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SALT LAKE CITY, JUNE 29, 1907.

GALLERY OF THE PIONEERS.

So far as known no picture of the original band of pioneers who entered the Salt Lake valley with President Brigham Young July 24, 1847, is in existence. On the coming 24th of July, the sixtieth anniversary of that notable event, the Deseret News will issue a pioneer edition and a special effort will be made to obtain all the pictures of the pioneers that it is now possible to secure. They will be arranged in a group to insure preservation, and all relatives and friends of the pioneers possessing photographs of them, are invited to lend the "News" a copy. All will be carefully preserved and returned after use. All who forward photographs through the mails are requested to write the correct name of the subject on the back of the card, and to accompany it by a letter stating to whom the photograph belongs.

The Deseret News hopes that its endeavors to make this gallery as nearly complete as possible will be seconded by all interested in the great pioneer movement.

THE MARTYRDOM.

The 27th of June is a day ever memorable in the annals of the history of the Church. For, on that day, 1844, the Prophet Joseph and his faithful brother, Hyrum, fell, martyrs to the truth. The two brothers were murdered in Carthage while awaiting trial on a false charge of treason against the state. They were slain while under the protection of the commonwealth, the Governor having given a solemn pledge to that effect. But notwithstanding this, the assassination was perpetrated by a mob without interference by the Governor.

The Prophet Joseph and his brother had, ever since they came to manhood, lived to bless their fellowmen. And thousands upon thousands had found in their ministrations both temporal and spiritual salvation. They were true as gold to their friends, loyal to their country and its institutions, and faithfully devoted to the service of their God. They could truly say that they knew of no offense willingly committed. Why, then, were they slain?

They had several classes of enemies. There were political plotters who saw in the loyalty of the prophets of the Almighty an insuperable obstacle to the success of their plans for personal aggrandizement. There were religious fanatics who hoped that the removal of the leaders would end a religious movement they regarded with abhorrence, because unable to understand it. There were apostates, steeped in sin and without conscience, who hated the Prophet and all who were loyal to him with a bitter hatred. Darkness hates the light. Sin hates righteousness. And for the same reason apostates always hate those who remain faithful and loyal to truth. When men and women, inspired by political jealousies and religious fanaticism combine with unscrupulous apostates who have sold themselves to do evil, and their murderous agitation is permitted to go unchecked by the officers whose sworn duty it is to protect the citizens in their rights under the law, anarchy is sure to prevail, and that was the situation in the part of the state of Illinois, where the blood of the martyrs was shed by the mob.

But, in the overwhelming power of Providence, even the tragedy of Carthage became one of the most effective illustrations of the truth of the Gospel. It is said of some of our men that by the faith they exhibited and the gentleness and love manifest in their death, no less than in their lives, many pagans were drawn with irresistible force to Christianity. One girl, on her way to the altar of slaughter, saw touched the heart of a young Roman who had opened his handkerchief as a token of appreciation. Overpowered he followed her into the arena and died with her. Very often the faith of martyrs and their happiness in death won hearts for the Master. Their blood became the seed of the Church. It has been so in this age.

It is a notable fact, on the other hand, that a curse seems to have been following persecutors. Nero took his own life. The reign of Aurelius was marked with war, famine, and pestilence. Decius perished in a marsh and wild beasts devoured his body. Valerian, it is said, was captured by the Persians and miserably tortured to death. Diocletian suffered for many years of painful maladies and finally committed suicide. Herod was literally eaten alive by worms. The Nemesis of pagan mythology seems to have pursued persecutors.

This is true of the modern persecutors, too. Quite an interesting chapter of ecclesiastical history could be written on the fates of many prominent persecutors. Some time ago we published an interesting letter on that subject, by Elder Andrew Jensen. We notice in the current number of the "Liahona," the "Elders' Journal," an article on the same subject. In this the name

is given of a man who, according to affidavits, claimed to have fired the shot that ended the useful and noble life of the Prophet Joseph. This man was Corporal James Belton, of Mt. Airy. One of the eye witnesses to the sufferings of that man, before death came, says:

"I visited James Belton several times during his last days. There were horrible sores all over his face, and his wife said they were on his body, too, and that she could not feed him without the matter from the sores dropping into his food. One of his eyes was entirely eaten out and a bunch of raws was pushed into the cavity. In reply to a question from his daughter, 'How are you, pa?' he said, 'You see how I am. I am here yet, but if I could get a dose of strychnine you wouldn't see me here long.'"

That sounds almost like a repetition of the history of the last days of the cruel, brutal slayer of innocents. Herod. Warnings to persecutors are not lacking. They are written visibly on the pages of history in all ages.

THE SEISMOGRAPH.

Owing to the enterprise of Dr. James E. Talmage, no less than to his unquenchable thirst for scientific investigation, the University of Utah now has a seismograph, the very best instrument of its kind in all the world. By this apparatus earth-tremors will be measured and recorded, and the records will enable the student to gather a number of data from which to form his conclusions concerning a subject about which science is as yet very much in the dark.

The importance of this addition to the scientific apparatus of the University cannot as yet be fully appreciated. For one thing, it will add renown to the City of the Saints. Throughout the scientific world the story told by the seismograph from time to time will be read and commented upon. But the chief value of it will be the additional knowledge concerning seismic disturbances that will be gained through its records. And as to this, there can be no doubt, with an observer like Dr. Talmage in charge of it, whose scientific attainments are so exceptional. Somebody has said that in astronomy everything depends upon the eye at the small end of the instrument. It is so in all sciences. Everything depends on the accuracy with which the facts are established and the soundness of the reasoning based on the facts.

Opinions differ, we believe, as to whether this region is liable to have the experience of San Francisco. That the Wasatch Mountains are still in a formative period, not yet firmly adjusted, as it were, and that disturbances therefore may be expected, is not disputed. But this does not necessarily warrant the conclusion that the region is unsafe as a dwelling-place. Dr. Talmage points out that the existence of fracture planes may be regarded as nature's precautionary measure against the accumulation of destructive forces. In the same way as the sutures of the animal skull generally prevent a too large fracture in ordinary cases of violence. The seismograph at the University will aid the student in the acquirement of a more correct understanding of the conditions here, as they really are.

ANOTHER WORD WITH CRITICS.

Our friends the ministers, have attacked the faith of the Latter-day Saints, because of something contained in the Seer, long ago repudiated. But what is their own dilemma when called upon to defend the doctrines of their own leaders—doctrines which, in the main, have not been repudiated by the churches? Do they affirm or deny the correctness of the doctrine of Calvin, quoted in a previous article, as to the damnation of infants? What will they say in answer to the claim that the churches which they respectively represent still cling to the belief in the unending torture of those who know not Christ? To take Calvin's words again: "No description can equal the severity of the Divine vengeance on the reprobate." Harassed and agitated by a dreadful prospect, they shall feel themselves torn assunder by an angry God, so that to sink into any guilt and abysses would be more tolerable than to stand for a moment in these terrors. How great and severe then, is the punishment to endure the never ceasing effects of his wrath!"

This is from the third book and the 24th chapter of the "Institutes." What say you, gentlemen? Do you believe, in repudiating the teachings of your great leader?

It might be said that Calvin lived a long time ago, in the 15th century, in fact, so that his doctrines are too ancient to be recognized or tolerated by the churches of Christendom today. But is such a fact? Are the modern representations of the supposed torments of the damned any less awful and revolting than those of the Reformers?

Dr. Gardner Spring, and eminent modern preacher, declared that "When the omnipotent and angry God, who has access to all the avenues of distress in the corporeal frame, and all the inlets to agony in the intellectual constitution undertakes to punish, he will convince the universe that he does not gird himself for the work of retribution in vain."

And the celebrated John Henry Newman, says of one of the damned: "His soul is in hell. O ye children of men! While thus ye speak, his soul is in the beginning of those torments in which his body will soon have part, and which will never die."

While one of the most popular of all recent theological writers and speakers, Mr. Spurgeon, puts the Christian doctrine thus:

"When thou diest, thy soul will be tormented alone; that will be a hell for it. But at the day of judgment thy body will join thy soul, and thou wilt have twin helms, thy soul sweating drops of blood, and thy body suffused with agony. In fire, exactly like that which we have on earth, thy body will lie, as a victim-like, forever unconquered, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

This, gentlemen, or something similar, we understand to represent your worded or formal belief as to the future state of those who did not, in this life, obey the Gospel. But turn from that awful picture to the one which "Mormonism"

presents, and then tell us candidly which of the two you really believe.

Joseph Smith said briefly on one occasion that hell is remorse, the pangs of regret in contemplation of opportunities, time and talents wasted. He taught that only a few, those guilty of high treason against God, shall with the devil and his angels endure the extreme penalty of the wrath of God, and that all who are capable of transformation will be transformed and saved by the kind and loving Father, who will continue to deal with men in the next world even as He deals with them here.

This view is "Mormonism," the other, Christian orthodoxy. Which is really your choice?

A FINE PAMPHLET.

The Passenger Department of the Denver and Rio Grande has just issued what may be called a pamphlet de luxe under the title: "A Glimpse of Utah, Its Resources, Attractions and Natural Wonders." The author is Mr. Edward F. Colburn. It contains fifty-six pages, everyone beautifully illustrated. It touches upon the early settlement of Utah, "Mormons and Gentiles," the natural wonders of the State, some of Utah's cities and towns, agriculture, fruit growing, stock and wool growing, minerals and mining, manufacturing, railroads, hunting and fishing, and Utah's wonderful climate. The purpose of the pamphlet, as stated in the preface, is to give wider publicity to the development of the State, and to tell the wonderful story of the achievements of a people who, in little more than half a century, have wrought out of a wilderness, a populous and productive State; and to stimulate inquiry by capitalists and homeseekers.

The pamphlet is particularly appropriate this year, the sixtieth since the first arrival of the Pioneers here. The author pays a well deserved tribute to the memory of the first settlers, in the following paragraphs:

"The Utah pioneers are passing away. Or that 'First Company' but twelve remain. History, if impartial, will judge them fairly and will write their names in such shining letters upon her pages, that through all the flight of time, youth will see them there, and be inspired to greater deeds.

"The tasks that for them to perform were new. Theirs was not to clear away the forest beneath its friendly shade; theirs was to toil on the blistering sands under the scorching heat of the sun. Theirs was not to fell near-by trees and make them into habitations; theirs was to mould and sun-bake the clay into bricks, and fashion them into shelters. Theirs was not to plant in fertile soil and await the sure rain to bring on the harvest; theirs was to sow in the sand, and quicken it into fertility with the run-away waters of mountain streams.

"They gave irrigation to us; they built the first telegraph line west of the Rockies; they laid down railroads; these and many other things did they do to help make an empire.

"All hail to them—the passed and the passing Utah pioneers!"

Great credit is due the author and publishers of this pamphlet for the impartiality with which facts are stated. Among a certain class of people facts are not wanted. The story is told of a clergyman of this city who was approached for a course of lectures on Utah, but when he stated that he would present only facts, he was not accepted. Sensation-hunters are not looking for truth. The truth is, however, mighty and will prevail finally. The pamphlet says concerning "Mormons and Gentiles":

"That there are local questions, political and otherwise upon which all are not agreed, goes without saying; but in that respect Utah does not differ from her sister states. To these brief statements nothing need be added except the assurance that there is no reason, political, social, or religious, why Utah may not furnish a happy abiding place for all who come within her borders."

This is absolutely true, as far as the majority of the people here is concerned. There is no "Mormon problem," except in the delirious visions of anti-"Mormon" maniacs. And if the progress of the State is still somewhat retarded by persons who use the machinery of a city government for the furtherance of their personal interests, this is but a temporary condition. After a while the common sense of the public will assert itself against graft, debauching and the hypocrisy that poses as "Americanism."

How much more commendable is an effort to advance abroad the marvelous resources of Utah, and the intelligence, loyalty and moral worth of her citizens, such as that made in this pamphlet, than the sensational vapors of some of the lecturers who have gone out from here, the only effect of which is to stir up ill will and keep the fires of strife burning! Business men who are wise, will work for harmony and unity among the citizens and not for strife and contention.

A CRISIS IN PORTUGAL.

Portugal seems to be in a terrible mess. The latest reports are to the effect that the Queen has deemed it necessary to appeal to foreign courts to use their influence with the King to the end that the oppressive measures now enforced by the Prime Minister may be abrogated. The conditions must be had when the Queen appeals to foreigners to interfere with the internal affairs of the country.

It was said some time ago that, unless there was a change of policy there would in all probability be a revolution. Popular indignation has been aroused so generally that when the Premier, some time ago, took a journey to Oporto, crowds along the railroad, at every station, hissed and hooted the train. At one point shots were fired. At Oporto he was howled down when he tried to speak. The police and troops protecting him had to charge the mob and use their weapons. Scores were wounded and several were killed. When he was returning to Lisbon at night there was a furious riot outside the railway station in that city. The cavalry charged the mob and the infantry fired into it. The officers' commands were drowned in cries of "Death to the Dictator." Revolvers were freely used by the crowd, and a young officer was mortally wounded.

The reason is found in the dictatorial measures recently taken by the government. King Carlos, acting on the advice of his cabinet, dissolved the parliament in May. Since then he has endeavored to rule by decree. Early this month the municipal council of Lisbon was dismissed, because the

members had asked for an interview with the King. Franco, the Premier, denounced the petition as disrespectful, dissolved the council and replaced it with a body nominated by himself. King Carlos, it is said, is now visiting the barracks and military centers. The constitution is suspended, and despotism is triumphant.

The Premier, it is said, has exacted taxation although Parliament has not passed the budget, he has closed the University of Coimbra and all the places of higher education, and he has taken strong measures against the press. What the ultimate object is, only time can reveal.

The appeal of the Queen in foreign courts is an unusual step. The official reply will be that no foreign government can interfere with the domestic affairs of any country, but it is not impossible that the appeal will be acted upon, for all that, and that it will have some effect upon the fate of Portugal.

A HANDY VOLUME.

We desire to call the attention of those interested in the study of the Book of Mormon to the most pocket edition of that book, published by the Sunday school union and for sale at the Deseret News book store. It is the same size as the Doctrine and Covenants formerly published, and is, in fact, a companion to that Church standard work. It is printed on strong paper, and the type is remarkably clear for that kind of work. It should be welcome to all missionaries, and to others who may desire to use the time while traveling by railroad or steamboat to the study of the Book of Mormon, so as to become familiar with its contents.

It is a literary production with which the members of the Church should make themselves familiar. It should not be neglected. It should be read, together with the other Scriptures, for devotion as well as for information. We believe the time will come when even many outside the Church will read that book with interest and profit. It is a "new witness" for God, in an age when the Bible is the object of all manner of assaults by critics, and even many of its friends are wavering in their faith. By the present outlook of criticism, it is not unreasonable to suppose that it will yet be proved that the Book of Mormon was brought to light in this age, in order to guide faith to a safe landing place through the terrible breakers of skepticism and past the hidden rocks of indifference.

Why was not Orchard tipped in the bud?

The Yosemite lone highwayman is still surrounded.

Complaints against June weather must all be in by tomorrow night.

Why can't the flight of time be utilized in the science of aeronautics?

The railroads use crash towels, probably in anticipation of collisions.

Being opposed to divorce, Cardinal Gibbons naturally favors the union label.

A grand jury investigation of the coal situation would not be a bad idea.

"There is a boom in the auto trade," says an exchange. It seems more like a foghorn toot.

To avoid future controversies and save time, nature stories should have a jurat attached.

Does the rule, "A man is known by the company he keeps," apply in Orchard's case?

The striking telegraphers have been keyed up to a much higher pitch than people realized.

Over in Goldfield they are saying, "O, Death Valley, where are thy charms that Scotty has seen in thy face?"

The confession of Ruef and the conviction of Schmitz come near making Rudolph Spreckels California's favorite son.

The railroads all seem to favor uniform accounts. It is in the line of precedent, the trainmen long have been uniformed.

Ambassador Reid was highly honored by Oxford. She conferred upon him the degree of D. C. L. The LL. D. is almost in the lemon class.

The names of England's latest and greatest armored cruisers are the Invincible, the Inflexible, and the Indomitable. The 's seem to have it; the 's have it.

It isn't much of a chivalry that prompts a man to slay the destroyer of his daughter and then prompts the slayer to plead emotional insanity as a defense when placed on trial.

The San Francisco board of police commissioners has denied the application of five Japanese for the privilege of renewing their permits to keep intelligence offices in that city and refused two Japanese applicants who desired to obtain new permits for the same business. Now look out for a diplomatic representation from the Japanese legation to the Washington government. After the school incident and the wreck of the restaurant, this will be regarded as piling Pelion on Ossa.

We have received the first number of the Liahona and the Elders' Journal combined. The magazine in its new form is somewhat smaller in size than was the Liahona, though it contains just as much reading matter. In its new size it will be more convenient to bind. From an editorial of the number it is learned that President Ben E. Rich has kindly promised to continue to furnish the magazine with gems from the well supplied storehouse of Church literature in his possession. This was a very valuable feature of the Elders' Journal, which the readers will be pleased to see continued.

Gathered On The Battlefield of Thought.

Race Question— "All genuine Southern people like the negro as a servant, and so long as he remains the hewer of wood and carrier of water, and remains strictly in what we choose to call his place, everything is all right, but when ambition, prompted by real education, causes the negro to grow restless and he besires himself out of that servile condition, then there is or at least there will be, trouble, enough trouble, that all the great editors, parsons, and philosophers can no more check than they can now state the whole truth and nothing but the truth about this all-absorbing, far-reaching, miserable race question. There are those among southern editors and other public men who have been shouting into the ears of the north for 25 years that education would solve the negro question; there is not an honest, fearless, thinking man in the south but who knows that to be a bare-faced lie. Take a young negro of little more than ordinary intelligence, even, get hold of him in time, train him thoroughly in books, and finish him up with a good industrial education, send him out into the south with ever so good intentions, both on the part of his benefactor and himself, send him to Oklahoma, away from me and I will kill him.—Ray Stannard Baker in American Magazine.

The Fireside The Ministry of the Fireside is the place for education. Important of all ministries, where that is for good, the church and Sunday school are all but powerless. Where it is for good, how great the sum of that good—how effective is that ministry! Too much dependence is often placed upon institutions outside the home—the Sunday school, the academic school, upon books and reading. All these are valuable, and rightly used serve a noble purpose. But beyond and above these is the ministry of the fireside of a happy Christian home. There is no question of the divine right of such a ministry. Assuredly, no education is so effective as that which is imparted in the affections are enlisted, in which the wants and needs of the daily life are closely woven. The few hours in the daily school may be compared to good purpose, the hour and a half in church every week, the hour in Sunday school—we know how good these are. But the plummet of the home reaches deeper depths. The hours passed day and night for many years under one roof with the father and mother, the brothers and sisters and friends; the hours begun in one room, and that the nursery, but now constantly extended to every room in the house—the hours at the several meals at the morning, noon, and night; the hours filled with the attrition of home duties and discussions, and the issues constantly arising in which the individuality of every member of the family is by turn involved; such an education as this—compared with it, what is the education of the Sunday school, the day school, or the college?—New York Evangelist.

Testimonies Of Civilization In Past Ages. In many parts of the earth, as known to the advanced civilization of those far off times still remain in abundance, many of these stupendous and monumental achievements of an ancient world so substantially and so solidly constructed that they have withstood, for thousands of years, the devastating attacks of time, the disintegrating ravages of weather, and, in some measure, the vandalism of man. Egypt of course is richest in wondrous evidences of the advanced civilization of those earliest days; Italy bears witness to the luxurious tastes of the old Romans; Assyria and Babylonia have yielded to the spade of the archaeologist the simplest proofs of the magnificence and the power of those great empires; and Greece, the cradle of the highest form of art and the achiever of the masterpieces of literature for all time, is still enriched with many a stately temple erected thousands of years ago, but exhibiting an excited artistic taste which far exceeds the utilitarianism of the present age. Apart from the Acropolis and other temples and palaces of the past which so entrance the visitor to Athens, perhaps the most noteworthy memorial of the heroic age of Greece is the great citadel of Mycenae, that powerful fortress whence Agamemnon from time to time led his victorious hosts to victory, returning laden with spoils—gold and jewels, captives and slaves, horses and chariots; the plunder amassed being so prodigious that it was necessary to erect towers as perfect as when erected more than three thousand years ago. Entering through that same lion gate, through which that hero of olden times, have off-time driven his fiery steeds, the visitor is soon face to face with the temples and the imposing palaces of those old-time warriors—despoiled and partly ruined, but still great interest, the tombs of Agamemnon himself, of his beautiful wife Clytemnestra, and of her lovely lover Cassandra, whose remains, as the point of interest, the mounds of man in those massive tombs all those thousands of years, have now been discovered and ransacked, and the lavishly adorned and sumptuous jewels transported to the museum at Athens. But to some, of even greater interest is the adjoining room of that museum, for here are collected a large number of relics of the first converts to Christianity; some, we may imagine, without doubt the property of men and women converted by the fiery eloquence of St. Paul himself, who on this very spot preached Christ crucified, showing to those Greeks of old that in submitting to him, they were submitting to the punishment due to them, and to all who believe on Him, thereby ensuring for them a glorious and eternal inheritance in realms beyond the skies.—A Banker.

"Mortal Mind" "As used in Christian Science." "Mortal Mind" is the specific term for Error, or Mortal Mind. In effect and to all practical purposes the theory of animal magnetism is never the less the converse of a quack. The mind can heal disease, can eradicate bad habits and the desire to sin, then the same power can cause disease and sin. But Mrs. Eddy is strongly insistent upon the point that it is not the same power, but that curious twin of Mind, Mortal Mind, that shadow which is without substance and which has no place in the Science. He the mind which, unreal though it be, has its own influence, its own victims, its own empire. It is very much as if the all-powerful good, in the hands of certain agents, became a power for evil, a ray of light may be changed in its nature by chemical treatment. Without attempting to explain the corrupting agency, it is simplest to consider Mortal Mind as a debased and corrupted state of Mind, the original Good. In its debased state it retains much of its original potency, though changed in character. Mortal Mind is able to imitate, to a certain extent, the material world. It can influence the material world, can ally, and even, in an illegitimate way, heal disease. To Mesmerism or Mortal Mind, Mrs. Eddy bears to attribute not only her illnesses but all her vexations and misfortunes, any lack of success in her ventures, any difficulties with her students.—From "Mary Baker G. Eddy," by George H. Munroe in the July McClure's.

Clinging Girls The clever, sophisticated and well educated girl who is a By Most Men, good sport may be conspicuous these days, but the keen observer will see the clinging girl, with her big, melting eyes, in her quiet way is getting the big plums in the marriage game. Aunt Laura, who knows the matrimonial jungle like a book, has strong convictions upon this point. The charming debutante says, "I'll never be the success mother was, though."

Remarks on Geo. H. Butler of Chicago. Geo. H. Butler of Chicago believes that we have come to a portance to diagnosis and too little to the prevention and cure of disease, which are the physician's highest duties. It is rarely possible to destroy the cause of disease, but we can counteract the primary effects. We must treat the patient primarily. Symptomatic therapeutics cure a portion of the disease and prevent morbid phenomena, aggravations, and complications. By drugs we can give the blood its normal condition, and in the excretion of poisons, antagonize toxic matters, limit inflammations, increase secretion, produce sedative effects, and change vascular tension. Self-constituted authorities, perhaps less competent than general practitioners, oppose advances in therapeutics. We should take advantage of every new scientific method produced that is found of value.—Medical Record.

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