

day Saints; but they have been prevented in the past from gathering with the main body of the Church by local laws which forbade their migration to foreign countries. Should annexation be consummated, as now seems most probable, the natives of the Sandwich islands will become American citizens, and will, of course, be at liberty to migrate to any part of Uncle Sam's dominions they may desire, so far as legal restrictions are concerned. By special permission, a few native Hawaiians, some years ago, came to Utah to settle permanently, but it would not necessarily follow, as a consequence of the annexation of their country to this, that any considerable number of the Latter-day Saints among the native population would migrate to Utah immediately.

The probability of the early clothing of the Hawaiian nation with the rights of American citizenship, by such a sweeping process as annexation, recalls some interesting proceedings that took place in the district court in this city, some eight or ten years ago. One of the Hawaiians above referred to, who had come to Utah with a view to making it his home, applied for naturalization. The incident created considerable stir in local legal and political circles, and a number of attorneys appeared as friends of the court and aired their opinions respecting the eligibility of a native Hawaiian to become a citizen of the United States.

The result was a ruling by the court that the natives of the Sandwich islands belong to one of the races which were excluded, by act of Congress, from the privilege of naturalization as American citizens. This ruling, in an indirect manner, related to the authenticity of the Book of Mormon as a historical record, in a legal sense, though that book did not actually figure in the proceedings. They suggested, however, an interesting possibility in this line. If it had been proven that the Hawaiians were a branch of the Hebraic race, as they are according to evidence contained in that work, the court could not legally have deprived them of naturalization.

Senator Morgan speaks favorably of the natives as prospective American citizens, and undoubtedly they are vastly preferable as such to hordes that have come to our shores from the slums of Europe and been clothed with the franchise. They are far in advance, intellectually and morally, of the Chinese and Japanese, and could be much more easily assimilated by the people and institutions of this country.

#### A PIONEER MILL BUILDER.

By degrees the world will learn the fact that men of strong characters and the sort of enterprise that lays the foundations of empires, were unnumbered among the Mormons who were expatriated for the sake of their religion. The Transmississippian of Omaha has the following sketch, accompanied by a portrait of the subject, of a venerable pioneer who belonged to that community:

A little more than half a century ago a building was put up a few miles north of the present Transmississippian Exposition grounds, which was of as much importance to the white settlers at that time as the elaborate edifices now being constructed are to the present residents of Nebraska. It was not built with any particular reference to renaissance types, but it had a peculiar attraction to the pioneers who often travelled a hundred miles or more to look on one of its style of construction.

Some years before, the architect of this structure while living in the Black Hawk purchase, then a part of Michigan, which was afterwards organized into the territory of Iowa, had constructed a building of somewhat the same style.

Again, four years after the passage of the much debated Kansas-Nebraska bill, he reproduced the general plan three or four miles from Uniontown on Big creek, which flows into the Kansas river, in Kansas.

These flour mills, the first that are known in their respective states, were built by Frederick Kesler, who at the age of 81 years now resides in Salt Lake City and is Bishop of the Sixteenth ward. Mr. Kesler also built mills in Pennsylvania, Ohio, Illinois, Missouri, Mississippi, Texas and Utah.

In response to an inquiry Bishop Kesler recently wrote:

"The first flouring mill which I built in Iowa, was in the year 1835. It was built for Levi Moffet and consisted of one run of four-foot burrstones and was situated on Skunk river, about eight miles from its mouth.

"The first flouring mill which I built in Nebraska was in the year 1846. It was built for President Brigham Young and was situated at Winter Quarters (afterwards called Florence), about 6 miles above Omaha, on a small creek which empties into the Missouri river. The mill was a frame building and consisted of a 22-foot overshot wheel and with one run of four-foot French burrstones. It was afterwards removed to the north side of the Missouri river. This was supposed to be the first flouring mill in what is now known as Nebraska.

"The first flouring mill which I built in Kansas was about 110 miles southwest of Kansas City."

"Mr. Kesler has retained the permit, contract and acceptance of this mill. The permit reads as follows:

"Fort Leavenworth Agency,

September 19, 1850.

To the Chiefs, Head Men and Counsellors of the Potawatomie Tribe of Indians:

Be it known that I hereby authorize Frederick Kesler, who I have contracted with for the purpose of erecting a corn and flour mill within the boundaries of your country, to take from or off of any part of your lands unoccupied, any timber or stone that he may deem necessary toward the completion of said mill, free of any costs or charges whatever therefor. Given under my hand the day and year above mentioned.

LUKE LEA,

Indian Agent."

The acceptance of the mill is complimentary of the excellence of the work and the character of the workman.

Mr. Kesler has been a member of the Mormon Church since 1840. He traveled from Nauvoo to Mount Pisgah upon the exodus of "the Saints," and from there went with Brigham Young to Council Bluffs, arriving June 11, 1846. With improvised tools and the help of some of the men, Mr. Kesler made a ferry boat from such trees as could be had. Upon this he moved the cannon and other pieces of artillery to the other side, then "kept at work all day and night ferrying the hosts of Israel with their wagons and all their belongings to a place of safety."

After arriving in Utah he built mills of various kinds. One of the great undertakings was in constructing a number of saw mills. Large quantities of lumber were sawed and when Gen. Johnston arrived in Utah he purchased it for a camp. The thousands of dollars which the Mormons received enabled them to send east for the machinery needed for their various manufactures.

The glamour of military triumph which still hangs around William the

Conqueror and his followers, who have been concisely described as "20,000 thieves at Hastings," does not surround peaceful pioneers, but those of them certainly are worthy of remembrance who by skill, industry and independence have made the preparations for the eventual supremacy of the West.

#### AUTHORITY OF THE SCRIPTURES.

The important question of the authority of the sacred Scriptures in matters of faith and practice again claims the attention of students of theology. It has been found necessary to reconsider it. The position of the Protestant world has generally been that the Scriptures are the ultimate authority, the last court of appeal, superior to the opinions of "fathers" or the dicta of councils, however ancient. This view was a natural consequence of the Reformation. In the discussion with opponents the Reformers put the authority of the Bible against the authority of the church fathers, claiming infallibility only for the "revealed" word. But it has long been apparent that this position has not been conducive to the unity of faith which should be characteristic of the Church of God. Lately a great deal of doubt has also been thrown upon the infallibility of the Bible. In fact, higher criticism in this century has assailed the position of Protestantism in the same way as the Reformers in the sixteenth century attacked the Catholic church. It has endeavored to prove the futility of an appeal to the Bible as ultimate authority. And so persistent have the attacks been, that theologians are commencing to go over the ground anew, making new statements, new definitions.

In Germany, the storm center of theological discussion, conservative scholars now declare that the orthodox idea of the Scriptures ascribes to God an agency in the production of the sacred writings which it has not pleased Him to resume. They point out that the writers merely represent the divine truth in a manner consistent with their own knowledge; or record the dealings of the Almighty with the children of men, as it appeared to them. This view sees in the Scriptures divine truth conveyed, as it were, in an envelop of human expression, beautiful but frail. The former is authority, but the latter is a proper subject of criticism.

It cannot be denied that this position is an advance on the orthodox view. But it leaves out of consideration the important and well attested fact that our Savior Himself recognized in the Scriptures, even in its minor features of expression, the decisive utterance of God. He did not apply to the sacred writings the modern process of criticism.

When the whole question shall have been exhaustively discussed, it will be admitted that the ultimate authority in all matters pertaining to doctrine and practice rests with God alone. In a controversy, it is not always sufficient to appeal from the decisions of men and councils of men to the so-called revealed word. It must be carried higher, to the Giver and Inspirer of the word—from the law to the Author of the law. In so far as He has revealed His mind and will on any given subject in past ages, and to the extent that this revelation has been recorded, that record should end the controversy. It is given for that very purpose, the inspired writers being commissioned to interpret the divine will to mankind. But the Church is advancing in intelligence and understanding, and needs the divine guidance at every step. Only if that