

with money for the war. There are nearly 1,000 banks in the two cities of Shanghai and Tien Tsin, and their members all work together. They have their connections with other banks of the empire, and they fix the rates of interest and regulate exchange. The tea merchants have a guild, and there are silk guilds and all sorts of manufacturers' unions.

These guilds have magnificent halls in the great cities, and the Hankow tea men may have a club house in Shanghai and Canton, and some of the finest buildings in China today are those possessed by the trades unions. I have visited many of these buildings through the courtesy of Chinese friends. You find them full of well-dressed Chinamen, who are chatting together, drinking tea or playing cards. They are, in fact, much like the big club houses of America in their social aspects, and many of them have beautiful gardens connected with them.

These unions are very rigid as to their own men, and they have waged war against modern machinery. In some instances they have killed employers who have acted contrary to their wishes, and a horrible case occurred at Shanghai a few years ago, where an employer tried to defy the union. He was warned, but he refused to accede to the demands of the men, and they concluded to make an example of him. He had more than 100 men in his shop. These were present when he entered one morning, and at a concerted signal they sprang upon him and commenced biting him. They had a leader, and this leader would not let one of the men go away from the place without showing his teeth. If his teeth and gums were bloody he was permitted to go out, otherwise he was sent back and told to take a bite. The plot was gotten up on the basis that there is no capital punishment in China for biting. The employer was bitten to death, and the matter finally came to the ears of the government. It made a great fuss on paper, and published memorials concerning it, but only the man who took the first bite was punished, and the union gained its end.

Frank G. Carpenter

THEOLOGICAL STUDIES.

Provo, Oct. 25, 1894.—The teaching of theology in a theoretical and practical manner in the B. Y. Academy, Provo, has been a prominent feature for eighteen years past. That it has been successfully done is amply proven by results. The tree planted thus early has borne good fruit.

As a rule, the students are interested in the study, it being taken along with other branches. And in cases where non-members of the Church attend the Academy a class in ethics is provided, so that all students, from the kindergarten children up to those who are taking academic studies, take either theology or moral science.

That the readers of the NEWS may have a general view of the subjects taught, the daily program will be presented first, which will be followed, as time and space will permit, by brief outlines of the actual classwork. It may be remarked in passing that the regular

work in all departments is begun for the day by devotional exercises, consisting of singing and prayer, following which for the first hour daily, are the theology and kindred exercises. To accommodate Elders David McKenzie and George Reynolds, as to time, on Tuesdays, the hour for the lectures on the Bible Evidences and Book of Mormon is made 12 o'clock. Prof. Jos. B. Keeler has charge of the theological organization.

DAILY PROGRAM.

Sunday.—Church normal Sunday school for practice work. B. Cluff Jr., superintendent. Missionary class; exercises and instructions suitable for young men preparing for missions.

Monday.—Compendium, class E—first principles of the Gospel; the class is in charge of G. H. Brimhall and M. H. Hardy. Church History, class A—a concise outline from the time Joseph Smith received his first vision to the present; the class is in charge of W. M. Wolfe and W. E. Rydallch. New Testament, class C—life and works of Christ and the Apostles; in charge of Jos. Whiteley and J. L. Townshend. Orson Pratt's Works, class G—analysis of that author's writings on doctrinal subjects; in charge of Jos. B. Keeler and N. L. Nelson. Ethics or Moral science, class A—a class for non-members of the Church; in charge of Joseph Jensen. Scriptural and other moral stories for the primary classes in charge of Miss Louise Keller and Ella Larsen. The Prophets, for the third and fourth readers; in charge of P. J. Jensen. Plan of Salvation, for fifth readers; in charge of O. W. Andelin. Gospel Records, for the first year normal class; in charge of L. E. Eggertson and W. M. McKendrick. Life of Christ for fourth readers; in charge of Mary Woodruff.

Tuesday.—Bible Evidences, in which all students of the higher grades take part; in charge of David McKenzie. The Preparatory school has the same program as on Monday. Book of Mormon History, second semester; in charge of George Reynolds.

Wednesday.—Same program throughout as on Monday.

Thursday.—Fast-day meetings on the first Thursday of every month. Domestic meeting—its purpose is to look after the welfare of the students outside of school hours in their homes.

Friday.—Priesthood meeting; all holding the Priesthood are organized into quorums, and each quorum has exercises and instructions suitable to its grade of the Priesthood. Testimony meeting alternates with the Priesthood meeting; an opportunity is given for the voluntary hearing of testimony. Ladies' meeting, devoted to subjects peculiar and suitable for young girls.

CHURCH HISTORY.

Work in Church History underlies all other theological studies in the normal department of the Brigham Young Academy. Students elected and assigned to this course are supposed to have enjoyed the religious training at home and in Sunday school that belongs to the sons and daughters of Zion; to be reasonably familiar with the Bible and Book of Mormon and be ready for those instructions that shall better prepare them for usefulness in Mutual Improvement, Sunday school and mission work, whether at home or abroad, and shall fit them for the comprehension of the doctrinal studies that naturally follow in the later years of the course.

Instruction is by lectures with frequent reviews and catechization. No textbook is required, but students are advised to consult such authorized works as President Cannon's "Life of Joseph Smith," the "Historical Record," Roberts's "Ecclesiastical History," etc. Those who have not access to these books are requested to purchase a little book entitled "A Brief History of the Church of Jesus Christ of Latter-day Saints," the general plan of which is followed throughout the year. It is impossible to do justice to so great a subject in the time at the pupil's disposal. Questions of policy and doctrine are constantly arising that demand investigation, and it is deemed much better to go over the ground carefully than to cover a great scope without fixing the important points and principles.

No student can intelligently consider the origin of the latter-day movement without a knowledge of the conditions that made this divinely inspired work necessary and possible, hence the first ten lectures of the year are devoted to the establishment of the primitive church, the apostasy, the reformation, and the religious, social and political condition of the Christian world at the close of the eighteenth century. For these lectures, Elder Roberts's "Ecclesiastical History" is the basis, and reference is made to such works as Ozanam, Mosheim, Neander and D'Aubigne so that the subjects treated may be broadly viewed from all sides.

At the close of this series and before commencing lectures on "The Life of the Prophet Joseph," the students prepare a list of Bible prophecies relating to the Prophet, to the bringing forth of the Book of Mormon and to the restoration. Some of the most pertinent of these prophecies are committed to memory, and each pupil not only quotes appropriate passages but demonstrates the fulfillment of prophecy.

Again, when the Book of Mormon is produced as the translation of the plates, a lecture is devoted to "the plates and the book," in which are considered the construction of the record and the literary style of the book. As authority and guide for this subject, the lectures and writings of Elder George Reynolds are followed. For the period of church-founding, especial attention is paid to the history of Joseph Smith as recorded in the early volumes of the *Millennial Star*. The revelation on church government and discipline (D. & C., Sec. 20) is also considered as fully as time will permit. In rapid succession and in chronological order come revelations on The Gathering, Organization of the Bishopric, Zion and the Law of Consecration. The Church increases in number and in power; Kirtland is made the gathering place; the first great mission to the Lamanites is completed; the Independence or Missouri period of Church history begins, inaugurating a series of bitter persecutions; Zion's Camp and the first High Council follow, the lectures of the first semester concluding with the organization of the first quorum of Seventies, in February, 1845.

After a brief review of the work of the preceding term, for the benefit of new students, the history of Kirtland, its Temple and its final abandonment; of Jackson and the Missouri persecutions, and of the rise of Nauvoo follow. Stress will be laid upon the doctrines taught