

the cab and a broom or a horse-shoe on the cowcatcher for good luck. The second stage is when, after having been in active use, the outer gloss is dimmed by dripping oil and its beauty grimed by smoke. However carefully tended, however often repaired, and however thoroughly overhauled, a locomotive engine after some period of service becomes, as it were, a second-rate article. It cannot make the long runs which were possible formerly; it cannot make the high standard rate of speed; it cannot be used continually. A new locomotive, such as "999" on the New York Central, becomes so shaken at last that the intricate machinery seems to get out of gear. A locomotive, constructed for heavier burdens, but less speed, is more durable, but ceases finally to be powerful enough for the trains, which get longer and heavier as the equipment of American railroads is improved with heavier rails, iron bridges and trestles, and improved brakes and car-couplers. When a locomotive, passenger or freight, ceases, through use, to belong in the first grade, it comes to be used as an auxiliary. The passenger locomotive formerly on express trains goes to the way-train service; the freight locomotive comes to be used to reinforce another locomotive in the freight service on grades where two are required.

In some railroads freight locomotives come at last to be used for station or round-house service—the lowest grade of all. Such locomotives "make up" trains, shift cars to sidings, draw away empty cars and are employed on repair or construction trains. When that point is reached the useful days of a railroad locomotive are nearly over. What follows is the breaking up of the engine (dismantling it is called) for the old steel and iron it contains. Most railroads, however, have for terminal or station purposes smaller and cheaper locomotives, specially constructed for that use, and these may easily be distinguished by a traveler on account of the little care given them by the engineer. They are useful and not ornamental.

### JOSEPH THE PROPHET.

The eighty-ninth anniversary of the birth of the Prophet Joseph Smith which occurred at Sharon, Windsor county, Vermont, Dec. 23, 1805—was observed with special exercises in several of the Sunday schools in this city Sunday; also at the services in the Tabernacle, and by a specially interesting program in the Sixteenth ward meeting house in the evening.

In the Sixteenth ward Sunday school the regular proceedings were dispensed with, and all the classes assembled in the large hall. There were present besides the ward and school officers and a large attendance of children, President Joseph F. Smith and Patriarch John Smith, sons of the martyred Patriarch Hyrum Smith and nephews of the Prophet Joseph Smith, and Elder Edward Stevenson, of the First Council of Seventies.

Elder Stevenson had with him paintings of the Hill Cumorah and Joseph receiving the plates from the Angel Moroni, Liberty jail, and Carthage jail. He addressed the school, principally upon the subject of the three pictures.

President Joseph F. Smith related many incidents in the life of

the Prophet, impressing the children with his exalted character as a servant of the Lord called to be the head of this dispensation.

Patriarch John Smith also spoke, corroborating the testimony of President Smith, and after the usual closing exercises the assemblage dispersed.

In the Sixth ward, the usual exercises were dispensed with, and the children and others assembled in the meeting room, where program, including a sketch of the Prophet's life and appropriate songs, questions, etc., was carried out.

The Seventeenth ward also followed a similar procedure, as did others in different localities.

### EVENING MEETING.

At the evening meeting in the Sixteenth ward, the stand was beautifully draped in white and decorated with plants and flowers. On the wall hung a picture of Joseph as lieutenant general of the Nauvoo legion, and the paintings used by Elder Edward Stevenson at the Sunday school review in the afternoon. On the stand were President Joseph F. Smith, Patriarch John Smith, Elders John Henry Smith and Heber J. Grant of the council of Apostles, Edward Stevenson, of the First Council of Seventies, Angus M. Cannon, Joseph E. Taylor and C. W. Penrose, of the Salt Lake Stake presidency, Bishop F. Kesler and counselors, and others.

The following is a list of those present who had met and talked with the Prophet Joseph Smith: F. Kesler, aged 79; Joseph C. Kingsbury, aged 82; Angus M. Cannon, 60; Joseph F. Smith, 58; John Smith, 62; Edward Stevenson, 75; S. H. B. Smith, 56; George Romney, 64; W. S. Muir, 74; Homer Duncan, 60; O. G. Workman, 67; Edwin Rushton, 78; Amanda Kimball, 65; Mrs. D. W. Smith, a cousin of the Prophet, 73; Mrs. Rachel Grant, 73; A. H. Raleigh, 76; Walter Wilcox, 74; C. V. Spencer, 71; R. I. Burton, 73; James W. Phillips, 75; Maria Burton; Bathsheba W. Smith, 72; Zina D. H. Smith, 74; and Lucy Walker Smith, 65. The last two named were wives of the Prophet. There were also present, who had seen the Prophet, Jane Kesler, E. Maria Smith, Elizabeth Jeffe, Roxana C. Tripp and John T. Reeve.

The choir and congregation sang the hymn beginning, "Praise the man who communed with Jehovah." Prayer was offered by Elder Joseph C. Kingsbury. The choir sang, "A poor, wearying man of grief," the last hymn sung by the Prophet Joseph and President John Taylor in Carthage jail, before the martyrdom of the Prophet. The sacrament was administered, and the choir sang, "Jesus, once of humble birth."

Bishop F. Kesler was the first speaker. He stated that it had been usual during the past twenty years for Sister Elizabeth Roundy to give these birthday gatherings at her home in the Sixteenth ward, or at the old schoolhouse. On the present occasion it was given in the meeting house on account of the large congregation. It was proposed to call upon all those who were acquainted with the Prophet to relate their personal experiences in order that the young men and women,

and even the older ones, might become familiar with his characteristics, both physical and mental, and hear the testimony of those who knew him to be, in truth, a Prophet of the living God. The speaker first knew him shortly after the removal to Nauvoo, in 1838. Nauvoo was first called Venice, then Commerce, but afterward acquired the name Nauvoo, although at one time it was designated the City of Joseph. Bishop Kesler declared that when he first saw Joseph he was convinced that he was standing in the presence of a Prophet. As he grew to know him better, he learned to love and reverence him more. Physically Joseph was the perfection of manly beauty. In the uniform of lieutenant-general of the Nauvoo legion, he was the finest looking officer he ever saw. He was good and kind and in every way calculated to make all who knew him love him. The speaker called the congregation's attention to the fact that two of the Prophet's wives were seated upon the stand.

President Joseph F. Smith was the next speaker. He expressed the hope that the birthday of the Prophet would be observed as a holiday by the Latter-day Saints. It is now fifty years since his martyrdom. He was the greatest Prophet that ever lived, save Jesus only. He was chosen of God and designated to be the mouthpiece of the Almighty to the inhabitants of earth in the dispensation of the fulness of times. It is proper to celebrate the birthday of our Lord and Savior, but it should be celebrated on April 6, not on December 25. Next to the birthday of the Lord should be to the Saints the birthday of the Prophet Joseph. It would be proper to have gatherings of this kind throughout the Church. There are not many living now who were acquainted with the Prophet. Some who are here may be called to state what they know of him, so that the young people here may be impressed with the Gospel. Some remember one thing and some another. The speaker related incidents in the life of the Prophet. Saw him once throw a man out of the house for insulting language. It was a very proper action under the circumstance. Once in the grove at Nauvoo, the Prophet addressed the congregation from a wagon. I remember the occasion well. The last time I saw the Prophet was across the river from my father's house. He had started for the Rocky Mountains for the purpose of locating a resting-place for the Saints—a gathering place for the people where they could worship God without persecution. Some false brethren raised a hue and cry that the Prophet was fleeing from the flock while the wolves were approaching. Joseph was upbraided by these false brethren, who claimed he was a false shepherd, and returned. I watched him and my father cross the Mississippi river. He went to Nauvoo and Carthage, where he was killed. I know he was a Prophet of the living God. Angels ministered to him, and he beheld the face of the Father and the Son. They appeared to him, and the Father declared, pointing to the Son, "This is my beloved Son, hear ye Him." No man living, so far as history informs us, except Joseph Smith, beheld the Father,