

colony is without a parallel in history. If Brigham Young could stand upon the summit of the Wasatch range on the 23rd of this month and again view the valley as he did fifty years ago, instead of a desert about to be settled by a half-starved colony, he would see a fairer Canaan than he ever dreamed of. He would see the Mormon river Jordan rambling for fifty miles through magnificent orchards and meadows, green fields and gardens of flowers, pastures filled with fat cattle, sheep and horses, and a people contented and happy; a land where there are no poor, no tramps, no abandoned wives and children dying from sickness and hunger. He would see 20,000 rich and beautiful farms, 18,000 of which are absolutely free from debt, a town that he had founded half a century ago grown to a magnificent city of 50,000 people, worshipping in a temple which has few superiors on the globe, a structure which cost \$4,000,000 and was forty years in building; the largest co-operative commercial and banking house on the continent; an institution which has paid \$2,000,000 in cash and \$425,000 in stock dividends; a people who possess a higher percentage of school attendance and a lower percentage of illiteracy than the state of Massachusetts; a people whose industrial products are valued at \$10,000,000 every year; an organization that has spent \$3,000,000 in defense of its religion, \$8,500,000 in assisting the poor, and since its colonization has given \$562,500,000 toward the development of the State of Utah, all of which, excepting \$20,000,000 brought into the Territory by the pioneers, was wrung from the soil by the patient labor of an industrious people.

These accounts are making a record of fulfillment of prophecy which for the past half century and over has been proclaimed to the world by the Latter-day Saints, in evidence of the divine message they bear in the Gospel they preach. When in Nauvoo, the Prophet Joseph Smith told the Saints they would become a mighty people in the midst of the Rocky Mountains; and President Young also knew by the spirit of prophecy the great future before his people. The present week marks an era in the verification of prophetic utterances of the servants of God in latter days, to stand as a testimony before the world. There is much of glorious prophecy yet future for the Saints, and much of divine strength and joy to those who receive the testimony which is being carried by steam and electricity to all parts of the earth of the spirit in Mormonism, so-called, which is the testimony of the Savior of mankind.

### THE FIRST WINTER.

That the Mormon Pioneers came to Utah under a religious influence and leadership, and found frequent occasion to acknowledge the interposition of Providence in their behalf, often has been noted; and at the present time the recalling of another illustration of the goodness of the Lord to them, in "tempering the wind to the shorn lamb," is an interesting reminiscence. The fact has been referred to on previous occasions, but the following recital of it, made by W. P. Nebeker of this city to the NEWS today, is worthy of record. Said he:

During the fall of 1847 a warm northwesterly wind blew much of the time. It was altogether different in character

from the winds from that direction experienced here since then, the latter being invariably cold. From what I have heard of the chinook winds from the Pacific coast that are at times felt as far east as the Snake river, it would seem that the wind that autumn was of the same character. Whether the chinook wind at that time reached Great Salt Lake valley or not, it was very fortunate for the weary settlers that the mild northwesterly wind which did blow was of a modifying nature. The following winter was the mildest experienced in Great Salt Lake valley since its settlement, there being no stormy weather to speak of till the month of March. If that first winter had been as severe as even the average one since then, there would have been fearful loss of stock, as no hay was on hand; and for lack of shelter the people would have suffered intensely, and possibly some would have perished. Now, was this accidental, or was it a special providence of God in behalf of a number of His children, just then in circumstances to specially need His interposition in tempering the wind and modifying the weather to suit the necessities of their condition? Naturally the Latter-day Saints, especially the Pioneers, recognized it as a special providence of God in their behalf, and they did and will feel grateful to Him for His special mercies at that time.

### FOR THE BETTERMENT OF MAN.

The latest absurdity is, it seems, a society for the purpose of bettering the human race by means of "scientific" marriages and the killing of such offspring as is physically or mentally weak. According to the New York World it was organized by a couple of young persons who met last year, married each other for the sake of science and organized the society mentioned. They are described, not as insane persons or cranks or wild-eyed visionaries, but as well bred, well educated, with charming, agreeable manners and a great deal of serious interest in the betterment of humanity.

The organization has the following plank in its platform:

First—Love is but the result of certain circumstances, and is brought about artificially as well as accidentally.

Marriage to be entered on common-sense ground; that is, men and women should marry their mental, physical and social complement.

Marriage between persons who have any disease which may be transmitted to posterity, or with any strong hereditary blood taint, to be strictly prohibited by law; also, the marriage of immoral men and women.

All candidates for matrimony must submit to a mental and physical examination by state physicians appointed for the purpose.

Second—All badly deformed, idiotic and constitutionally diseased children should be peacefully electrocuted within three months after said disease or deformity has been by three state physicians pronounced incurable.

Third—All children should be educated under the immediate supervision of the state from the time the child is five years old until it reaches its fifteenth year.

Fourth—The education of all children should be, first, physical; second, mental; third, social. The children to be allowed to choose any religion after their fifteenth year, but not before, as up to that age their power of judgment and

discrimination are not sufficiently developed.

Fifth—All aged, mentally sound persons to be cared for at the expense of the state.

Sixth—Every person losing permanently the use of three senses should be peacefully electrocuted by the state.

Seventh—All incurably insane persons to be electrocuted.

Another plank declares against capital punishment of murderers on the ground that the penalty is too merciful and also because nobody has a right to take the life of a physically sound human being.

The organization is interesting chiefly as showing to what peculiar expediences men and women will resort when actuated by a desire to remedy the abnormal conditions of mankind and left to the resources of their own wisdom to find remedies. They would even tear the bonds that unite families together, and destroy the very foundations on which society rests—all in order to save that society from destruction. When all such suggestions are compared to the principles enunciated by the founders of the Church, the divine inspiration of the latter is most clearly seen. To them and their followers, the remedy sought is to be found, not in tearing down, but in uniting. They pointed out the ennobling power of conjugal love; the relationship of spirits in an existence before this, and the eternal duration of the covenants entered into. To them human beings are sparks of the Deity sprung from the eternal light and destined to live forever. That is sound philosophy, and only the realization of that great truth can better the condition of the human family. There is balm in Gilead as of yore, and it is not necessary to seek strange gods for health and recovery.

### THE PIONEER MEDAL.

A beautiful and lasting memento of the Pioneer Jubilee celebration is the gold medal presented to each Pioneer of 1847 by the Semi-centennial Commission. It is of solid gold, with a medallion cast of President Brigham Young in the center, to the left a Pioneer wagon, to the right a locomotive model of 1897, on the top a bee hive, and at the bottom a pony express rider. On the reverse side is inscribed the name of the Pioneer to whom it is presented, and the dates. The medal is the suggestion of Chairman Spencer Clawson of the Commission, and is the result of a happy thought which will be duly appreciated, particularly in the future, when the significance of the Jubilee medals will be more apparent as time goes on. About 650 medals have been made; and each Pioneer of 1847 will receive one as a memento of the great event now in progress.

THE FACT that many persons do not know how to carry parasols or umbrellas out of their neighbors' eyes is painfully apparent in the crowds that assemble to witness the Jubilee parades.