others happy, every step forward in the cause of what is good, is a step nearer to true manhood.

Great wealth is either a great blessing or a great curse. It is seldom neutral. Great wealth, like great waters, needs constant motion to prevent stagnation and death.

There is no real elevation of mind in a contempt of little things. It is, on the contrary, from too narrow views that we consider those things of little importance which have, in fact, serious consequences.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

If you wish to be miserable you must think about yourself, about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch. You will be as wretched as you choose.

The most careful searcher after facts will not arrive at the whole truth about them without some play of the imagination. Facts are isolated, and it is only when their mutual relations are discovered that their full meaning is revealed. Without the imagination science would bring us no new discoveries and reveal to us no new truths.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than one who is always beseeching some one's influence and patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will be a long one perhaps; but, in carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not always those who have had a fortune given them to start their business career with.

IN LIGHTER MOOD.

"That youngest boy of yours does not seem to be a credit to you," said a white employer to uncle Mose. "No, sah," replied uncle Mose—"he is the wustest chile I has! He is mighty bad! He's de white sheep ob de fam'ly, sah."

* * *

Countryman, to dentist: "I won't pay nothing extra for gas. Just yank her out, if it does hurt." Dentist. "You are plucky, sir! Let me see the tooth." Countryman: "Oh, 'tain't me that's got the toothache, it's my wife! She'll be here in a minute."

* * *

A witty Bostonian, going to dine with a lady, was met on his arrival by his hostess with an apology. "I could not get another man,"

she explained, "and we are four women, and you will have to take us all in to dinner." "Fore-warned is four-armed," said he with a bow.

* * *

An English gentleman went to a little village for a week's fishing on Loch Tay. He was very unlucky, catching nothing for the first five days. Of course his hotel bill and his having a boatman to pay made the fishing rather expensive. On the last day however he killed a fine salmon. "Hamish," said the gentleman to the boatman, "do you know that fish cost me about twenty pounds?" "Aweel sir," quoth Hamish, who took life very easily, "a' things be mixed wi' mercy. It's a blessing ye dina catch ony mair."

* * *

At one time when the late Phillips Brooks was recovering from an illness so severe that many of his friends were not allowed to see him, Robert Ingersoll called upon the bishop, who came downstairs to see him. "Why," said Ingersoll, with surprise, "how is it that you honor me by seeing me when you have refused your friends?" "Well, you see," slowly replied the dear bishop, "I knew I should see my friends in the next world, but thought that this might be my last chance of seeing you."

* * *

A few days ago the principal of a well-known school in a western city visited a class of little boys. She gave them a talk on Indians, and emphasized the fact that these were the first people here. A small boy at her elbow became very thoughtful, and finally said: "The Indians wus not the first people here. A lady and gentleman wus here before them." After awhile the teacher asked the boy what he knew about this first couple, and he informed her that they had lived in a beautiful place, but one day they ate apples, and "then the Lord fired them out."

* * *

A good many years ago I, with many others, was waiting in a certain postoffice for the mail to be distributed. One of the group spoke of the dreadful disease of small-pox in a certain family in Newport. "How do you know, John, that those people have it?" "Oh, I get letters from them; awful disease." "But do you know, John, that there is danger in getting letters from such sources? There is danger of contagion; you should be very careful." "Gad, man, I take good care of that; I never answer any of them."





M. I. A. MALE CHORUSES (300 VOICES.)

Salt Lake City. Organized January 20, 1899. E. STEPHENS, Director.

OUR WORK.

TRAINING YOUNG MEN TO SING.

More and more of late years have our missionaries felt the need of more practical musical training. Those who have cultivated this gift have found it of unmeasurable benefit to them in their labors. And those who have neglected it have had many causes for deep regret. Prof. Stephens, who is in receipt of scores of letters from his "boys" in the missionary field, quotes us a few expressions, as follows: "Never have I been refused entertainment where I have been able to sing one of our songs; nor ever afterward failed to get a welcome to return to the same place." Another says, "If we but have a chance to sing, the bitterness of opposition seems at once to melt; and our message is respectfully listened to." Another, "Our singing makes us hosts of friends," etc. Presiding Elders of various missions too have testified to the great benefit of good singing. Apostle Taylor and Elder Kimball being especially enthusiastic advocates of it. All this and numerous inquiries from brethren in charge of music in the Young Men's Mutual Improvement Associations in various stakes have caused Director Stephens to give the matter much thought and study. The result of which he has of late been experimenting upon with splendid success. He first wrote a letter to the presiding authorities of the Young Men's Mutual Improvement Associations of the Salt Lake Stake, offering to train a number of young men from each Association (any number not over fifteen from each, as the hall would not hold more if every city ward availed itself of the privilege) to sing hymns and choruses in parts. The aim being to prepare them to sing such selections either singly (the melody) or in two, three and four parts when that number met together. Instructions in improving and using well their voices would be given; "pitching" the tunes,

etc., and especially harmonizing or "part singing" would be well practiced. In addition to the benefit derived by each individual from the training, whether at home or abroad, the concentrating of the many members for practice and training would give birth to a magnificent male chorus, and would become a mighty artistic factor in our advancement musically as a community, in addition to giving its members and the public the pleasing pleasure of the results of such efforts.

That no financial consideration might stand in the way of the experiment, Brother Stephens furnished hall, lighted and heated, arranged, taught and published the selections used, at his own expense, with the understanding that when competent, the chorus would give a concert under their auspices, 'to raise funds with which to reimburse him—he even risking the entire expense of giving such concert (amounting, in the tabernacle, to between two and three hundred dollars). The first three months have proven wonderful possibilities, the young men generally having fine, though uncultivated, voices. They give the closest attention and often call forth the warmest praise from their leader. Three hymns and two choruses are now well mastered. And the effect of the large group of fine, robust voices is electrifying. The chorus is divided in four parts, though the hymns are as yet sung in three, specially arranged for male voices, and every member of the chorus learns each of the parts, so that if desirable each one could teach the same to the entire association to which he belongs.

The ERA will in future numbers give a detailed outline of Director Stephens' mode of working for the benefit of musical directors generally, who may wish to benefit by it. A group picture, taken recently, of about three hundred male members of his chorus, (as well as another of nearly five hundred of a ladies' chorus of similar intent,) gives a glimpse of what this move will lead to. "Talk about musical festivals," says the enthusiastic teacher—"our Improvement Associations will yet hold some of the most interesting the world has known." And as we look at this fine beginning and mentally bring together ten, twenty, or even fifty such "beginners" we acquiesce. Like a mighty river, it will be unspeakably grand. But like the mighty river, too, all divided up into irrigation streams to reclaim the barren deserts, will its integral parts scatter over a wide world and in doubly sweet music sing into the hearts of men the true message of salvation.

EVENTS OF THE MONTH.

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

February 17th, 1899: The State Senate passes the bill for the removal of the University of Utah to the hill side east of Salt Lake City.

18th: In the joint assembly of the State Legislature Representative Albert A. Law, of Cache County, accuses A. W. McCune, candidate for United States Senate, of bribery. A committee consisting of Senators Shurtliff, Whitney and Howell and Representatives Mansfield, Cummings, Sorenson and Stewart was appointed to investigate the charges. * * * After a long and hard struggle against obnoxious resolutions the majority of the committee on resolutions of the National Council of Women, in convention at Washington, D. C., report the following resolution, which is adopted:

Whereas, The National Council of Women of the United States stands for the highest ideals of domestic and civic virtue, as well as for the observance of law in all the departments, both State and national; therefore,

Resolved, That no person should be allowed to hold a place in any law-making body of the Nation who is not a law-abiding citizen.

The minority report, which was defeated, recommended the following:

Whereas, As the passage of the Edmunds bill (so called) established the law of monogamic marriage as binding upon all citizens of the United States; therefore,

Resolved, That no person shall be allowed to hold a place in any law-making body of the Nation who is not in this and in all other matters a law-abiding citizen. * * * The French assembly elects Emile Loubet President of France.

Emile Loubet, who until his election to the Presidency was President of the French Senate, was born at Marsanne, on December 1, 1838, was educated for the bar and began his practice at Montemidar. He entered political life in the general election of 1876 when he professed himself a Republican and opposed to general and complete amnesty. He was elected by a great majority and at once associated himself in the Assembly with the Republican left.

After having been twice re-elected to the Assembly he became a candidate for the Senate in his old department and was elected in 1885. He became a member of the first Tirard Ministry, which only survived for three months, holding the position of Minister of Public Works. When M. DeFreycenit declined to undertake the presidency of the council he was entrusted with the reconstruction of the Ministry and took the position of Minister of the Interior from which M. Constans had retired in 1892.

19th: Serious riots occur in Paris, France, between friends and opponents of the newly elected president, Emile Loubet.

20th: A one-third interest in the Highland Boy mine, Bingham, Utah, is sold to the Standard Oil Company for \$4,000,000. * * * The House Committee on Election of President and Vice-President acts favorably on the proposed Constitutional amendment in relation to polygamy in the United States. The title of the resolution they will introduce is as follows:

"Proposing amendments to the Constitution prohibiting polygamy within the United States and all places subject to their jurisdiction and disqualifying polygamists for election as Senators or Representatives in Congress."

A new article of the Constitution also is provided as follows:

"Article XVI, Section 1. Polygamy shall never exist within the United States or any place subject to their jurisdiction.

"Sec. 2. Congress shall have power to make all needful laws to enforce this article and punish its violators."

22nd: The rebels start serious fires in Manila and a night of great excitement is passed. Inestimable damage is done and hundreds of the inhabitants are rendered homeless. * * * The inhabitants of Negros, an island of the Philippines raise the Stars and Stripes and notify General Otis that they are ready and willing to accept any proposition the Americans have to offer.

23rd: The funeral of the late President Faure, of France, occurs in Paris.

24th: The navy department receives the following dispatch from Admiral Dewey at Manila:

MANILA, FEB. 24, 1899.

For political reasons the *Oregon* should be sent here at once.

DEWEY.

The *Oregon* arrived at Honolulu on February 5th, according to a dispatch received from San Francisco today.

27th: The House of Representatives passes the army reorganization bill.

28th: The German government has placed the lives and property of its subjects in the Philippines under the protection of the United States and ordered the withdrawal of all her war vessels.

March 1st: The House of Representatives passes the army reorganization bill by a vote of 203 to 32. This removes the possibility of an extra session of Congress. * * * Lord Herschell, one of the high joint commissioners of the Anglo-American-Canadian high joint commission, dies in Washington, D. C., of heart failure; resulting from the effects of a fall received in that city during the time the streets were blocked with snow.

3rd: The President nominates Rear Admiral George Dewey to be Admiral of the Navy, and Brigadier General Elwell S. Otis to be Major General by brevet.

The Senate confirms both nominations.

4th: The mining town of Alta, situated at the head of little cottonwood canyon, Salt Lake County, is entirely destroyed by a snowslide. No lives were lost, the miners who were in the town taking refuge in the mines. * * * The War Congress adjourns without date. * * * The official statement of Representative Joseph G. Cannon of Illinois, the chairman of the House Appropriations committee, summing up the appropriations of the Fifty-fifth Congress, shows an aggregate appropriation by the entire Congress of \$1,566,890,016, and, for the session just closed, a total of \$673,658,200, with authority for contracts subject to future appropriations amounting to \$50,000,000. * * * Admiral George Dewey raised his flag as an Admiral on board the *Olympia* this morning and was saluted by the guns of the forts, of the foreign war-ships, the British cruiser *Narcissus*, and the German cruiser *Kaiserin Augusta*, and by the American ships in port.

5th: The Naval magazine in La Goubran, France, explodes. Many people are killed and injured, and much property damaged.

6th: The committee appointed by the legislature to investigate the charges of bribery against A. W. McCune, present a majority report signed by senator Whitney and representatives Cummings, Mansfield and Sorenson exonerating A. W. McCune, and a minority report signed by Senators Shurtliff and Howell which practically convicts him of using money to secure Law's vote.

8th: Geo. Q. Cannon is nominated in the joint assembly, for United States Senator.

9th: The Joint Assembly of the Utah Legislature adjourned sine die at 12 o'clock p. m., without electing a United States Senator. Utah will now be two years with only one Senator.

11th: The Cuban Military Assembly impeaches General Gomez and removes him from the command of the Cuban army, for insubordination and disobedience to the Assembly.

12th: The State Senate passes the appropriation bill which aggregates \$1,150,000. * * * A skeleton discovered among the rocks about four miles west of El Morro, Cuba, is positively identified by General Leonard Wood as that of Admiral Villamil, who commanded the Spanish torpedo boat destroyers at the naval battle which occurred off Santiago, July 3rd, 1898.

13th: A large number of volunteer army officers are honorably discharged, to take effect in April and May * * * Dispatches received from Tokio, Japan, state that the Mikado contemplates the adoption of Christianity as the national religion.

15th: The American troops rout 3000 Filipinos near Manila after a hard-fought battle.

16th: The Utah Legislature adjourns sine die. * * * After a fierce encounter at Cainta the American forces defeat the Filipino insurgents with heavy loss to the latter.

17th: The queen regent of Spain signs the treaty of peace with the United States.

18th: A severe tornado sweeps over Alabama, Mississippi and Arkansas, doing immense damage. Many lives are lost. * * * The California legislature adjourns having failed to elect a Senator. * * * The *Oregon* arrives at Manila in fine condition. The following cablegram is received at the Navy department:

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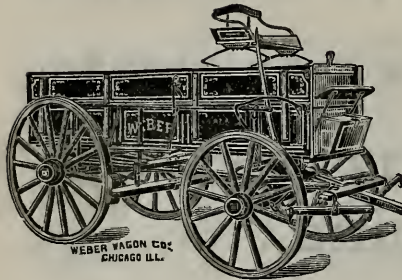
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