

ANNIE C NELSON



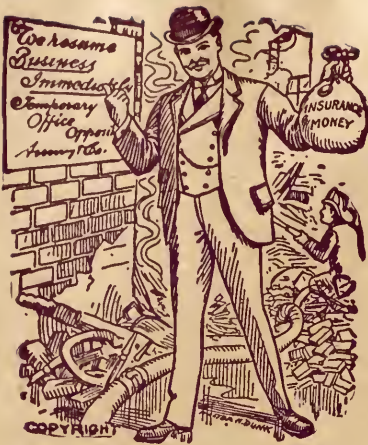
IMPROVEMENT ERA

Vol. XVI FEBRUARY, 1913 No. 4

ORGAN OF THE PRIESTHOOD QUORUMS,
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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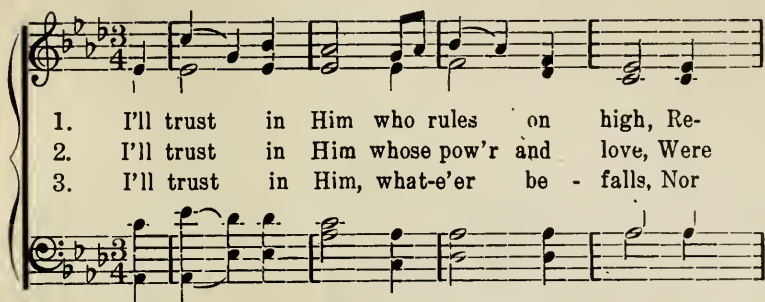
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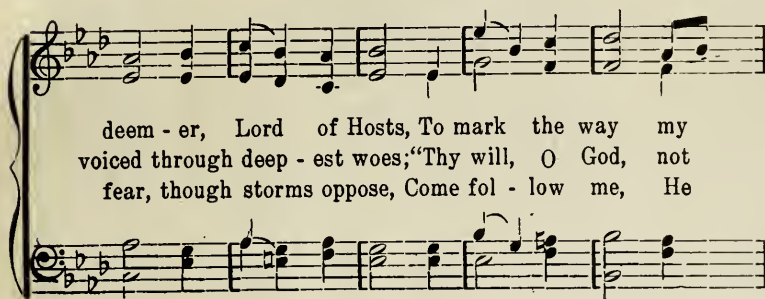
WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE "ERA"

I'll Trust in Him Who Rules on High

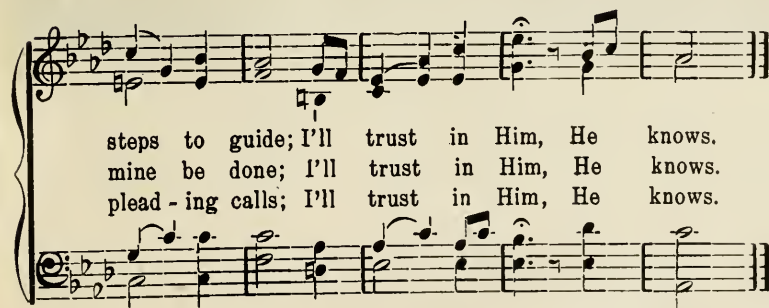
Words and Music by R. Michelsen



1. I'll trust in Him who rules on high, Re-
2. I'll trust in Him whose pow'r and love, Were
3. I'll trust in Him, what-e'er be - falls, Nor



deem - er, Lord of Hosts, To mark the way my
voiced through deep - est woes; "Thy will, O God, not
fear, though storms oppose, Come fol - low me, He



steps to guide; I'll trust in Him, He knows.
mine be done; I'll trust in Him, He knows.
plead - ing calls; I'll trust in Him, He knows.



THE LATTER-DAY SAINTS' CHAPEL AT SUNDERLAND, ENGLAND

Here the Latter-day Saints taught the principles of the gospel, and served the Lord. Owing to prejudice, created in the minds of the people from hearing false and defamatory reports of the Latter-day Saints, a recent mob, numbering thousands, ignorant of what they did, let us hope, broke every window in the building; some went into the auditorium shown in the lower picture, stood upon the pulpit swearing, upset chairs, turned the stove over, and released into a crowded room foul-smelling fumes. The elders standing back of the pulpit are A. G. Brain, Joseph Parmley, R. Belknap, President Lichfield, Prof. J. J. McClellan, E. Stevenson Wilcox, Master Douglas McClellan, E. J. Steed and W. Simpson. In the upper picture the same group are shown in front of the chapel. Anti-"Mormon" posters on the building to the left, people "peeking" through the curtains in adjoining buildings, and the giggling boy on the right, show the spirit of the place. Should the mob come to Utah, singly or in company, the Saints would gladly show them every courtesy, and with this same McClellan at the organ, give them an unexcelled musical entertainment, and convince them that Latter-day Saints are among the purest, most cleanly, virtuous, intelligent, and broad-minded people in all the world. The citizens of Sunderland need enlightenment.

IMPROVEMENT ERA

VOL. XVI

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No. 4

The Conquest of Drouth

BY JOHN A. WIDTSOE, A. M., PH. D., PRESIDENT OF THE AGRICULTURAL COLLEGE OF UTAH, AND OF THE INTERNATIONAL DRY-FARMING CONGRESS, 1912*

The Dry-Farming Congress, which was organized in Denver, Colorado, nearly six years ago, was no doubt at first intended to meet the needs of the western United States; but, almost from the moment of its inception, its world-mission began to be understood. Within a year after the first session it had assumed a national character, and within two years it was truly an organization of international interest.

Since the organization of this Congress, dry-farming has become a household word in almost every corner of the earth. To the six sessions, already held, practically all the great nations have sent delegates, and upon the platform of this, the seventh session, sit accredited delegates from half a score of countries. From Australia to the United States, by way of South Africa, North Africa, Hungary, is a series of auxiliary dry-farming congresses. The correspondence of the Congress is in all the civilized tongues of the earth; and the meagre literature of the subject is being translated into the half-dozen leading languages of man. Moreover, so far as I know, this session of the Congress is unique in that it is the first time that a purely agricultural organization without governmental support, has gone beyond the country of its birth.

This remarkable history of the Dry-Farming Congress certainly indicates that the problems of dry-farming are of living, world-wide interest. I shall, therefore, take the liberty of devoting the time allotted me, to the definition of the purpose and problems of the dry-farming propaganda.

*The president's opening address, delivered at Lethbridge, Canada, session 1912.

Purpose of the Dry-Farming Propaganda

There would be no dry-farming if plants were not large consumers of water, or if all parts of the earth received a sufficient and regularly-distributed supply of rain. The fact is that plants use in their growth immense quantities of water, and the rainfall of the earth is distributed very unequally, both as to the total quantity, and the time of the year during which it falls.

The question of rainfall is the pre-eminent one in dry-farming, since some parts of the earth receive an excessively large annual precipitation, far beyond the needs of crops, while others receive much less than is necessary under ordinary methods of tillage for crop production. Moreover, in some places the rain comes chiefly in winter; in others in summer, and in yet other places during the spring and fall. In only a few localities is the rainfall distributed equally over the year. To further complicate the problem, the annual rainfall in a given locality is not the same from year to year; for, as is well known, a tolerably wet year may be followed by a dry year, or *vice versa*. The agricultural control of the water that falls from the heavens, in spite of varying seasons, and the use of even a limited supply for crop production, are the problems of the dry-farmer, and justify the existence of dry-farming as a science.

It must be said that while the total annual rainfall varies somewhat in any one place, from year to year, the variations are small and remain the same from generation to generation. The pioneers of a new land generally believe that the climate changes as settlement progresses, but exact records do not bear out this view. True, only about 150 years of records, with modern instruments, are at hand, yet during that period there has been no perceptible change of average climatic conditions anywhere on earth. The recorded history of the world bears out this view. For instance, the study of the history of the vineyards of southern France lead to the belief that during the last 500 years there has been no change in the climate of France, whether temperature or rainfall is considered. Likewise, the study of the production of date palms in the Orient has established with considerable certainty that since the fourth century B. C., or during twenty-three centuries, in the date palm regions, there has been no appreciable climatic change. From generation to generation, the average climate, the world over, has been constant, and no doubt will remain so for ages to come.

The only real climatic changes have been fluctuations from year to year, for climate, like a pendulum, swings with a somewhat irregular motion from one extreme to another. A dry year, the driest in a series of years, is followed by wetter years until the wettest is reached; then there is a gradual irregular return

to the dry condition; and the process is again repeated. Usually the cycle is short, from eleven to thirty-five years. The average difference between the coldest and the warmest years of such a climatic period is small—seldom more than two degrees F. in temperature; and the rainfall of the driest year is, on the average, only from one-eighth to one-fourth less than the rainfall of the wettest year. That is to say, in the driest year much rain falls, but ordinarily out of the growing season. Moreover, the driest year does not cover the earth at the same time. It is invariably local, and may occur in one place, at the same time that the wettest year occurs some other place. These variations are really so small that with improved methods of tillage they should interfere little with the progress of agriculture, yet they have been the cause of much human suffering, for the driest year in a short cycle of climatic change is the feared year of drouth.

The Deadly Drouth

The pages of history are crowded with the records of the disasters caused by the occasional deficiency of rainfall, the so-called drouth, representing the dry years in the cycle of climatic change. The Bible, which represents a very early period of man's history, abounds with references to drouth. The very beginning of the Hebrew nation is definitely connected with the great drouth which came over the countries adjoining Egypt, and which forced the people of these surrounding lands to come to this granary of nations for food. Even in Egypt itself, as will be remembered, the drouth raged for seven years, and had not Joseph saved the grain of the preceding fruitful years, not only the surrounding nations, but Egypt herself would have suffered. Later, when Israel entered into the promised land, their God took occasion to warn them that although it was a land flowing with milk and honey, if his law were not observed, drouths would overtake them and famine would destroy them. The early Assyrian code of laws, recently unearthed, declare, with the same fear of drouth, that when drouth settles upon the land the farmer who tills rented land shall be free from obligations to the owner of the land, for God has willed this irresistible evil upon the land.

The literature of all ages, whether of prophet, poet, or the teller of tales, abounds in reference to the terrible danger of drouth. You will remember that even in the fables of Æsop the fox who fell into a deep well said to the goat who was passing by, and who inquired what the fox was doing down in the well, "Have you not heard that there is going to be a great drouth. I jumped down here to be sure to have water by me; why don't you come, too," upon which the goat jumped down, in great terror of

the coming drouth, and the fox, jumping on her back, was able to get out of the well.

The year of drouth, the driest year in the cycle of climatic change, with its crop failures, stalks through the ages, past and present, as the supreme enemy of agriculture, and therefore of mankind. Drouth has been looked upon as a providence of God, which mortal men could only accept and die. In the trail of drouth, and following it closely, have always been its deadly brood: hunger, famine, pestilence and all manner of human distress. History, in its patient recording of famines, has indirectly given, often with minute exactness, the progress of drouth; and the burden of the story is that if war and disease have killed their thousands, drouth has destroyed its tens of thousands. In view of the mission of dry-farming, it may be well to review, for a moment or two, the fearful effects of a few historical drouths.

The famines of India have been recorded with terrible fidelity. The known drouths in this poor country run into great numbers, but a few of the great, outstanding ones will show their awful results. In 941 A. D. there was a famine of such terrible degree that cannibalism was permitted, and men ate their fellows, so that some might live. In the following seven centuries there was a rapid succession of drouths and famines, averaging above ten years per century. In 1344 the drouth was so intense that even the emperor had difficulty in securing food for himself and his immediate family. In 1769, in one of the great provinces, one-third of the population, or 10,000,000 souls, died from hunger. In 1790, the famine was so fearful that the dead could not be counted, much less buried, and were left in the fields and on the roads as they fell; in 1838, in one province alone, 800,000 persons perished from hunger; in 1861, the whole of northwest India was scourged by drouth-famine; in 1869, one and one-half million persons died of famine; in 1876 to 1878 five million persons died of famine, and we all remember the drouth of 1899-1901, in India, when one million persons died. That is, in 132 years of the most enlightened age of the world, five drouths in India caused the death of nearly nineteen million human beings, not to say anything of the many minor famines. This appalling story makes one feel that the greatest problem of India is the conquest of drouth.

While drouths have been recorded more completely in India than possibly in any other country, it does not follow that drouth-famines have not covered other lands. China has not yet opened her records, but we know that in recent times fearful drouths have devastated the Chinese nation. In 1877-78 a famine occurred from which nine and one-half million persons perished; and in 1887-1889 another fearful drouth occurred in China. In the year

436 B. C. the famine resulting from drouth in Rome was so intense that thousands of people threw themselves into the Tiber rather than to face the agony of starvation. In Egypt a great drouth occurred 32 B. C., and in 1064 A. D. another seven years' famine rested upon that country; other smaller drouths have since occurred in Egypt. Europe, from which most of us here have been derived, has been scourged by drouth from the very beginning of its occupation. There are recorded drouths of fearful magnitude in 879, 1016, 1162, and scores of drouths since the latter date. Russia, in recent days, has been subjected to several great drouths, among them one in 1891 and another in 1905, both of which caused large losses of life. In Germany the drouth of 1125 was so complete that one-half of the population died; in 1817 there was another great drouth, and as is well known, during the last two summers, Germany, especially in the northeastern part, has suffered seriously from a deficient rainfall. In Hungary, the drouth of 1505 was so intense that parents ate their children to save their own lives. England, which is supposed to be drouth-free, has had its share of recorded drouths, some of which have been national disasters.

Great famines, with their consequent loss of life, that have accompanied drouth, are not likely to recur as frequently as in the past, for modern methods of communication by rail and water will enable the countries of good seasons (and drouths are always local) to supply the drouth-ridden countries with the necessary food. Nevertheless, though human life be not lost, great economic losses occur whenever crops are destroyed by drouth, and the loss in wealth retards, greatly, the progress of the people. It would be folly to attempt to estimate the gigantic losses that have been occasioned by drouths.

Man the Master

I have dwelt so long upon this matter, for it is one of the great problems of mankind that must be solved by an advancing civilization. With the historical record of recurring local drouths before us, and with the certainty of a practical permanency of climate, which means that the dry year is sure to recur, it is inconceivable that modern man will submit to the losses and distresses caused by drouths. Rather, he will rise in the might of the accumulated knowledge of the ages, and forever banish the years of drouth from the knowledge of man.

How may it be done? Naturally, by the proper conservation of moisture in the soil so that crops can pass through a rainless season without hurt. The rainfall even in the year of drouth, is usually large enough to produce fair crops, but it comes before

the growing season, and falls on lands depleted of moisture. The soils must be so tilled that moisture is carried over in them, from year to year, and that the rainfall, whenever it comes, may be absorbed by the soil and there held until needed by plants. That is dry-farming pure and simple. To dry-farming, then, is committed the task of so enlightening the world that drouths, hereafter, will be due either to IGNORANCE or to INDIFFERENCE. This, the conquest of drouth in humid and sub-humid regions, must be hereafter one of the main concerns of dry-farming. And, let it not be forgotten that if dry-farming methods are applied to humid and sub-humid regions to prevent crop failure from drouths, the yields during normal years will thereby also be greatly increased. Aside from any protection against drouth, the methods of dry-farming might well be adopted by the occupied parts of the earth, because of the increased crop yields that would result, every year.

The other and original problem of dry-farming is the extension of the area now occupied by man, by devising methods whereby lands that receive little rainfall, lands that may be said to be in a state of permanent drouth, may be made to produce profitable crops also. The present occupied agricultural areas of the world receive an annual rainfall of twenty inches and upward. The areas that receive less than twenty inches of rain annually, the arid and semi-arid areas, have been until recently untouched by the plow and in fact have been denominated "deserts." In fact, over many of them the average rainfall is smaller than during the fearful year of drouth in humid regions, before which the nations have bowed these many centuries. These so-called deserts cover more than one-half, nearly six-tenths, of the entire land surface of the earth, and offer an opportunity of conquest unequalled in any other domain. Until recent years the best use made of this vast area of land was for the support of herds of cattle and sheep, that grazed upon the scant natural herbage for a few months in the year. Five to ten acres were often held to be barely enough for the sustenance of one sheep, and often one hundred acres were required for a steer!

In the minds of the few who dreamed of the conquest of this measureless "desert," the ancient art of irrigation seemed to be the only method of reclamation. In fact, the certainty of splendid crops under irrigation is unsurpassed, and when irrigation water is placed upon the rich, arid land, a productive garden results. However, irrigation will always be of limited application. In arid and semi-arid regions, land is plentiful, and flowing water is scarce. When all the waters of the arid regions shall be properly stored, and led to the farms at the proper season, probably not more than ten per cent of the available arid lands will be under irrigation. The larger the area over which the irrigation

waters may be profitably spread the more successful will the irrigation project be. In this matter, also, dry-farming is destined to take a leading part.

Irrigation Not a Primary Art

Contrary to the popular idea, irrigation is not a primary art; at its best it is only supplementary to the natural rainfall. The more water that falls upon the land, the smaller the quantity of water that needs to be applied in irrigation. By the same token, the more thoroughly the rainfall is stored in the soil, the less irrigation water is needed. The beginning of irrigation wisdom is the conservation of the natural precipitation. The high value of applying dry-farm methods under irrigation has been well demonstrated in a series of experiments recently reported from the Utah Agricultural Experiment Station. It was there shown that the part of a full crop, raised under irrigation, due to the rainfall STORED in the soil, in the case of wheat and oats, was approximately eighty-five per cent of the total yield; of lucern about seventy-eight per cent, and of potatoes about sixty-eight per cent. That is, from two-thirds to five-sixths of the crops obtained on irrigated fields were in reality due to the natural precipitation carefully stored in the soil by the methods of dry-farming. The irrigation water saved by the proper storage in the soil of the rainfall, may be used in reclaiming other land, and thus, the irrigated area may be extended greatly by the application of dry-farming methods.

As already said, however, a perfected world-system of irrigation will probably reclaim not more than one-tenth of the unoccupied portions of the earth; before dry-farming, unassisted, lies the greater task of making the remaining nine-tenths, or more than one-half of the earth's surface, blossom and bear fruit for man. The area that formerly supported one sheep must be made to feed a family of men and women. This is the original problem of dry-farming, and in the end the largest one. Could we stop here and discuss the question of the food supply of the world, the full importance of the reclamation of the dry-farming areas of the world, would loom large in the economic salvation of mankind. With increasing population and expanding needs, the arid regions will be the safety valve of the engine of civilization.

The Mission of Dry-Farming

The mission of dry-farming is, then, of a three-fold nature. First, it must eliminate the drouths that from time immemorial have plagued the farmers of somewhat humid countries; and also

increase the normal crop yields of such countries by a better utilization of the rainfall. Second, by teaching the proper methods of storing the natural rainfall and conserving the soil moisture, irrigation water must be made to cover larger areas of arid lands, and thus the irrigated area may be largely extended, and third, it must reclaim by correct methods of soil tillage and every other means, the largest possible part of the unirrigated half of the earth which is under a low rainfall. This is a vast program of ambitious purpose which of necessity must be carried out by dry-farming, as that branch of agriculture which concerns itself directly with the utilization for the production of crops of the water that falls from the heavens. To accomplish this purpose, dry-farming must be dove-tailed into all other agricultural practices.

It may be asked in all candor if, indeed, any part of this program has been carried out, or if this is all only a dream that may never be realized. It is a joy to be able to answer that, already, the accomplishments of dry-farming are far beyond the reasonable hopes of its disciples. Dry-farming has "made good," and, from its practical results, holds out the promise that the day of triumph over drouth, whether in humid or in arid regions, is at hand.

In the United States, over fifty years ago, adventurous spirits tried out, and with success, the possibility of reclaiming the desert without irrigation. In Utah, California, Washington, and even in western Canada, independent beginnings of dry-farming were successfully made, one to two generations ago, on lands that receive annually from eight to fourteen inches of rainfall. In the Great Plains area, which still presents very difficult dry-farm problems, thousands of men have grown crops successfully and profitably for a generation or more. In the western United States dry-farming is a firmly established system of profitable farming, and it is spreading with lightning rapidity. The Australian dry-farming conferences have shown that in their great continent during the last thirty or more years, numerous farmers have practiced dry-farming successfully on lands under a very low annual rainfall. In various parts of the drier sections of Europe the same is true.

At last, and as it were in confirmation of the claims for dry-farming, come now claims from southern Europe, from northern Africa and from a dozen places in Asia, that the practice of dry-farming was extensively successful there some thousands of years ago, and that we of this day are simply restoring to popular use an art that once belonged to the civilized portion of the world, but which, in the shifting of the scenes of the world's drama, had been forgotten! There is much truth in these claims, as the history of northern Africa, Spain, South America, and many other

lands, amply prove. If any doubting Thomas be here, let him look about him in this province of Alberta, and let him follow us over the western half of the United States, and he will return a converted man. Dry-farming has already reclaimed its millions of acres from the dominion of the desert, and the drouth, and its work is scarcely begun.

The Foundation Stones

This work of conquest, now well under way, is not based upon empirical rules. On the contrary it rests upon thoroughly established scientific principles. For that reason, dry-farming requires the application of high skill and intelligence, but it also nullifies the charge that it is precarious. It is not claimed that all is known; but only that the steps that have been taken conform with a well shaped system derived from scientific truths. Note the seven foundation stones of dry-farming:

1. One inch of rainfall is sufficient to produce from two to four bushels of wheat per acre annually, if it be made available to plants.
2. By proper methods of tillage, notably by deep plowing in the fall, from two-thirds to nine-tenths of the rainfall may be stored in deep soils from season to season for the use of plants.
3. By proper fallowing, the water stored in the soil one year may be carried over to another year, in order to give the crop the benefit of the rainfall of two years.
4. By the stirring of the top soil, the direct evaporation of water from the soil can be almost wholly prevented, so that nearly all the rainfall that enters the soil may be used by plants.
5. By vigorous cultivation, by fallowing or by adding natural or artificial manures to the soil, the quantity of water taken from the soil by plants can be materially reduced.
6. The seed sown should be proportioned to the water in the soil. The less water, the fewer plants should be produced, so that the soil water may not be exhausted too early in the season.
7. Plants may be so bred as to yield well even under conditions of small water supply.

These are well demonstrated principles which form a secure basis for the conquest of drouth in the humid regions and of the ultimate conquest for the use of man of the vast unoccupied deserts. They should be taught to the race from infancy, and made as familiar to the men of tomorrow as are the common rules of arithmetic. Farmers, business men, engineers, doctors, lawyers and preachers should know by heart these elements of our material prosperity. Schools and colleges should teach them. Then will a time come when drouth, like the tamed lion, will bend before its master—man.

Much remains to be done. The principles that we possess are general in their nature; their application must be varied with

local conditions. New principles must be evolved; new applications must be devised; machinery, especially adapted to the work, must be invented; and, above all, the unoccupied part of the earth must be more fully surveyed as regards soil and climatic conditions. The depth, structure and fertility of dry-farm soils must be known; rainfall and other meteorological stations must dot the land. Then on the frontier of the advancing area, demonstration farms must be established to try out for each locality the methods proposed. It is a vast work; but the prize justifies it.

Only by governmental aid can this work be properly done, and it is a pleasure to mention that such aid is now given by most of the governments of the world. Here in Alberta, in Saskatchewan, and in other Canadian provinces, the departments of agriculture are giving vigorous aid to this movement. The same is done in many of the states of the United States of America, in Australia, in Mexico, in many of the South American republics, in the South African Federation, in Russia, France, Germany, Hungary, Spain, Egypt, Turkey, China and in many other countries. I am proud to be able to say that Utah, the state to which I belong, was the first in our country to appropriate money for dry-farming investigations, and that the Utah Agricultural College was the first to dignify dry-farming by giving it a place in the college course of study.

In time, all these agencies will give us a great mass of information from all corners of the earth, which, however, to be of greatest use, must be made accessible to all, must be discussed by many men from many lands, and the conclusions must be given wide publicity. Some agency must be commissioned to labor by day and by night, throughout the year, for the collecting, unifying and publishing of the facts and achievements of the dry-farming movement, and for the periodic bringing together of the leaders in the work. Here, it seems to me, is the main function of the Dry-Farming Congress. While dry-farming is undoubtedly a popular movement, we must not depend too greatly upon this for its final triumph. In this day of advertising and great publicity, the gospel of dry-farming should be shouted to all the nations, and a definite organization should have the publicity and unifying work in charge.

There is yet much prejudice to be overcome. As in the past, opposition, both honest and dishonest, will arise frequently and in unexpected quarters. The last voice against dry-farming has not yet been heard. We must assemble and have ready for use, when such opposition is manifested, the reason for our faith in dry-farming, and let those who have caught the spirit of the work stand squarely and firmly upon the doctrine that the basic scientific principles, and the work already accomplished, justify the

belief that the deserts of the earth shall eventually be conquered by the plow and the harvester. It is now only a matter of a relatively short time until all the nations of the earth, afflicted with drouth or blessed with "deserts," will take to heart and adopt the lessons taught by those who, in the face of the blistering sun, are conquering the sleeping land.

This Congress, as the clearing house of the world's dry-farming ideas, must be perpetuated and made greater. It has shown its value, for the interest taken in dry-farming by the states and countries of the world is largely due to the activity of this Congress, notably through the efforts of its efficient secretary, Mr. John T. Burns. We are engaged in making a new earth, and the work has only just been begun. Through this Congress inspiration must be given to the scattered workers in the various corners of the world.

What has been done is a small part of what should be done for this great movement. The crying need of this Congress was discussed by President Worst at the last session, that of an endowment sufficient to establish permanent headquarters for it, from which it may go out once a year, or as often as may be, to the sections that desire the inspiration and the help it gives in the conquest of drouth. If we should all joint Dr. Worst in "a strong pull, and a long pull, and a pull altogether," I believe that we shall soon find the man or men who are willing to build for themselves a noble monument of service to all men by founding permanently this central bureau for the development of the truths that eventually will reclaim the larger half of the earth and make certain the crop yields of the other smaller half.

The Desert Will Be Conquered

Of more importance, however, than material gifts, in making this great work permanent, is the attitude that we shall maintain towards dry-farming. We must keep well in mind that, in all probability, the final solution of the economic and sociological questions that are tossing the nations as in tempest, will be the subjection of all unoccupied lands to agricultural processes, and the rational distribution of the population upon the reclaimed lands. This movement, which as a world-movement is scarcely half a decade old, may become, as it broadens, and as the multitude catch its spirit, the determining factor in the establishment of the world-peace for which every right-minded person is wishing, and without which the high destiny of humanity can not be realized. The successful conquest of the unoccupied parts of the earth will be accomplished only in the face of hardships—many of them. That must be admitted. But, the price all pioneers pay

for their victory, is a period of stern struggle to change things from their wonted way. The hardships encountered by the present day dry-farmer are not a whit greater than those that faced the pioneers of the East who wrested their farms from the primeval forests, or the pioneers of irrigation who toiled in the making of canals long before the first crop could be planted. There is only one crop of pioneers in any section; blessed be their memory; but do not let us say that their lives were less full of joy than are ours. In spite of all, dry-farming has gone onward; millions of acres are yielding crops by its method; where the desert languished before, thousands of homes have there been established, in which men and women have found independence. We can give the system and its results our fullest confidence.

Above all, however, those who labor in this cause must believe that man, by his understanding of nature, shall acquire dominion over all the earth. In the hearts of all who labor for the welfare of man must rest the certain faith that in all necessary things man shall triumph. As problems arise, they will be solved—one by one. If he sees through a glass darkly today, the vision will be transparently clear tomorrow. Before the eternal will of man the conquest of drouth shall be accomplished, and the account of the warfare shall molder in dusty volumes of musty histories, while the work will go on for the continued good of man. Our English poet has expressed it well:

“Yet I know that through the ages one increasing purpose runs,
And the thoughts of men will widen with the progress of the suns.”

May I be allowed to close here, as I did in my paper before the first Dry-Farming Congress: “The possibilities of dry-farming are stupendous. In the strength of growth we may have felt envious of the great ones of old; of Columbus looking upon the shadow of the greatest continent; of Balboa shouting greetings to the resting Pacific; of Father Escalante, pondering upon the mystery of the world, alone, near the shores of America’s Dead Sea. We need harbor no such envyings, for in the conquest of the non-irrigated and non-irrigable desert are offered as fine opportunities as the world has known for the makers and shapers of empires. We stand before an undiscovered land; through the restless, ascending currents of heated desert air the vision comes and goes; with stirring eyes the desert is seen covered with blossoming fields, with churches and homes and schools, and in the distance with the vision is heard the laughter of happy children.”

The desert and the drouth will be conquered.

LOGAN, UTAH

A Visit to Newcastle-on-Tyne

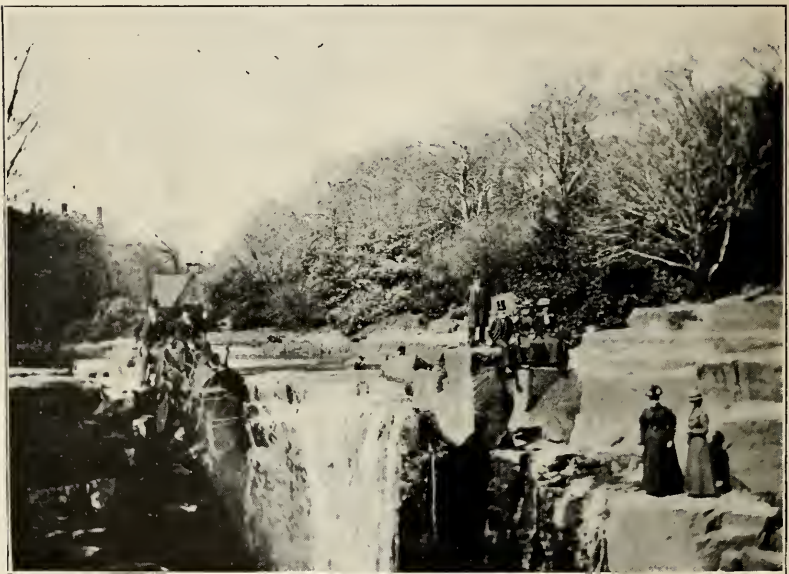
BY LYDIA D. ALDER

We sailed on the North Sea east of England from Stepney, not far from London, on the *Tynesides*, 360 miles to Newcastle-on-Tyne. We dreamed away the delightful evening on deck, but later a strong wind forced us to seek our state-rooms. The boisterous wind screeched and howled, sobbed or wailed, throughout the night, but there was no genuine storm. An aged Scotch lady, however, in an adjoining stateroom, frequently moaned, "O this is serious; this is serious!" Perhaps hurrying footsteps and the clanking of chains on deck, and the fact that nearly everybody on board was seasick, added to her distress. But the morning dawned fair and bright, the wind subsided, and we rejoiced that "night had flown away," giving place to balmy breezes, and sunny, blue skies. The vessel majestically swept past South Shields, at the mouth of the Tyne, then slowly drew up to the pier at Newcastle. Awaiting our arrival there was our fellow townsman, Frederick A. Mitchell. This was a happy meeting for our company, consisting of Miss Farnsworth, my companion in the London conference, my daughter Mae and myself. We were taken to the conference house, 37 Cavendish Road, by President Mitchell.

Here a number of missionaries were assembled, who, like ourselves, had come to attend the conference at Newcastle. Sister Parrish, wife of Elder Hyrum Parrish, of Centreville, was with her husband laboring in Newcastle. Sister Parrish is a lady of refined and gentle manner, and was the bright center of this conference home. She was both mother and sister to the elders who were laboring here, and who had left their own mothers, wives, and sisters, in their far away Utah homes. We ate the first home-made bread in Newcastle that we had tasted for two years. Sister Parrish had an influence for good upon all who came under her sunny smile. Her noble characteristics gained many friends for her, as well as welcome entrance into homes of

wealth and culture. Some of her friends attended our meetings, perhaps out of courtesy, for they did not seem to want religion, nor to be disturbed in their preconceived ideas of God, nor the worship they accorded to him.

On the day following our arrival in Newcastle, President Mitchell invited his guests to visit the Jesmond Dene, a beautiful canyon presented to the city of Newcastle by Lord Armstrong, inventor and owner of the Armstrong gun. The city of Newcastle has erected a very pretentious building in the Dene, at a point nearest to the city, where, in its spacious hall, 20,000 people have been banqueted in a single day, on holiday occasions. The



“THE WATER HAS WORN ITSELF TWO BEDS AROUND THE ROCKS”

Dene reminds one of our own City Creek canyon, and indicates what might be done with it, if a like sum of money were expended upon it, as has been used in beautifying the Dene. The glorious natural scenery of the Dene is wondrously enhanced by the ingenuity, art, and skill of man. In places are grassy, sloping banks, where a multitude of gorgeous wild flowers bloom. In some parts the white, canyon walls almost touch the winding stream. Near the old, deserted mill, that used to grind the corn,

the water has worn itself two beds around the rocks, forming a lovely waterfall. In this ideal place, Brother Parrish took a picture of the seated group. Farther up the stream, which, dancing, gurgling, loitering or speeding, as it flows along, are the stepping stones, so named because one must step on them in order to cross over the water to the other side. Many merry bursts of laughter evidenced the progress, successful or otherwise, that we made in accomplishing this feat. But, like those of old of whom we read in the good Book, we succeeded in crossing over dry shod.

Towering high at the head of the canyon, the Armstrong



PRESIDENT MITCHELL AND HIS GUESTS

castle crowns the beautiful scene. Buttercups, hyacinths, and daisies, red, yellow, white and pink, bloom in profusion on the side hills. Trees of other lands rear their stately crowns, and shrubs abound that grow beyond the seas.

In the grounds of a little historic house, preserved with its surroundings in the canyon, we saw a most unique natural flower-pot. It has the eyes, nose, and mouth of a man, a running vine forms his beard, and grows on his head, like hair, giving him the appearance of a Zulu. From an upper bank we obtained a lovely view of the Falls and the Armstrong mansion, and the Jesmond Dene. The events of that day are passed into history, and we prize the pictures taken then as pleasant reminders of that happy time.

Continuing our walk, we visited the ruins of King John's castle, and an ancient rock observatory. How picturesque is storied England; not a foot of her soil is without a history, while stories of the long ago are breathed by every rock and stream.

Slowly wending our way downward, we reach the Bowling Green, a modern place of recreation. This is the spot where Brother Webster took a picture of us.

Happy as children, we wandered that day in a Land Beautiful, and like children, ever unsatisfied with the present and yearning for the future, hastened on in eager search of new scenes, not



GROUP OF MISSIONARIES RESTING IN THE DENE

prizing those then with us. The flowers we hold in our hands are seldom appreciated, in our eager desire to find others more fair. We seldom stop to think that flowers of more brilliant hue may be out of reach, or that far over some dangerous cliff they may only sway tantalizingly before our wistful vision. As we look upon the flowers in our hands, we sigh; for behold as we gaze upon them they are withering away! The charm of anticipation dies with possession; yet, there is an undefined yearning for other things, not now understood.

The St. Nicholas Cathedral is a feature of Newcastle. The present structure is said to date from 1359, and was erected on the ruins of a church built in 1091. Its grand altar is made of alabaster. The attendant proudly exhibited to us the altar cloths. The one for ordinary use is in green and gold. The one in blue and gold is for Lent; the one in white and gold is for Easter. The ashes of many hundreds of people are built into their tombs in this church. A handsome painting, "The Washing of Feet," about twenty feet long, and ten feet high, was shown and is said to be about 350 years old. To the beholder, the eyes of the figures appear to follow him from every side. The work in this grand Cathedral, we were told, was done by Newcastle workmen, and is certainly wonderful, both in design and execution. On the south side is a very old chapel, which, it was claimed, belonged to the original church. We were also shown a very old grave cover, and the effigy of a Crusader. The model of a guillotine is shown, which French soldiers are said to have made out of the bones of their food. The Cathedral is a high church, with a fine organ, and costly, painted windows. The only difference between a high church, and a Roman Catholic, is the absence of the confessional. The crucifix is placed where all worshippers must bow as they pass before it.

The new castle was built, so the histories relate, on the ruins of the old one, erected by Henry II, in 1018, and rebuilt by Rufus, son of the Conqueror, in 1172. This circumstance gave the city its name of Newcastle. The old castle, though built of solid stone, with walls six feet thick, was almost totally destroyed. The present castle has a library containing many precious volumes, and some quaint, old chairs. The Antiquarian society holds its meetings here. We walked down the old stone steps, passing under the stone arches, where it is claimed Dick Turpin, the famous bandit, rode on horseback, and made his escape, going down and down through the stone openings to the mouth of the Tyne, where the river is now spanned by a handsome iron bridge.

Our very successful conference, coming back to the purpose of our visit, was followed by a most interesting Priesthood meeting. Lunch was served in an upstairs hall to all who attended. The lunch was followed by a social, get-acquainted hour of genuine enjoyment. At two of the street meetings, held during the

conference, the sisters spoke to the large gatherings in the Market Place.

We paid a farewell visit to Jesmond Dene before we left Newcastle. Again we visited the waterfall and crossed over the stepping stones, but took another path that led among beds of beautiful flowers. Then, standing on the Lady Armstrong bridge, we gazed upwards to the castle. We crossed over, leaving Jesmond Dene hidden from our view, perhaps forever. Some of the Newcastle missionaries accompanied us by sea to Scotland. To those remaining we bade farewell "till we meet again in Zion."

What Have We Done Today?

We boast of our work in future years;
 But what have we done today?
 We shall give our wealth to those in tears;
 But what did we give today?
 We shall buoy the heart and feed the poor;
 In vain will none knock at our door;
 Fond castles we build, as our great minds soar,
 But have we "made good" today?

Our harvest must be one of joy;
 Have we sown good seed today?
 Our life shall be without alloy;
 Have we lived that life today?
 We shall do so-and-so, in the "bye-and-bye;"
 We shall laud the truth from earth to sky,
 And shall press on and on to goals on high,
 But what have we done today?

Don't wait to smile 'till the clouds have passed,
 But give the smile today.
 Don't wait 'till the soul from earth has passed,
 But give your rose today.
 Though you hitch your wagon to a star;
 Your thoughts soar on to hopes afar;
 You make your life right where you are,
 Doing kindly deeds today.

O. F. URSENBACH

Dryden on Salvation for the Dead

BY CLAUDE T. RARNES, M. S., P. R.

Many a dust-laden volume, with faded pages and peculiar type, contains, should we but try to find them, great truths, surprising philosophies and beauties of phraseology which need but an alteration of lettering to make them the expression of a loftier contemporary thought and culture. Indeed, I confess 'tis a diversion never tiresome, to fish awhile with Walton, speculate for a time with Browne, take a mug with Addison at "Will's," or go on a lark with Fielding; in many respects their age immeasurably surpasses ours, for science and commerce have quite smothered our imagination.

Truth is as old as the sun; it must be, for scattered here and there in the writings of by-gone centuries, are nuggets of thought which prove that we are, after all, but an ordinary step in the ladder of infinity. Thus, it is indeed remarkable that John Dryden (1631-1700) should have ignored the credenda of his time and courageously thrust upon his compeers, in the form of a poem called *Religio Laici*, a staunch belief in the possibility of heathen salvation; and, furthermore, that he should have argued concerning it with a clearness scarcely to have been expected without the illuminating influence of revelation. What he has said, therefore, certainly deserves to be recorded in the confirmatory literature of the subject. It illustrates and emphasizes the fact that the gospel is not new, but old, and that all down the ages there have been glimpses of it, saving truths to illuminate darkness of error and tradition.

A logical interpretation of scripture, together with reflections on the perfection of divine justice, must convince one that it were monstrous indeed to condemn forever the heathen who never heard the name of Christ. In fact, various passages* of

*The argument unfolds itself in the following citations: Mark 16:16; John 3:5; Luke 23:39-43; John 20:11-17; I Peter 3:18-20; John 5:25; Isaiah 24:22; 42:6-7; 61:1; Job 33:27-30; I Cor. 15:29; Mal. 4:5-6; Phil. 2:9-11; I Kings 7:23.

scripture lead one to suppose that even after death the spirit is still given an opportunity to accept the teachings of the Savior. Such, for instance, is I Peter 4:6, which reads:

“For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

The doctrine of salvation for the dead, made plain in the religion of the Latter-day Saints, with its rites and amplifications, was, of course, unknown to Dryden, hence *Religio Laici* and its excellent preface are among the earliest arguments for this principle of universal justice. May it not be a remnant of the gospel truths first revealed to Adam, revived from the rubbish of false teachings through succeeding ages?

The following excerpt is from the preface to the poem:

“It has always been my thought that heathens who never did, nor without miracle could, hear of the name of Christ, were yet in a possibility of salvation. Neither will it enter easily into my belief, that before the coming of our Savior the whole world, excepting only the Jewish nation, should lie under the inevitable necessity of everlasting punishment, for want of that revelation, which was confined to so small a spot of ground as that of Palestine. Among the sons of Noah we read of only one who was accursed; and if a blessing in the ripeness of time was reserved for Japheth (of whose progeny we are), it seems unaccountable to me, why so many generations of the same offspring as preceded our Savior in the flesh should be all involved in one common condemnation, and yet that their posterity should be entitled to the hopes of salvation; as if a Bill of Exclusion had passed only on the fathers, which debarred not the sons from their succession; or that so many ages had been delivered over to Hell, and so many reserved for Heaven, and that the Devil had the first choice, and God the next. Truly I am apt to think that the revealed religion which was taught by Noah to all his sons might continue for some ages in the whole posterity. That afterwards it was included wholly in the family of Shem is manifest; but when the progenies of Ham and Japheth swarmed into colonies, and those colonies were subdivided into many others, in process of time their descendants lost by little and little the primitive and purer rites of divine worship, retaining only the notion of one deity; to which succeeding generations added others; for men took their degree in those ages from conquerors to gods. Revelation being thus eclipsed to all mankind, the Light of Nature, as the next in dignity, was substituted; and that is it which St. Paul con-

cludes to be the rule of the heathens, and by which they are hereafter to be judged. If my supposition be true, then the consequence which I have assumed in my poem may also be true; namely, that Deism, or the principles of natural worship, are only the faint remnants or dying flames of revealed religion in the posterity of Noah; and that our modern philosophers, nay, and some of our philosophizing divines, have too much exalted the faculties of our souls, when they have maintained that by their force mankind has been able to find out that there is one supreme Agent or intellectual Being which we call God; that praise and prayer are his due worship; and the rest of those deducements, which I am confident are the remote effects of Revelation, and unattainable by our Discourse, I mean as simply considered, and without the benefit of divine illumination. So that we have not lifted ourselves up to God by the weak pinions of our Reason, but he has been pleased to descend to us; and what Socrates said of him, what Plato writ, and the rest of the heathen philosophers of several nations, is all no more than the twilight of Revelation, after the sun of it was set in the race of Noah. That there is something above us, some principle of motion, our Reason can apprehend, though it cannot discover what it is by its own virtue. And indeed 'tis very improbable that we, who by the strength of our faculties cannot enter into the knowledge of any being, not so much as of our own, should be able to find out by them that supreme nature, which we cannot otherwise define than by saying it is infinite; as if infinite were definable, or infinitely a subject for our narrow understanding. They who would prove religion by reason, do but weaken the cause which they endeavor to support; 'tis to take away the pillars from our faith, and to prop it only with a twig; 'tis to design a tower like that of Babel, which, if it were possible (as it is not) to reach heaven, would come to nothing by the confusion of the workmen. For every man is building a several way; impotently conceited of his own model and his own materials; reason is always striving, and always at a loss; and of necessity it must so come to pass, while 'tis exercised about that which is not its proper object. Let us be content at last to know God by his own methods; at least so much of him as he is pleased to reveal to us in the sacred Scriptures; to apprehend them to be the word of God is all our reason has to do; for all beyond it is the work of Faith, which is the seal of Heaven impressed upon our human understanding."

That part of the poem pertinent hereto reads as follows:

"But stay: the Deist here will urgè anew,
 No supernatural worship can be true;
 Because a general law is that alone
 Which must to all and everywhere be known:
 A style so large as not this book can claim,

Nor aught that bears Revealed Religion's name.
 'Tis said the sound of a Messiah's birth
 Is gone through all the habitable earth;
 But still that text must be confined alone
 To what was then inhabited and known:
 And what provision could from thence accrue
 To Indian souls and worlds discovered new?
 In other parts it helped, that, ages past,
 The Scriptures there were known, and were embraced,
 Till Sin spread once again the shades of night:
 What's that to these who never saw the light?
 Of all objections this indeed is chief
 To startle reason, stagger frail belief:
 We grant, 'tis true, that Heaven from human sense
 Has hid the secret paths of Providence;
 But boundless wisdom, boundless mercy may
 Find even for those bewildered souls a way;
 If from His nature foes may pity claim,
 Much more may strangers who ne'er heard His name;
 And though no name be for salvation known,
 But that of his Eternal Son's alone,
 Who knows how far transcending goodness can
 Extend the merits of that Son to man?
 Who knows what reasons may His mercy lead,
 Or ignorance invincible may plead?
 Not only charity bids hope the best,
 But more the great Apostle has exprest:
 That if the Gentiles, whom no law inspired,
 By nature did what was by law required,
 They who the written rule had never known
 Were to themselves both rule and law alone,
 To Nature's plain indictment they shall plead
 And by their conscience be condemned or freed.
 Most righteous doom! because a rule revealed.
 Is none to those from whom it was concealed.
 Then those who followed Reason's dictates right,
 Lived up, and lifted high their natural light,
 With Socrates may see their Maker's face,
 While thousand rubric-martyrs want a place.
 Nor does it balk my charity to find
 The Egyptian Bishop of another mind;
 For, though his creed eternal truth contains,
 'Tis hard for man to doom to endless pains
 All who believed not all his zeal required,
 Unless he first could prove he was inspired.
 Then let us either think he meant to say

This faith, where published, was the only way;
 Or else conclude that, Arius to confute,
 The good old man, too eager to dispute,
 Flew high; and, as his Christian fury rose,
 Damned all for heretics who durst oppose.

Particularly opportune, in view of recent abstruse discussions on vague and unprofitable subjects, such as the possible identity of Adam and the Savior, is the closing admonition of *Religio Laici*:

For no man's faith depends upon his will,
 'Tis some relief, that points not clearly known
 Without much hazard may be let alone;
 And after hearing what our Church can say,
 If still our reason runs another way,
 That private reason 'tis more just to curb
 Than by disputes the public peace disturb.
 For points obscure are of small use to learn:
 But common quiet is mankind's concern."

As We Journey Along the Road

It isn't the things we say, dear,
 Nor the things we idly dream;
 It's the things we do every day, dear,
 That carry us up the stream.
 It isn't the tears we shed, dear,
 O'er things which are past and gone;
 It's the tug at the oar,
 For the sunny shore,
 That carries us on and on.

It isn't the flowers which have blushed, dear,
 And died on life's thorny way;
 It isn't the songs that are hushed, dear,
 That gladden our hearts today;
 It isn't the love that is dead, dear,
 That lightens life's weary load,
 It's the flower, and the song,
 And the love full strong,
 As we journey along the road.

THEODORE E. CURTIS.

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN

XVII—When the Family Interferes

Many a good matrimonial ship, with its sunlit cargo of happiness and hope, has been wrecked on the rocks of family interference. If it were customary to erect tombstones to the memory of dead loves, the cause of the death of marital happiness in thousands of homes might be given in the chiselled epitaph: "Died from an Overdose of the Interference of Relatives!"

If there be one place in the world where the justice of "Home Rule" should be unquestioned, that place is—the home. Marriage makes the couple a new firm, an independent partnership, not a branch house under the management of a parent company. It is a home trust controlled by two. No matter how loving, kind, solicitous and anxious the family of either partner may be for the success of the new firm, they must realize that they do not own it, that they are not stockholders, are not on the board of directors and must not interfere in the management. They may stand ready and willing to give loving counsel, sympathetic suggestion, and help and service in any emergency when needed and desired, but it is unfair, unnecessary, unwarranted to interfere.

It was interference and bad advice that spoiled the first marriage, started the first quarrel, and broke up the first home in the world in those early days, long, long ago when Eden was the only spot on earth that had even a name. This was the first lesson to man, and now after sixty centuries some people have not learned it yet. Husband and wife must work out their own problems in their own way. They must do it by the best light of their united wisdom, not by the flickering torches of obtruded advice from the family. They must convert their experiments into experience, transmute little failures into great successes and little failings into

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finer strength, win confidence and closer union through fuller understanding of each other, learn the superiority of a caress to logic, master their own problems and gain the strength that comes from mastery.

The problems of two must be solved by two. They need only kindness, sympathy, a reserve of help in emergencies and a free open field all the time. There is no justification for gossip, criticism, complaint, condemnation and incendiary meddling by members of the family. These things should be put on the list of unnecessary luxuries in the home and gently, firmly, definitely cut off.

We may sometimes be privileged to help others to live their lives; it is arrogant assumption for us to attempt to live their lives for them. We are told that we should not bury our talents, but there is one talent,—that of special aptness for impertinent management of the affairs of others—that we should carefully wrap in a napkin and on some dark night, quietly bury forever.

It is in the first years of married life that foreign interference is most trying and dangerous and it is this very time when it is most conspicuous and dominant. No need for the family to remind the wife that the husband is not eighteen karat, that he will never make a fortune, that they fear greatly—and then let their fear expand into a long catalogue of detail that fades away into the dim perspective of the unspoken. After the goods are bought and sent home and cannot be returned, what is the use of discouraging the purchaser? Why not point out some recognized good points, something helpful and inspiring? It is manifestly unfair for the family to sit as a self-appointed jury of awards and criticize and condemn the exhibit.

The wife may think she has the finest little home in the world; everything seems beautiful to her and she has even pride in the array of cooking utensils, dazzling and new in aluminum and tin, and the dishes ranged carefully on the pantry shelves. She often stands at the door and smiles as she looks in—to get the general effect at a glance. When the family makes a tour of inspection, her indiscreet sister may say, "Oh, what a mite of a kitchen. You can only wash the small dishes like cups and saucers in a little box like this." It had never seemed small to her, none of the rooms seemed small; they held so much love and hope and happiness that the size did not count; but now her heart sinks, and the

joy note seems gone and a cloud comes over it all and she begins to compare her home with that of some friend and it suffers. She thinks of all the other deficiencies pointed out by the visiting inspectors. She tries to be brave so she will be smiling when he comes home but it is hard to keep back the tears.

When her husband's sister tells her in confidence, "just to put you on your guard so you will know how to handle him," what a temper he has, it comes to her as a surprise and a grief, for it does not seem possible he could ever speak a cross word. When she hears, still in confidence, about the "girl he was so much in love with two years ago and was going to marry," she feels twinges of vague jealousy and she wants to be alone.

He, too, may suffer from the early stages of family interference if his mother begins her maternal vivisection of his wife. She doubts if she will prove a good housekeeper, but "of course we have to hope for the best." Little possible failings are discovered, aired and discussed with genuine love for the son and honest wishes for the success of the marriage, but such a jumble of doubts and fears and such a strenuous effort to be just and to be optimistic in a heroic way like one trying to calm frightened passengers in a shipwreck that he breaks away as quickly as possible knowing that his wife is really way above par, but the interview has wearied him.

Soon the family may begin a campaign of education on how she should manage him. She hears with irritation the words: "You surely won't let him smoke in the parlor! You know you can never get the odor out of the curtains and that cartridge paper drinks in smoke like blotting paper absorbs ink." If she weakly assents they increase the dose; if she rebels they think she is overconfident and setting her right becomes more than a pleasure—it is a duty. "Never permit him to be five minutes late at dinner. Just assert your independence," is the next shot from this peace-congress in the interests of domestic war. So the siege goes on.

The husband may return home in the evening and find the wife nervous, irritable, brimful of suggested new arrangements in the home, and repairs that he might make in his manners and disposition. She does not tell him who has been there all afternoon but he knows it as absolutely, from the traces left in her

conversation, as the hunter reads the passing of a bear from tracks in the snow.

She may later tell him of a change to be made in one of the rooms and she unwisely names the member of her family who made the motion; or he to sustain a position may repeat some criticism his mother made. They are planting seeds of discord in each other's minds, unconsciously stimulating prejudice and opposition and intensifying family interference. When a man buys a cheap hat he sometimes conceals the dealer's name with gilt paper initials. Let him be equally careful in the home to remove the identifying tag of authorship from any unpleasant advice that comes from his family.

As the days go on, critical appropriation from the family committee on interference may grow harder and harder to bear. It is depressing to live under the microscope of criticism, like an impaled insect. There is often condemnation where, if the full facts were known, there would be only praise. There is altogether too much judging in the world, too much idle intrusive censorship of the acts of others. It is uncomfortable to hear constantly that "you ought to do this" or "you should certainly do that." It is so easy to solve the conundrums of another's life.

The reason that advice is usually of little value is that it is not based on a perfect knowledge of the infinity of detail that makes up a condition. Perfect advice should fit the situation as a glove fits the hand; most advice does not get much nearer than a boxing-glove in the matter of fitting.

That the family interference may arise from genuine interest does not excuse it nor even explain it; where love is greatest it should be most tender and most considerate. There are times when some tiny flame of misunderstanding arises between husband and wife that a breath of kindly interpretation might blow into nothingness, but, talked over by the family and canvassed and debated and intensified, grows into a conflagration.

Under the gossip, often unthinking of its evil influence, a tiny molehill of difficulty may become an almost impassable Rocky Mountain range. Oil is a good thing to pour on troubled waters but it is poor to put out a fire. A difficulty that originally concerned only a duet now has been made to affect the whole family

choir. It is easier for two people to reach loving harmony than to distribute it among a dozen.

Sometimes the interference of families becomes even more active and aggressive than this, and because of a fancied grievance or a genuine opposition it actually comes between husband and wife and by harsh criticism or condemnation seeks to incite strife and discord between them. Here instant loyalty of the one to the other should assert itself and refuse to listen to the voice. In an instinctive spirit of protection there should be a calm, dignified protest against the recital of what if unessential should never be spoken, and if of serious import should be heard only in the presence of the one thus charged with what he or she should have the opportunity of denying or disproving instantly, before the weeds of suspicion have time to root themselves in the heart of the other.

In many homes, there is some one in the family, on either side, whose visits bring a trail of sadness, sorrow, protest, bitter opposition, and unnecessary and unwarrantable intrusion of a discordant element tending to worry, irritate and perhaps even to bring into inharmony husband and wife. In this delicate situation it often seems a problem how best to act. The health and happiness of the home must be considered as of first and greatest importance. If it be but a trivial inconvenience or jar to the domestic serenity, the wisdom of tolerance for a time should be manifested.

If it be of more serious menace, impossible to master by patient bearing, the privilege of hospitality should not be strained beyond the bearing point. There is a moment when sacrifice ceases to be a virtue and degenerates into cowardice, vice. There may be an injustice to oneself and to one near and dear that this unwelcome guesthood outrages. It is not true hospitality to mask the heart's continued protest under a smile, to submit unnecessarily to an atmosphere that saps one's mental and moral vitality, that dulls energy, deadens one's finer sensibility, and kills the joy of life, leaving one worried, weak, worn and weary, unable to meet as one should the questions of every-day living.

If we constantly suffer injustice that we can remove, we are slaves to the individuality of another and cowards to our own. The rankling irritation of the unjust bearing, if continued, will permeate our whole nature, like an emotional poison. We should

therefore act calmly, wisely, with kindness and dignity, and frankly recognize conditions and with perfect fairness take the gentlest action that will remedy them. Better a short, decisive battle fought to a finish than a constant series of petty squabbles and skirmishes.

We cannot be just to others if we are unjust to ourselves. If one lives ever under the sceptre of the decision of others, it is not free life—it is slavery. One cannot keep emotion constantly corked up; some time that cork will come out—perhaps inopportune. True love, true companionship, true living, can reign in the home only as there is in the home an atmosphere of liberty, of individual freedom in its highest sense.

If there be interference from outside forces, whether they be from the family or others, that tends to blight the joy, rest, peace and calm of the home, that threatens to bring in even the thin edge of the wedge of discord between husband and wife—that interference should be silenced forever. The home should be a sanctuary of refuge, not a battle-ground of discord; it should be a place where the angel of love ever swings the censer of peace, and calm, and happiness.

["The Incubus of Constant Faultfinding" is the title of the next chapter in this series.]

I Would Not Know

I would not know the measure of today—
 Lest blind, recrusant I—
 Should seek to wile some potent hour away,
 That pain would sanctify.

I would not list the monochord of fate—
 All erudite to be,
 Lest I should cringe from anguish consummate,
 And chortle to be free.

Of alchemy, to probe erstwhile, the end,
 I seek no whit of power—
 Suffice within my microcosm's trend,
 To face each little hour.

BERTHA A. KLEINMAN.

War

I feel thy scorching breath upon my cheeks,
O demon god, that broodest o'er the world,
Who, with the speed of maddened whirlwind, seeks
To devastate the nations, to make faint,
By hunger, thirst, that e'er thine allies are :
And conflagration's cursed, swift-shod feet,
Which were and ever are thy guiding star.
I feel the wretched bane of thy caress,
The vampire kiss that robs humanity,
Throughout the ages, of her noblest, best,
And leaves behind the venom of its sting
Within the heart and soul of those bereft.
Upon earth's vast expanse, I see a stain,
A stain of crimson like unto a flood,
Remembrancing the struggle and the pain
Of those who upon thine altar placed their all,
Obedient to thine insatiety.
And now, I see a face peer 'tween the bars
That hold it captive, hear the rhythmic beat
Of snowy pinions, flecked by sanguine wars ;
And know that not 'til sound of tramping feet,
Which marks thy minions, shall forever cease,
Will angel hands, that rolled away the stone,
Thrice bless the world by liberating Peace.

GRACE INGLES FROST.

“Joseph Smith, Jr., as a Translator.”

[Early in December of last year, the Rt. Rev. F. S. Spalding, Episcopal Bishop of Utah, put forth a brochure entitled, “Joseph Smith, Jr., as a Translator.” In it he tried to prove, among other things which will be clearly shown in quotations from his writings in the articles following, that the Prophet Joseph failed as a translator of ancient Egyptian language, and therefore, also as a translator of the Book of Mormon, and as a Prophet of God. His document aroused considerable interest, and especially among some of the writers of the Church who then prepared answers to his arguments. By consent of the authors, the ERA is able to present these to its readers; and while other papers may appear hereafter, we believe that in the series here presented, the discriminating reader will not only be greatly interested but will discover sufficient to refute the Bishop’s argument and find a vindication once more of the work of the Prophet Joseph.—THE EDITORS.]

A Plea in Bar of Final Conclusions.

BY B. H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY

[This article was first printed in the Salt Lake *Tribune*, of Dec. 15, 1912, but has been enlarged and revised by the author for the IMPROVEMENT ERA. The reason for the publication of the article in the *Tribune*, Elder Roberts states, was that there appeared in that paper on the 8th of December, 1912, a very sympathetic not to say fulsome review of Bishop Spalding’s brochure, with predictions of its direful effects upon “Mormonism.” Elder Roberts was therefore anxious to obtain a hearing before the readers of that paper, and accordingly applied to the management of the *Tribune* for that privilege, which was very willingly and courteously granted, and for which he here makes acknowledgment and tenders his thanks.—THE EDITORS.]

I call what I have to say at present on Bishop Spalding’s pamphlet, “Joseph Smith, Jr., as a Translator,” a plea in bar of final conclusions, because I realize that my remarks may not properly be regarded as a complete answer to his very adroitly presented case, specifically against the Book of Abraham, and inferentially against the Book of Mormon, as genuine translations. And here let it be admitted that the bishop’s premises and argument are worthy of profounder consideration than it is possible for this writer under present circumstances to give them. But the number of inquiries, both verbal and

written, addressed to him as to whether or not the “case” which the bishop apparently makes against the Book of Abraham can be met, is the occasion for this immediate, and what may be considered, not without some reason, an inadequate reply.

My only object now is to call attention to such imperfections in the data on which the bishop bases his conclusions, as to indicate that they do not furnish sufficient grounds to warrant the deductions as being final, and that the inquiry conducted by him is not so formidable as at first glance it would appear.

As another item in the preliminary to my remarks upon the bishop's case against the Book of Abraham, permit me to acknowledge the courtesy and even generosity to "Mormon" writers he displays in conducting his inquiry; and to say that his method of discussion is entirely legitimate, and the spirit of it irreproachable. I am willing to accord to him all the courtesy and generosity he exhibits in debate that the reviewer of his pamphlet claims for him in last Sunday's Tribune.

THE BISHOP'S CASE.

Briefly stated, the case of the bishop against Joseph Smith as a translator is this:

The competency of the Prophet as a translator of ancient records can be ascertained in but one way. "The original texts, together with his interpretations, must be submitted to competent scholars, and if they declare his translations to be correct, then they must be accepted as true."

Conversely, if the "competent scholars" shall declare his translations to be incorrect, then, of course, his claims as a translator fall to the ground; and with that failure as a translator demonstrated, his claims to divine inspiration cannot be allowed; he is no prophet of God. If he was not a truly inspired translator then he had no right to the religious leadership which "earnest men" accorded him.

"However sincere he may have been in believing in his mission," the bishop argues, "if the translation he gave to mankind is false, he is shown to have been self-deceived." And if he was self-deceived in the matter of his translations, then those witnesses who testified to the correctness of his translation, by a supposed hearing of the voice of God, declaring the fact, were also self-deceived (pamphlet p. 11;) and the result must be a repudiation of "the whole body of belief," which has been built upon Joseph Smith's translations of ancient records—the Book of Mormon and the Book of Abraham.

As the bishop remarks, "these ques-

tions are most critical," and, I might add, most searching, since they lay the ax at the root of the whole "Mormon" tree. I allow the bishop all his claims to the dire results to "Mormonism" if he can, to the point of demonstration, make his case good against Joseph Smith as a translator.

How may this end be achieved? Confessedly, as the translator of the Book of Mormon, the Prophet is beyond the reach of the bishop, at least by direct means; for the reason that "the plates" of the Book of Mormon are "not available" for the above purpose, being in the keeping of the messenger to whom Joseph Smith returned them after the translation was completed. But in certain Egyptian papyrus rolls, found in a sarcophagus in Egypt, which came into Joseph Smith's possession in 1835, a translation of which he published in March, 1842 (Times and Seasons, vol. 3. Nos. 9 and 10.) the bishop finds something that will serve his purpose equally well; because with the Prophet's translation and explanation of some parts of this ancient record, which the translator called the Book of Abraham, is published three facsimiles of the original Egyptian text from the Book of Abraham. These facsimiles may be submitted to the learned Egyptologists, and as "today the Egyptian language is readily translated by many scholars, we have just the test we need," says the bishop, "of Joseph Smith's accuracy as a translator." (Pamphlet p. 18.)

The bishop has applied the test. That is to say, Bishop Spalding sent the facsimiles of the Egyptian records with Joseph Smith's translation of the Book of Abraham, with the Prophet's partial translation and explanations of these facsimiles, to certain American, English, and German Egyptologists for their opinion of the accuracy of the translation, with the result that they all—and there are eight of them—give judgment against the Prophet.

"THE JURY" IN THE CASE.

These scholars, world renowned, are: Dr. A. H. Sayce of Oxford, England;

Dr. W. M. Flinders Petrie, London university; James H. Breasted, Ph.D., Haskell Oriental museum, University of Chicago; Dr. Arthur C. Mace, assistant curator, Metropolitan Museum of Art, New York, department of Egyptian art; Dr. John Peters, University of Pennsylvania, in charge of expedition to Babylonia; 1888-1895; the Rev Prof. C. A. B. Mercer, Ph. D., Western Theological seminary, custodian Hibbard collection Egyptian reproductions; Dr. Edward Meyer, University of Berlin; Dr. Friedrich Freiheer Von Bissing, professor of Egyptology in the University of Munich.

Quite a formidable list of learned men, truly; and I give it, because I think the bishop is entitled to have it known by those reading these "remarks" how eminent is the jury pronouncing on the case against the "Mormon" Prophet.

VALE BISHOP.

At this point we may leave the bishop. He has done his duty; he has presented the case, and has received a verdict. From this on we are to deal with that verdict, and the jury rendering it.

One who can lay no claim to the learning of Egypt at first hand, by knowledge of original records, may well pause before such an array of Egyptologists as listed above, before undertaking to comment upon their conclusions. And truly it is in no spirit of arrogance or flippancy or self-sufficiency that I undertake to make my comments; neither as despising nor flouting their learning. In their presence it is becoming in me, and all others unschooled in ancient Egyptian lore, to speak with modesty and behave with becoming deference. But I ask that due attention at this point be given to the very limited scope of what I propose: I am making a plea only in bar of final conclusions upon this subject, and I think I can point out from the decisions of these learned men sufficient reasons to warrant that stay of final judgment for which I plead. And meantime I call the attention of the youth of my own people to the fact that these questions that

depend upon special scholarship are questions that require time and research and discovery, and there is no occasion for hurry in dealing with them, and the conclusions of the learned in such matters are not as unchangeable as they seem.

For instance, quite a remarkable revolution has occurred in Egyptology within recent years, within the period of Egyptian activities, indeed, of a number of Bishop Spalding's jury, especially of Dr. Petrie, whose activities are credited with beginning the revolution. "In the beginning of the year 1895," remarks Prof. George Steindorff, "with the assistance of his pupil Quibell, he (Petrie) discovered many cemeteries on the western bank of the Nile, between the districts of Naquada and Ballas, the contents of which differed considerably from those of other graves in Egypt, and which he therefore regarded not as Egyptian but as belonging probably to a Lybian race." One of the remarkable differences was the posture of the buried dead. With few exceptions up to this time the dead were found lying on their backs or on their sides at full length, the bodies found by Dr. Petrie in the districts named were "doubled up, the knees drawn up, the hands before the face, and lying on the left side . . . The funeral objects were peculiar." These considerations led Dr. Petrie to conclude that the race they represented was not Egyptian, A year later, however, the French Egyptologist Prof. E. Amelineau made discoveries of a similar character in the "rubbish mounds known as Umm el-Ga'ab, near the ancient, sacred city of Abydos." "The tombs of the kings of Abydos," remarks Prof. Steindorff, "being purely Egyptian (as the inscriptions found in them prove,) it naturally follows that the civilization brought to light through these tombs is also Egyptian, and does not belong to another people as Petrie at first assumed."

But what was more important in the discoveries of Amelineau, was the opening of several royal tombs; and "fortunately, three kings are mentioned by their birth names on two stone

fragments found at Abydos, and in these we recognize the kings Usaphais, Miebis, and Lememeses, mentioned in the native lists, as well as by Manetho. All three belong to the First Dynasty, that is, to the period before the builders of the great pyramids (i. e. prior to 4,000, B. C.) which therefore is also about the time when the tombs of Abydos were built, and the period to which belong the other similar cemeteries of Upper Egypt, a date which has been otherwise confirmed."

Among the discoveries at Abydos by Amelineau was the very tomb of Osiris! and in it the mummified remains of that ancient king. "Near the head were two hawks, and two more were at the feet: The dead was designated by the inscription: "Osiris, the Good Being." The hawks were labelled, Horus, the avenger of his father; and the Goddess Isis is also designated by her name" (From Amelineau's own description of his discovery.)

Previous to these discoveries-1896-Prof. Steindorff declares that "the earliest history and civilization of Egypt was, so to speak, terra incognita. For the period prior to the Fourth Dynasty we were dependent, to a great extent, on the information of Manetho, with a large mixture of mythical elements, on the royal lists of kings, taken from older sources, and on occasional passages in Egyptian texts of the Old Empire and of later times. From these, however, we learned little more than the names and probable order of the kings who ruled from Menes down to Snofru (Sephuris,) the predecessor of Cheops. Of the monuments of this period only the tomb pyramid of Zeser and a few remains of Mastabas of the Third Dynasty were known. In consequence of this paucity of information, it has often happened that serious scholars have considered the kings of this earliest period of Egyptian history as mythical personages, or at least have come to the opinion that the lists of the kings were nothing but artificial compilations." (The above quotation, and

information preceding it, is from the paper, Excavations in Egypt, by Prof. George Steindorff, published in Explorations in Bible Lands, During the 19th Century—1903—pp. 625-690.) "Little by little," he adds, "we are gaining more light upon this dark subject."

This is putting the results of the discovery into very conservative terms. Prof. Clifton Marby Levy, member of the Egyptian Exploration Fund, and American Oriental Society, was more enthusiastic in his comments on the result of the find about the time it occurred:

"The gods are men. That is the result of the latest discoveries in old Egypt. For Professor E. Amelineau, one of the most famous and trustworthy of the explorers in Egypt, announces positively that he has found the very tombs in which were buried the bodies of the Egyptian deities Osiris, Horus and Set. The discovery has made a tremendous sensation all over the world, for these names had been always supposed by modern scholars to be purely mythical.

"It would be impossible to exaggerate the importance of Professor Amelineau's discovery, for it is more radical and far-reaching than any of the many remarkable finds made in historic Egypt. Not one of the modern historians of that land of mystery from Flinders Petrie to Adolf Erman has expressed any belief in the actual existence of the first divine kings of Egypt. The names Osiris, Isis, Horus and Set have been supposed by every writer to be nothing more nor less than personifications of the powers of nature.

"But scholars are critical beings, reader with new theories to explain such stories than to accept them as containing the truth. It was incredible to them that such beings as Osiris and Horus ever lived, and in the legends of their adventures they saw nothing more than the personifying of the earth, the Nile, the sun and the stars. M. Amelineau, however, with his spade, upsets all of their theories, in so far as they deny the existence of these gods on earth, for he has found their

tombs." (Letter to the New York Sunday Journal, March 13th, 1898.)

Nor is this likely to be the last upsetting that new discoveries will bring concerning Egyptology. As remarked by Prof. Steindorff—"more, considerable more, still remains hidden, waiting for the fortunate discoverer; and the day is far remote when the cry of 'nothing new from Africa' will be heard by the civilized world."

And now to apply this recent revolution to the present case. Suppose Joseph Smith, previous to 1895, had announced that the mummies with which was found the Egyptian rolls of papyrus, here in question, were doubled up, the knees drawn up, the hands before the face and lying on the left side. In that event some "Prof. Sayce," doubtless, could have been found who would have said: "It is difficult to deal seriously with Joseph Smith's impudent fraud" (Pamphlet, p. 23); "every one knows," such a Sayce would doubtless have added, "that no Egyptians have been found so buried, the mummies must be of some other race. And some "Dr. Mace" could have been found to denounce such a declaration as "a farrago of nonsense" (Pamphlet p. 27)—so easy is it, even for dignified, learned men, to speak contemptuously. But since 1896—since the discoveries of Dr. Petrie and Prof. Amelineau—the whole list of Egyptologists would be in agreement with such a declaration, such virtue is there in the turning of a spade—the opening of a tomb.

Or had Joseph Smith announced that the mummies with which the rolls of papyrus were found contemporaneous with the ancient personages, Osiris, Isis, Horus, Set, then what a storm of impatient ridicule would have raged about the Prophet's head, and with what scorn the learned savants would have informed a listening world that, all this was "a farrago of nonsense," that the names Osiris, Isis, Horus and Set are "nothing more nor less than personifications of the powers of nature" (Prof. Levy). It was incredible that "such beings as Osiris and Horus ever lived." "and in the legends of their adventures" the

learned "saw nothing more than the personifying of earth, the Nile, the sun and the stars" (Levy). And doubtless some "Professor Breasted" could have been found who would have said—in the event of our supposition happening previous to 1896—The fact of these names being purely mythical, or representing only the natural elements—"This" our "Breasted" would have said, "was of course, unknown to Smith, but it is a fact not only of my own knowledge, but also a common place of the knowledge of every orientalist who works in the Egyptian field" (pamphlet, p. 25). But again the opening of a tomb, and all this "knowledge" vanishes, and the names that were "myths" yesterday, become the names of real personages today. Much virtue in the opening of a tomb; and the opening of tombs in Egypt is not ended yet, nor the results following the opening of tombs.

But, to the consideration of this verdict.

BAD COPY, ILLEGIBLE.

1. Of "bad copying" of the original documents, and what may come of it. Let it be observed in passing that the genuineness of the facsimiles is not in question, they are conceded to be Egyptian, though all of the jury, save one, insist that the attempt at reproduction has been badly executed.

"The hieroglyphics . . . have been copied so ignorantly that hardly one of them is correct."

The "hieroglyphics," again, "have been transformed into unintelligible lines. Hardly one of them is copied correctly."—Sayce.

This repetition in his letter in less than a dozen lines.

"The inscriptions are far too badly copied to be able to read them."—Petrie.

Commenting on figure "6," plate 3, Dr. Breasted says:

"The head. . . . should be that of a wolf, or jackal, but which is here badly drawn."

"Cut 1 and 3 are inaccurate copies of well-known scenes on funeral papyri."—Mace.

"The reproductions are very bad."—Meyer.

"The hieroglyphics are merely illegible scratches, the imitator not having the skill or intelligence to copy such a script."—Peters.

"It is impossible from Smith's bad facsimiles to make out any meaning of the inscriptions."—Bissing.

Question: If all this be true of the alleged facsimiles, how may the learned gentlemen pronounce judgment upon them with such certainty? May not the differences noted in these cuts from Egyptian documents with which they are compared and contrasted, and here assigned to bad copying, arise from a real difference in the documents themselves, due to production of a different age, or by a sojourner in Egypt, such as Abraham was? A layman's question, of course but I venture to press it. M. Theodore Deveria, a young savant of the Museum of the Louvre, Paris, when the same facsimiles were presented to him for translation by M. Jules Remy, in 1860—M. Remy was a French traveler who visited Utah in 1855-6 and afterward published his observations in two volumes, largely devoted to Utah and the "Mormons"—made the same complaint against the facsimiles, namely, that the reproduction was bad, that the hieroglyphics and figures in the copies submitted to him were in some cases dim and may not be deciphered. In other cases he insists that the figures should be different, and claims that others still have been purposely altered in copying.

This is substantially the claim of our present learned jury. M. Deveria, as well as they, obtained a different translation from that given by Joseph Smith; upon which, elsewhere, I have remarked: "If it is the facsimiles thus changed that M. Deveria has interpreted, then of course his interpretation would differ from the translation made by Joseph Smith, who doubtless followed strictly the papyrus text. (*Americana*, N. Y., April, 1911, p. 377, note.) I venture to make the same comment upon the work of the jury of savants now being considered.

HOW IT WAS ENGRAVED.

And now as to the "bad copying" and purposely altering figures in the "fac-

similes." The prophet describes the original documents as "beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, etc.—with many characters or letters like the present (though probably not quite so square) form of the Hebrew, without points." (*Hist. of the Ch.*, vol. II, p. 3 and 8.) That is, the most ancient form of the Hebrew. From this it would appear that the original was not defective. The wood engraving for the cuts published in *The Times and Seasons* (Vol. III, Nos. 9, 19), was done by Reuben Hedlock, an engraver from Canada. John Taylor, later President Taylor, also from Canada, and a worker in wood, was also present and working on *The Times and Seasons* at the date of the publication of the facsimiles, and there is little doubt but what the wood engraving was reasonably well done. As to purposely changing the figures or altering the text, that is out of the question, since that would have subjected the prophet to detection and exposure, as after the facsimiles and the *Book of Abraham* were both published, the mummies, with which the papyri were found, and the papyri, were on exhibition at the home of the Prophet's parents at Nauvoo, subject to the inspection of all who might choose to examine them. As late as May, "forty-three days before the death of the prophet", in 1844, they were examined by Josiah Quincy—the Josiah of "Figures of the Past" authorship. It is not, therefore, likely that Joseph Smith or his associates would designedly change any of the figures in their copy of these documents and run such risk of detection and exposure.

Again I say, such differences as are found to exist between these facsimiles and similar documents with which they are compared by our jury of savants, may not arise from "bad copying," but represent documents of different composition from those with which they are compared; of different ages, and executed by a sojourner in Egypt, as was Abraham.

A Facsimile from the Book of Abraham.



CUT NO. 1. EXPLANATION OF ABOVE.

Fig. 1, The Angel of the Lord. 2. Abraham fastened upon an altar. 3. the idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice. 4, The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5, the idolatrous god of Elkenah. 6, The idolatrous god of Libnah. 7, The idolatrous god of Mahmackrah. 8, The idolatrous god of Korash. 9, The idolatrous god of Pharaoh. 10, Abraham in Egypt. 11, Designed to represent the pillars of heaven, as understood by the Egyptians. 12, Raukeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word Shaumahyeem.

A Facsimile from the Book of Abraham.



CUT NO. 2. EXPLANATION OF THE FOREGOING CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeyang signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand key, or in other words, the governing power, which governs 15 other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-fos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents the earth in its four quarters.

Fig. 7. Represents God sitting upon his throne revealing through the heavens the grand Key-Words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figs. 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

Plate from the Berlin Museum Collection,

In the New York Times of December 29th. 1912.



Magic Disk for use under mummy's head. Note similarity to Plate No. 4 (2) from "The Pearl of Great Price."

A Facsimile from the Book of Abraham.



CUT N. 3. EXPLANATION OF THE ABOVE CUT.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.
 2. King Pharaoh, whose name is given in the characters above his head.
 3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the Times and Seasons. (Also as given in the first fac-simile of this book).
 4. Prince of Pharaoh, King of Egypt, as written above the hand.
 5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.
 6. Olimlah, a slave belonging to the prince.
- Abraham is reasoning upon the principles of astronomy, in the king's court.

And this, too, might have an important bearing upon the date of the documents which our jury insists "are all many centuries later than Abraham: . . . about 960 to 750 B. C."—Petrie. Such documents as facsimile No. 2, said by the jury to be a sort of funeral tablet, in common use, "did not appear in any Egyptian burials until over a thousand years after the time of Abraham."—Breasted. Of facsimile No. 3, also related to funeral uses—of which there are many of the kind—"yet it may be stated as certain that the scene was unknown until about 500 years after Abraham's day."—Breasted.

It is fortunate for Joseph Smith's claims that the learned jury did not decide that the documents were of more ancient date than Abraham, for that would have presented a real difficulty, but being this side of his day, he may have been the author of such documents, though copies of them may not have been multiplied until centuries later.

Since the above appeared in print, the New York Times has devoted a page and a half of its valuable space to this subject, and with sensational headlines announced how "Museum walls proclaim fraud of 'Mormon' Prophet." The tone of the Times article in general is in sympathy with Bishop Spalding's jury, and contributes its voice against the Prophet. The article is illustrated with cuts, one of the "Mormon" temple, the three facsimiles from the Book of Abraham, and a circular disc from the Berlin museum collection, and invites its readers to note similarity to plate No. 4 (the number it gives to circular plate No. 2 in the Pearl of Great Price). It is only reasonable to presume that after all the claims that are made of this circular disc of the Book of Abraham being practically identical with the funerary discs plentifully found in Egyptian tombs and modern museums, the one most nearly resembling the Book of Abraham disc was selected by the Times writer for reproduction, in fac-simile. That being granted as reasonable, I for one thank the Times writer for giving me

the opportunity of putting these two discs side by side in this article for comparison and contrast, and they are accordingly published herewith.

Two things are established by this opportunity for comparison and contrast; first that the fac-similes plate from the Book of Abraham is not unskillfully executed as charged. As a bit of art engraving it is in every way superior to the reproduction of the Times plate fac-simile from the Berlin Museum. There is nothing incongruous between detail and general plan, as there doubtless would be if any of the pictographs had been designedly changed as is charged in respect of this plate (Deveria), or "copied so ignorantly that hardly one of them is correct" (Sayce.) And I leave it to the reader to say if in those parts that are most nearly alike in the two fac-similes the artistic execution is not superior in the Book of Abraham disc.

The second thing established by publishing the fac-similes of these two plates side by side, is that they are not identical plates. That while there are certain similarities in the two, enough to show that they may in part treat of the same general subjects (and that is what is required by the circumstances as we shall later see); yet the similarity is not so marked as to the distinctive features between the two (and that is what is required by the circumstances as we shall presently see). To establish this distinction in the conviction of the reader, let him take the middle line of combined pictographs and hieroglyphics and consider them. While the central figure has enough similarity to indicate the same idea, yet in the Book of Abraham pictograph there is but one disced, dog-headed like animal on each side; and then four lines of closely written hieroglyphics on each side. In the Berlin plate there are three dog-like animals on each side, and no hieroglyphics, except two or three. In the central figure on the top line there is marked similarity; but in the Book of Abraham fac-simile there is a perpendicular line of hieroglyphics, and other details absent from the Berlin plate. Note also the difference

in the two plates as to the pictographs to the right of this central figure. A comparison of the hieroglyphics circling the rim of the plate will also show distinctiveness; and there are a number of others, but this is sufficient to start the reader in making his comparisons and contrasts.

Again, respecting these differences in the fac-similies from the Book of Abraham and the Egyptian documents of the museums, relating perhaps, at least, to similar subjects, and with which our jury of savants compare and contrast the fac-similies given out by Joseph Smith: I am of opinion that the Book of Abraham itself gives a key which may lead to a solution of the matter. In that record we are informed that the first Pharaoh, son of Egyptus, the daughter of Ham, was a righteous man, but being of the race, that was denied the right to the priesthood, which had obtained among the ancient patriarchs, he nevertheless established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order (i. e. of the priesthood) established by the fathers in the first generations, in the days of the first patriarchal reign, "even in the reign of Adam, and also of Noah." Allowing this in the account, and it may not be denied its place, then we of the "Mormon" side of the controversy have the right to say: "Differences in these leaves form the Book of Abraham and the leaves from the Book of the Dead in your museums, and in the hands of your savants? Yes, certainly; for our fac-similies were written by one holding the true and legitimate order of the priesthood, and capable of representing in pictographs and hieroglyphics of his times its true signs and insignia, and history; what you find in the tombs of Egyptians kings and priests, and upon the walls of Egyptian temples, is but an imitation of that ancient order of things of which book our documents speak, but yours, doubtless, inaccurately from the first, being but an imitation, and that imitation (again doubtlessly) varied from, in the course of

years while our record has remained uncorrupted. Hence the differences.

II—DISAGREEMENTS AMONG THE JURY OF SAVANTS.

Plate I.—As to the whole plate:

"The well known scene of Anubis preparing the body of a dead man."—Petrie.

"Apparently the plate represents an embalmer [name evidently unknown—just a common undertaker, perhaps. R.] preparing a body for burial."—Peters.

"Parts of the well known Book of the Dead."—Meyer.

"This figure represents Osiris raising from the dead." (!)—Breasted.

Judging from the plate itself, if I were on the jury, I should vote with Breasted, for surely the whole scene is too animated for the embalming of the dead. The main figure on the bedstead-like altar, with both hands raised in protest, and one foot up, is evidently not ready for the supposed embalming process that Petrie and Peters think is under way. It should be observed, too, that the figure to be "embalmed" is clothed, and presumably in his right mind judging from the expression of the open and rather intelligent expression of the eye. It is more like a book of the living than of the "dead;" more like resistance to an assassin, as Joseph Smith depicts it, an attempt to offer the patriarch Abraham as a sacrifice to false gods—than either an embalming scene or a resurrection.

As to the separate figures on plat I: Figure 1—The hawk-like bird.

"The hawk of Horus."—Petrie.

"A bird in which form Isis is represented"—Breasted ("The hawk of Horus" and this alleged representation of Isis cannot be regarded as identical or as having anything in common, since Isis was the sister and wife of Osiris, and the mother of Horus; and Horus a solar deity, the avenger of his father—see Rawlinson and others. R.)

"The soul (Kos) is flying away in the form of a bird"—Peters.

"The soul in the shape of a bird is flying above it" (i. e. the body)—Meyer.

"The soul is leaving the body in the moment when the priest (3) is opening the body with a knife for mummification"—Bissing.

SOUL OF OSIRIS.

To these diverse interpretations of this figure 1, I add that of M. Deveria: "The soul of Osiris, under the form of a hawk." He also adds, in parenthesis, that the hawk "should have a human head." Yes, or the head of an ass, then it could be made to mean something else than what these other learned men describe it as meaning. Deveria also says that "figure 3"—which Breasted calls an "officiating priest;" Meyer "a priest approaching it" (i. e. the "bier"); and Peters, an "embalmer"—Deveria, I say, calls "figure 3" "The God of Anubis." With this Petrie, of Bishop Spalding's jury, agrees; except that Deveria says he is "effecting the resurrection of Osiris," and Petrie that "he is the conductor of the souls of the dead." Petrie makes no complaint against the form of "figure 3," but Deveria insists that he "should have a jackal's head." Yes, or some other change might be suggested, and by such process some other meaning may be read into the plate and make it different from the translation of Joseph Smith.

Let us all stand together here a moment—this jury of savants, and M. Deveria, and also you and I, bishop, let us for a moment join the group, though we be no savants we need not be much abashed for the moment; and let the "mad Hamlet" instruct us:

Polonius, the tiresome old courtier, has been sent to bring Prince Hamlet to the presence of his mother, then—

"Hamlet: Do you see yonder cloud that's almost the shape of a camel?"

"Polonius: By the mass, and 'tis like a camel, indeed."

"Hamlet: Methinks it is like a weasel."

"Polonius: It is backed like a weasel."

"Hamlet: Or like a whale?"

"Polonius: Very like a whale."

"Hamlet: Then I will come to my mother by and by."

All right, bishop, for one, I will change my belief in Joseph Smith's translation of these Egyptian plates, "by and by," perhaps, but it will not be until there is more harmony among your Egyptologists. After this digres-

sion let us proceed, for there is more to follow. I continue with plate No. 1, Figure 2:

"The dead person"—PETRIE.

"The body of the dead lying abab' (bier)"—MEYER.

"The dead man is lying abler"—BIS-SING.

"The reclining figure lifts one foot and both arms. This figure represents Osiris rising from the dead!"—BREASTED.

"Osiris coming to life on his funeral couch!"—DEVERIA.

Again, were I on the jury, I should in this case vote with Breasted and Deveria, for the figure discussed represents a very life-like attitude for a corpse. If Mark Twain was commenting on the alleged "dead man" he would doubtless say that the report of his being dead was "very much exaggerated."

If our good bishop was in any way responsible for all this confusion of interpretation of the plates, I should laugh outright, for he is no more of an Egyptologist than I am; but as it is a learned jury of savants that have each other by the ears, it will be becoming in me to place my hand over my mouth and stand demure, as I do now.

Explanations of plates 2 and 3 are not as extended as in the case of this plate No. 1, for which reason, I take it, there is less conflict and more general agreement among members of the jury than in the explanations of plate No. 1. But we have the dictum, on the high authority of Dr. Sayce of Oxford, that the hieroglyphics of plate No. 3 "have been transformed into unintelligible lines;" "that hardly one of them is copied correctly," and how what it stands for, under such circumstances, is to be made out is difficult for the lay mind to comprehend. It should also be remembered that these savants in their interpretation of the facsimiles are pointing out what they conceive to be the meaning of some few of the principal figures but give us no translation of what might be thought, by the layman, to be the "script" of the text, namely, the small characters around the bor-

der of the circular disc, as also around and within the main part of the other facsimiles. If, as one of the jury declares (Mace), "Egyptian characters can now be read almost as easily as Greek," one wonders how it is that one or other of the plates was not completely translated, and its story exhaustively told. Can it be that Egyptologists are not as sure of their knowledge of ancient Egyptian script as the above remark of Dr. Mace would lead us to think they are? Is not our knowledge of the Egyptian records still in its swaddling band of infancy? What is said of plate No. 2, however, is more important for another reason than for disagreements among our jury of savants, and which I now proceed to point out.

III.—IMPORTANT CONFIRMATION OF JOSEPH SMITH'S DECLARATIONS WITH REFERENCE TO PLATE NO. 2.

"No. 2 is one of the usual discs with magic inscriptions placed beneath the head of the dead."—PETRIE.

"Cut No. 2 is a copy of one of the magical discs which in the late Egyptian period were placed under the head of the mummies."—MACE.

"Facsimile No. 2 * * * is commonly called among Egyptologists a hypogcephalus. It was placed under the head of the mummy, and the various representations upon it were of a magical power designed to assist the deceased in various ways, especially to prevent the loss of his head."—BREASTED.

It is proper to say that our "jury-man" adds: "These did not come into use until the late centuries, just before the Christian era." (For an explanation of which see the paragraph quoted from Reynolds later.)

Figure 1. in the Book of Abraham fac-simile plate no. 2, is interpreted by Deveria to be:

"The spirit of the four elements, or rather of the four winds, or the four cardinal points; the soul of the terrestrial world."

Figure 2, same plate; "Amon Ra with two human heads, meant probably to represent both the invisible or mysterious principle of Ammon, and the visible or luminous principle of Ra, the sun; or else the double and

simultaneous principle of father and son.

Figure 3: "The God Ra, the sun, with a hawk's head seated in his boat. In the field the two symbolical figures according to M. de Rouge, the fixed points of an astronomical period."

Figure 5; "The mystic cow, the great cow, symbolizing the inferior hemisphere of the heavens."

Joseph Smith's explanation of this No. 2 circular disc is that it deals with the science of astronomy, and with sacred mysteries. For the former see his explanations of figures 1, 2, 4, 5, 6; circular disc and for the latter, the sacred mysteries—see his explanation of figure 8—"contains writing that cannot be revealed unto the world but is to be had in the Holy Temple of God." "Figure 9 ought not to be revealed at the present time; figure 10 also. Figure 11 also; if the world can find out these numbers, so let it be. Amen." "Figures 12-20 will be given in the own due time of the Lord." "Figure 3," the prophet says, "is made to represent God, sitting upon his throne, clothed with power and authority, with a crown of eternal light upon his head; representing also the grand key words of the holy priesthood as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the priesthood was revealed."

"Figure 7," the Prophet also declares, "represents God sitting upon his throne revealing through the heavens the grand key words of the priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove."

To the idea of this plate being "sacred" or possessed of "magical" power "designed to assist the deceased in various ways, especially to prevent the loss of his head," and parts of it not to be revealed unto the world, and some of it only in holy places—to all this, several of our jury of savants give contributing evidence. But how came Joseph Smith by this knowledge, that this plate treated of these two things, Astronomy and sacred mysteries if not by "inspiration," for confessedly he did not obtain it by Egyptian

scholarship? Neither could he by searching find it out, as no means of interpreting the Egyptian hieroglyphics was at hand until the publication of Champollion's Elementary Egyptian Grammar was issued, which did not come from the press until 1841; and the Book of Abraham and these fac-similes were published in March, 1842. It is safe to say that Joseph Smith never saw Champollion's grammar, previous to the publication of the Book of Abraham if at all.

On this whole matter of fac-simile No. 2, the late George Reynolds has an enlightening passage:

"It has been urged as an argument against the veracity of the translation by the Prophet Joseph Smith, of the circular cut or disc, but why, we cannot comprehend, that numerous copies of it exist, scattered among museums of Europe. These copies have been found buried with numerous mummies in the same way as the one that fell into the Prophet's hands. Instead of being an argument against the truthfulness of the translation given by Joseph Smith, we consider it a very strong one in its favor. For this reason, Egyptologists acknowledge that some peculiar potency was ascribed to it by the ancient Egyptians, but their ideas are very vague as to in what that power consisted

"It was customary with the ancient inhabitants of Egypt to enshroud their dead in hieroglyphic wrappings, on which various facts relating to the life of the deceased were narrated. This writing was addressed to Osiris, the chief lord of Amenti, the land of the departed, and amongst other things it stated that the acts of the Osir, the deceased, had been scrutinized by the seven inquisitors appointed to investigate the lives of men, and that he was found worthy to pass by those who guarded the gates of the eternal worlds, and partake of the blessings of the saved.

"Accompanying the mummy is also often found this sacred disc, or hypocephalus, as the learned term it, which, if we mistake not, was usually placed under or near the head of the mummy. The translations given by the professedly learned convey no idea why this was so placed, but the revelations through our martyred prophet, that it contains the key words of the holy priesthood, at once makes the reason plain. The Egyptians buried this disc containing these sacred words with their dead, for very much the same reason that the Saints bury

their dead in the robes of the holy priesthood.

"No doubt the true meaning of these 'key words' was soon lost among the Egyptians, but they knew enough to understand something of their value, and as ages rolled on, their apostate priesthood doubtlessly invented some myth to take their place."—The Book of Abraham. Its Authenticity established as a Divine and Ancient Record, 1870, George Reynolds, pp. 21, 22.

In passing I would call attention to the fact that this book by Mr. Reynolds has been very much neglected by the Latter-day Saints. Bishop Spalding seems not to be aware of its existence, else I feel sure he would not have remarked that the "Mormons" had paid little attention to the claims of M. Deveria, referred to in M. Remey's books. And if Bishop Spalding's brochure shall result in attracting any general attention to this very able work of the late George Reynolds, the "Mormons" may forgive the bishop for the slight shock he may momentarily have given them by hurling at their heads the opinions of his jury of savants on the translations of their Prophet. I commend the book of Mr. Reynolds to all interested in the subject, especially for its careful and scholarly treatment of the internal evidences of this fragment of the "Mormon" Prophet's work. But to return now to our argument.

Of the value of this incidental confirmation of the Prophet Joseph's declaration concerning the general character of circular disc No. 2, especially in the significant passage of Dr. Breasted, we at least may say that we are more than compensated for what else of damage it may be thought has been inflicted upon the standing of Joseph Smith as a translator of ancient records by the testimony of this group of Egyptologists.

FURPOSE OF BISHOP SPALDING.

I have a mild, but at the same time, I trust, only a respectful curiosity, to know what interest Bishop Spalding can have in the question of Joseph Smith's accuracy as a translator, or the historicity of the Book of Mormon, or of the Book of Abraham. As I

understand his position, he follows those who go to the farthest frontiers of research in modern, or higher, criticism of the ancient Hebrew and Christian scriptures; and fearlessly accepts the results of that school of thought, up to the point of believing with many of its leaders that religion may be founded and become a reality in the world, notwithstanding defective historical origins.

If I am right in this opinion of his mental attitude in respect to this subject, and I should be sorry to mistake his position, then I might ask of what importance to him is the objective existence of the plates of which the Book of Mormon is said to be a translation; or the genuineness of the Egyptian rolls of papyrus, from which it is alleged Joseph Smith translated the Book of Abraham, or what matters it if Joseph Smith was or was not an accurate translator of ancient records, Egyptian or otherwise? If the recent deductions of higher criticism be accepted, and I understand the bishop to accept them, then these questions that concern themselves with objective existences, historicity, and even accuracy of translations, or any translation at all, are merely matters of minor importance, the mere scaffolding of realities and not the realities themselves, and really not vital. Allow me to explain: One of the most emphatic utterances of higher criticism says:

"The time has come when it seems necessary deliberately to raise the question whether the story which we have in the four gospels of the birth, life, death, resurrection and ascension of their central figure, was designed by their authors to be taken as literal history. The higher criticism, indeed, is forcing this question to the front, and the time does not seem far distant when all sections of the church will have to face it."

The result of the higher criticism on the New Testament he describes as follows:

"But the result has been to show in almost if not every part of scripture that what we have is not history proper; that the author's purpose was not to write history, but to edify, to teach some religious truth which he regarded as all-important. . . . As a result

of the work of the higher criticism, the four gospels are a complete wreck as historical records. * * * * As authorities for the life of Jesus they are hopelessly shattered by the assaults of the higher criticism. How little they tell us of an historic Jesus! * * * There is only one way in which Christianity can survive, and that is by the surrender of its claim of being a historical religion, and the placing of it on a purely spiritual foundation." *

Our author argues as follows for this position:

"Why not listen to the mystic who tells us that it is nothing less than idolatry to fix our thought and worship on a historical Jesus, who is supposed to have lived in Palestine two thousand years ago, that a flesh-and-blood Jesus is a contradiction in terms, and that what the gospel writers intended to give the world was not history or biography, but spiritual allegory or drama." (!) (Rev. K. C. Anderson, D D., Hibbert Journal, January, 1911.)

Now, if I am right as to the bishop's attitude on the matter of higher criticism, why does he not treat Mormonism as such criticism treats Judaism and Christianity; not on the ground of its historicity, or the accuracy of its translated documents, but from the conception that Joseph Smith's purpose, as higher critics say the purpose of the New Testament writers was, "not to write history, but to edify," to teach some religious truth "which they regarded as all important;" not to give out correct translations of ancient documents, but to give the world some "spiritual allegory, or drama."

The above is written, not to seek to shift the basis of the argument, because I would escape the difficulties involved in the "Mormon" side of the controversy, but just to point out the fact to the respected bishop, that however much others may call in question the historical facts in which "Mormonism" had its origin; the objective existence of the plates, from which it is alleged the Book of Mormon was translated; or the accuracy of the Prophet Joseph as a translator of either the Book of Abraham or the Book of Mormon, it is not necessary to his school of thought to take us to task on these questions, since he must regard them as not at all vital to the maintenance of the real truth of "Mor-

monism." Hence for him, upon reflection, his performance in the adroitly prepared argument against Joseph Smith as a translator, must ever be apropos to nothing.

PLEA IN BAR.

I trust that without laying myself open to the charge of egotism, I may claim that the modest task proposed at the outset of this writing has been achieved, namely, that a successful plea has been made in bar of final conclusions upon the questions involved in Bishop Spalding's criticism of Joseph Smith as a translator; that the case against the "Mormon" Prophet is not quite so formidable as it at first appeared to be; and that my readers will find sufficient reasons herein set forth to cause them to suspend judgment until some more worthy consideration may be given to the bishop's brochure—until those more competent, both in scholarship, and in analytical power, and skill in such learned controversy, may find opportunity to give the subject the attention it deserves.

Meantime, I would suggest to my own people that they should remember that there is a wide difference between the thing that one may not be able to explain and the thing which overthrows his theory altogether. One may not always account fully for his truth, nor beat down successfully all objections that may be urged

against it; but it remains truth, just the same. And so in this case.

I believe that in the translations Joseph Smith has given to the world—confessedly not by scholarship but by inspiration, by his own spirit being quickened by contact with God's spirit—that in those translations are truths that are parts of a mighty system of truth, the like of which is not found elsewhere among men. And that system of truth, now being worked out in the experiences of both individual men and nations of men, will receive, ere the end, a splendid vindication both as a system and in all its parts.

And here I might paraphrase a passage from George Rawlinson employed in his "Historical Evidences of the Truth of the Scripture Records: If any new form of evidence shall hereafter be needed to meet new forms of attack, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics, or the desert sands, or the dusty manuscripts, to confound the adversaries of his word, and to magnify his name.

Secure in such a conviction, here let us stay ourselves, nothing daunted; and let the world's investigation of our truth be welcomed, confident, with the apostle of the Gentiles, that nothing can be done against the truth, but for the truth.

The Book of Abraham.

BY J. M. SJODAHL, EDITOR OF THE "DESERET NEWS"

[On December 17, the following article appeared as an editorial in the *Deseret News*. The ERA has permission from the author, Elder J. M. Sjodahl, to reproduce it in this series.—THE EDITORS.]

We are indebted to the Right Rev. Bishop F. S. Spalding for a copy of his pamphlet on "Joseph Smith, Jr., as a Translator."

In this pamphlet the author quotes eminent scholars in proof of the assertion that the Prophet's translation of certain Egyptian documents accompanying the "Book of Abraham" is wrong. And he argues that if the Prophet failed in one instance, he failed in another, and his translation of the Book of Mormon must also be rejected.

The scholars quoted are: Dr. A. H. Sayce, Oxford, England; Dr. W. H. Flinders Petrie, London University; Dr. James H. Breasted, Haskell Oriental Museum, Chicago; Dr. Arthur C. Mace, assistant Curator, Metropolitan Museum of Art, New York; Dr. John Peters, University of Pennsylvania; Prof. C. A. B. Mercer, Western Theological Seminary; Dr. Edward Meyer, University of Berlin, and Dr. Friedrich Freiherr von Bissing, University of Munich.

This is, of course, a formidable array of scholarship, but not half as formidable as that which could be quoted against the genuineness and authenticity of the Pentateuch, for instance. Bishop Spalding is well aware of the truth of this proposition. In fact, the Rev. gentleman is, we believe, somewhat infatuated with the scholarship which has produced a criticism known, since the days of Eichhorn, as "higher," though "negative" would describe its character more accurately. If he would state, freely and frankly, his views on certain portions of the Bible, they would be found not to differ essentially from those expressed on the correctness of the translation of the Book of Abra-

ham. His effort to break down faith in the Book of Mormon by directing against it the heavy batteries of Egyptian scholarship, is, therefore, not surprising. But it will prove in vain.

UNFAIR REASONING.

Before taking up the "scholarship" argument, we may state that the reasoning of the Bishop concerning the translation of the Book of Mormon and the Book of Abraham is hardly fair. The Book of Mormon was translated by inspiration, by means of "Urim and Thummim, the same instrument which enabled ancient men of God to render an infallible judgment and give to the people the mind and will of God. The Prophet Joseph, at the time he was called to render those ancient records into English, was an unlearned youth and the book itself was written in a language beyond the reach of the scholarship of our day. Its contents had to be revealed by the operation of the Holy Spirit upon the mind of the Prophet, or remain unknown. It was different with the Book of Abraham. That record came into his hands by purchase, as any other ancient document might have been procured. When it first attracted his attention he knew very little about its importance, but with the aid of W. W. Phelps and Oliver Cowdery he began to decipher some of the hieroglyphics, and as this work proceeded, he found to his joy that he had before him a literary production traceable to Abraham. Then he took up the study of the letters and the grammar of the Egyptian language. In this research he found himself, virtually, on pioneer ground, but, like Champollion, he had an almost intuitive linguistic sense. The work, however, pro-

ceeded slowly. It was begun in 1835. Not till seven years later, in 1842, could he begin the publication. (See "History of the Church" by Brigham H. Roberts, page 519, Vol. 4.) And it was never completed.

Here, then, is a difference between the two translations. The meaning of the characters on the Book of Mormon plates was given to him miraculously, by the direct operation of the Spirit of God upon his mind made receptive through prayer, visions, and meditation. The correct understanding of the Book of Abraham was given, also by the power of the Spirit of God but through the usual channels of research and as a reward for faithful investigation and labor. That the Prophet prayed earnestly for light and knowledge during the time he was occupied upon the translation, we need not say; for, like all the mighty men of God, he was a man of prayer and supplication; that the Lord answered his prayer, there can be no doubt. Both translations are, therefore, given by inspiration, but they came through different channels. That is the reason why the Bishop's argument is not fair. If a mistake should be proved in the translation of the Egyptian documents, that would not in any way affect the translation of the Book of Mormon. For such a mistake might be due to the channel through which the inspiration flowed, without lessening the value of the Book itself. There can be no such mistake in the Book of Mormon which came without the aid of scientific channels.

THE SCHOLARSHIP ARGUMENT.

Bishop Spalding's chief argument is this: Because there is a difference of opinion between certain eminent scholars and the Prophet Joseph concerning the meaning of the hieroglyphics the Prophet translated, therefore he is wrong and the scholars are right. This is the most extraordinary attempt at logic ever put forth by a scholar. The conclusion rests upon the monstrous assumption that there is an infallible, unchangeable scholarship, incapable of receiving more light, and to contradict which is heresy. We know better, and

the Rev. gentleman knows better. He knows that scholars sometimes are wrong, and that they are compelled by facts to abandon old theories for new ones. In the case of a difference of opinion, how does he know which side is certainly right? How does he know that the Prophet is not right, and that those on the other side are not wrong? Mathematics is an exact science, and its propositions may be demonstrated, but not so archeology.

SCHOLARS SOMETIMES ARE WRONG

Need we illustrate the fact that scholars sometimes are wrong?

It is still within the memory of man that Heinrich Schliemann was branded, by some pretty good scholars, as a dreamer, if not an impostor, when he first announced his startling discoveries. And yet, today, it is generally acknowledged that, as a result of his archeological researches, new light has been thrown on the ancient Greek civilization.

August le Plongeon, who devoted years to researches in Yucatan, was in his day regarded as little better than a charlatan, and some of his labors were necessarily expended on a defense of his claim to a hearing in the scientific world. Either he was wrong, or his critics were wrong. In either case the fact remains that scholars sometimes are wrong.

But hear Dr. M. G. Kyle, an eminent Egyptologist:

"In 1904 one of the foremost archeologists of Europe said to me: 'I do not believe there ever were such people as the Hittites and I do not believe 'Kheta' in the Egyptian inscriptions was meant for the name 'Hittites.' We will allow that archeologist to be nameless now, but the ruins of Troy vindicated the right of her people to a place in real history and the ruins of Boghatz-koï bid fair to afford a more striking vindication of the Bible representation of the Hittites."

We appreciate the courtesy of Dr. Kyle in not mentioning the name of the prominent European archeologist who manifested his ignorance by his skepticism. For ought we know, it might

have been one of the European scientists quoted by Bishop Spalding. But whoever he was, he was as mistaken as he was positive. For, through the researches of Winckler, and others, an entire Hittite empire has been recovered from the debris of the past. It was an empire in Asia Minor, extending in every direction, and it was important enough to enter into treaties with Babylonia on one side and Egypt on the other.

The Hittites occupy a prominent part in the Bible. In Joshua the country between Lebanon and the Euphrates is called the Land of the Hittites. Solomon imported horses from the king of the Hittites, and the Syrians, when making war upon Israel on one occasion, feared that they would have to fight the Hittites, too. And yet an eminent scholar, a very few years ago denied that they ever existed. Bible students were necessarily forced to take issue with such scholars on this question, without having the proofs at their command, until further light came. It has now been proved that Thotmes III., of Egypt, marched to the banks of the Euphrates and received tribute from the "greater Hittites" to the amount of 3,200 pounds of silver. It is known also that Rameses the Great was unsuccessful in his attempt to capture the Hittite stronghold Kadesh, and that he came near perishing. Four years later a Hittite princess became the wife of Rameses. Scholarship had a great deal to learn on the Hittites, and who shall say that it has nothing to learn on the subject treated on in the Book of Abraham?

Another illustration: Until this time scholarship has confidently maintained that the religion of Palestine came from Babylonia. Another view has recently been announced by Albert T. Clay, an authority on cuneiform inscriptions. He says "that the Semitic-Babylonian religion is an importation from Syria and Palestine (Amurru), that the creation, deluge, ante-diluvian patriarchs, etc., of Babylonia, came from Amurru, instead of the Hebraic stories having come from Babylonia,

as held by nearly all Semitic scholars." Here is a possible change announced in the conceptions of scholarship, which promises a complete scientific revolution.

There is no infallibility in scholarship. To assume that the Prophet was wrong simply because scholars say so is to beg the question.

DISCREPANCIES IN THE TESTIMONY OF SCHOLARS.

We have no prejudice against scholarship. Scholars are witnesses, and their testimony on any question is of as much value as "expert" testimony always is, provided it is unprejudiced and based on facts. But as to that the jury, in this case the public, must be the judge. Scholarship certainly has a right to a respectful hearing but it happens that the authorities quoted by Bishop Spalding disagree on some essential points, in their translations. In fact, they contradict each other, and their testimony is, consequently, of less value than it would have been otherwise.

Dr. Sayce maintains that the hieroglyphs are so ignorantly copied that hardly one of them is correct, but in the pictographs in the third illustration he recognizes a representation of the Goddess Maat leading "the pharaoh" before Osiris, behind whom stands the Goddess Isis.

Dr. Petrie almost agrees with Dr. Sayce. He also regards the third illustration as a representation of a judgment scene. Figure 1, he says, is Osiris in the usual form; figure 2 is Isis behind him; figure 3 is the stand of offerings with lotus flowers; figure 4 is the Goddess Nebhat, or Maat; he is not sure which; figure 5 is the dead person, and figure 6 is the God Anubis, the conductor of the souls of the dead. Where Dr. Sayce sees the Goddess Maat (Ma't?) Dr. Petrie is not certain of the name, because of the bad drawing, and where Dr. Sayce recognizes the spirit of "the pharaoh," Dr. Petrie sees only a dead person—any dead person. Attention is called to this by the very wording of Dr. Sayce's translation, for he employs the definite article, indi-

cating that a well known pharaoh—"the pharaoh"—is here portrayed. But which of them?

Dr. Breasted agrees with Dr. Sayce and Dr. Petrie that the figure on the throne represents Osiris. But who is the figure behind him? Probably Isis, he says. He is not as positive as the two other authorities. Figure 5, he says, is "a man" (not the pharaoh) being led before Osiris. The figure which Dr. Sayce calls Maat, and Dr. Petrie either Nebhat or Maat, Dr. Breasted calls the Goddess Truth, (Ma't), but the figure which Dr. Petrie is sure is Anubis, Dr. Breasted leaves without a name. It is but fair to state that the discrepancies in the explanations of this illustration are not material.

On the first illustration, however, the divergence is serious. Dr. Sayce wisely ignores this illustration entirely, but Dr. Petrie offers the following explanations: Figure 1 is the hawk of Horus; figure 2 is a dead person; figure 3 is Anubis; figure 4 is the usual funeral couch; figures 5, 6, 7, and 8 are the regular jars for embalming parts of the body; figure 10 are the funeral offerings. His view is that the picture represents an embalming scene, but he ignores figures 9, 11, and 12, entirely. Do they not fit into the embalming theory?

Dr. Breasted differs with Dr. Petrie. He considers that the reclining figure represents Osiris rising from the dead, although there is no resemblance between the Osiris of this illustration and that of the third. The figure which Dr. Petrie tells us represents the hawk of Horus, Dr. Breasted says is the Goddess Isis—quite a different Isis from that in the third illustration. And the figure which Dr. Petrie feels sure is Anubis, Dr. Breasted says is an officiating priest. Both these interpretations cannot be correct. Either Dr. Petrie or Dr. Breasted, is wrong.

Dr. John Peters also offers a suggestion, or two, on the proper interpretation of the first illustration. He regards the figure which Dr. Petrie says is the hawk of Horus, and

Dr. Breasted calls Isis, as the soul of the departed Egyptian (Kos). Three different theories on one figure! In figure 9, which Dr. Breasted ignores, he sees a crocodile ready to devour the dead if he is not properly embalmed, which naturally suggests the question whether the Egyptians believed that crocodiles fed on the souls of the dead.

We cannot within the necessarily restricted limits of this article pay attention to every detail of the learned testimony submitted, but it would not be proper to slight the opinion of Dr. Frederick Freiherr von Bissing, that the figure which Dr. Petrie calls Anubis is merely the "shadow" of the dead man. Will not Dr. Friedrich Freiherr von Bissing kindly explain how the shadow comes to wear a white apron?

On the second illustration there is practical unanimity. All the scholars quoted say it is a disc with magic inscriptions intended as a protection for the dead on the other side. But none of them offers an interpretation of the inscription. This is all the more remarkable because they all agree that the object is very familiar to Egyptian scholars.

A QUESTION OF WORDS.

Dr. Sayce ventures the assertion that the word "kolob," used by the Prophet Joseph, is not Egyptian. How does he know? Does he know every word in the entire Egyptian literature? It is certainly a Semitic word. By referring to an Arabic dictionary we find that it is still used in the Arabian language. As a verb it means "to turn," and a derivative might very properly be used as a noun to denote the center around which something turns, as it is used in the illustration in the Book of Abraham. The Arabian verb "qalaba" has many derivatives. We find it in the term "inqilab ashshams" which means "solstice," and in "qalb ulaqrab," which is the name for the star Alpha in the constellation Scorpio. This is proof enough that the word is used in the Semitic group of languages as an astronomical term, whether it is Egyptian or not, and it is not improbable

that Abraham, a Semite, should so use it.

Dr. Mercer remarks that the prophet's transliteration of the Hebrew word for "expanse" is "far from correct," but as he neglects to give us the transliteration which he considers correct, we cannot judge of the excellency of his spelling. We note, however, that the art of writing Hebrew words in English has not yet received fixed rules. It is like phonetic spelling. Each writer has his own conception of it. A common transliteration of the word referred to is "raw-kee'ah," but whether that is so much better than "raukeeang" we leave to any Hebrew scholar to say.

In this connection it may be of interest to Dr. Mercer to have his attention called to the fact that most of the names we have from the Hebrew are very imperfect representations of the Hebrew letters. In the Hebrew there are no such names as "Moses," "Eve," "Solomon," "Samson," "Jephthah," "Saul," etc. The corresponding Hebrew names are, "Mosheh," "Chavah," "Shelomeh," "Shimeshon," "Iepathach," and "Shaaul," as near as we can write these names in English. There are innumerable illustrations of this discrepancy between the Hebrew and the accepted names. We have them from the Greek, mostly, and they have suffered in the double transliteration.

Dr. Mercer also suggests that "Jah-oh-eh" is a faulty transliteration of the Hebrew "Jehovah." Here again we must confess disappointment at the neglect of the learned doctor to tell the world how that Hebrew word ought to be transliterated in order to give the correct pronunciation. If he knows, he knows more than any other living scholar, Jew or Gentile, "Mormon" or non-"Mormon," and he should not keep the secret to himself. And since he questions the statement that the word is Egyptian, he should enlighten the world on the origin and meaning of it.

But some scholars are of the opinion that the word is akin to the Egyptian "A-Au," which they translate, "me-am." Willis Brewer, in "Egypt and Is-

rael," takes this view and writes it "Jehoah," a form not essentially different from that of the Prophet. (Compare "Jeh-o-ah," and "Jah-ch-eh.")

Modern scholarship generally, as Dr. Mercer, of course, knows, does not, however, write the word 'Jehovah,' but "Yahweh," and, in view of all the facts, it seems to us that the criticism of the learned doctor is, both small-souled and careless.

THE EXPLANATIONS GIVEN BY THE PROPHET.

When scholars tell us that the illustrations under consideration are scenes from the Book of the Dead, representing a judgment scene before the throne of Osiris, or that they contain instructions to the dead relative to another life, they believe that they have completely proved that the Prophet's explanations are false. But that does not follow.

There is practical unanimity that the third illustration represents a judgment scene before Osiris, although the testimony, as we have seen, differs in some details. But this does not contradict the explanation offered by the Prophet Joseph. The Egyptians had many festivals and their religion was rich in mythology. It was customary to give dramatic representations of their legends, in which the priests played the part of the gods. With this fact in mind we can easily understand that a judgment scene may here be represented with Abraham, Pharaoh, and the prince as the main actors, and two servants taking inferior parts. In such a representation Abraham would naturally take occasion to tell the audience something about the structure of the universe. The Prophet, in fact, intimates that this is a judgment scene, for he says that figure 1 is Abraham sitting upon Pharaoh's throne, with a crown upon his head, representing the Priesthood as emblematical of the presidency in heaven; with the sceptre of justice and judgment in his hand. He could state no more clearly that the illustration is a judgment scene before the divine throne. That Pharaoh stands behind

the throne may be explained on the very ground the Prophet gives—"courtesy"—for Pharaoh, being himself a priest as well as king, in this way may have recognized the higher priesthood held by Abraham. His part in the tableau was that of an attendant on the divine throne. The entire cast, as explained by the Prophet, is natural. There is the prince representing the exalted personage who leads the man to the throne; a servant representing the man to be judged, and a black slave representing the dark god of the underworld, Anubis. It is strange that the scholars who examined this illustration did not discover how closely they follow, in their interpretation, the explanation offered by the Prophet Joseph.

On the second illustration there is also practical unanimity in regard to its character. It is explained to be a magical disc, a kind of talisman, designed to protect the dead on the other side. But the doctors do not give any interpretation of it. The Prophet explains a small part of it, as representing the structure of the universe, and containing certain "key-words" of the holy Priesthood. The rest he leaves unexplained. Is it wholly improbable that writings intended for the instruction of those who have passed over to the other side should contain representations of the universe over which He reigns before whom they were to appear, or that it should have on it symbolic representations of principles pertaining to the holy Priesthood? On the contrary, that is just what we would expect such a document to contain. Here again scholarship has, though blindfolded and fumbling, added confirmation to the work of the Prophet Joseph.

On the first illustration the scholars, as we have seen, disagree. Some consider it an embalming scene. Others tell us that it is a resurrection scene. We need not waste time over the different explanations, but leave the argument to the scholars themselves. But this is a fact, that of the explanations given, that of the Prophet Joseph is the one which best agrees with the

figures themselves. The figure on the altar cannot represent a corpse, for his attitude is that of a living being. He cannot represent the God Osiris, for there are none of the usual marks by which this divinity is recognized in the Egyptian pictures. The picture can represent an attempt to sacrifice Abraham in the land of Ur, and the appearance of the angel of the Lord, in answer to prayer, to prevent the inhuman rite. The scholars have failed to offer any better explanation.

THE BOOK OF THE DEAD.

But can Abraham have had anything to do with Egyptian documents found in a tomb? The scholars tell us that the illustrations are part of the Book of the Dead, and that, they seem to think, excludes Abraham from further consideration.

What is then the Book of the Dead? It is a collection of manuscripts found with mummies. Some of them are very ancient. They are thought to contain writings of a magical character, though hymns are also found in the text. A collection of 165 sections, or chapters, were made at one time. All the manuscripts discovered are said to be very corrupt, and most of them can only be translated by tracing them further back. In this respect the manuscripts that fell into the hands of the Prophet are not different from others. According to this Book the dead are taken before the judgment seat of Osiris and 42 judges. Their hearts are weighed by Anubis and Thout, and according to this test their fate is decided.

Very little is known about this Book of the Dead, and nothing whatever of its origin. It was the literary growth of centuries, like our Bible, and undoubtedly many authors contributed to it. It may have begun in oral tradition. Choice sentences were at first written down on temple walls, and other suitable places. Later they were copied on papyrus and other material. There is, therefore, nothing unreasonable in the supposition that Abraham may have contributed to it, and that some part of his literary composition

should finally find its way to this country, and to Nauvoo. This, we say, is not unreasonable, and it cannot be successfully denied.

OSIRIS LEGEND.

The Osiris legend may be briefly told here. According to the Egyptians, Osiris was the son of the Earth and the Sky, and married to his sister Isis. He came to Egypt, where he found an uncivilized people whom he raised from barbarism to a state of civilization, by teaching them to till the ground and to worship God. He traveled far and wide. Finally he was slain by treachery. His body was thrown into the river Nile and carried out to sea. Isis, after a long search found it and would have it interred. But while she was visiting her son Horus, the wicked Set, who had caused the murder, tore it to pieces and scattered it all over the Earth. Isis now went in search of the scattered pieces and wherever she found a fragment she buried it, and the spot became sacred ground. Osiris lived in the world beyond, and became the ruler of the dead. The Osiris legend became the basis of the Egyptian doctrine of immortality.

Le Plongeon sees in this myth an Egyptian version of the Bible story of the murder of Abel by his brother Cain. If there is any truth in this conjecture, it would not be a far-fetched conclusion that the Egyptians, probably had heard the story from Abraham himself.

But we would not be surprised to learn some day, on indisputable scientific evidence, that the historical basis of the legend is the narrow escape of Abraham from the idolatrous priests in Ur, and his appearance in Egypt as a standard bearer of civilization and religion. Abraham, like Osiris, came from a far-off land, beyond the point where the Earth and Sky meet, and he, too, was married to his sister (half sister). If it should be to Jacob and to one branch of the descendants of Abraham, is identical with "Osiris," the close connection of Abraham with the Osiris

myth and the Egyptian doctrine of immortality would be established. On this point we quote from "Egypt and Israel," by Mr. Willis Brewer:

"But this view might suggest that I-Sera-El was Asare-El or 'Osiris' himself; and the statement that the bones of Joseph were brought out of Egypt by Bene Ishera-El [the sons of Israel] and buried at Shechem tends to support the Osiris opinion, for Joseph is made son of I-Sera-El. . . . Besides, Sar means 'prince' both in Egyptian and Hebrew, and Osiris had the name Sar, while the God Raa declares himself Sar-son-of-a-Sar. And the tablets found lately at Tel Amarnah, between Memphis and Thebes, prove that the Egyptians were in possession of Palestine at the time, or shortly after, the Bene I-Sera-El are supposed to have gone there from Mi-Zera-im (Egypt), and of course diffused both their language and religion."

The author quoted has some rather fantastic notions and theories, but on etymology he seems to be perfectly sound, and the opinion he advances on the identity of the names Israel and Osiris deserves attention.

WHENCE THIS KNOWLEDGE?.

The Book of Abraham must not be judged, however, from the illustrations under consideration alone, but from its marvelous contents. Dr. John A. Widtsoe, in his excellent little book, "Joseph Smith as Scientist," points out that the Prophet clearly understood that the stars form groups, or clusters, which revolve round some one point or powerful star, and that in this he anticipated the scientific world many years. He found this great truth in the Book of Abraham. Can a book which reveals such a truth in advance of science be a fraud?

Another point. In the Book of Abraham the relations between Chaldea and Egypt are so intimate that Dr. John Peters says the interpretation of the plates "displays an amusing ignorance. Chaldeans and Egyptians are hopelessly mixed together, although as dissimilar and remote in language, religion and locality as are today the American and Chinese."

Before the discovery of the Tel el-Amarna tablets this remark might

have been excusable, but now it is astounding. At Tel-el-Amarna a number of letters were found, many of them dating back 1300 years before our era. And this correspondence was carried on, not in the Egyptian hieroglyphics, but in the Babylonian cuneiform letters. It would be interesting to have the learned doctor's opinion as to whether the Chinese had learned American, or the American Chinese.

At all events, some of these letters passed between the courts of Egypt and Babylonia. They show that the Egyptian king, Aken-Aten, had married a sister of the Babylonian king, and that his mother and grandmother were of the Babylonian royal house. They also show that a daughter of the Egyptian king had been sent to Babylonia to become the wife of the king there. They show that the Egyptian king asked for a daughter of the Babylonian monarch, for wife, in addition to the sister, and that his Babylonian majesty diplomatically refused on the ground that he did not know how his sister liked Egypt, or what treatment she had received, whereupon the Egyptian king asked him to send a trusted representative to investigate and report. All this looks like a "hopeless mixture" between

Babylonia and Egypt, but it is historical.

The fact is that even scientists did hardly realize the close relations between the great empires of the ancient world, until these old documents were recovered. But the Book of Abraham indicates these relations. But that is, we are told, "amusing." The Tel el-Amarna letters are still more "amusing," but we cannot reject them on that account.

Bishop Spalding's effort is not new to Latter-day Saints who have followed the history of the Church. His argument is one that has been heard before, without disturbing in the least the faith that rests on solid foundations. It has been fairly and squarely met in the past, and will be answered again, whenever occasion requires, with increasing clearness as the researches continue to reveal further data.

The Latter-day Saints court inquiry, such as this. They want to know the truth, and only the truth. There is no important issue they are not glad to face, whether presented by friend or foe. Their religion has stood every test to which it has been submitted, and it will remain unshaken for ever, because it is founded upon the Rock, and its origin is the Source of all Truth.

The Spalding Argument

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An article bearing the title "Joseph Smith, Jr., as a Translator," written by Dr. F. S. Spalding, bishop in Utah of the Episcopal church, has recently received a limited circulation among the Latter-day Saints. The manifest fairness of the inquiry and the apparently well founded conclusions came as some-

what of a surprise to the "Mormon" people. The Latter-day Saints are accustomed to criticism of a malicious and rancorous sort. Fairness and breadth have rarely characterized the investigations of the past. And consequently the apparent fairness shown by Dr. Spalding made far into the ranks

of the Latter-day Saints a well prepared path along which the conclusions of his article might readily follow. And, so, for a moment, blinded as we were by the nature of his argument, some may have thought that the claims of the Latter-day Saints, had been seriously shocked. A little distance, however, lends perspective to the whole matter. But before an examination of the value of the article is made we shall endeavor to give a synopsis of his argument.

In the opening paragraph of the article the writer states that "If the Book of Mormon is true, it is, next to the Bible, the most important book in the world." He then goes on to state that the world's knowledge would be greatly enriched if the claims of the Book of Mormon can be proved. (The present writer, however, does not share the opinion of Dr. Spalding that scientific theories would need serious readjustment because of it.) He gives credit for fairness on the part of the Latter-day Saints and mentions the names of a few individuals whom he regards as especially frank and intelligent. He deprecates the methods employed by the anti-"Mormon" investigator. He quotes extensively from "Mormon" publications, evidently for the purpose of instructing his readers in the nature of certain church records and the esteem in which they are held by the Later-day Saints.

He then turns to what appears to be the objective point of his argument, "Was the translation of the Book of Mormon correct?" He presents the testimony of Professor Anthon of New York as received from Martin Harris and published in the Pearl of Great Price. He gives the testimony of the Three Witnesses and also of the Eight Witnesses. He gives Joseph Smith credit for being logical in presenting the testimony of these witnesses instead of carrying the original records to learned men because of their inability at that time to decipher the Egyptian hieroglyphics. He quotes from the Articles of Faith in which it is implied that the Latter-day Saints place the Book of Mormon upon a higher plane, from the standpoint of trans-

lation, than the Bible. In this, he says, they are not illogical. He has attempted to make it "clear to the reader that the correctness of the translation of the Book of Mormon is a most important question." He then affirms that "If the Book of Mormon was not a correct translation, and yet Joseph Smith thought that it came to him by inspiration and revelation from God, all thoughtful men cannot be asked to accept other revelations which Joseph Smith, Jr., asserted were also given to him by Deity." (The logic of this conclusion will receive attention later.)

He again asks this question, "Is the translation of the Book of Mormon correct?" He makes the statement that "Joseph Smith's competency as a translator of ancient languages can be ascertained in but one way. The original texts, together with their interpretations, must be submitted to competent scholars." (There is room for difference of opinion here. Let our friend tell us whether he considers that even the most intelligent human beings are always competent to sit in judgment upon God's work. There are individuals who feel that the analysis of Deity's plans cannot always be made by the use of acid, fire and the microscope. My friend Spalding, your logic may lead you into difficulties.)

He speaks of the unavailability of the original Book of Mormon records, and concludes by stating, "Our purpose will be served equally well if the other translations of the Prophet referred to can be examined, and fortunately one of these translations, together with the original manuscript, is available." He presents evidence relating to the nature and origin of the Book of Abraham, and for this purpose quotes extensively from the Church records. He then concludes by stating, "It is now clear that in the translation of the Egyptian hieroglyphics, known as the Book of Abraham, we have just the test we need of Joseph Smith's accuracy as a translator. The original text and the Prophet's translation are available for our investigation."

Dr. Spalding here very astutely expands his argument to include the whole Book of Abraham. His state-

ment that "The original text with the Prophet's translation are now available for our investigation," is a very misleading one. In the first place, we do not have the original text, at most only three small fragments of it, in fact only the fac-similes of these fragments. In the second place these fragments cannot be considered as forming part of the text of the Book of Abraham.

He finally concludes that "If, in the judgment of competent scholars, this translation is correct, then the probabilities are all in favor of the Book of Mormon. If, however, the translation of the Book of Abraham is incorrect, then no thoughtful man can be asked to accept the Book of Mormon, but, on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author."

He next presents from the Book of Abraham the fac-similes and their translation. Appended to the article are the statements of eight eminent Egyptologists. These authorities are almost a unit in declaring that the hieroglyphics reproduced in the Book of Abraham were not correctly translated by Joseph Smith, and that the fac-similes themselves are very poor copies of the original records. They disagree somewhat in their descriptions of details, but in the main their testimonies at first appear to present a rather formidable argument.

The reverend gentleman's argument, in a word, is this: Was the translation of the Book of Mormon correct? This can be answered only by submitting the original records to scientific men. If this case the records are not available. Joseph Smith claimed to have translated the Book of Abraham. Three fac-similes of this record are available. If scientists declare that Joseph Smith incorrectly translated these characters, not only the Book of Abraham, but also the Book of Mormon and the "whole body of be-

lief" must be repudiated. To Dr. Spalding the testimony of the scientists is complete, and in consequence "Mormonism" must fall.

Now, I am quite sure that Dr. Spalding will concede to the Latter-day Saints a time for inquiry equal to that consumed by his investigation. Fairness would demand this. He has evidently written for opinions to a large number of scholars, and as a result has published eight statements, some of which disagree with respect to details. Without intentionally questioning the gentleman's integrity, it might be asked as to whether any disharmonious statements may have been received and not published. The Latter-day Saints have been forced to be skeptical because of the unfair methods employed in most of the so-called investigations of the past. But at any rate the Latter-day Saints themselves would like the privilege of obtaining the opinions of eminent scholars. But before conceding that the characters are not correctly translated they should like to see the Egyptologists much more united than they are at present.

They insist that it be constantly kept in mind that the conditions attending the translation of the Book of Abraham were far different from those attending the translation of the Book of Mormon. Joseph Smith had these Egyptian records in his possession for many years, and throughout that period he undoubtedly spent much time in STUDYING them. Following efforts to work out an Egyptian alphabet, he announced to his associates that he had been able to decipher some of the characters. It is evident that the translation came to him very largely as the result of persistent study, conditions far different from those attending the translation of the Book of Mormon. It is very important that we ascertain the extent to which Joseph Smith himself claimed divine inspiration in the translation of the Book of Abraham.

In a word, the Latter-day Saints insist that a thorough and compre-

ensive investigation of the claims of "Mormonism" be conducted, in which every possible obstacle will be removed. It is not the purpose of this paper, however, to undertake this inquiry or to analyze the testimonies of the eminent scholars—that would require much time and study. The article will be examined from quite another point of view.

In order to clear the field of any possible objections, the reader is asked to imagine that a most comprehensive and exhaustive inquiry has already been completed. Suppose that not only eight but that scores of scholars were united to a word in discrediting the claims of Joseph Smith as a translator of these Egyptian characters. Suppose that the scholars had become fully acquainted with the Egyptian language and could read the hieroglyphics with ease. Suppose that they had even found the identical manuscript employed by Joseph Smith. Suppose that it had been established to the entire satisfaction of all parties concerned that the characters were incorrectly translated. What then?

The analysis of Dr. Spalding's article was at this point interrupted by other demands upon the present writer's time. Criticism of a large packet of examination papers has just been completed. In order that no injustice be done, each answer has been carefully read and re-read, and as a result, in the judgment of the examiner, proper credit has been allowed. The test, of which these papers are the result, consisted of ten questions, each more or less independent, but all pertaining to the same general subject. At the close of the test period the students left the room affirming that the questions were proper ones, and that the information for which they called had been fully considered in class discussions. Several of the students were emphatic in the statement of their beliefs that in every detail they had correctly answered the questions.

And now the papers have been "corrected," and record has been made of the evidence upon which the standing

of the various students is based. The results are interesting. Three out of a class of twenty-four have failed, and of the remainder four are graded "a", ten are graded "b," four are graded "c," and three are graded "d." Not a single student, in the judgment of the examiner, gave complete answers to all of the questions. Even those who were positive in the belief that they had met all of the requirements were found to have failed, in some things. Some students were deficient in one thing and some in another—no two were alike. Some did well in the early part of the test and weakened later, while others began poorly and braced later, and still others were more or less flighty and erratic throughout.

An examiner, in order to be just, must read each question and give due credit for every detail. His opinion as to the student's grade must not be formed until the ten answers have been examined and the summaries made. If the first answer be found perfect the examiner is not by this justified in so marking the remaining nine, and if the first answer be found wrong the examiner proves himself unworthy of his position, if, at this stage, he pronounces the verdict of failure.

And so if our examiner be fair and unbiased he will read carefully every paragraph, every sentence and every line, and his conclusion will be based upon the evidence submitted. This custom follows the individual from the school room into the field of life. He is rated by those who know him according to what he is and the things he can do. In order to be adjudged great his successes must overshadow his failures. But sorry would be his condition in life if a single failure on his part would cause the repudiation of every one of his successes.

And yet, under what is termed the spirit of fairness, this is what Dr. Spaulding asks of the Latter-day Saints with respect to Joseph Smith.

It will be remembered that, for sake of argument, we have conceded to Dr. Spalding that his inquiry has con-

clusively shown that the fac-similies reproduced in the Pearl of Great Price were grossly misunderstood and mistranslated by Joseph Smith. In fact we have imagined that the inquiry was so perfect that no question could be raised concerning the conclusion that Joseph Smith had incorrectly translated the Egyptian characters. With this condition very far from being established Dr. Spalding states that "no thoughtful man can be asked to accept the Book of Mormon, but on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author."

The reasoning employed by Dr. Spalding would require every Christian denomination to repudiate the translators of the Bible, and consequently the Bible itself. It seems now to be pretty well agreed that errors, at times more or less grave, were occasionally made during the work of translation. The translators were scholars and probably relied largely upon their linguistic attainments. But because they here and there made mistakes shall we deny that they possessed any knowledge of ancient languages? Let the reader say as to whether, because of this imperfection, we shall be justified in casting out the Bible and the "whole body of belief which has been built upon it." And shall we brand all those who will not repudiate it as ignorant and dishonest?

The jury in the box, following the method advanced by Dr. Spalding, would convict one accused of murder if it could be shown that he had been guilty of theft—because once guilty always guilty. The method would call upon the friends of the accused to believe in his guilt and to repudiate whatever good he had done. Those who would not join in this denunciation would be classed among the ignorant and dishonest.

This method would require the Great Judge whom we all expect some day to meet, to brand every human being with-

out an exception, as a failure, and not worthy of the least consideration—because once wrong always wrong. Nay, it would require him to repudiate the work of his own hands and to cast all into outer darkness. The reader will undoubtedly turn with considerable relief from the consideration of a policy so completely lacking in the first elements of justice.

It would be interesting to apply Dr. Spalding's method of reasoning to the results of an inquiry in which it had been shown that Joseph Smith was right. Let us suppose the case of a prophecy. The prediction with all of its essential details had been made many years before the occurrence of any of the events involved. The prophecy had been placed on record and the attention of the world called to it. It was of such a nature that an individual possessing even the keenest foresight could not have made it, unless he was inspired. Its fulfilment or lack of fulfilment would constitute a test of the prophet's claims.

Let it further be supposed that as years pass the events enumerated in the prediction actually occur and in the manner detailed in the prophecy. The events do not appear in a spectacular fashion, but rather as the result of the operation and development of things temporal. The events are well known and of sufficient importance to be recorded in important places in history. Then let it be supposed that the followers of the prophet call the attention of the world to the prediction and its fulfilment. In a word, suppose that they supply ample proof for every claim made.

And now our question, "What shall be the duty of the world with respect to this matter?" The reasoning adopted by Dr. Spalding would demand that "no thoughtful person can be asked to deny any prophecy made by this individual, but, on the other hand, honesty will require him, with whatever personal regret, to accept his prophecies and the whole body of belief which has been built upon them and upon

the reputation their publication gave to their author."* It may be a question in the minds of some whether Dr. Spalding would be willing to permit his rule to operate both ways. Perhaps some day he will inform us.

It might be interesting to make further suppositions with respect to this man Joseph Smith. Let us suppose that as far back as 1833 he claimed to have received through revelation what is termed a Word of Wisdom. Suppose that this Word of Wisdom counselled against the use of alcoholic liquors, tobacco and hot drinks (interpreted to mean caffein-bearing beverages), and against the use of meat, other than in "sparing" quantities, and that only in times of cold or excessive hunger. Suppose that this Word of Wisdom gave promise to all who complied with its teachings, and the other commandments, the blessings of stronger minds and healthier bodies, all of which would be accompanied by a marked reduction in the death rate. Suppose that this Word of Wisdom was given to the Church and published long before any serious scientific work had been done along the lines suggested. And further suppose that now for 80 years the members of the Church have fairly well complied with its teachings.

And then again let it be supposed that now some years after the appearance of the Word of Wisdom, temperance organizations begin to increase throughout the land having for their purpose abstinence from alcoholic beverages. Suppose that civic organizations and betterment leagues seriously discussed the matter. Suppose that the problem becomes so vital that the various states and cities throughout the United States find it necessary to enact more and more stringent laws pertaining to the sale and use of these alcoholic liquors. Suppose that several of the states enact absolutely prohibitory laws. Suppose that medical men al-

most as a unit decide that hereafter alcohol must not be used in the treatment of disease, except occasionally for external use. Suppose that criminologists recognize it as one of the chief causes of crime. Suppose that leaders in commercial activity avoid the employment of habitual users. Suppose that life insurance companies report an increased death rate of 25 per cent among non-abstiners.

Suppose further that a few years after the publication of The Word of Wisdom scientists contemporaneously discover a poisonous alkaloid present in these so-called hot drinks. Suppose that it becomes known that an astringent substance is also present. Suppose that scientists declare that these hot drinks give rise to numerous ailments including constipation and kidney trouble. Suppose that the chief chemist in the employ of the United States, in an article written for a trade journal, state that if these beverages are not used in greater moderation the time will soon come when the people of the nation will rise up and legislate against them.

And again let it be supposed that the nicotine present in tobacco is recognized as a deadly poison and powerful depressant. Suppose that the use of tobacco is recognized by scientists as responsible for the presence of a multitude of physiological disorders. Suppose that coaches absolutely prohibit its use among athletes. Suppose that its use by students is invariably associated with low scholarship. Suppose that among athletes of the most perfect type its use is associated with loss in lung capacity of practically 10 per cent. Suppose that judges in juvenile courts everywhere recognize it as the chief cause of juvenile delinquency.

And finally let it be supposed that many years after the publication of the Word of Wisdom the science of dietetics is recognized. Suppose that interest centers around the food requirements of the body. Suppose that scientists discover that in the large intestine proteids undergo pronounced

(*Slightly paraphrased by the present writer.)

purification. Suppose that it is recognized that autointoxication may result from intestinal putrifaction. Suppose that scientists insist that the proteids contained in meat give rise to this autointoxication. Suppose that it is quite generally agreed among scientists that the American people are eating altogether too much meat. Suppose that it is shown that the ingestion of large quantities of meat is responsible for numerous ailments. Suppose that it is declared by authorities that meat is more obnoxious in warm weather than in cold. Suppose that is shown in the experience of the United States army that the death rate among soldiers is very greatly increased through eating much meat in warm weather. Suppose that it is announced by the acknowledged greatest bacteriologist in the world that putrifaction in the intestines is largely responsible for old age and that through the elimination of this intestinal putrifaction old age may very materially be deferred.

In a word let it be assumed that scientists have completely vindicated the claims of the Word of Wisdom. What then will be the duty of the world with respect to Joseph Smith? The method employed by Dr. Spalding would require that mankind not only accept the Word of Wisdom but everything else which Joseph Smith claimed to have received through revelation. And, furthermore, those who did not join in this general acceptance would, by him, be classed among the thoughtless and dishonest.

With this singular reasoning adopted by our reverend friend the Latter-day Saints are forced to disagree. They have nothing inground into their natures more deeply than the statement of the Apostle Paul, "Prove all things; hold fast that which is good," "Mormonism" does not feel that in justice it can ask the world to accept all of its claims because a single point has been demonstrated. Some individuals require more evidence than others. All that "Mormonism" can ask is an unbiased investigation. It does not want

to be finally adjudged upon the outcome of only one point. It asks, it demands, a complete investigation.

Anything short of this would result unfairly. To illustrate. Suppose that the first inquiry result in proving that Joseph Smith was, in that instance, wrong. Or suppose that chance designed that in the first instance he was found to be right. These facts prove two things only; in the first instance he was wrong, and in the second instance he was right, nothing more. They prove absolutely nothing with respect to other of his operations. It is true, however, that if he be found wrong in instance after instance, inferential evidence would lead one to believe that he was wrong in the majority of cases. (This rule will work both ways). But in order to prove that he was entirely wrong and that the "whole body of belief" should be repudiated, every case must be examined upon its own merits.

In the opinion of the writer, the Latter-day Saints should not, and for that matter do not, maintain that Joseph Smith was infallible. He was human and possessed human weaknesses and human faults. Being such, he was undoubtedly here and there mistaken. His followers claim, however, that his weaknesses were few and his virtues many. According to Christian belief, the Son of God was the only perfect man to grace the earth by his presence. If then, because of his weaknesses, we dismiss Joseph Smith, the prophets of ancient times must likewise go.

Shall it be argued that because a man receives divine help at one time that he is always inspired? or the converse, that because he may at one time have been led by Satanic influences that he is always evil? If so, the virtues of Christianity are at an end. Does it follow that because a man thinks that he is right at one time, and so proclaims himself, but is later shown to be wrong, that he is invariably wrong? We do not judge temporal things in that manner. No Christian ever lived who was guided in every act of his life by divine effulgence. And

occasionally he was wrong when he thought that he was right.

If through future investigation, therefore, it can be shown that Joseph Smith was absolutely wrong in his translation of the characters reproduced in the Pearl of Great Price, shall we say that his other works of translation are wholly wrong? Or shall we be justified in going so far as to state that the remaining part of the Book of Abraham is wrong? In the judgment of the writer, reason scoffs at the intimation of an affirmative reply.

The best men the world has ever known have here and there made mistakes. There have been no exceptions. Scientists, philosophers and religionists alike have all erred. Would it not be suicidal to repudiate the work of mankind because of these occasional mistakes? Yet the method of sweeping denunciation advanced by Dr. Spalding would require that it be done, and that all who would refuse to follow in this senseless slaughter would be branded as ignorant and dishonest.

From the writer's point of view it is not only probable but possible that the world's greatest prophets have now and again made mistakes. Prophets are human beings whose minds are illuminated by divine intelligence, the degree of illumination varying with the responsiveness of the human spirit. Some prophets have approached perfection much closer than others, but absolute perfection for a life time is never realized in the flesh.

And so it should not only be conceded but urged that Joseph Smith may have made mistakes. (Whether mistakes were made in the translation of the Egyptian characters as reproduced in the Pearl of Great Price is not under discussion here.) Any other attitude would argue for his infallibility, a condition which the present writer does not accept, either for Joseph Smith or for the prophets of old. If the works of Joseph Smith were being investigated with fairness equal to that employed by the examiner in the college, or the jury in the court, he would not be adjudged a failure or convicted because a single error might have been found.

And so we ask the question, "What has Dr. Spalding's inquiry shown?" The incompleteness of the inquiry was pointed out early in this paper, but if the argument be accepted as complete and final, what then does it show? It gives an illustration of ONE case in which Joseph Smith was wrong. It shows that he was not infallible, a condition long held by the Latter-day Saints. He was mortal and his followers knew it. They asserted, however, that his strength very greatly predominated over his weaknesses. If this case proves to be one in which Joseph Smith was mistaken the Latter-day Saints want to know it, and furthermore they will assist in investigating it. They have not thought of this particular instance as being a mistake, but if final investigation so proves it, they can accept the conclusion without in any way disturbing their confidence in the multitude of cases in which they know that he was right. They have appealed to the world to investigate the claims of their religion, and stand ready to accept the results. But, mark you, these results must not be based upon the kind of reasoning employed by Dr. Spalding.

The inquiry ends, therefore, with the case in hand. It cannot be considered as applying to the text of the Book of Abraham, to say nothing of the Book of Moses also contained in the Pearl of Great Price. The absurdity of making sweeping conclusions has already been pointed out. The hope of testing the translation of the Book of Mormon by this particular inquiry has led Dr. Spalding far afield.

It would be a very great source of pleasure to the Latter-day Saints if the world would appoint a committee consisting of wise and honest men whose duty would be prayerfully and impartially to investigate the claims of "Mormonism." The committee could pass on each claim independently, until the list was exhausted. Then summaries could be made and the verdict rendered. The Latter-day Saints, I am convinced, would be more than willing to submit their religion to such a test. They would not, how-

ever, be willing to have it declared wholly wrong because of a very small number of errors. (Exists there a religious body who would?) No just and impartial judge would require it of them. They themselves do not look upon it as being faultless. It has come from God through human hands. They claim that it came as a revelation of God to man, and that here and there within it there are probably the finger prints of mortality. If man, the medium through which it came, had been perfect, the religion would have been perfect. The Latter-day Saints do claim, however, that “Mormonism” is the most nearly perfect religion upon the face of the earth, far from excepting that espoused by the writer of the pamphlet under question.

The reader is now asked to imagine the publication of a pamphlet bearing the title “Napoleon Bonaparte, as a General; an Inquiry.” The first pages told of the sincerity of the general and the devotion of his followers. It also spoke of their fairness and integrity. And near the close of the argument

the author stated that if it could be shown that Napoleon had made a mistake in one battle all other claims relating to his generalship would thereby be destroyed. To the pamphlet were appended the statements of a number of competent officers to the effect that Napoleon had made a mistake at Waterloo. The author then called upon all men to repudiate Napoleon not only at Waterloo but elsewhere, and finally branded all who would not do so as ignorant and dishonest.

Reader, what would be the nature of the reception of this pamphlet? Would the reasoning of its author convince mankind that Napoleon was not a general in any sense of the term and should be repudiated, or would the author of the pamphlet be regarded with some degree of pity and quickly forgotten?

(Note: The present writer is by no means convinced that Joseph Smith incorrectly translated the Book of Abraham. An article dealing with this phase of the subject will follow later.)

Scholars Disagree.

BY JUNIUS F. WELLS

[On December 19 the following appeared in the *Deseret News*, which the author has permitted the ERA to reprint.—THE EDITORS.]

Editor *Deseret News*:

Dear Sir—I read with deep interest the editorial review in Tuesday’s paper of Bishop Spalding’s treatise upon the cuts of the original drawings of the Book of Abraham and was particularly pleased with your wise and clever comments upon the discrepancies and differences of the world’s eminent savants in their respective interpretations of the Egyptian hieroglyphics and hypcephali that have been so variously and learnedly deciphered by them.

It reminded me of an inquiry I had the opportunity of instituting while in London in 1903. Through the favor of Hon. James W. Barclay, M.P., a publicist of considerable note and friend of many of England’s foremost inves-

tigators in the field of archaeological research, and who took a keen interest in the matter, I had the Pearl of Great Price, containing these cuts and Joseph Smith, the Prophet’s interpretation of them sent first to Sir Flinders Petrie, who, however, being away from London, could not then be reached, and secondly to Dr. Henry Woodward, F.R.S., who, after examining it himself, passed it on to the very celebrated Dr. E. A. W. Budge, head of the Department of Egyptian and Assyrian Antiquities of the British Museum for many years; the author of a voluminous History of Egypt; of the Dictionary of the Book of the Dead, and of numerous works upon the language, religion, poetry and

mysticism of ancient Egypt and Assyria. I also, having cards of introduction, presented the Pearl of Great Price personally at the museum to Dr. Lloyd, keeper of Assyrian antiquities. He, however, merely glanced at the engravings and, observing that the characters were Egyptian, told me to take it in to Dr. Budge. As the latter was not in his office, I was not able to have the pleasure of a personal interview.

The purpose of this inquiry was to secure the opinion of those learned in ancient Egyptian writings of the genuineness and meaning of these cuts. In response I received letters written by Drs. Woodward and Budge. Mr. Barclay's comment after reading them and handing them to me was that there appeared to be room enough in the difference of their interpretations to admit Joseph Smith's to at least an equal footing with them.

These letters are as follows:

129 Beaufort St.,
Chelsea, S. W.
October 10, 1903.

My dear Mr. Barclay:

Papyri and the literature thereof are all at Bloomsbury, so I have sent your request on to my friend, Dr. Ernest A. T. W. Budge, keeper of Egyptian, and Assyrian antiquities, to reply to and I hope he will do so. Savigny wrote the account of the first Napoleon's Egyptian campaign and in it are papyri (drawn) before the year 1870. I think all Smith's drawings are very bad copies of early genuine papyri engravings which he must have seen somewhere. His interpretations are of course all rubbish! Abraham being sacrificed by Elkanah is an embalmer, knife in hand, preparing to disembowel a dead body to embalm it! and the gods are a row of mummypots.

HENRY WOODWARD.

Department of Egyptian and Assyrian Antiquities,

British Museum,
London, W. C.

No. 4272 9.10.03

My dear Sir:—

No. 1 is an imitation of the scene from the Book of The Dead in which Anubis stands by the side of the deceased on his bier. The interpretation is bosh.

No. 2 is from one of the hypocephali. I should say copied from the late Dr. Birch's papers. The interpretation is likewise bosh.

No. 3 is adoration of Osiris by some

deceased person. It is a falsified copy.

The letter press is as idiotic as the pictures, and it is clearly based on the Bible and some of the Old Test. Apocryphal histories.

I return the book and the letters herewith.

I am,

Yours very truly,

E. A. W. BUDGE.

Dr. Henry Woodward, F. R. S.

I forwarded all the correspondence to President F. M. Lyman, then at Liverpool, for his perusal and comment, and take pleasure in quoting from his reply:

42 Islington, Liverpool,
October 16, 1903.

I fully endorse your estimate of the findings of Doctors Budge and Woodward, I hope Mr. Barclay observes that the learned Doctors are as adverse to each other as they are to the Prophet. They concede that the characters are copies of genuine originals even if they are poorly executed. They can be read by them. This in favor of the candor of the Prophet. Now we have three readings and two must stand condemned for rendering a corpse with eyes open and limbs raised up.

Of the three readings there can be only one correct. The learned readings must be wrong, and the Prophet's may be right. It has this merit, it is reasonable, which cannot be said of the others. It is most fortunate that you obtained the two readings.

Preserve the documents and let them go home and they will be profitable to us.

At President Lyman's request Elder Joseph J. Cannon, his assistant in the Liverpool office, also wrote me in part as follows:

Liverpool, Eng.,
Oct. 16, 1903.

President Lyman suggested my writing you regarding the letters from Doctors Woodward and Budge.

We were very much struck by their unity in declaring the Prophet's interpretation bosh, rubbish, and the extremely wide difference between their own interpretations.

Dr. Woodward says: "Abraham being sacrificed by Elkanah is an embalmer knife in hand preparing to disembowel a dead body to embalm it!"

Dr. Budge says: "No. 1 is an imitation of the scene from the Book of the Dead in which Anubis stands by the side of the deceased on his bier."

Anubis was the deity, according to Egyptian mythology, that escorted the spirits of the departed to their abiding place. With this divergence of

opinion among the learned, we think it not unreasonable to accept the Prophet's views. As you remarked, the reclining figure looks anything but like a corpse.

Dr. W. writes "the gods are a row of mummy-pots!" That may be, but the sacred mummy-pots would themselves be objects of adoration, and the top, at least, is formed into characteristic shapes. Their difference of form indicates that they represent something.

Dr. Budge thinks that No. 2 is from the late Dr. Birch's papers. I could find none of Dr. Birch's early writings in the public library here. I found a list of them, however, and they might be examined at the British Museum.

As this inquiry with its responses from Egyptologists of eminence quite

equal to those Bishop Spalding quotes, antedates the latter's inquiry by ten or a dozen years, it at least serves to show that we have not been lax, nor afraid to learn from whatever light the wisdom of the world might throw upon the illustrations of the Book of Abraham and their translation by the Prophet Joseph.

Believing the above might prove of interest to your readers and that it should find the permanence of publication, I take pleasure in submitting it for your use and comment.

Respectfully,

JUNIUS F. WELLS,
Salt Lake City, 19th December, 1912.

Bishop Spalding's Jumps in the Logical Process

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY

"In almost every act of our perceiving faculties," says John Stuart Mill, "observation and inference are intimately blended. What we are said to observe is usually a compound result of which one-tenth may be observation and the remaining nine-tenths inference."

If we substitute the word "fact" for the word "observation" in this passage, we shall have a most accurate description of the logical process involved in the pamphlet on "Joseph Smith, Jr., As A Translator," by Bishop F. S. Spalding, of the Utah Episcopal church. Fact and inference are here so "intimately blended" that special attention to this phase of the question is needed before one can appreciate the numerous errors in the reasoning process. And so I shall undertake in this brief article to point out where links are missing in the bishop's chain of reasoning.

Bishop Spalding submits to eight Egyptologists the three fac-similes in the Book of Abraham with explanations by the Prophet Joseph Smith, for the purpose of getting their opinions as to whether they were translated correctly. The scholars answer substantially that they were not correctly translated. That is the fact. What is the inference drawn

from the fact? That the Book of Abraham as a whole was not translated correctly! Is this leap in the logical process warranted?

For the benefit of those who are afraid of the scholars, let me say that this leap is not made by the eight learned men. They tell us only that the figures submitted to them were not translated correctly. Before they would be warranted in saying that the entire Book of Abraham was not properly translated, they would have to examine the original papyrus, or a copy of it, from which the Book of Abraham was translated. The inference therefore is wholly the bishop's, so that we are not here bucking the scholarship of the special scholar but rather the logic of the logician; and nobody has a corner on reasoning. Now, as a matter of fact, the hieroglyphics submitted to the scholars constitute less than one-seventh of the Book of Abraham and that only an accompaniment of the text. The question therefore, becomes, "Is any one justified in drawing a conclusion respecting an entire manuscript from a statement which was made with respect only to a very small part of that manuscript?"

The scholars are practically agreed

that the hieroglyphics are badly copied. If so, and there is ample room for doubt of that, may not some part of the learned men's observations concerning them point to the conclusion that the translator was a poor copyist rather than a poor translator? This appears to be the more probable from the fact of differences in the interpretation of the scholars. And then, too, may it not be possible that these particular hieroglyphics present peculiar difficulties? For every one knows, who has done any work in translation, that not all parts of a given literary production are of the same ease in the translation. And the uninitiated in the lore of the ancient Egyptians would naturally imagine that the unevenness would be still greater in hieroglyphic writing.

I do not wish to claim too much for my point. I do not say definitely and positively that this is so. But I do insist that the doubt thus thrown on the bishop's inference makes it impossible for him reasonably to build so high a superstructure as he does on so frail a foundation. The inference is clearly unwarranted.

II.

In the next place, the bishop declares that, since the translation of the Book of Abraham was incorrect, and since also the inspiration in the translation of the Book of Mormon, and that of the Book of Abraham were the same, therefore the Book of Mormon, too, was incorrectly translated. This is a longer jump in the logical process than the one I have just pointed out. And here again I ask, "Is the inference warranted?"

The inference here turns on the point, Was there a sufficient difference between the translation of the Book of Mormon and the translation of the Book of Abraham to weaken or destroy the reasonableness of this inference? If it can be shown that there is a single difference in an essential particular, then the inference falls to the ground.

A vital difference in the mode of

translating the two books lies in the directness of the inspiration, in the case of the Book of Mormon, as compared with the Book of Abraham. In the translation of the Nephite record the Prophet used the Urim and Thummim; in the case of the Abrahamic manuscript there is no mention of any direct means in the translation. Then again, Joseph expressly says that he studied the writings of the ancient Patriarch for the purpose of constructing a grammar of the language. Moreover, he was at work on the papyrus intermittently from February, 1835, to the same month in the year 1842—a period of seven years. Do not these facts, which the bishop admits inferentially, point to the greater use of the Prophet's own resources in the translation of the Book of Abraham than was the case in the translation of the Book of Mormon? And is not this difference sufficient to invalidate the reasoning of Bishop Spalding?

In saying this, I am not denying the inspiration in the translation of the Book of Abraham. I am merely emphasizing a distinction, well known to the bishop as a theological student; namely, that between direct revelation and inspiration. But the fact that there was an essential difference between the translation of this record and the Book of Mormon destroys the force of the bishop's reasoning that the Nephite volume was incorrectly translated because the Book of Abraham contains errors in the translation.

III.

A third false inference lies in the transition from the thought, "Joseph Smith was not an inspired translator," to the thought, "Therefore the Latter-day Saints to be consistent are required to 'repudiate' not only the Book of Mormon but also the whole body of belief, which has been built upon it." There are two points here that deserve consideration.

The first is the bishop's queer blunder that the whole body of the "Mormon" belief is built upon the Book of Mormon. For this is the only meaning I can give to the phrase. As a

matter of fact, the Book of Mormon bears no more basic a relation to the work known as "Mormonism" than the other visions and revelations given in this dispensation. The body of belief of the Latter-day Saints, in addition to the Book of Mormon, is built upon (1) the vision of the Father and the Son to the prophet, (2) the appearing to him of John the Baptist, (3) the visitation of Peter and James and John, (4) the revelations in the Doctrine and Covenants, and (6) the oral and written teachings of the prophet during the years of his personal ministry. If the Nephite record had not been revealed at all, in this dispensation, it is doubtful whether the body of "Mormon" belief would in any essential particular be different from what it is. I do not say this in disparagement of the Book of Mormon, nor in a spirit of criticism of the way in which our dispensation was ushered in, for there appear what to me are sufficient reasons for the coming forth of the Book of Mormon at the time of its appearing; but I call attention to the fact as showing how little the whole body of belief of the Latter-day Saints really depends on the revelation of the Nephite record. It would be impossible to point out any writing in the Church literature that is so simple and clear on the principles of the gospel, and the "Mormon" elders find in it a great storehouse of lucid exposition; still it is far from being the structural foundation of our body of belief that the bishop's words require.

The second point is this: Suppose that the whole body of belief of the Latter-day Saints were built upon the Book of Mormon, would it therefore follow that this body of belief ought to be repudiated on the hypothesis that the Nephite record was not translated correctly? Is this inference logically drawn?

Once a man gets an idea, or a system of ideas, it does not matter, so far as philosophical or practical purposes are concerned, where or how he got them. The only questions we may

properly ask about them are, are they true? are they consistent with one another? do they produce good results in the lives of those who accept them? Here, for instance, is the idea of honesty. You have applied it in your life, and have felt its uplifting effects. Suppose, now, it could be shown that the man who first got the idea was self-deceived. Would you therefore have to repudiate the idea? And yet according to Bishop Spalding's reasoning the results of this principle, in your life, would count for nothing as compared with the questions where did you get honesty? how did you come by it?

The same test should be applied to the whole body of "Mormon" belief before we are asked to repudiate it on the grounds proposed by the bishop. The Church has now been in existence long enough to have borne fruit. Is this fruit good or not? I can only indicate the line of thought to be followed in the casting up of results. There is, for example, the material prosperity "Mormonism" has created in the body of its adherents. The substantial qualities of industry, thrift, strength, fortitude, courage, have been enforced and reinforced by the Church. The history of civilization proves these to have brought everywhere good fruit, and any one who is acquainted with the "Mormon" people knows that these virtues are both taught and practiced by the Latter-day Saints. A Gentile banker in Salt Lake City declared not long ago that he preferred to hire boys from "Mormon" homes because of the practical teachings they have received there. Then there is the great organization known as the "Mormon" Church, conceded to be one of the most remarkable in the world. Tested by efficiency in doing its work, it does not stand in any pressing need of "readjustment." And finally there is the large and consistent body of doctrine of the Church, with its splendid outlook on life. Will the bishop tell us precisely in what respect and how much of all this it is necessary for us to "repudiate" or "readjust?"

Judged by results, it seems to be a very satisfactory body of belief, indeed!

What then is the sum of the whole matter? This: We are asked to "re-adjust" the body of our belief because Joseph Smith its early founder was not an inspired translator; who was not an inspired translator of the Book of Mormon, because he did not translate correctly the Book of Abraham; and the reason why we know he did not translate the Book of Abraham correctly is that learned men say he did not translate correctly a very small part of that book! Here is a string of inferences for you! The conclusion is out of all proportion to the first fact. What a crushing

burden the innocent and diverse testimony of those eight scholars is made to carry! Overlooking all the evidential facts in favor not only of the divinity of the Book of Mormon but also of the divine mission of the Prophet Joseph Smith, the bishop has gone on complacently piling inference on inference till he has a superstructure of argument that on first glance is really disconcerting. But never was a conclusion more tortuously reached. Never was man asked to give up a belief that satisfied him, on slighter grounds.

No intelligent Latter-day Saint will feel called upon to "repudiate" anything through any such process of reasoning as this of the Bishop's!

"The Book of the Dead."

BY LEVI EDGAR YOUNG, M. A.

"The Book of the Dead," said by some scholars to be the oldest book in the world, is a collection of writings on religion and morals, written and compiled in the earliest ages of Egyptian history. The authors of the collection of books were priests and prophets of the inhabitants of the Nile valley, whose civilization dates back at least four thousand years before Christ. One of the titles which the ancient Egyptians gave this book was "The Per-em-Hru," the translation of which has caused no end of controversy. Possibly the best interpretation of it is: "The Books of the Going Forth From Darkness to Light." These books were composed in something of the spirit as were the books of the Old Testament. They were to direct the children of the gods to their future life. Used for a period of over four thousand years, they were engraved in parts on tombs, obelisks, and monuments; and written on papyrus rolls, that were buried with the dead. They were also often engraved upon the walls of pyramids and the exteriors of sarcophagi. Many parts have been found

engraven upon plates, of gold and brass.

In order to understand what influence the "Book of The Dead" had in the history of Egypt, it is necessary to know something about the different periods of Egyptian history.

There were two principal periods of Egyptian history, before the time of Christ. The first is called the Memphite period which lasted from about 4,000 B. C. to 2,500 B. C. The second was the Theban, which flourished at the time of Abraham's sojourn in Egypt. It was during the Memphite period that the pyramids were built, near the old city of Memphis, located near the mouth of the Nile river. At this time, the Egyptians built great irrigating canals and large reservoirs, and developed the science of astronomy and mathematics. They were taught the circumference of the earth, and its relation to the diameter, and computed the distance of the planets from the sun, which they regarded as the center of the universe. With all this knowledge of the Egyptians pertaining to Astronomy, it is interesting to note here that Abraham

carried to them a still greater knowledge of the mathematical sciences, for Josephus, the historian of the Jews, says:

"For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and confuting the reasonings they made use of every one for their own practices, demonstrated that such reasonings were in vain and void of truth; whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject that he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for, before Abram came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also."

They no doubt had beautiful buildings and carried on an extensive commerce and trade upon the Mediterranean sea, and with peoples further up the Nile. It was during this period that the "Book of The Dead" was compiled, for the Egyptians had a wonderful system of religion, and a high standard of ethics. They had their philosophers and magicians, who have left us their writings and moral codes, which are intensely interesting in that they show that those very ancient people had a high regard for morals. One of these manuscripts may now be seen in the national library at Paris. It is called the "Prisse Papyrus," and contains eighteen pages of beautiful writing in a latter Egyptian hieroglyphic. It is a copy of the Papyrus of "Ptah-Hotep," who was a royal prince of the Memphite period, and a teacher of high morals. He must have been a wealthy land owner, and had many slaves and servants, whom he admonished to learn of the gods of men. Here is an example of what he has written:

"Do what thy master says to thee.

Doubly good is the precept of our father, from whose flesh we come forth. What he says to us, let that be in our heart, so as to greatly satisfy him, that we may do more for him than he has said. Truly a good son is one of the gifts of God. . . . For his master, he does what is satisfactory, putting himself with all his heart in that way, through that (i. e. by these lessons) shall be caused that thy body will be in health, that the king will be satisfied with thee under all circumstances, and that thou obtain years of life without failure. This has caused me to acquire upon the earth one hundred and ten years of life, with the gift of the favor of the king among the first of those that their works have made noble."

A few sentences taken at random are:

"Love for the work which they do, this brings men to God."

"If thou hast the position of a leader, making plans, go forth at thy will Do perfect things, which posterity will remember; not letting prevail words which multiply flatteries, raise pride, and produce vanity."

The central figure of the ancient Egyptian religion was Osiris. He was the god who presided over the destinies of men, and had control of death, the resurrection, and the souls and bodies of all children of the earth. It is in the 125th chapter of the "BOOK OF THE DEAD" that we obtain a splendid idea of the power of Osiris, and his influence as a god upon the thoughts of men. It contains the prayer which a deceased person made when he came into the hall of Maati, before the throne of Osiris. He said:

"Homage to thee, O great God, thou Lord of Truth. I have come to thee, my Lord, and I have brought myself hither, that I may see thy beauties. I know thee. I know thy name. I know the names of the two and forty gods, who live with thee in this hall of Maati, who keep ward over those who have done evil, who feed upon their blood on the day when the lives of men are reckoned up in the presence of Osiris. In truth I have come to thee. I have brought Truth to thee. I have destroyed wickedness for thee."

These words were followed by a statement of offenses which he had not committed. Some of them are as follows:

1. I have not sinned against men.
2. I have not wronged my kinsfolk.
3. I have not committed evil in the place of truth.
5. I have not committed acts of abomination.
7. I have not caused my name to appear for honors.
8. I have not domineered over slaves.
10. I have not defrauded the poor man of his goods.
13. I have caused no man to suffer.
14. I have allowed no man to go hungry.
15. I have made no man weep.
18. I have not filched the offerings in the temples.
24. I have not cheated in the measuring of grain.
25. I have not filched land, or added thereto.
26. I have not encroached upon the fields of others.
29. I have not taken away the milk from the mouths of babes.
38. I have not repulsed the god in his manifestations. I am pure. I am pure. I am pure.

According to the belief of the Egyptians, every person consisted of three parts; a mortal corruptible body called the Cha; a living spirit called the Ba; and a protecting spirit, called Ka. At death Ba left the body in the form of a bird, but the Ka dwelt in the tomb with the body. At any time, it could enter the body and reanimate it. The Ka, however, might leave the tomb at times. The living spirit was to return in time for the clean and pure body. For this reason, the Egyptians embalmed the body as no other people in the history of the world.

"The Book of the Dead" explains all these beliefs, and the 125th chapter quoted above, is the most celebrated in giving one an understanding about the gods, and the ethical principles of the Egyptians. Osiris is the judge of the dead. He has a heaven for his dwelling place. He holds councils with his other gods, and not only rules the Nile valley, but other lands as well. "Certain of the gods sat as a court with Osiris, as the presiding judge, and judged and punished those men, who in the flesh acted contrary to the laws laid down by the good deities as to the

proper duties of religion and morality."

"The Book of the Dead" consists of "a long series of spells, and incantations, and rhythmical formulae, which were recited by the priests for the benefit of the dead." But the book, taken as a whole, shows that the Egyptians had conceptions of the great fundamental laws of morality, such as truth, justice, etc. Life everlasting could only be obtained by those who had lived a righteous life upon the earth, and who had been declared to be speakers of the truth in the hall of Osiris.

There are four ancient editions of the "Book of the Dead:"

I. The first edition is in hieroglyphics, about 3,500 B. C., and is designated by scholars the Heliopolitan version. Five copies have been preserved upon the pyramid tombs of the Pharaohs.

II. The Theban version, of about 2,000 B. C., when Thebes was the center of Egyptian civilization. This was written upon papyri in hieroglyphs.

III. Another version similar to the Theban, written upon papyri in hieroglyphs and in the hieratic, or where the characters are joined together.

IV. The Saitic version, made about the year 600. The copies are written sometimes in hieroglyphs, at other times in the hieratic script.

An English translation of the book has recently appeared by Dr. E. A. Wallis Budge, keeper of the Egyptian and Assyrian antiquities in the British museum. It has also been translated by German, French and Russian scholars into their respective languages. One can find a very good explanation of the book in any up-to-date history of Egypt, particularly in Dr. Isaac Myer's "Oldest Books in the World." The G. P. Putnam's Sons Co. has recently issued a beautiful edition of the "Book of the Dead," edited in English by Charles H. S. Davis. The edition is well illustrated with 99 plates, reproduced in fac-simile from the Turin papyrus and the Louvre papyrus.

Liberty of the Press

BY JAMES H. ANDERSON, OF THE GENERAL BOARD Y. M. M. I. A.

III

The first two newspapers published in America (at Boston in 1689 and 1690) were suppressed by the government of Massachusetts; in the copies preserved there is nothing to justify, in the mind of today, the governor's assertion that they "contained reflections of a very high nature;" their contents are a mere record of current events. The third newspaper published at Boston, the *News-Letter*, continued till the British evacuated the city in the Revolutionary War. The Massachusetts *Spy*, now the oldest paper in Massachusetts, had to move from Boston during the Revolution, because of its yeoman service for independence; it was the newspaper which published the famous cartoon representing Great Britain as a dragon and the colonies as a snake in nine pieces, under the motto, "Join or die." In Virginia and other colonies, early newspapers failed through suppressory methods. The New York *Weekly Journal*, begun in 1733, became memorable for the prosecution of its printer, John Peter Zenger, for sedition, and for the masterly defense of the accused by Andrew Hamilton. "The trial of Zenger," says Gouverneur Morris, "was the germ of American freedom." Under the United States, liberty of the press always has been maintained by governmental authority.

It may be stated generally that the efficacy of persecution for the reasonable and consistent expression of free thought was frustrated by the power of the press, particularly in those dignified newspapers which reached the masses of the people with matters of legitimate public news, and comments from vigorous and thoughtful minds which resisted radicalism and oppressive restraint with equal energy, courage and persistence.

Censorship had been either restrictive or corrective; that is, it interfered to prevent publication, or it enforced penalties after publication. Repression of free discussion was regarded as so

necessary a part of government that Sir Thomas More, in his *Utopia*, makes it punishable with death for a private individual to criticize the ruling power. In the 18th century, most civilized governments had so modified this view that punishments for libel; police restrictions for scandalous, obscene and seditious publications; limiting the number of printers, publishers and booksellers; the registration of books and papers before publication; requiring the name on all printed matter; and similar regulations presumed to be for the public benefit, comprised the rule that was generally enforced. "Give me liberty to know, to utter, and to argue freely according to conscience, above all other liberties," wrote Milton, in 1643, in protest against an ordinance of the Star Chamber. In less than two centuries later his wish had become virtually the condition in all the foremost civilized nations.

Present Conditions.—In the United States, the Constitution insures liberty of the press, which is exercised freely. The conditions in other countries may be briefly stated thus:

Austro-Hungary.—Strict censorship ceased in 1867, when the constitution guaranteed liberty of the press; police regulations, however, are very strict, especially in the Italian provinces.

Belgium.—The prosecution of political writers led to the independence of Belgium in 1830, and the constitution of that year provides that the press shall be free. It is a penal offense, however, to incite to crime, or disobedience to law, or to attack the constitutional authority of the king or chambers.

Brazil.—The constitution in 1824 provided that everyone is entitled to express his thoughts by words and writing, and to publish them without liability to censorship, but is answerable for abuses as decreed by law. All the Latin-American nations have practically the same provisions. In cases of national danger, however, the constitutions may be suspended.

Denmark.—Censorship was abolished in 1849, and the press declared free, by constitution.

France.—Up to 1866 newspapers were suppressed by proclamation. With the formation of the republic in 1870-71, liberty of the press was established, but the press is not entirely free, as the term is understood in the United States, the French writers being so vitriolic at times that the government finds it has need of many stringent regulations.

Germany.—The censorship was abolished in 1871, but strict police regulations prevail. A German newspaper must have a responsible editor, to answer for infringements of law. So often are these editors

imprisoned that it is facetiously remarked, and with much color of fact, that a person who accepts the post of responsible editor on a German newspaper understands that he will have to remain in jail permanently during the period of his employment in that capacity.

Great Britain.—Although the English press enjoyed a large measure of liberty for three-quarters of a century previous thereto, it was not until the removal of the optional duty on newspapers, in 1870, that the press in England, Scotland and Wales can be said to be free. In Ireland, there is not this amount of liberty, since the lord lieutenant may order the seizure of any newspaper appearing to contain matter inciting to treason, violence or intimidation, and may search for papers or documents suspected of being used or intended to be used in connection with any society existing for criminal purposes. In India the governor-general may seize or exclude newspapers, books, etc., which "contain any words, signs, or visible representations likely to excite disaffection to the government established by law in British India, or between any persons of different castes, religions or sects in British India." The colonies enjoy liberty of the press similarly with England, Scotland and Wales.

Greece.—Censorship was abolished in 1844, but Greek citizens only can be publishers of newspapers.

Holland.—Liberty of the press since 1815; seditious books and newspapers may be seized.

Italy—Censorship comparatively severe. There are few book-sellers in Italy.

Mexico.—The constitution abolishes press censorship, which prevailed during the Spanish dominion. In times of national danger, this and other constitutional guarantees may be suspended.

Norway.—Liberty of the press since 1814, with punishment for offenses against law, religion or decency.

Ottoman Empire.—Liberty of the press subject to limitations of law since 1876, the limitations being comparatively rigid.

Portugal.—Limited censorship prevails, the latest modifications having been instituted in 1911.

Roumania.—Censorship abolished in 1866. There is liberty of the press, with the responsible editor system almost similar to that of Germany.

Russia.—Absolute censorship prevails, both restrictive and corrective. The newspapers of St. Petersburg and Moscow have greater liberty than those elsewhere, but even there the restrictions are severe. There are government censors everywhere, and papers from foreign countries are under very strict supervision. On these, censorship is mercilessly exercised by blacking out or cutting out such articles as the government censors may not approve or understand. The telegraphic press agency censorship is rigidly applied. Only privileged persons, such as members of the royal family, foreign diplomats, and editors of newspapers in the capital, may receive foreign publications

free of censorship, which has been more severe since the Crimean war than for a long time previously.

Spain.—In 1812 the constitution abolished censorship and gave freedom to the press, subject to such restrictions of the law that even yet few booksellers are permitted.

Sweden.—Liberty of the press granted by constitutional provision in 1812.

Switzerland.—Liberty of the press in 1848, with restrictive legislation for offenses against the public welfare.

Censorship Not Tolerable.—In those countries where liberty of the press prevails, neither author or publisher, nor the people generally, will tolerate censorship of the press, because such censorship would be an invasion of the freedom of thought and expression so necessary to the welfare of a free people. In such countries, occasional efforts at censorship have been made by overbearing officials; but all reputable publishers affected have resisted the intrusion. Often there are facts within the knowledge of newspapers that should not be published, because the injury from publicity clearly outweighs the good in particular instances. In such case, decent and influential newspapers omit the injurious feature upon its being pointed out, or upon request for its suppression. Every attempt at official censorship by officers either writing or supervising and examining articles intended for publication is therefore an unnecessary violation of the liberty of the press, and the publisher who submits to it displays an inferior conception of his right and duty. An obligation which attends the enjoyment of liberty of the press is that the author and publisher do their work in a clean, decent and honorable way, with beneficial aims for the community whose interests are involved.

Abuse of Liberty.—That the liberty of the press often is abused by vicious and unprincipled writers and publishers is painfully apparent everywhere, and is as deeply regretted by reputable members of the press as by anyone else. Indeed, from present conditions in the United States, the press here owes to itself and the nation the duty of more co-operation and less fault-finding, more constructive advice and less destructive criticism, than seems now to be the generally prevailing policy. In the line of abuses complained of, many persons are berated, maligned and misrepresented because it is "in the game"—that is, because they differ

in opinion with those who assail them; but high-minded publishers do not stoop to this method of assault, severe though they find it necessary to be at times; they prefer to discuss differences of opinion on principle, and to avoid false accusation or aspersion. Vituperation involves false accusation and undeserved denunciation, intended to inflict unjustifiable injury; hence the legal and moral truism, "Where vituperation begins the liberty of the press ends," and beyond is abuse of liberty. But all abuses are not on the part of authors and publishers. It frequently occurs that persons who cannot direct a newspaper into their way of thinking charge its publishers with venality merely because it differs with them in opinion and method. In such case, the accusers abuse the liberty of the press, and in the counter-attack the newspaper is a defender of that liberty which belongs to the press; therefore, the legal and moral truism, "Where vituperation begins, the liberty of the individual ends," and beyond is an infringement of the liberty of the press. The publication or utterance of the truth with good motive, and of comment which does not infringe the right of character, mark the limit of reasonable liberty in the press and in the individual.

Effect of Liberty of the Press.—The history of the growth of liberty of the press to its present reasonable status in the foremost civilized nations is permanently interwoven with the progress of the people toward that desirable human freedom assured by the principles of Divine truth. A direct effect of the enjoyment of liberty of the press has been to educate the people into a more thorough comprehension than previously existed of that higher and better standard of upholding the right, in their ordinary relationships with each other, which is so desirable in the brotherhood of man. It has brought the people to a keener sense of responsibility, and a stronger resolution to bear nobly that responsibility, in their part in God's great universe, than otherwise would have been possible. As a human agency in the developing progress of earth and its inhabitants, the liberty of the press has been, and is, of supreme importance.

(THE END)

Voice of the Intangible

BY ALBERT R. LYMAN

Chapter VII—On Day-Herd

The J. B. Outfit employed a variety of men. They always had some erratic fellow to take the part of king's-fool, worry the boss to death, or otherwise keep the camp in a ferment. This element was so sure to be there, that Ben learned to look for it as a curiosity worthy of notice. He was, therefore, not at all surprised one spring when the two outfits "threw in together" at Fish Creek, to find among the J. B. hands a rider called Montana, to whom no one dared to say very much, and at whom no one ventured to laugh, unless the laugh were mutually agreeable.

This Montana towered six feet two inches in the air; he had broad shoulders, the activity of a cat, and a silver-mounted, forty-four calibre six-shooter on his hip all the time. Mightier still among the elements which made his presence dreadful, was a cool, gray eye, a steady nerve, and a temper which needed only to sizzle slightly, to convince men it contained glycerine and dynamite.

Young Rojer recognized him at once as the particular thing for which he was looking, and just kept on looking with eyes and mouth wide open. With one gulping stare he took in the handsome face, the prominent nose, the yellow mustache, and the shapeful, graceful form, erect in the saddle. He saw the fine Cubine boots, the beautiful spurs, the glittering buttons, on chaps and bridle; he surveyed the magnificent brown horse from head to heels. If Montana spoke a word, Ben knew it, though he may have seen nothing else around that bawling herd.

While young Rojer gaped with fine concentration and unrefined manners, a narrow-hipped, heavy-horned Texan bull worried the outfit into a rage by trying to force a passage through the corral fence. Several of the boys drove him away, and brought their heavy raw-hide hondas fiercely down on his supple back, but



THE EASTERN BREAKS OF THE CEDAR RIDGE, IN THE WILDS OF
COMB WASH, SAN JUAN COUNTY, UTAH

each time he returned, bellowing and pawing the dust till his spreading horns encountered the cottonwood pannels.

Ben saw all this performance only from the corner of his eye, and in such a way as to recall it when Montana whirled his brown horse in that direction with the remark: "I reckon I'll make 'im sick of thisyere J. B. outfit."

The brown horse and the bull went hip and hip up the flat on the keen jump, and a soggy fold of lariat swung kerthump around the bulging paunch every time they struck the ground. When this familiarity had almost bred contempt in the bovine mind, the handsome cow-puncher, in less time than it takes to tell it, sprang up from the saddle, and came down astride of the bull. He alighted just in front of the narrow hips, and settled his long spurs in the animal's flanks to hold his position.

Surprised and indignant at this unwarranted liberty, the heavy-breasted, thin-flanked ruminant ran even faster, and the brown horse slowed knowingly down to a stand-still. Montana waved his hands in the air, and with his heavy hat spanked the horned charger's ribs, all the time singing, "Hi ya ya, hi ya ya," with the energy of a fanatical Pahute in a war-dance.

The bull described a half-circle, cut a dusty bee-line back to the corral, and flew around it three times like a chariot race, bellowing his white-hot rage, and making a terrible scattering of

men and horses. Montana drove his heavy rowels against the knotted shoulder, and sent the hair floating away from a path to the flank. He yelled, "Wooh! Whoopee! Hi yo!" like a medicine-man receiving extra pay, while the bull's eyes grew beady, and his tail writhed like a snake in a fight.

The mad charger made for the hills in desperation, but a hundred yards up the flat, he began to plunge and whirl, and reach with his horns for the man glued to his reeking back. Suddenly, like scat, Montana was on the ground a-hold of the broom-like tail. The nose sniffed keenly after him, and the tail pulled him out of its way. They circled and swung and cut a dashing pigeon wing to the right and the left in the alkali dust of the flat, while the J. B. outfit sat in convulsions on the fence, or fell backward into the corral.

Montana had not lost his head nor his breath, in all this fandango, but knowing the first measure was over, and knowing, too, that his partner was a beginner without knowledge of when to quit, he twisted that broom-like tail till the bull simply shrieked with agony, bolted up the flat, over the hill and out of sight.

As the Southerner, for he seemed to be from the south, rode his brown-back to the corral, he nodded towards the vanishing dust on the hill and remarked, "I reckon he don't love me no more."

Next day, as the outfit drove down the Comb Wash, they found that identical bull standing forlornly alone under a cottonwood tree. His flanks were swollen, and he wore an outraged expression as the fellows came in sight, and after watching them studiously and contemptuously a short half minute, he threw up his head and broke into a trot for the herd. The Southerner and his brown happened to be on that side, and Foreman Dick, probably to see some fun, called out, "Don't let 'im in."

Montana sprang his horse in the bull's way, and the trot slowed down a trifle, but the horned head rose higher, and the ears stood out stiffly trembling. The big man waited till the charge upon him was fully begun, when by a quick start, he led out to where a high bank hemmed them both off from the herd.

This little stratagem, however, had taken no account of a deep wash, up to the edge of which the brown horse came with the bovine sniffing four steps behind. All hands expected the

silver-mounted six-shooter to flash from its scabbard. A tender-foot would have smoked up the situation in good shape, but the Southerner and his brown were no spring chickens.

When they saw the wash yawning before them, the reins tightened, and the glittering spurs came into play behind the back cinch. The horse understood in a second. Before that Texas bull realized the gravity of the situation, he had run into a battering ram of hoofs shod with steel, and one of his horns had gone spinning back over the scrub-greasewood. He took his other horn and went, doubly disgusted, to the hills; and the handsome cow-puncher mused to himself, "Huh! he didn't seem to have no respect for my feelin's at all."

This blonde horseman cared nothing for praise or compliments, and no one made bold to offer them. He apparently courted adventure, as a relief from the stiff dignity and reserve that held him coldly aloof from every man in the outfit; and the adventure once found, he embraced it with utter abandon. He seemed to recognize danger by defying its possibilities, for when the herd reached Rincone, and a calf fell into the boiling spring current of the San Juan, he spoke, as if to no one, "I reckon me an' ol' Deut kin navigate these yere waters," and spurred his brown horse over the bank into the rapids.

The way he came out with the calf in safety, and utterly regardless of the ducking or the danger, was more of a mystery than the fracas with the Texas bull. The outfit looked on in silence, and Josh Widder looked on in green-eyed silence.

It was decided to herd the bunch ten days on the sand-hills at Rincone, and Montana and Ben and the dog fell heirs to the task. They would camp there alone during that time.

Before the outfit left, Fred Rojer called his son off to one side. "I notice you're quite taken up with that fellow," he began, "but you better be mighty careful how you drink into his ways; he came here on the run, and he may leave the same way. I don't like the idea of leaving you here with him so long, and it's only because I have confidence in your knowledge of right and wrong, and your courage to resist evil, that I do it at all. Now remember, son, this is the first time I've left you in such company—don't do anything to disappoint me."

Braced up with his father's confidence, and firmly resolved

to honor it as a sacred trust, young Rojer rode away to the grazing herd and the company of the handsome, dignified cow-puncher.

They said little the first day. They stayed one on each side of the herd, and the boy talked to his dog as if they two were alone. At night by the fire the barrier melted somewhat. "I reckon your pap's mighty anxious to train you up about right," ventured the Southerner, settling his gray eyes on the boy, "I sort-o like yer pap. I believe he's a good man."

Young Rojer made short, modest answers, but the tall blonde seemed eager to strike up an acquaintance. He certainly had spoken with no such ease to the J. B. outfit as he now spoke to Ben. In fact, he stared with those strange, gray eyes, and cast off his stiff mantle of dignity to ask plain, boyish questions, which made young Rojer feel like a small colt opening and shutting his mouth under the nosing caress of an old saddle-horse. The Southerner appeared to refresh himself on Ben's innocence and ignorance; to gaze into the simple, guileless depths of the boyish heart, as if hungering for some element of peace it contained. He forgot his stern bearing and the rigid concern it must have imposed, just as a man forgets the heat of the sand-hills, when he sprawls in the shade of a cottonwood. At all events, he thawed out considerably as he looked across that camp-fire at the brown-eyed boy. "I reckon you've never been out of San Juan county?" he queried.

"Not very far," Ben answered.

"And you've growed up away out yere, and follered yer pap over these yere wild hills; I reckon ye never drink whiskey er play cards?"

"I've never been in a saloon."

"That's what I thot," and the gray eyes stared at the fire.

The two rested more often on one side of the herd after that, and Montana became so very free that Ben caught the contagion and told some things he wished he might recall.

"Yes, kid," the Southerner went on, "I was sort o' attracted to ye when I first saw ye up to Fish Creek." In the same vein, later in the day, he added: "Kid, I don't tell many men what I think, but I will tell you this, an' I know yer pap won't object to it, nuther: Don't, never kill a man—don't think of it."

Rather strange advice to give a boy—at least Ben thought so, but the words had a genuine ring of authority, and he lumped them carelessly in with other strange habits of this strange man.

From the first evening when the two sat down as strangers by the fire, young Rojer fancied those gray eyes were not the same in the fire-light as in the sunlight. After the third day, when supper was over, and a still, dark night had settled on their camp, when the herd had lain down in its box-canyon corral, and the silent whispers of the Intangible floated in from all around, the Southerner stared mutely at the yellow coals. With the fixed and glassy gaze of a spirit, he stared on, and on, till Ben decided to signal the dog and sneak quietly away among the trees.

"I'm mighty glad they left ye here, kid," the big man broke forth, barely in time to keep the boy in his place. "I wouldn't be yere alone fer the whole blamed herd."

Still his gray eyes dwelt feverishly upon the fading flame. Was it a joke? Could this brave man really have fear of the peaceful night? No difference—his face had lost every handsome line, and a wild, brutal spirit seemed to cringe and cower behind it.

"Then ye see, kid," he continued, after several flesh-creeping minutes, "I couldn't talk to them; they're impudent, but yer pap's trained you."

Those eyes, still riveted to the dying embers, appeared in the dim, ghostly light to be starting from their very sockets. Afraid to run, young Rojer hugged old Bowse and trembled.

"Yes, kid," and the unearthly element had surely found its way into Montana's voice this time, "I see things in the dark," he gasped, "the same bloody, powder-burnt face. Oh!"—and two terrible words half chilled the blood in Ben's veins.

Before something worse might happen, young Rojer found his way, boots and all, to his blankets, and located the dear old wag-tail close against the pillow. Then from the covers he peeped timidly at the figure crouched over the smoldering fire.

That figure crouched there like a petrified thing, till the last faint glimmer of light died out. Then, half falling backward, as from an impending blow, he threw both hands in the air: "Tom West! Oh!"—he groaned in a perfect frenzy.

If Ben had not been able to stroke the shaggy head, and hear

the responsive thumping of the shaggy tail on the ground, at this moment, it is likely he would have gone headlong for the willows.

When the Southerner went to bed, after a long, long time, and lay there muttering to himself, the sleepless brown eyes still watched—watched through the quiet midnight, watched till the gray dawn. There was no more sweet voice of the Intangible that night. The darkness smacked of terror, and that black roll of bedding that groaned, and started, and writhed, seemed the soul of everything dreadful to the human mind.

With early light Montana arose, the same handsome, stalwart man that sang to the Texas bull, and “navigated the waters” of the San Juan—the same man but for a blush of humiliation which arose whenever the gray eyes met Ben’s look. Even before breakfast, that humiliation framed itself into words: “What was I a-talkin’ to you about last night? I reckon I was sort o’ nervous and half asleep,” and the blush grew deeper. “I get that-a-way sometimes, but ye mustn’t take no notice of it.”

He had not yet said enough to allay his annoyance, and the fact that his great, brave self should be disturbed by a callow boy, seemed to annoy him all the more. “Say, kid,” he ventured again, when the herd began to graze, “Did I mention any names last night?”

His yellow mustache loomed up dark against his colorless face when he heard the name, Tom West.

“What did I say about ’im?” he finally found breath to ask.

“Oh, you just mentioned the name,” and Ben succeeded in giving the matter the smallest importance.

“Ye see, kid,” breathed the Southerner, much relieved, “I sort o’ go to sleep an’ have nightmare before I reach the bed, if I’m very tired. I was awful tired last night. What a man says in ’is sleep ain’t nothin’—ye mustn’t take no notice of it.” Then, after a pause, he added: “But say, kid, ye won’t never mention that name, will ye?” He accepted young Rojer’s assurance that the name would not be mentioned, and dropped the lingering traces of night to assume the handsome face he wore in the daytime.

As to Ben, he did take notice, a great deal of notice, of that “nightmare,” and another edition of it which came out two nights

later on; but he ceased to be afraid. He simply listened and drew a firm conclusion, though, for the sake of his promise, he kept the conclusion to himself.

Montana told nothing of his personal history to Ben; the most he said about it was in answer to a question about old Deut: "Yip, Deut's a trump of a haws," he agreed, "he was my pick of fifty. He don't keer how much ye shoot from on 'is back, but if a fella shoots towards 'im from behind, he shore gets rapid."

Whether that meant that Deut was stolen from a band of fifty, and had carried Montana away from a posse of firing officers, was not exactly clear, and no question was asked to make it clear.

One day, as they rested on a sandhill, with the herd grazing below them, Jimmy came out of the willows by the river, and climbed to where they sat. He greeted the boy with word and hand-shake, but pretended not to see the man.

"Now, wouldn't I like to have a ruffle on my shirt-tail same as that," remarked the Southerner, sarcastically; for Jimmy, like the better class of Navajos, had his black shirt hanging outside of his trousers, and a neat ruffle running all the way around the hem.

The *uskee* could not tell just what had been said, but the tone of ridicule came plain to his ears, and the dark eyes betrayed his resentment. "Why are you with this man?" he demanded. "He is vile! My mother and my sisters will not pass this way when he is here. *Chinde! Chinde! Clizz! Cady!*" he hissed with emphasis, meaning, "Devil! Snake-spirit!"—the most venomous term a Navajo may employ.

He probably had patience to say no more, for with that he stalked back down the hill, into the willows, and came no more during the ten days.

(TO BE CONTINUED)

Vocation

BY JOSEPH QUINNEY, JR.

I desire to use, as an introduction to this article on Vocation, the *Man you Can't Defeat*, by Herbert Kaufman:

"He isn't afraid of Failure, and so after awhile Failure becomes afraid of him. When all's said and done, Failure is like every other bully, and turns tail at the first hint of whole-hearted, fearless defense.

"What if he does stumble—granted that he goes down in defeat t'ime and time again—just watch him fumbling, crawling, husbanding his strength bit by bit, gripping fast with his last shred of grit, and his last flash of wit—never despairing—watching and waiting until he sees the chance and then, zip! before you realize it, he is on his feet again and up against the wall ready to take on any comer.

"He keeps learning what not to do until he has narrowed down the field of mistakes and errors and by the sheer experience of elimination he knows at last the few sane, safe principles of success.

"The size of a task never appals him—his courage is great enough to lift him shoulder to shoulder with any emprise to which he aspires; his resolution is the most terrific ram that ever battered the walls of circumstance.

"Errors of judgment and his over-zeal repeatedly hurl him to earth. But while he lies on his back he doesn't waste time wailing because of his failing; he doesn't rehash the past and moan and groan over what is gone and what can't be helped; he takes count of his assets and figures out how he can return to the game.

"He doesn't mind the broken bones—they'll knit; or the bruises—they'll heal; or the sprains—time will take care of all of them. So long as his spirit isn't fractured and his determination isn't splintered, he's not shattered, but only battered.

"The mere loss of goods is just a loss of time; if he hasn't lost his manhood and his memory, he can duplicate whatever he possessed and re-attain whatever he dropped.

"You can 'break' him, but you can't break his backbone. You can bind his activities, but you can't tie down his spirit. You can handicap him, but so long as he doesn't handicap himself, he'll win out against you as surely as day must follow night.

"He puts his own judgment in the scales and the prejudices of the whole universe won't outweigh it; while there's breath in his body, and hope in his breast, and nerve in his meat, he's ready and eager to pit his ambitions against all humanity.

"Don't waste the time to laugh at him, to shrug at him or strike at him; the joke is bound to be on you in the end. He's padded all over with self-assurance. A sneer can't get through his vitals. Disbelief and incredulity rattle against his sheath of confidence like dry peas upon a stone wall.

"Whenever you try to hold him back you simply turn him into a bow—you bend him into greater power, and when you let go you have loaned him the strength to hurl his shaft of determination twice as far.

"He's a human spring—the greater the pressure you put upon him, the further he'll rebound.

"Opposition is his whetstone; it simply puts a deeper edge upon his keenness.

"Every unfair dig but sends him leaping ahead. It rouses his lazing, lurking amperes and kilowatts of force—it calls upon his reserve of energy and sets it surging and singing through his being, doubling his horse power, intensifying his voltage, until he breaks every band and bond of opposition.

"Don't measure him by his years, courage never rusts with time.

"He'll break new ground for himself up to the hour that you break ground for him.

"You can't tell how he'll finish, until his finish."

The growth of any community depends largely upon its citizenship, consequently, to bring into our lives the very things that are most high and good there must be provided good, wholesome employment for the citizens of that community. Where the environment is of a high order the moral condition is one of inspiration, and people who are surrounded with high and lofty thoughts are in a position to contribute to the uplift of the race. There is nothing in life that is so beautiful, wholesome and soul-inspiring as to give and love. There are thousands of our people who are reaching out for something; they know not just what it is, but when they get it, there is a satisfaction that convinces them that they have received it. The very things we are wanting more of in our Church, in our communities and in our homes, is giving the very best we have, and in this contribution, love and good must be the result. Quotations come and are given to us from various individuals that are full of suggestive ideas, and we are moved in our actions, in our thoughts, and in our deeds by reason of these suggestions, sometimes our very lives are changed, and as a result we find ourselves giving better service, thinking better thoughts, and speaking better words than ever before. It is a development that expands, and grows, and brings into our lives splendid personalities, and when we make development by reason of high thoughts and suggestions coming to us, our capacity to give is so much greater that we find ourselves very frequently in the position of contributing voluntarily to the uplift of those who surround us. The way to retain a thought is to repeat that thought. The way to receive good service is to give good service. The way to confer affection is to be in a condition to receive affection, and the position I wish to take and the thought I wish to leave is this: That there is no individual who can direct unless he himself can be directed; he cannot give unless he can receive; he cannot inspire unless he can receive inspiration. Many people who have held responsible positions in large institutions have failed completely because they could not inspire

those over whom they had control, and upon investigation the reason would invariably be, that these individuals never placed themselves in an attitude to receive inspiration. They had closed their lives to the suggestions that would have filled them with inspiration; permitted themselves to become selfish, and grow up in a little world all their own. Where there is nothing, you can give nothing, and the individual who closes his life to suggestion never can inspire others; a retrogression sets in and development ceases; he becomes a thing, not a man. The successful man inspires; those about him become animated and influenced by his presence; they develop and grow strong. Why is he successful? It is because he has opened the windows of his soul and permitted the sunshine, the flowers, the mountains, the trees and all of God's universe to enter and make him grow and love, and above all, he has permitted other people to come into his life and unfold to him their appreciation and thankfulness. He has received inspiration, and there are people who wonder why he carries with him such an influence. Characters are great only in so far as they are able to receive, and not what they give. The greatest of all characters, Jesus the Christ, bowed in humble obedience to God his Father, and said, "Not my will but thine be done."

Leaders of men are submissive, kind and considerate as a general rule, and because they are able to direct, instruct and lead, is because they have been directed, instructed and led. Many there are who start out and fail before they have gone far. Why is this? There is some reason. There must be a cause, and if an investigation is made the cause is with the individual himself. You will always find with a failure in life a strong grain of selfishness, a lack of inclination to serve and to give, a strong tendency to speak disrespectfully about those who would be glad to assist him. A failure of this nature is always surrounded with doubt, and the feeling grows until it has developed the thought that everybody is wrong but the individual himself. The individual who is all the time counting his lost opportunities is unhappy; those about him partake more or less of the same feeling, and this is one reason that they are not successful in life. Vocation is a wonderful asset in the development of the young, but there are so many that think they can't do a thing, and the result is, they never grow, they never do, and they never become. They only aim to get enough to live on. There is nothing that impedes the progress of our young people so much as the failure to select a vocation for life. Circumstances should not enter into a man's progress or development. He may be surrounded with poverty and bowed down with sorrow and grief, yet he can grow and become something if he only thinks so. With our environment, the splendid literature, schools and splendid agricultural advantages,

there is no excuse for any young man not becoming what he wants to become. His only drawback is when he thinks he can't, when he should be thinking that he can. He must think so, and in thinking so he will become. There are so many who think they would like to become good farmers, mechanics, literary men, college professors and the like, and they go into each of these vocations with considerable energy and will power. In the course of their progress and development they observe some one else following another line of work and making good at it. Their attention is taken from their own vocation, and they act upon the suggestion of the success of the other man and quit their own vocation and spend their energy in following up the other man's vocation, and as a result they have mastered no one particular thing. Stick-to-it-iveness is the word. Stay with one thing until it has been mastered, and then if you have the capacity, master other things, always holding firm and fast this splendid thought: "Give the very best service you have."

When William Morris came into the world, very little was known about modern household furnishing, etc. This man's soul was subject to all the beautiful things that came in his pathway. When he completed an eighth grade education he entered Oxford; when he was still in his youth he met a young man by the name of Edward Burne Jones, and these two grew strong together. They read to each other from good books; they discussed only the beautiful things, and each received from the other so much inspiration that they simply grew and became strong and mighty men. It is said of William Morris that he was the strongest all around man the country ever produced. He could do more things and do them well than any man of either ancient or modern times. He was a poet, an artist, a weaver, a blacksmith, a woodcarver, a painter, and a musician of no mean ability. He mastered all of these things because he accomplished one thing at a time. He just thought so, and kept on thinking so, and took from one vocation the inspiration he had received, put it into the next vocation and was continually contributing to the uplift of those about him. Never did he permit himself to speak disrespectfully about any one. His life was full of sunshine and happiness to all. Yes; decide on some vocation, and then gather together your self respect, push out, and make good. Too many of us become dissatisfied with the people who are employing us, and instead of giving them the very best we have, we are concocting some method or scheme to take advantage of them, and as a result of this they are naturally looking about for someone to fill our places, and when our places are filled and we are out of employment, we are loud in our condemnation and use almost every means of insult and abuse because a business method has been

applied, and we wonder why we do not progress, and are always in the attitude of fault-finding, and our work becomes a drudgery instead of a pleasure. A man never gains in influence who speaks, acts or appears disrespectfully to those who are providing for him a livelihood. There is a saying: "This thing of trying to get even is what keeps so much misery in the world, and makes demons out of otherwise splendid men." Carlyle also said: "Get your happiness out of your work or you will never know what happiness is." Happiness comes in liking a thing, and when we like a thing we are going to give the very best thought and the very best service we have.

There is no institution but what will recognize good, honest service. Men promote themselves, the institution does not promote them, and in this case opportunity is always present, and the man who takes advantage of it, does so because he knows how. He has the ability, he has the courage to push out and take the chance. Responsibilities gravitate to him because he can take care of them, and responsibilities go to no other kind of individuals.

LOGAN, UTAH

Department of Vocations and Industries

BY B. H. ROBERTS

VI—Courage to Take a Chance.

One of the essentials in all departments of life is courage. This is no less true in the matter of choosing a vocation than in following one. Indeed much depends upon the strength of the courage with which one starts in his vocation. "Jack" should be taught to dare much in choosing his life's work. That is, while putting no false values upon his ability, he should be encouraged to rate himself at the height of his reasonable possibilities, and choose his vocation accordingly. And not only choose his vocation accordingly, but determine what shall be his station in that vocation—novice or finished workman; master of his trade, profession, line of business, calling, art; or only a middling workman, unskilful, untrusted and not honored in his industrial life. Without controversy "Jack" should be taught to look high for his vocation, as high as talents and character warrant him in looking. Having chosen he should now be taught to look to the very summit of possibilities within his vocation, with the view of attaining it. It is no inordinate ambition to seek and attain excellence

in workmanship, skill in a profession, proficiency in one's art, effectiveness in a business calling. Ambition in these directions means only the making of one capable of better and of more service in his particular line of endeavor. Ambition becomes inordinate only when it becomes mischievous to others; when it would prompt its possessor to rise at the expense of others; when it regards not the rights of others.

Well, not to wander too far afield, all this—choosing the highest thing in the way of a vocation that his talents warrant him in selecting; and then following that vocation with a view of attaining to the highest possible development in it—that requires courage, daring.

Much is said in these modern days of giving a boy a chance; we had better inspire him with the courage that will prompt him to take one. As Herbert Kaufman recently said, in a popular publication, "The best way to get a chance is to take one." Then he continues:

"Sure things are poor things. When you strike a certainty, you strike limitations. The making of profit almost always means the taking of risk.

"Currents are seldom found close to shore. If you mean to swim far, you must dive into the depths, and strike out boldly for the channel. The weakling who won't wade beyond his ankles simply gets cold feet.

"There are times when it may seem wise to back away from the risk ahead, but be sure that it isn't cowardice which backs you into a greater danger behind.

"Conservatism ceases to be a virtue when it stifles enthusiasm. Caution, like the tail of a kite, is valuable only so long as it steadies, but when there's too much of it, like too heavy a tail, it will hold you down.

"Energy and imagination are both meant for use; inaction rusts the vitality out of ability."

Let our association committee-men, in this department, inspire our youth with the courage that will not merely ask for a "chance," but will start out bravely and find one, and take it when found. Courage is one of the cabalistic pass-words to success.



AT THE FAIR

A Day in the English Lakeland

BY HERMON J. WELLS

English weather is a great blessing. Being synonymous with uncertainty, it affords rare opportunities for the philosopher and conversationalist. And what better means for the exhibition of patience than, when a cycling trip has been carefully arranged, to have the independent old Sun hide his head under thick, black clouds which soon pour down sheet after sheet of water, to the thorough extinction of excursionists' hopes and the bedraggling of all wayfarers.

Such spasmodic showers from scowling heavens have been usual, so when, this evening, the sky continues to show bright and clear, four of us ardent spirits, after a long day's ramble at Beetham, resolve to place our much-abused confidence in the new month of July and extend our trip to Lakeland for a day.

The delights of this district are well heralded during the approach. From Kendal, the road becomes more undulating, and the surroundings more mountainous. It seems, as we pass between the rolling hills of various shape, carpeted with grass and hovering ferns, and of ever-increasing heights, that we are entering a region of enchantment through sacred portals. It is just at that peaceful time when the sun sinks to rest and all nature seems "breathless with adoration." The hush is that of labor done; only the soft twittering of hidden birds, or the distant barking of a noisy dog, break the silence. As we pierce further, the beauty and wildness grow apace. Clumps of huge oaks and spreading beeches add to the delight of shrub and grass, while great fields of uncultivated marguerites increase a wonderful variety and charm of wood and stream and mountain. The ancient stone fences become rougher and neglected, and though a few white cottages of rock dot the fell sides yet they seem to harbor solitude itself. The sun, taking one last peep over that wooded hill, casts over all a sheen of mellow light.

Turning away, we pass hurriedly on in fear that we shall never reach Bowness by dusk. But, after a plod up a long hill, drink at a cool spring, and then an exhilarating coast into the valley beyond, we are shown the folly of such anxieties with a view of Windermere, the largest of the lakes, reflecting the blue of the sky and the beauty of its wooded banks and green islands

with their enlivening villas. In ten minutes more of descent we reach Bowness, prettily situated in a small bay on the eastern bank, and presenting a quaint arrangement of hotels, shops and other tourist conveniences.

With a wash and a meal we are sufficiently refreshed to enjoy a row on the quiet coolness of the lake in the gloaming. On the return journey we lose our way for a time, but sky-rockets fired by presumptuous Yankees, who are celebrating the glorious Fourth, to the intense disgust of some English bystanders, at the very edge of the water, guide us from our black surroundings into more visible parts. The dreamy atmosphere, and our day's exertions, conduce weariness at last, though one is apt to neglect sleep in this charming district.

But, in spite of this last, we must confess that it requires a



THE NORTH END OF WINDERMERE

lustily hammering of the door by our punctual host, and dwelling thoughts of breakfast in speedy preparation, to stir us on the following morning. After the meal we bid good-by to the tiny seaport and, passing along a splendid road on the edge of Windermere, which is shining beautifully in the morning sunlight, we penetrate the amphitheatre of lofty hills which enclose its northern end. Nestling at the foot of these is Ambleside, lovely on this fresh summer's morning. This hamlet is supposed to have been a Roman station, and its surroundings are both beautiful and famous. Encircled as it is by sheltering hills, with its nearby

streams and waterfalls, its moss-grown bridges and quiet, reposeful nooks, it possesses an air of seclusion and retirement which even the presence of the bustling tourist and noisy wagonette cannot destroy.

The cry of the party, however, is "a general view of a great deal," so our plans for the day will admit of no dalliance, nor even justifiable delay. We search out the road and, speeding on, arrive almost immediately at the small Rydal water, which has crept up among the grasses of its gentle shores, softening the edges with green, and reflecting in its rippling clearness the high mountain which stands as protector of its silence and repose. Here it was that Wordsworth, in his later life, dreamed and thought and wrote his most powerful verse, and here it was he died. There is a rock from which, they say, he often mused, overlooking the lake, and every tourist passing on the road feels bound to clamber up and sit him down complacently in that self-same spot.



OLD BRIDGE, AMBLESIDE

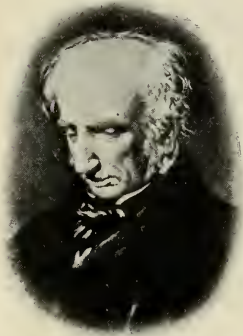
But it seems easier to associate Wordsworth with the charming little village and the sunny lake of Grasmere which burst upon us like a revelation as the road turns sharply. Here is the quaint and humble Dove cottage where he lived, from 1799 to 1808, with his sister Dorothy and his wife; where Coleridge, Scott, Charles Lamb and other guests of present great renown were entertained. It is now presided over by a pleasant old dame who, for sixpence, will take one all through the premises and also remember many interesting details of the poet's life, with remarkable accuracy. And here is the church of "rude and antique majesty" with "oaken benches ranged in seemly rows" in whose quiet yard the great master is buried, and which contains a tablet with the following inscription:



RYDAL LAKE AND SILVER BOW

TO THE MEMORY OF WILLIAM WORDSWORTH,
A TRUE PHILOSOPHER AND POET,

WHO, BY THE SPECIAL GIFT AND CALLING OF ALMIGHTY GOD,
 WHETHER HE DISCOURSED ON MAN OR NATURE,
 FAILED NOT TO LIFT UP THE HEART TO HOLY THINGS,
 TIRED NOT OF MAINTAINING THE CAUSE OF THE POOR AND
 SIMPLE;
 AND SO, IN PERILOUS TIMES, WAS RAISED UP TO BE A CHIEF
 MINISTER,
 NOT ONLY OF NOBLEST POESY,
 BUT OF HIGH AND SACRED TRUTH.
 THIS MEMORIAL IS PLACED HERE BY HIS FRIENDS AND
 NEIGHBORS
 IN TESTIMONY OF RESPECT, AFFECTION AND GRATITUDE,
 ANNO DOM. MDCCCLI.



WILLIAM WORDSWORTH

Beyond the village of Grasmere we soon began the long ascent to the top of Dunmail Raise and, as the scenery becomes wilder, the sun hotter, and the bicycles heavier, we find hunger and thirst gaining alarming headway. An important discussion takes place, during which much wisdom is unmuzzled, the ultimate result being that we dine like kings, on bread and milk, at a nearby farmhouse. Feeling much refreshed, and grimly determined to reach Keswick in short order, we climb on, envious of those who are traveling in the opposite direction, until the top of the pass is

reached. Then we covet no man's hold on gravitation, for we have but to sit still and steer straight, to coast for miles at lightning speed.

A view of Lake Thirlmere and the towering Helwellyn are now obtained. The lake is winding and narrow, being nowhere more than one-third of a mile wide, though over three in length. A steep down-hill takes us past the cluster of small houses called Wythburn, and there lies the peaceful water close at hand, seem-

DOVE COTTAGE, GRASMERE,
 WORDSWORTH'S HOME

ing to bask in the warm sun while mirroring the clear sky and the picturesque crags and woods of its further side. Rising on the



THIRLMERE

east and pouring cascades down their broad sides to feed the valuable lake are the giant mount and his companions.

Thirlmere is now the property of the Manchester corporation which has made of her a reservoir for the thirsty thousands of the city, by raising her water level twenty feet with a dam at the north end, and conveying the water through an aqueduct ninety-six miles long.



We sigh for more time to gaze, but a glance as we ride past is all we may permit ourselves. Then, pushing on through beauteous woods, up and down dale, we reach Keswick at last. It is situated close to Derwentwater, and amid other attractive places. And therein lies its distinction, for of itself, 'tis just a busy little market town with perplexing tangles in its street arrangement, and not much to lure the visitor. Threading our way through the maze, we find the broad, blue lake and, at its edge, a clamorous old boat-tender who assures us

COACHES DESCENDING DUNMAIL RAISE

most earnestly that to return without viewing the environs from one of his gasoline launches—fare, one “bob”—would be rank folly. The restful prospect looks entirely welcome, and boating delightful, so we heed his warning and clamber aboard; actions not to be regretted, for Derwentwater appears to us the most fascinating and loveliest lake we have seen on the trip. Its



DERWENTWATER

breadth, its arrangement of green islets, the well-timbered banks, and, more than all, its background of lofty hills, over which, on this sunny afternoon, a filmy blue haze lingers, make of every man a “silent poet.”

Leaning back upon the chair cushions, we rehearse the incidents of the day. Of the heart of “Wordsworthshire” we have received only a passing glimpse, but, be that view ever so transient, it has awakened in us a desire for more careful scrutiny of what we can understand now more fully than before—“Lake” poetry and prose. And we have spent a day with nature at her best. If it be true that “man is a part of all that he has seen,” then we need search no further for the source of a deal of the power of Wordsworth, who saw intensely and loved most deeply this impressive country, his chosen home. Surely, there is great strength in the hills for him who seeks it.

Just a concluding thought. It has often been said that a thorough love of travel destroys, or at least interferes, with a love of home, but we believe that, however much one from the West may be fascinated by the antiquity and beauty of European displays, yet the highest compliment he is able to pay to a foreign scene appears to be: “It is very much like home!” And if the Lake district of England has its school of poets and other noble and renowned men, we feel that the merited distinction is sure to come to those unselfish and great souls whose lives and efforts have been and are being directed, in those beautiful vales of our own inspiring Rocky Mountains, toward the improvement and benefit of the race.

A Glimpse of the Salt Works

BY ANNIE KAY HARDY

Even as one is deceived over the extent of the Great Salt Lake, until he measures its dimensions by sailing over its lovely, treacherous surface, or wandering around its desolate shores, so our party expressed surprise at the extent and importance of the "Salt Ponds" and Mills where from a liquid state by evaporation the fine, pure salt of the Inland Crystal Salt Co. is prepared for the market.

Leaving the Saltair train at a point necessary to reach our destination, we walked single file along the narrow, raised path. Could we help thinking of the One who walked beside the "Tideless Sea" of Scripture lands and drew his simple, forceful comparisons from nature's activities:

If the salt hath lost its savor, wherewithal shall the earth be salted?

The disturbed cry of a flock of killdeers rang out shrilly as we followed our guide, the superintendent of the works, to the place where we took the "observation" flat car.

The purpose of partitioning off the water, (which is pumped from the main body of the lake,) into great basins or troughs, so that it may become more and more concentrated, was explained.

A kind of salt floor, or bottom is formed to protect the product from contamination of soil as the mineral settles. Then it is collected into large heaps in the basins themselves to drain or purify.

The salt is then loaded into the train, which has an engine run by oil so as to keep the forming crystals from cinders or dirt that otherwise would reach it. If, in spite of these precautions, any impurity tinges the product, ever so slightly, it is used for the cattle on the ranges.

Following this important native product, we watched the unloading from the cars; the processes of crushing and refining in the mill by skilfully manipulated machinery, until the many-sized sacks received it according to its grade of fineness or purpose. Then the closing of the sacks was accomplished; the smaller ones by machine, the large ones by hand.

The novice can only wonder at the intelligence and skill that have contributed to perfect machinery to render marketable this most necessary commodity.

Then, we saw the electrical transformer with its tiny fuse wire

capable of carrying 45,000 volts. This supplies power and light for Saltair Pavilion as well as the salt works.

A tremendous pressure moulds and squeezes into shape the great 50-pound blocks of salt for cattle. These look like polished marble.

The finished product finds a market in Washington, Idaho, Montana, New Mexico, Colorado and Utah.

Operations in this industry were begun in 1878, in a primitive way. Now, with modern mechanical appliances, between forty and fifty men and a few women are employed the year round. They occupy small, rustic cottages near the mill, and there is nearby a little school house.

The mill and houses are protected against fire by extinguishing apparatus of their own.

The inexhaustible quantity of salt hidden in that beautiful water offers unlimited possibilities for an extended market of the future. Utah's resources are second to none in our glorious Union.

After being weighed, kodaked, and surprised into a delicious and welcome luncheon, we parted from our genial entertainer to go home by way of Saltair. Then—

A billowy cloud in a perfect sky,
A sweep of wings as the gulls flew by,
A sparkle and glint on the briny wave,
Were some of the joys a sweet day gave.

SALT LAKE CITY, UTAH

The Ten-Dollar Bill*

The Confessions of a U. S. Greenback

I am crumpled and creased with the fingers of age;
I'm the friend of the banker, the thief and the sage;
Society leaders have tested my worth;
Of a millionaire's pile I myself am the birth.
I've befriended the needy, the good and the ill;
I am known far and wide—I, the Ten-Dollar Bill!

Inclosed in a letter, I've traveled for miles
To be met with a wealthy philanthropist's smiles,
To be cast in a vault overladen with gold,

*Copyright, 1913, by Walter P. Emmett.

To change hands with another for property sold,
 To be hidden from sight in a bar-tender's till;
 I, the curse of the drunkard: a Ten-Dollar Bill!

At the risk of a life, on the turf I've been laid,
 Where pockets are emptied, and fortunes are made
 To be squandered and lost and as quickly regained.
 For liquors and poison, my worth has been drained.
 I have broken up homes, I've caused humans to kill
 And be sentenced to death—I, the Ten-Dollar Bill!

My notable value has goaded the thief,
 Brought tears of repentance and murmurs of grief,
 Caused sons to rejoice and fond mothers to sigh,
 Caused fathers to question and juniors to lie;
 Caused burglars to seek me with powder and drill:
 I'm the father of crime—I, the Ten-Dollar Bill!

The miser has placed me away in his hoard;
 In garrets and cellars for years I've been stored
 To be cherished in secret and fondled with greed.
 Upon me two gray eyes can constantly feed.
 Were the miser in heaven he'd gloat o'er me still:
 I'm the mother of greed—I, the Ten-Dollar Bill!

I'm bartered for lives in pawn-brokers' halls,
 I fill with expression the gilded "three-balls;"
 For trinkets and trash I am traded and loaned
 Where thieves are exalted and bankers dethroned.
 The prison and poor-house I constantly fill:
 I'm the source of regret—I, the Ten-Dollar Bill!

But I do not live for the evil, alone:
 For sins I've contracted, with good I'll atone.
 A boon and a blessing—tho' tainted with strife,
 Where Hunger assailed I've saved many a life.
 When used by sweet Charity's hon'able will
 I'm a true "friend-in-need"—I, the Ten-Dollar Bill!

I've doctored the blind, and have caused them to see;
 From the chains of Despair I've set multitudes free;
 I've cared for the lame and have caused them to walk;
 I've paid for the cradle and helped it to rock,
 Re-livened the sick and compounded each pill;
 All invalids love me—the Ten-Dollar Bill!

I've brightened the winter and kept out the cold;
 I've patronized justice and humored its hold;
 I've paid for each comfort that graces the home,
 Saved many a son who would wander or roam;
 A fireside-love in the heart I instill
 With my winter-night coals—I, the Ten-Dollar Bill!

I've cherished professions and builded our schools,
 Made doctors and lawyers from dunces and fools,
 Made wives of distinction that honor the land,
 Brought talent to light and made genius expand,
 Constructed each factory, warehouse and mill;
 I'm Industry's joy—I, the Ten-Dollar Bill!

I pay for the railroads—the rover's delight,
 The huge carbon lamps that make day out of night,
 The steamboat of Commerce, the import it brings,
 The large ocean cable, the message it sings,
 The press and the telegraph—all works of skill
 I love and respect—I, the Ten-Dollar Bill.

With good and with bad I rank always the same;
 I starve and make wretched or feed and bring fame.
 I comfort the friendless, spent in a good cause;
 Or I barter the babe to the fierce eagle's claws.
 I can change the Andes to a miniature hill:
 I'm the emblem of might—I, the Ten-Dollar Bill!

WALTER P. EMMETT.

Editor's Table

"Joseph Smith, Jr., as a Translator"

We give considerable space in this number of the ERA to some articles in reply to a criticism of the Prophet Joseph Smith, published by the Episcopal Bishop of Utah, Rev. F. S. Spalding, in a recent brochure circulated especially among the students of the Latter-day Saints high schools. The criticism deals with the Pearl of Great Price, and especially with the Book of Abraham, but specifically with the engravings and their significance accompanying the Book of Abraham, and which are designated in the Pearl of Great Price as facsimiles from the Book of Abraham.

The argument which Bishop Spalding sets forth appears to be an attack not only on the Book of Abraham, but on the Book of Mormon as well—in fact his purpose seems to be to discredit the divinity of Joseph Smith's inspiration as a translator. He wishes to show that since we have only the facsimile plates, which are a small accompaniment to the Book of Abraham, if it can be proved that these are incorrectly translated, we must infer and decide that Joseph Smith, Jr., was not an inspired translator, and conclude that not only the Book of Abraham but also the Book of Mormon and the "whole body of belief must be repudiated."

He argues that it can only be decided, whether these facsimiles in the Book of Abraham are correctly translated by submitting the original records to scientific men. So he has submitted them to eight recognized authorities of Egyptology in Europe and the United States. Their apparently hurried and seemingly poorly considered replies are printed in his book, and they agree in this much, though they differ from one another in many other points, that Joseph Smith's translation is not correct. Their testimony, however, to Dr. Spalding is complete, and hence his conclusion that "Joseph Smith, Jr., as a Translator" is incorrect and in consequence "Mormonism" is doomed to failure.

In the articles presented in this number of the ERA, and in others on hand and to be printed, issue is taken with the Bishop

in his conclusions. We believe it is clearly shown that his argument, in the first place, is misleading if not fallacious; that the savants consulted may have been prejudiced beforehand, and made no real scientific investigation of the translations of the prophet; that they differ from each other materially in their conclusions; that upon investigation the translation of the Prophet Joseph agrees with, rather than differs from, the most modern and reliable information that can be obtained; and that therefore Joseph Smith was inspired in the translation of the facsimiles from the Book of Abraham.

This becomes clearer when it is considered that, at the time he made the translation of the Book of Abraham, little was known of Egyptology, and scant study had been made of Egyptian writings. Furthermore, he was young and inexperienced in the lore of the world, and it would have been impossible to accomplish what he did without the inspiration of God. The Latter-day Saints maintain that while there was some difference between the methods of translation used by the prophet in the translation of the Book of Abraham and the Book of Mormon; that while he applied his own mind as far as he could, in all his work, (and his mind expanded in intelligence as he grew in age and experience,) yet in all his work he was divinely inspired—in his translations, his revelations, and his wonderful personal direction in the establishment of the work of God known as the Church of Jesus Christ of Latter-day Saints, “the marvelous work and a wonder” predicted by the ancient prophets that should be founded upon the earth in the latter days.

Men may not believe it, but nevertheless we testify to these truths. They did not believe that Jesus was the Christ—he was repudiated by his own generation, unto whom he was a sign calling to repentance. He said:

“The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here.”—Luke 11:31.

As they did not believe in the divinity of the Christ, so also men repudiate the divine inspiration of the Prophet Joseph, who is a true witness of Jesus. But it is the testimony of the Latter-

day Saints that Joseph Smith is an inspired prophet sent of God with the true message of salvation to the sons of men; that the work he did was inspired; that the Church which he was instrumental in founding is the Church of God, and that the doctrines which he taught are the restored, plain, and simple principles of the gospel taught by the Lord Jesus Christ for the salvation of all mankind. We invite all men, in all the earth, to investigate, to repent of their sins, and to be baptized by those who have received divine authority, thus submitting their lives to the saving ordinances of the gospel, and the unfailing promise is that they shall receive the Holy Ghost to be their surpassing daily light and joy, and their eternal guide and comfort.

Not only do we testify that Joseph Smith was inspired when he gave to the world the Pearl of Great Price, but we declare that it was by the inspiration and power of God that he translated the Book of Mormon, organized the Church of Christ, and gave mankind the precious revelations contained in the Doctrine and Covenants; and it is our firm belief that scientific investigation and discovery will confirm our testimony, rather than weaken or repudiate it.

JOSEPH F. SMITH.

Messages from the Missions

Elder E. W. Richardson writes from Toluca, Mexico, November 13: "We are almost completely surrounded by rebels, making it difficult for us to visit friends and investigators, but we are able to keep busy and are making many friends, particularly among the well-to-do people. Our only danger in visiting is in being robbed, since we would be counted among the rich by the revolutionists who appear to be fighting the power of wealth, or the haciendos, who are owners of large tracts of land and are little better than slave drivers. Our lives are in no danger, and we desire to set the minds of our families and friends at rest on that score. The newspaper reporters, some of them, are much inclined to exaggerate the conditions. The work here is prospering as well as if there were no war in the land. We expect to baptize from eight to twelve people at our next conference, making twenty-five in the last six months in this conference where two to six elders have been working."

Elder Wilford C. Brimley, clerk of the Nottingham conference, writes, November 14: "At our conference on November 8, we had



NOTTINGHAM CONFERENCE, SEPTEMBER 8, 1912

Back Row: J. S. Hemming, Rexburg, Idaho; L. M. Brown, Cardston, Canada; R. B. Call, Afton, Wyoming; W. L. Evans, Parowan, Utah; J. J. Whetton, Salt Lake City; W. J. Sessions, Clearfield, Utah; W. Rawlings, Fairview, Idaho. *Second Row:* E. H. Adams, Clifton, Idaho; J. W. Haslam, Salt Lake City; Chas. Buck, Smithfield, Utah; O. L. Thomas, Bountiful, Utah; W. C. Hunter, Salt Lake City; D. M. Davis, Bountiful, Utah; Pres. A. T. Smith, Clearfield, Utah; J. H. Davis, Salt Lake City. *Third Row:* T. F. Hardy, Salt Lake City; W. C. Brimley (Conference secretary), Salt Lake City; T. S. Wheatley (Conference president), Honeyville, Utah; Rudger Clawson (Mission president), Salt Lake City; T. E. Winegar (incoming president), Woods Cross, Utah; E. Taft Benson (Mission secretary), Trenton, Utah; I. C. Wood, Woods Cross, Utah. *Front Row:* Thos. Martin, Evanston, Wyoming; A. T. Henson, Cardston, Canada; B. L. Gilbert, Whitney, Idaho; O. B. Thurgood, Bountiful, Utah.

three sessions, exceptionally well attended. In the evening—Cobden Hall was filled to overflowing. Many friends and investigators were present. Each elder spoke with conviction under the direction of the Holy Spirit. The spiritual condition of the branches of the Church here is very gratifying. The elders are united and nearly all the Saints attend meeting and pay their tithes, and heartily support the elders. The Saints preach the gospel by precept as well as by example, and bring their friends to meeting. Since January 1st we have baptized twenty-four people. Considering the opposition and the bitter persecution some of the papers have waged against us this year and last, we feel that the Lord has greatly blessed us in our efforts to teach the gospel."

Elder W. C. Davidson writes from Dublin, Ireland, November 9: "We have been very successful this season, both in our hall and outdoor meetings. Last May we moved into a beautiful hall and are continually seeing new faces who have mustered the courage to listen to what the 'Mormons' have as a message for the world. The Saints are sincere in their work, and have extra strong testimonies of the gospel. They are being blessed spiritually and temporally and pay their tithes regularly. They bear their testimonies with spirit, and continually testify to the world that the gospel has been restored, and that Joseph Smith is a prophet of God. Often they invite friends to their homes and ask us elders to explain the gospel to them."

Elder D. William Evans, writing from Launciston, Tasmania, reports that missionary work last year was discontinued in that place, but that since January of 1912 Elders Bingham and Wright have revived the work and made a number of good friends, not many of whom, however, are very much interested in the gospel. The people here seem to take very little interest in any religion, but there is very little prejudice among them. "We have, however, to contend with the spirit of indifference. Elder Bingham is released and left for his home on the September boat."

Elders Wm. B. Welker and Frank L. Winter, writing from Hinton, W. Va., say: "We are pleased to report that we have had very good success during August and September, working in this part of the Lord's vineyard, having baptized seventeen, blessed seven children and held thirty-one well-attended meetings, also disposed of several small books and other literature. The people here seem to be very interested in the message which has been brought to their doors, and extended an invitation to us to call again. At present we are in the small city of Hinton, W. Va., where we expect to locate for the winter months."



Brevik is a small city on the southeastern coast of Norway. Three Elders recently visited Brynild Isaksen, a veteran Elder residing there, whose life is a remarkable story which inspires one in his presence to faithfulness and good works. He was born at Nellefos, Norway, May 16, 1825, and later removed to Brevik where, in 1852, the first conference of the Church of Jesus Christ of Latter-day Saints was organized in Norway. On November 5, 1852, of the same year he was baptized a member of the Church by K. Larsen and confirmed April 11, 1853, by Swend Larsen. He was ordained an elder on January 15, 1857, by H. P. Lund. During all these years he has been a true and faithful defender of the cause. Some years ago his wife, who was also a faithful member of the Church, died, and several of his



sons have met death at sea. He has a daughter and a grandson in Boston, where the latter is an officer in the United States navy. Elder Isaksen is still holding the position of shipping clerk at the Brevik docks, though now in his 88th year. He has been a tithe-payer ever since he joined the Church, and though he has never seen the peaceful vales of the Rocky mountains, he has now in his possession the genealogy of 443 dead relatives for whom work has been performed in the

temples of God. To remember the 60th anniversary of his birth into the Church, the elders of the Christiania conference, on the 5th of November last, sent him a small token and a tribute of respect for his faithfulness in the Church. He remains a living monument marking the introduction of the gospel to Norway, and the unwritten history of its progress since its introduction sixty years ago. His memory will live in the hearts of the Norwegian Latter-day Saints, and he will be remembered for generations by the elders at home and abroad. The elders are Arno W. Sorensen, Victor D. Nielsen, and Olaf Anderson, who writes the above for the ERA.

Elder A. R. Cook, president of the Norwich Conference of the British Mission, writes, October 29: "The work of the Lord is progressing in this district as well as can be expected. In spite of the fact that many of the newspapers and magazines have done all in their power to prejudice the people against us and our message by telling some of the worst lies that were ever printed, we have baptized fifteen new members during the past six months. In my estimation



this is quite encouraging when one considers the obstacles that have been placed in our path. The elders are energetic in their work and are doing the best they can to convince the people both by doctrine and by their lives that they are the servants of the Lord." Elders right to left: E. W. Carter, Preston, Idaho; J. A. Wood, Salt Lake City, Utah; J. L. Nelson, Lorenzo, Idaho; A. Willardson, Mayfield, Utah; J. R. Pendry, Paris, Idaho; W. Bennion, Salt Lake City; E. Weaver Paris, Idaho; sitting: F. D. Ashdown, Bountiful; Conference President A. R. Cook, Syracuse; Mission President Rudger Clawson, Conference Clerk A. T. Johnson, Rigby, Idaho; A. B. Mendenhall, Mapleton, Utah.

Elder P. J. Welch writes from Belfast, Ireland, November 18: "The work of the Lord is prospering in the land where the Shamrock grows. We have a prosperous branch in Dublin. The Saints attend meetings well, and live the requirements of the gospel to the best of their ability. They seem to prosper and are successful in business and pay their tithes. It is inspiring to hear the testimonies at our fast meetings, where they speak of the goodness of the Lord to them and testify of the truth of the gospel. Perhaps there is no place on earth where the feeling is so bitter between Catholic and Protestant as here. Persecution is often great and it is hard to turn the people from the religion of their fathers, but it is encouraging to have some of them come forth and embrace the gospel. Elders left to right: W. A. Noble, Smithfield; P. J. Welch, Paradise; H. L. Sterling, Spanish Fork; W. C. Davidson, Salt Lake City, Utah."



Elder D. Rolla Harris, writing from Pittsburg, Pa., November 29, says: "The elders and Saints in this group visited the Heinze Pickle factory November 18. Names left to right: Elders H. J. Richards,



C. A. Wilcox, George S. Williams, A. A. Despain; second row: Elders Jerome Glany, D. P. Lindsay, George B. Davis, J. C. Siddoway, D. Rolla Harris, J. A. Ainscough, Harry McCarroll, Earl B. Collings; third row: Elder Frank Bacon, Sister Anna Smith, A. E. Rhinehart,

G. W. Smith, Elder Hugh Fackerell, Sisters Madeline Poulis, Pearl Critchlow, E. E. Orr."

Robert H. Sorensen writes from Copenhagen, November 15: "The fall conference in Copenhagen was well attended and a good spirit prevailed. Reports showed that during the past six months dating back from November 15—seventeen elders distributed 70,445 tracts, 3,563 books and booklets, visited 26,461 strangers' homes; held 2,162 gospel conversations and 554 meetings. There were 29 baptisms and four children blessed and 26 were ordained to the Priesthood. The



membership in this conference at present is 799. The tithing has doubled during the past six months. Prospects for success and greater results are promising, and we feel that the Lord is with us in our work. Elders left to right, standing: Simon Christensen, Jr., Richfield; C. Earl Ander, Hyrum; I. Arel Jensen, N. L. Hansen, Brigham City; Peter C. Lundgreen, Monroe; Lars Jensen, Mapleton; Alvin R. Christopherson, Salt Lake City, Utah; James Anderson, Oakley, Idaho; Peter W. Kjar, Salt Lake City; Alfred E. Peterson, Sale Lake City; sitting: August Knebelau, Salt Lake City; J. Henry Christensen, Centerfield; John S. Hansen, "Star" writer, Miller ward, Salt Lake City; Martin Christopherson, Mission president; Henry A. Bjorkman, Conference president, Newton; Robert H. Sorensen, Mission secretary, Salt Lake City, and Aaron P. Christiansen, Mayfield, Utah."

President Franklin J. Hewlett, of the South African Mission, writes, Nov. 8: "I have just returned from a nine weeks' trip through the South African mission, traveling 3,070 miles, visiting the Saints and friends, both in a gathered and scattered condition. I am thankful to say that I have had the pleasure of meeting practically all of them. Many had not seen elders for over a year. We had glorious times at our meetings. The elders are in splendid health and spirits, and doing their best to push along the work in truth and righteousness."

Elder Henry W. Hansen, writes from Amsterdam, Holland, Nov. 29: "During the past year many have been brought to a knowledge of the truth in this district through the efforts of the missionaries and Saints. The Saints do quite as much good in preaching the gospel as do the missionaries themselves. They have a better opportunity to converse with their friends. We encourage them to do their best in this respect. We are not bothered with much opposition in the Netherlands. The Dutch people are a peace-loving people, and are willing to give each person an equal opportunity to defend his religion. Now and then some low-class moving picture theaters present such films as 'A Victim of the 'Mormons,' 'The Pearl of Utah, or the Flower of the 'Mormons.' These



only tend to stir up curiosity and bring many to an investigation of the gospel. Instead of hindering the work, therefore, they boost it along. We have five branches in this conference. The elders are united, and feel that not only this year, but next, will be prosperous and fruitful. We have many earnest investigators. Elders, left to right: Henry W. Hansen, R. W. Eardley, mission president; William E. McCullough, all from the Third ward, Salt Lake City."

Elder T. Ray Bell, of Richmond, Utah, and Douglas T. Murdock, of Heber City, Utah, write from Lincolnshire, England, Nov. 22:

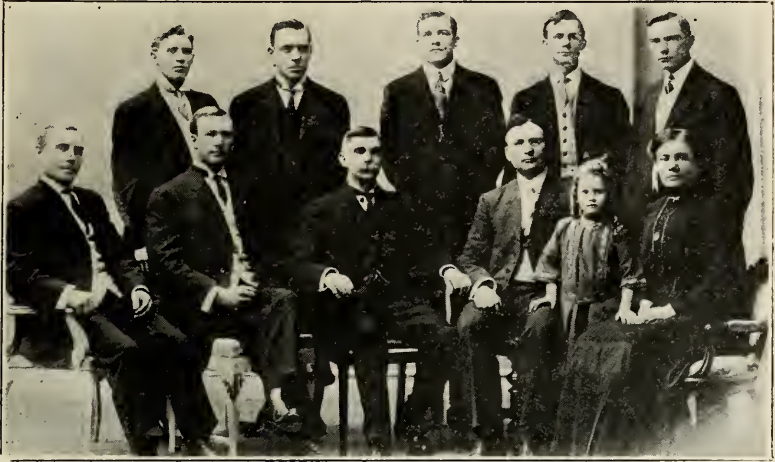


"The fact that our branch here at Gainsborough has withstood the 'roll of persecution' waged against us in England, and practically all over the European mission, gives full evidence that the work of the Lord is progressing in this town, which is one of the leading iron foundry towns of old England. We have a fully organized branch, and each separate organization is doing active work. Our mem-

bers are faithful and energetic, and with their help the elders have been gaining the good will of many who have heretofore opposed us."

Elder Jesse H. Nielsen, president of the conference at Trondhjem,

Norway, writes, November 20: "We are striving to bring souls unto Christ. The opposition here has been very bitter, especially in the cities. The priests have so blinded the people that the name 'Mormon' is very offensive to them, but we are finding some who are friendly toward us. The Lord is good to us and with his help we are going to succeed. The elders, first row, left to right: H. K. Anderson, Jesse



H. Nielsen, conference president; Martin Christopherson, mission president; Fred C. Michelsen, retiring Conference president; Arlaugh Michelsen, Hilliard Michelsen. Second row: John E. Christensen, Charles C. Sorensen, Leroy L. Larsen, L. Walter Johnson, Eric A. Cramer."

Elder Alfred C. Larsen, secretary of the Christiania Conference, Norway, writes, November 2: "One feature of our semi-annual conference, held here October 12th to 14th, which will no doubt be of interest to some of our ERA readers, was the unveiling of a beautiful oil painting in our large hall, the subject being "Christ at the Sea of Galilee, Choosing Some of His Apostles." During the summer months the elders spent much time and means in the country preaching the gospel in the districts where perhaps 'Mormon' elders hitherto had never before placed their feet. Thousands of tracts and books were distributed to many homes. Both the poor farmers and rich land owners had their doors lightened by the presence of the humble servants of the Lord who in firmness, humbleness and sincerity explained the principles of the gospel and bore testimony to its truth. Twenty-nine persons have been baptized here during the past six months. We have many friends and investigators, and the prospects for the future are good. The harvest is great but the laborers are few. We owe to the world talented young men of ability and special

qualifications to preach the gospel to the refined and educated people of the world—may the youth of Zion prepare themselves for the ministry, for there is a need and a place for all.

Elder J. Harvey Langford, secretary of the California mission, writes from Los Angeles, Cal., November 5: "The people of California are becoming acquainted with us and the message we have for them. Many honest and liberal citizens are watching the progress of our work or are investigating the restored gospel. During the past nine months an average of thirty-five elders has labored in the mission. The report for this period shows that 104,067 tracts, 277 standard Church works, and 1,351 small books have been distributed, 31,442 families of strangers were visited, 410 open-air meetings and 210 cottage meetings were held and 54 baptisms performed.



The elders of the Los Angeles Conference are: Back row from left: H. C. Jolley, Glendale; A. B. Christensen, Richfield; David Smith, Fillmore, Utah; P. P. Skriver, Aetna, Alberta, Canada. Second row: V. Clyde Cummings Salt Lake City; Adelbert Holladay, Eden, Ariz.; D. Henry Manning, Garland, Utah; T. Le Roy Pickett, Clawson, Idaho; Walter A. Knudsen, Provo; D. W. Chugg, Providence; Martin J. Moody, Hinkley. Front: Clarence Cummings, conference clerk, Salt Lake City; Jos. P. Payne, conference president, Clearfield; Jos. E. Robinson, mission president; J. Harvey Langford, mission secretary, San Jose, Mexico; Edward L. Simpson, Kamas, Utah."

Priesthood Quorums Table



Elder George Barton Taylor, son of Joseph J. Taylor and Malinda Barton, born Sept. 19, 1885, at Manti, Utah, died Nov. 14, 1912, at Denver, Colo. Elder Taylor left his home for the mission field Dec. 15, 1911, and labored in Trinidad, Colorado Springs, and a short time in Pueblo, where he was taken sick with typhoid fever. He leaves his wife, Mary Mabel Anderson Taylor, and one child, Bessie, aged one year, eight months, who reside at Manti; his mother, three brothers, and four sisters, who reside at Magrath, Canada. He died in the harness of the priesthood, doing faithful work.

Men Who Remember Seeing the Prophet Joseph.—At a meeting of the High Priests' quorum of the Granite Stake of Zion, Dec. 15, the program consisted of short talks by members who had personally known the Prophet Joseph Smith. The following brethren responded: George Wilding, Hunter, who when he was eleven years old, had first seen the Prophet, and had later worked for him two years; Jacob Peart, who, at the age of nine, saw him while speaking in Nauvoo; W. W. Moesser, Hunter ward, who, at nine years of age, and at his mother's home, remembered sitting upon the knees of the Prophet; Henry Horne, Farmers ward, who, at the age of nine, at his father's home, remembered sitting upon the Prophet's knee; Lewis A. Huffaker, Forest Dale, who, when five years old, remembered the trouble in Nauvoo, and having seen the Prophet about that time. He remembered having been kept in the house while a fight was going on, and that a cannon ball took away part of the picket fence; Joseph A. Fisher, Forest Dale, who, at the age of three, so his mother told him, had been held by the Prophet in his arms, and can just remember having heard him preach; Stephen W. Taylor, Waterloo, who, at the age of five, remembered the Prophet as he saw him riding a horse at a soldiers' drill; Edward Morgan, Mill Creek, who, at the age of five, remembered seeing the Prophet dead, and the people weeping and crying over the loss of their leader; also Edward Webb, South Cottonwood. Belonging to the same quorum was Job Smith of Sugar ward, who was confined to his bed with sickness and who has since passed to his reward. He was sixteen years of age when he first saw the Prophet. The meeting was very entertaining to the younger members. Besides the information which was given concerning the Prophet, some very strong testimonies of the divinity of his mission were given by the brethren who spoke.

Mutual Work

A Slogan for Larger Membership

To Stake and Ward Officers Y. M. M. I. A.,

DEAR BRETHREN: Ask yourselves this question: have you as many members in your Y. M. M. I. A. as you ought to have?

It has been learned by the General Board from reports received on Stake Work that a large number of the associations throughout the Church have appointed no membership or missionary committees. Little, if any, missionary work in consequence has been done to increase the attendance and membership of the associations.

This condition is unfortunate. The General Board have instructed this committee to call your attention to the need of having a membership committee in each association, and that there is great need for the committees doing active work towards increasing the attendance in the associations.

Mutual work is two fold. The object of obtaining membership is, first, to get the boy into the association; and, second, to so interest him that he may stay there.

To keep the boy in the association our organization has provided, first, preliminary programs; second, class study; third, social work; fourth, joint sessions, once each month with the young ladies; fifth, open night programs jointly with the young ladies; sixth, athletic and M. I. A. Scout work; seventh, an M. I. A. Day at the close of the season.

What are your associations doing in these activities? We think there is variety enough under these seven headings to make our organization the most interesting in the Church for the young men. By organizing membership committees and putting them to work, the boy may be enrolled in the Mutual so that he may take advantage of these specific activities provided in your Y. M. M. I. A.

The first step necessary is to appoint a lively membership committee in each stake, then in each ward association. These committees may consist of one, two, or three men who are specially fitted and qualified by experience to do the necessary work among the young men. The officers of the stake should fix their responsibilities, and define their duties. The committees should then be *set to work*, and *their work should be checked up at weekly meetings*, by the stake and association officers. Specific reports should be made of their labors and of the conditions which they meet.

The work should be done with system and in earnestness. First, all eligible members in the ward above 14 years of age should be

solicited, and listed by the committee, on their promising to become members. This list will be the permanent roll of the association. Having thus prepared the permanent roll, the active roll will consist of those who attend one or more meetings during the season, and the missionary work should be done among those on the permanent roll, and among others who have not attended the association, and also, of course, among those who are delinquent in the active roll.

To keep a record of the work, the card system may be adopted. By this a history of each individual may be kept, and a record of the work accomplished with and by him may be made.

The membership committee should labor personally with each young man, for this missionary work is necessarily individual. The members of the committee should study the nature of the boy and his companions. They should enlist the services of the bishop, the M. I. A. officers, parents, and ward teachers, and should be in close touch with the class leaders and the directors of the various activities of the association, such as the social work, the debates, the orations, the story-telling, athletics, boy scouts, etc. Members of the committee should not only attend the study-class, but the social functions, the class parties, skating parties, sleigh-riding parties, and other functions, so that they may be made thoroughly familiar with the social conditions and intellectual activities of the organization and the boys.

It is not too late to begin this work this season. If these committees are organized, set to work now, and properly checked up by the officers of the associations, at their weekly meetings, it will be a good beginning for the fall campaign for membership.

It is particularly desired that the officers of the Y. M. M. I. A. shall make a specialty of this membership committee work early next season, say early in October, so as to start the organization with a full membership; and then, of course, put forth continued effort to enroll such eligible young men as have not been induced to join in the early part of the season.

In a number of wards that have tried this system, the membership has been increased all the way from 25 to 75 and 100 per cent, and we believe that this can be done in nearly every organization in the Church. Instead of having eight members in the Y. M. M. I. A. out of every 100 Church members in the ward, we should make the average in the Church at least 15 per cent, which is still below the average of our best associations.

Let the officers of each stake and ward consider their annual reports and ascertain whether or not the per cent that ought to be enrolled in their stakes and wards are active members in the Mutual Improvement Association. At least 10 per cent of the Church population should be actively engaged in Mutual Improvement Work, and this should be the standard for the coming season that the officers of the stakes and wards should work to.

"Get the boy into the association, and make it worth while for him to stay there," is the slogan we should adopt.

Your brethren,

COMMITTEE ON STAKE WORK OF GENERAL BOARD Y. M. M. I. A.
By HEBER J. GRANT, Chairman.

February Class in Athletics

On Monday, February 10, the second M. I. A. Normal Training Course for this season will be opened at the Deseret Gymnasium, and will continue for four weeks. This will permit the young men to return home in time for the spring plowing. While it is desirable that young men be called to take this course who have sufficient education and ability to become leaders, it is assumed that most men of this type are so engaged in business and professional duties that they could take the work only at a great sacrifice. It is, therefore, considered wise to open this course to young men who may not be identified with Mutual work, and who may now be spending their time to very little purpose at home. These men would be immeasurably benefited by taking this course, and in many instances would develop into successful leaders and trainers. The nature of the work is such that it becomes fascinating to boys who oftentimes find little or no interest in other activities. Many young men are neither able nor qualified to go on foreign missions, but could and would, if they were called, take this course, and we are safe in saying that no other brief mission would be of greater benefit to them. It is suggested that at least one or more young men in each ward be called to take this work at his own expense. Instructions in field and track events, scout work, swimming, games and dancing, will be given. The work is all given by experienced teachers, who are experts in their lines. The classes meet five hours each day. The expense for board, tuition, books, gymnasium suit, etc., need not exceed \$35.

Bountiful Scout Banquet

On December 13, 1912, the Bountiful M. I. A. Scouts gave their first annual banquet under the direction of L. D. Briggs, the scout leader. Thirty-two boys made up the troop. The affair was given in honor of the boys' parents, all of whom were present. The program of toasts was the following, L. F. Muir acting as toastmaster: "What the Boy Scouts Can Do for Bountiful," Mayor Charles R. Mabey; "The Clean Young Man," John R. Rampton; "The Cold-Water Cure," President Joseph H. Grant; "The Boy as the Future Business Man," Richard Stringham; "The Man and the Maid," Apostle Heber J. Grant;

"The Relation of Scout and Parent," John H. Taylor; "The Boy on the Farm," Prof. Lewis; "The Athletic Young Man," E. Conway Ashton; "The Country Boy," Prof. W. M. Stewart; "Pioneer Trails in Salt Lake Valley," Brigham H. Roberts. During the serving of refreshments and between the toasts, the Scout band and the Scout chorus rendered several musical selections.

The Third Y. M. M. I. A. Normal Training Class

Commenced November 25, 1912, and closed December 20. The Y. L. M. I. A. course was given at the same time, and was under the direction of Miss Anna Nebeker, physical director of women at the Deseret Gymnasium. On the afternoon of the 20th a luncheon was tendered to the classes by the General Boards of the two associations.



Front row, left to right: Fern Chipman, American Fork, Alpine stake; Myrtle Dalrymple, Montpelier, Bear Lake stake; Harvey Young, Fruitland, Young stake; Nellie Howson, Nephi, Juab stake; Anna Huisser, Weston, Oneida stake; Lucretis Lyman, Grayson, San Juan stake; Belle Stringham, Bountiful, Davis stake. Back row: Robert Richardson, instructor; Dr. John H. Taylor, M. I. A. scout director; Clarence A. Oldroyd, Fountain Green, South Sanpete stake; John Collins, Paris, Bear Lake stake; Arthur Cahoon, Deseret, Deseret stake; Norman S. Felsted, Thomas, Blackfoot stake; Willard Christensen, Oak City, Deseret stake; Henry Voyce, Oakley, Cassia stake; Benjamin Harker, instructor; William E. Day, physical director Deseret Gymnasium. Besides these, three others attended the class, viz., F. J. Nye, Albion, Cassia stake; Elmer Wheeler, Kimball, Alta., Canada; and Sylvia Lovell, Oak Creek, Deseret stake, Utah.

By Faith We Stand.—"Happily by faith we stand under many things we do not understand."—George H. Brimhall.

Church School Department

The Purpose of Founder's Day.—This paper was read at the celebration of Founders' day at the Oneida Stake Academy, by H. R. Merrill:

We are met here today to celebrate the birthday of our beloved institution, which has successfully battled the storms and the hardships of twenty-five long years, and to do honor to the memory of him who brought it into being. It has been a custom with man since very early days to commemorate deeds of importance by means of appropriate celebrations. This procedure seems to have received divine favor, for, in the day when Israel was delivered from the hands of the destroyer, while yet they sojourned in the land of Egypt, the Lord himself instituted a yearly celebration which was called the Pass-over, by means of which that act of Divine Providence was kept continuously before the minds of the people. Since that time the Israelites have preserved that time-honored tradition which has come down to our day as one of their most important sacraments.

Nearly all nations have a thanksgiving time. The ancient Hebrews called their celebration Pentecost, and upon that day the people would assemble and give thanks unto God for his great and good gifts; for the bounteous harvests and the health and comfort of his people. Our nation has many such yearly celebrations; our Church has others, but the Oneida stake has one also. Our traditions, our sacred memories, cling about this one day—Founder's Day! This is our Pentecost, our thanksgiving time. We are met here, not altogether to thank the Great Giver for a harvest of wheat or of hay, but for the conditions which make possible a great and bounteous harvest of bright, intelligent souls! We are here to thank him because twenty-five years ago, while yet this fair plain was barren; while Preston was but a garden spot in a wilderness of sage, he moved upon a noble leader of our Church, and lo, this beloved institution was born. This monument was set up in a desert place around which our people might rally to the call of education. The influence that such an institution has in a community is sometimes overlooked by the careless or the unthinking, but never by the trained student of humanity. A seminary of learning is as a light set upon a hill. It sheds its radiance upon all who are afar off; its celestial rays penetrate to the darkest depths of the human heart. As the puny flowers of the shaded canyon lift their heads to the light of the sun, so, unconsciously, do individuals respond to the genial rays which proceed from it, and their souls are lifted up; their aims are raised; their aspirations are heightened, and many become masters of their own lives. History bears me out in this statement.

Nearly three hundred years ago, away back in 1636, those brave Puritan forefathers of ours, realizing what education meant to a people, caused their general court to vote four hundred pounds for the purpose of establishing a college at Newton. Two years later John Harvard gave his large and valuable library, and donated seven hundred and fifty pounds to the new institution which took his name and became one of the very greatest of our educational shrines. Harvard University will stand as a glorious monument to his name as long as time shall last.

Now let us see what that Founder's Day meant to Boston and New England. Let us see if all that work was worth while; if the college was a light set upon a hill; if she did raise the aims of her devoted subjects. Of course, an affirmative reply is already found in every mind present here today, because ever since our district school days, we have heard Boston spoken of as the Athens of America, the hub, the center of culture. The seeds of her power were planted at Newton, which has since become Cambridge, upon that great day in 1636. In later years the light which had been kindled and which had been kept aglow by John Harvard, drew from the rocky soil of New England to dizzy heights of fame, a number of boys who became the most brilliant men in our nation's history. Whittier, Longfellow, Lowell, Emerson, Holmes, Grey, Adams and a host of others were moved upon by the spirit of that great seminary, and as a result they have shed light unto the whole world by means of their immortal writings, and the end is not yet. What is true of Harvard is true of other large universities, and of secondary schools, to a lesser degree, of course. Since very early times empire has set her face toward the occident; her course is toward the setting sun, consequently the centers of learning are gradually moving westward. One hundred years ago the great city of Chicago was but a frontier fort, but she grew in importance until the seeds of another great university were planted there on the shores of Lake Michigan, where they were carefully nourished, until today the University of Chicago is taking her place among the foremost schools of our land, and here again the refining, elevating influence of culture is felt. Young men and young women by the thousands are going up to that institution every year to drink from the fountains of knowledge.

From the Oneida Stake Academy, with her two hundred students, to Harvard with her thousands, may seem a long step, but American life abounds in such paradoxes—it is a big step from a log cabin to the White House; from rail splitter to president. All great men commence life in the cradle; most institutions grow from small beginnings, but the heights to which the man shall attain are determined only by his own potential powers; the institution has no limits of growth.

This Academy is small, but has sprung from selected seeds, culti-

vated by the most careful and prayerful thought of the worthy pioneers of this section, therefore, its power of evolution is infinite. Even now, from her ever-burning taper small candles have been, and others may yet be, lighted, whose flames may become so brilliant that the whole world may be illuminated. The purpose of this celebration, then, is the perpetuation of the name of President John Taylor, who, through inspiration from on high, brought this institution into being. We meet once a year to do honor to his sacred memory, and to the memories of all the honest souls who contributed their hard-earned means toward the erection of this building, and to tender our loyal support to this our school.

We believe that this course is right, since this institution has done as much toward the uplifting of our people as any other influence which has been at work in our community; it has done more toward planting in the hearts of young women and young men a desire to be somebody than any other institution outside of the home. It has discouraged the scrubs. It has set up a standard of excellence which will help to draw every individual of our community up to its own level. It is shaping, to a certain extent, the ideals and the characters of every boy and every girl of this stake, whether they ever enter these portals or not. Founder's Day is, therefore, the day of days unto us!

The business men of our city today are paying a beautiful tribute to our institution and to the memory of its noble founder, by closing their shops. We believe that they can well afford to do so, to gather here and draw from the spirit of this institution and these exercises new strength and desires to aid them in their future lives. It is upon such occasions as these that we gain the power to hear the songs which are always to be heard somewhere, if the heart be perfectly attuned:

There is ever a song somewhere, my dear;
 There is ever a something sings alway;
 There's the song of the lark when the skies are clear,
 And the song of the thrush when the sky is gray.
 The sunshine showers across the grain,
 And the blue-bird trills in the orchard tree;
 And in and out, when the eaves drip rain,
 The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
 Be the skies above or dark or fair,
 There is ever a song that our hearts may hear—
 There is ever a song somewhere, my dear—
 There is ever a song, somewhere!

There is ever a song somewhere, my dear.
 In the midnight black, or the mid-day blue;
 The robin pipes when the sun is here,
 And the cricket chirrup the whole night through;
 The buds may blow, and the fruit may grow,
 And the autumn leaves drop crisp and sear;
 But whether the sun, or the rain, or the snow,
 There is ever a song somewhere, my dear!

There is ever a song somewhere, my dear,
 Be the skies above or dark or fair,
 There is ever a song that our hearts may hear—
 There is ever a song somewhere, my dear!

—James Whitcomb Riley.

Dr. George H. Brimhall was sixty years of age, on December 9, last. The College Club Committee, of the Brigham Young University congratulated him thus:

“Sixty years! Sixty years of actual time, but more than a century of real life, if measured by the poet’s standard,—heart-throbs. A life of devotion to God and your fellow men. A life of intense love and keen suffering. An illustrious example of social efficiency. An inspiration to thousands.

On your sixtieth birthday we extend to you our heartiest greetings. Accept our endorsement of your noble life, and our sincere wishes that it may yet be lengthened many years. May you continue to enjoy health, peace, the confidence of your fellow man, and the approval of your God.

Sincerely,

THE COLLEGE CLUB,

By the Executive Committee: Charles Schwenche, John G. Gubler, Glenn Johnson, A. L. Kelley, Pearl Romney.

Thousands of his students and other friends in this inter-mountain country will join with the ERA in endorsing the sentiments contained in the above note and join with us in wishing Dr. Brimhall many years yet of a useful and happy life.

Elder Brimhall writes as a reply to the good wishes of his friends:

“I doubly appreciate the sentiment expressed in the greeting. First, because of the approval of my efforts, but more because of the mercies and direct support of my Father in heaven, in giving me health and strength to do what little I have done in the last decade. Ten years ago my birthday found me an invalid with no hope, from a human point of view, of ever working again, except as a health hunter. I was then in California on that business, an object of great anxiety and trouble to myself and friends. Intellectual calculations held out no hope, but faith, or spirituality, gave me the assurance that I would work again. In the light of science I was sentenced to the “scrap pile;” in the warmth of the spirit of prophecy I was promised a place in the field of service. During nine and one-half years of the last decade, my ability to work has been a progressive fulfilment of promises made me in the name of the Lord, by Elders Owen Woodruff, John W. Taylor, J. Golden Kimball and Joseph E. Taylor. I have but one object in referring to the matter, in any way, and that is the increase of faith in the promises of the Lord made through the priesthood. My new lease of active life has been a period of greater fulness and more exquisite sweetness than that of any other. In the face of the pitying glances and discouraging consolations of my friends. I knew that my Redeemer lived, as well as I know now in this hour of prosperity and encouragement, that he lives. If I keep the faith I shall be redeemed from death as certainly as I was redeemed from that condition of physical illness.

G. H. BRIMHALL.

Passing Events

The Utah State Legislature, tenth session, convened on Monday noon, January 13, 1913. Senator Henry Gardner, of Spanish Fork, Utah county, was elected president of the Senate, and Representative W. J. Seeley, of Emery county, was chosen Speaker of the House.

Utah Stands High in Educational Circles. As an illustration of this fact, it may be stated that five graduates of the Utah Agricultural College, during one week in January, received federal appointments from the Argentine republic, South America, as agricultural experts, at salaries of \$2,000 per year, with expenses, travel, board and room, paid.

The greatest average of ward teaching. From the report for the three months ending September 30, recently compiled in the Presiding Bishop's office, it appears that the greatest average of families visited were in the stakes named in the following order: Ogden, Bear River, Union, Moapa, and North Weber. These five stakes stood at the head of the list.

Raymond Nicholas Landry Poincare, for the last twelve months premier of the French cabinet, was elected president of the republic of France, on January 17, at Versailles, by the national assembly, in succession to President Armand Fallieres, whose seven-year term expires February 18. The choice was on the second ballot, and the premier received, out of 859 ballots, 53 more than absolute majority.

The Parcel-Post is a success. The Bureau of Engraving has had to increase its daily output of parcel-post stamps from 5,000,000 a day to 10,000,000 a day to meet the unexpected demand. During the first four days of the new service more than 200,000 parcels were mailed in New York City. From other centers come similar reports, testifying to Uncle Sam's popularity as a delivery man.

Ground was Broken for the Utah State Capitol on the 26th day of December, 1912, when the first shovel full of earth in the excavations for the capitol building was turned under direction of the Capitol commission. Governor William Spry spoke at the ground-breaking ceremony, in the presence of about two hundred persons, among them being most of the state officials. Mayor Samuel C. Park of Salt Lake City also gave an address.

An M. I. A. Scout convention was held at Provo on Saturday, the

12th of October, at which members and officers from Provo, Springville, Mapleton, Lakeview, Pleasant View, and Vineyard participated. The object of the meeting was to organize the M. I. A. Boy Scouts in Utah Stake, and the convention was attended by Dr. John H. Taylor of the General Board, and by Eugene Roberts of Provo. The old tabernacle in Provo has been remodeled and is now used for scout drill-rooms and other athletic activities.

Elder Albert Cleon Burt, of Brigham City, Utah, who, for the past thirteen months had been laboring in the New Zealand mission, died at Auckland, January 8, 1913, according to a dispatch to the First Presidency. Death was caused by typhoid fever. Elder Burt was the son of Albert and Leonora Nelson Burt, of Bear River City. He was born at Brigham City, September 17, 1890, and was set apart for his mission December 21, 1911. The body left Auckland January 17, on its way home for interment. Elder Burt was a faithful laborer in the mission field.

The Ocean to Ocean Highway Organization, established for the purpose of building an automobile highway from coast to coast, is making progress in obtaining means for the accomplishment of this purpose. Recently the Packard Motor Car company decided to contribute \$150,000, and the association has received a number of smaller individual contributions. Organizations are being formed along the different proposed routes, and these various organizations will present their claims for the route, through their sections, to the permanent committee, when the time arrives.

Whitelaw Reid, United States ambassador to Great Britain, died in London, December 15, 1912. He was born at Xenia, Ohio, in 1837, graduated from Miami university in 1856, became a newspaper editor in 1858, joined the staff of the New York Tribune, in 1868, became editor-in-chief in 1872, and retired from active control of the Tribune, in 1905, when he was made ambassador to Great Britain. Previous to that time he had been minister to France, from 1889 to 1892, and he was the Republican candidate for the vice-presidency in 1892. President Taft has decided not to appoint any successor.

Contempt of Court. The courts of Idaho decided during the recent presidential canvass that the names of the Progressive electors could not legally be printed on the ballots. Mr. Roosevelt denounced this decision and his words were printed in the Capital News of Boise. The managing editor of the paper, Mr. C. O. Brixon, and the publisher, Mr. R. S. Sheridan, were charged with contempt of court for printing and commenting on Mr. Roosevelt's criticism of the state judiciary, and on January 2nd they were found guilty and sentenced to spend ten days in jail and pay \$500 each.

Robert W. Archbald, of Scranton, Pa., for twenty-nine years an occupant of judicial positions of the Pennsylvania state bench, the federal district bench, and the United States Commerce Court, was adjudged guilty, January 13, by the United States Senate, of "high crimes and misdemeanors." He was stripped of his office and forever disqualified from holding positions of public honor and of public trust. The impeachment trial had been pending in the Senate since last summer. He was charged with misconduct as a judge, and with corruptly using his judicial power to acquire coal properties in Pennsylvania.

The Snow Academy at Ephraim celebrated its twenty-fourth anniversary on November 5. Four hundred students and teachers, with banners, marched through the city, headed by the Academy band. At ten o'clock, in the assembly hall, there was a literary program with songs and speeches. Among those who addressed the students were President Anthon H. Lund, Elders Rulon S. Wells, and C. N. Lund, president of the stake. An elaborate banquet was later served in the domestic science department under the supervision of Miss Bolton. In the afternoon a track meet was held, and a dance in the gymnasium in the evening closed the day's festivities.

School in Tucson.—Mrs. L. Paul Cordon has opened a school for the children of the Mexican refugees, fifty in number, who have settled near Tucson, Arizona. The district school buildings in the place were unable to accommodate the children, but have done what they could to help in their education by providing a separate building to accommodate the children. Recently the board of education of the Church Schools granted a small appropriation to aid in meeting the expenses of this school. Several of the publishing houses who had been supplying the Church schools in Mexico with books, among them Ginn & Company, have remitted their bills, showing a commendable desire to aid the unfortunates who have been driven from their homes.

The Great Assuan Dam over the Nile, 350 miles from Cairo, Egypt, completed some ten years ago, at a cost of \$7,500,000, has recently had added to its 130 feet of height, 26 additional feet of masonry, making the barrier to the waters of the Nile about the same height as Niagara Falls, and increasing the capacity of the reservoir about two and a half times, thus enabling the Egyptian government to irrigate an additional 1,000,000 acres of desert land, and so to make it blossom as the rose. The climate of the Nile permits two or three crops a year, and with this additional water facility the future of this historic land, agriculturally, will undoubtedly surpass its past, of 2,000 or more years ago, when Egypt was the granary of the world. The only drawback to the new arrangement is the destruction of the wonderful ruins of Philæ, since that island is now entirely submerged,

and its wonderful ruins hidden from view forever. So do great enterprises and utility take precedence over love for antiquity and art, in our practical day.

The Balkan War Peace Congress made some little progress during December. On January 6 the first stage of the negotiations for peace came to an end in London. The Balkan representatives refused to accept the terms offered by Turkey. The conference adjourned without fixing a date for resuming its meetings, and the ambassadors of the powers in London began at once to bring pressure upon Turkey to the end that it should yield to the demand of the allies. The Porte decided on January 19 to call a national assembly to take under advisement the Balkan situation which probably heralds further concessions on the part of Turkey, which country has already agreed to withdraw all claim to Crete and Macedonia, but insists on retaining Adrianople and also the Aegian islands, and that Albania shall be autonomous. In case Turkey's answer is unsatisfactory, the allies, in deference to Europe, will ask the powers whether they have means to compel Turkey to comply with their wishes. If not, it appears at this writing that the allies will resume war.

The Farmers Round Up and Housekeepers' Conference of the Agricultural College of Utah occurs in Logan January 27th to February 8th, and in Richfield February 13th to February 22nd. The program is full of merit all the way through. Special features are made of irrigation, better wheat, sugar beets, garden crops, alfalfa, good roads, and the important question of rural credit. In Logan there will be a machinery demonstration where electric and gasoline devices for farm and home will be shown. A cheap pump, in operation, delivering water to three floors, and costing about \$150, and for operation less than \$1.50 a month, is among the display. Special sessions will be devoted to marketing, a very acute problem in our state at the present time. The second week will be devoted entirely to the consideration of animal industry, including livestock, wool growing, dairying, pasturing, and breeding, including horses and swine. Reduced rates are announced over all the Utah and the southern Idaho railroads. The conferences promise to excel anything similar in the history of the college, and doubtless will demonstrate the idea of farm and industrial life better than ever.

The Dynamite Conspiracy Trial came to an end at Indianapolis, Indiana, Dec. 28, 1912, when thirty-three of the convicted men were sentenced to terms of imprisonment ranging from one to six years, in the federal penitentiary, and sent to prison on the 29th. Five were let off on suspended sentences, and two were acquitted. All these were among the fifty-four labor leaders, nearly all connected with the International Association of Bridge and Structural Iron Workers, who were arrested as a consequence of the McNamara case in Los Angeles.

They were indicted last spring for conspiracy and violating the laws of the United States, and for illegally transporting explosives. Among those arrested is J. E. Munsey, once head of the organization in Salt Lake City, who was sentenced to six years' imprisonment. The trial was one of the most remarkable in the history of the United States, in the number of defendants, the character of the charges, the work in collecting evidence and making arrests, and the hundreds of witnesses examined, together with the cost of the trial, which is estimated to be upward of a million dollars. That justice was done at Indianapolis is the opinion of most newspapers, and will be the general sentiment of most of the American people. On January 2, writs of error were obtained by all the men sentenced in the dynamite case, except H. S. Hockin, preparatory to a test in the United States Court of Appeals, on the legality of the verdict.

Report of New Wards, Changes in Bishops, Etc., for the month of December, 1912, as reported by the Presiding Bishop's office:

New Wards—Vermilion ward, Sevier stake, with John Ivo Gledhill bishop; address, Vermilion, Utah. Tooele ward, Tooele stake; disorganized. Tooele North ward, Tooele stake, with Jos. C. Orme, bishop, and George L. Tate, ward clerk; address, same. Tooele South ward, Tooele stake, with Edward M. Atkin, bishop, and Peter V. Clegg, ward clerk; address, same. Mural ward, Duchesne stake, with John A. Angus, bishop; address, Lake Fork, Utah.

Counselor to President of Stake: John U. Stucki, second counselor to Joseph R. Shepherd, president of Bear Lake stake; address, Paris, Idaho.

New Stake Clerks—H. Ray Pixton, Moapa stake, to succeed I. E. Turnbaugh; address, Overton, Nevada. D. Wm. James, Jr., Ensign stake, to succeed Wm. A. Shepherd; address, 519 C street, Salt Lake City.

New Bishops—Mapleton ward, Oneida stake, Jos. A. Stone, to succeed Edward M. Perkins; address, same. St. David ward, California mission, Wm. G. Goodman, to succeed Crozier Kimball; address, same. Poplar Grove ward, Pioneer stake, Frank Stanley, to succeed Carl A. Carlson; address, 127 West Eighth South, Salt Lake City. Batesville ward, Tooele stake, John C. Bryan, to succeed Edward C. Ekman; address, same.

New Ward Clerks—Ogden Ninth ward, Weber stake, C. J. Reeder, to succeed Jos. K. Wright, Jr.; address, 3153 Porter Ave., Ogden, Utah. Topaz ward, Pocatello stake, Sister C. H. Maughan, to succeed Lydia G. Fullmer; address, Dempsey, P. O. Box 35, Idaho. Bingham ward, Jordan stake, Ray B. Allen, to succeed Ida Waters; address, same. Milford ward, Beaver stake, John A. Arrington, to succeed Edward H. Bird; address, same. Paragoonah ward, Parowan stake, Daniel Stones, to succeed John B. Topham; address, same. West Point ward, Davis stake, John E. Thurgood, to succeed Oliver H. Bybee; address, same. St. David ward, California mission, Howard O. Post; address, same. Annis ward, Rigby stake, E. J. Lewis, to succeed Caton W. Pierce; address, same. Menan ward, Rigby stake, Warden Jones, to succeed Chas. A. Higginson; address, same. Cokeville ward, Bear Lake stake, Sister Rozetta Roberts, to succeed Mrs. Nora Collett; address, Cokeville, Box 127, Wyoming. Clarkston ward, Benson stake, Alfred Atkinson, to succeed Chas. E. Atkinson; address, same. Pleasant Grove First ward, Alpine stake, George H. Hayes, to succeed Mrs. Rose B. Hayes; address, same. Twenty-ninth ward, Salt Lake stake, Luther H. Twitchell, to succeed John C. Lake; address 369 North Twelfth West, Salt Lake City.

Independence ward, Fremont stake, change in the bishop's address, Chas. R. Thomson, Thornton, Idaho.

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"We are always glad to receive the ERA. It is doing a good missionary work here."—John W. McIntosh, St. Johns, Kansas.

In the March ERA will appear a story by Josephine Spencer, and a tribute to Orson P. Arnold, by George C. Lambert, Dr. Webb's article, and others, on "Joseph Smith, Jr., as a Translator," and the usual variety of other matter. Subscribe today, only \$2; you can get back numbers yet.

In this number of the ERA is found the opening address given by Dr. John A. Widtsoe at the recent Inter-National Dry-Farming Congress, at Lethbridge, Canada. It has not before appeared in print, and is of such an illuminating character, and prepared with so much thought and fidelity on the part of Dr. Widtsoe, that it is sure to prove of inestimable value to all interested. We are indebted to Mr. Lon J. Haddock, of the News Department of the Utah Agricultural College, for a transcript of the address. We thank Dr. Widtsoe for permission to print it.

Improvement Era, February, 1913

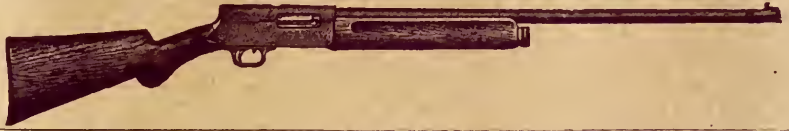
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