

when it is remembered that their civilization dates but from yesterday as it were. It is well known how Captain Cook at first was regarded with superstitious awe when he landed in Hawaii, and was borne in triumph to one of the sanctuaries of the people, and there worshiped. But the contact with the white strangers had its effects. Even before the arrival of any missionary a religious revolution occurred which swept away the temples and idols of the people, and when the missionaries came they found the field prepared for the seed of civilization. They gave the natives an alphabet, opened schools, introduced printing presses and were instrumental in promoting laws for the protection of property. Gradually modern forms of government prevailed, a constitution was given and representative government secured. All these in the short space of less than half a century!

This rapid civilization of a barbarous people, within the observation of our own age, should convey an important suggestion in the discussion of the subject of mental evolution. There is a tendency in some quarters to regard every step forward on the paths followed by the human intellect, as the result of the long struggles of ages. Evidences of ancient civilizations are found, and the conclusion is at once that it took millenniums to develop it. The fact that outside influences may sometimes have been at work and accomplished in a few years what ordinarily would have been the work of an age, is overlooked. The remarkable leap of the Hawaiians from the condition in which Captain Cook found them to that of the present day—from one of savagery to that of a modern republic with schools and other public institutions, is inexplicable to the view that can account for the existence of ancient civilizations in America and Asia only by allowing tens of thousands of years for their growth. The fact remains, nevertheless, that evolution is not always a slow process. It is believed by the closest students of the subject that the Hawaiians originally came from a civilized race and that the barbarous condition in which they were discovered was a natural result of their isolation. It would therefore follow that contact with civilization would speedily lift them up from that really unnatural state. A similar reasoning would hold good with regard to many of the ancient nations whose early development in the arts and sciences evolutionists ascribe to almost immeasurable periods of time.

#### INDUSTRIAL GROWTH NEEDED.

Were it not for just one industry, that of mining, Utah would be buying more than she is selling, and consequently would become bankrupt in a short time, or else her inhabitants would have to dispense with a heavy percentage of the merchandise and commodities they now consume. This means that they would dress more cheaply and that their homes and tables would be furnished more scantily. In other words, the mining industry is all that keeps the people of this State from sinking into a condition of squalor, more or less pronounced. This may be putting the case a little strongly, but in a sense at least the statement is literally true.

And yet among the inhabitants of Utah there are probably as great a percentage and variety of skilled labor as in any state in the Union; for a large proportion of our population has come from the manufacturing regions of Europe. It would be easy to find, right here at home, the skilled labor necessary to man almost any kind of textile, shoe or iron works, foundry,

pottery, etc.; and this State is capable of producing the raw material for almost any such industry. Then why is not our industrial growth accelerated?

One reason is because neither capital nor business ability is invested in that direction to an extent that bears anything approaching a just ratio to the needs and opportunities that exist within the State. We have in abundance of banks, stores, money lenders, agencies of various kinds, and other sorts of business enterprises that stand between the seller and buyer, or between the producer and consumer, and that try to increase their own wealth without increasing that of the community in the aggregate; and it is a pity that some of the capital invested in such enterprises, and some of the business talent that is trying to make a success of them, could not be diverted into manufactures.

There ought to be, right here in this city, a great big manufactory of men's clothing, at least of the coarser kinds; for the wool, and the machinery, and the skilled labor are here, or near here, to make the cloth cheaper than the mills of New England are turning it out. There ought to be a knitting factory that would supply the intermountain country with all kinds of knit goods, and we ought to be coining money out of the silk industry. All these things have been re-asserted so many times that statements of them are stale and hackneyed; yet no sufficient explanation is offered to account for the lack of industrial growth in this State.

How many Utah merchants are making good money? How many Utah banks are making satisfactory dividends? Our leading mercantile houses, and most of our banks, are doing little if any more than holding their own. They are not making the dividends that ought to be made in a young and vigorous state like this, upon the capital they represent; and some of them would find it profitable as well as philanthropic to change their present lines of business for manufacturing industries. Will not the Chamber of Commerce at least discuss these truths?

#### FORTUNE TELLING.

How well people in general like to be humbugged is frequently a subject of sarcastic comment. One of the most popular and well patronized methods of humbugging the public, is fortune telling. These observations apply with peculiar force to the United States, where fortune-telling humbugs, in remarkable variety, flourish and become wealthy.

In the large cities of America the dime museum has multiplied with extraordinary rapidity during recent years, and in each one is found one or more female "gypsy" fortune-tellers, who, likely as not, are shrewd Irish or Yankee girls with their faces stained a tawny hue, and their garb fantastically ornamented. Multitudes of people pay these persons good money for which the varlet twaddle is returned. Then there are the clairvoyants, the palm readers, the card readers, the astrologers, and various other frauds, whose livelihood is derived from the credulity of the public.

A morbid desire to get a peep into the future has become almost a craze, and enterprising newspapers are taking advantage of it to increase their circulation. "Graphology" is the "science" to which some of them resort for this purpose. They invite the general public to forward specimens of handwriting, and an "expert" will, from an examination of each specimen, describe the character and "tell the fortune" of the writer. The paper is eagerly bought and read because of this

feature. The New York World goes so far as to reproduce in fac simile the samples of penmanship, each being accompanied by a description of the personal traits, and a forecast of the "fortune," of the writer.

The Troy Press has a regular department under the head of "Graphology," and silly people in astonishing numbers send to this department specimens of their handwriting from which to have their "fortunes told." In a single copy of that paper of recent date as many as twenty-seven samples of chirography are treated. Here is the information imparted to one inquirer:

"I. I. O. E.—A little discontented and dissatisfied with your life at times. Restless and seldom quiet very long at a time. Have a sensitive nature, but too much pride to let others see the hurt. A little melancholy at times, but the strong will should master this tendency, before it becomes chronic. You have tenacity of purpose, and your will will often master your physical condition. Your fate line indicates changes in your life and an intermingling of joy and sorrow."

The sex of the correspondent is not indicated, but probably it was the weaker. No doubt she was surprised to be told that there would be "changes" in her life, and "an intermingling of joy and sorrow." Here is another example:

"For-get-me-not—You are rather reserved in manner and shy in making friends. You have a strong tendency to be left-handed. Are not a fluent talker, unless with those whom you know well. Are in many things very fastidious and you have diplomatic secretiveness. You have a little vanity and love to dress well and make a good impression upon those whom you admire. You will reason from cause to effect. Will have few changes in your life."

The guess that the writer had a "tendency to be left-handed" was perhaps a little venturesome, but if entirely unfounded could do no harm. So with other remarks hazarded; but the unqualified declaration that the inquirer would "reason from cause to effect" was certainly a bold one.

The Peoria Journal has what it no doubt thinks is something better than "Graphology" by means of which to tell its readers' fortunes. Its plan involves no correspondence and comparatively little typesetting. A single paragraph each day does the business for every human being born on that day, and in the course of the year all mankind have had their "fortunes told" by this enterprising paper. Following is a sample of the daily installment:

"Tuesday, Jan. 25.—Persons born on this day show a strong love of nature, are over zealous and easily led by sympathy or psychological control. The coming year shows favorable for all money and family matters, but beware of some accident.

"Weather today—Snow or rain."

The casual reader cannot but notice that the prognosticatory paragraphs above quoted are so worded that they will fit one person about as well as another, while all attempt at specific statement is carefully avoided. Yet these paragraphs are fair samples of the rigmorales that fortune tellers generally, whatever their peculiar kidney, give to their dupes, except that when the prognosticator is face to face with the victim, a much larger number of words may be employed with which to express the same meaningless generalities.

Persons who pay money to fortune tellers in the confident expectation of being told something of real value relative to the future, are to be commiserated for their feeble-mindedness; while persons who incur the expense "just