

possession of their ancient patri-mony. Eighty years ago the Sublime Porte permitted residences in the holy city to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city, which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In the Rothschild and other Jewish hospitals six thousand patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration the population of Palestine has doubled during the last ten years."

The Hebrews who now inhabit the sacred soil of Judea are looking for the signs foretold by the prophets in regard to the latter-day restoration, and among them they point to the prediction of Isaiah xix. 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

This they consider is approaching fulfillment through the recent concessions of the Turkish government to an English company for the Euphrates Valley Railway, and to a French company for a line from Jaffa to Jerusalem. The Euphrates Railway is to intersect the former provinces of Assyria and Babylonia, and have stations at Mossul and Hillel, near which are Assyrian and Babylonian ruins. It is expected that eventually a junction will be effected between the Euphrates line and the Egyptian railways.

The signs of the times are significant that the "day of Israel" is dawning, and its light will soon shine brightly on the rebuilt kingdom of the covenant people.

THE BRIGHAM YOUNG ACADEMY.

THE merits of this institution, founded by our late esteemed President Brigham Young, as an effective agency in the cause of education have been sounded to some extent already, but it requires a personal visit to the Academy in order to realize how fully deserving it is of the encomiums passed upon it. It is now entering upon the fourth term of its third academical year, and though the early opening of the spring season and the consequent withdrawal of many of the students to the fields and farms, have reduced the number to about one-half of the usual standard, a fair representation is still in attendance and the institution is progressing very favorably.

The building, which is quite commodious, is centrally located, convenient to the general community, well furnished with the appliances necessary to the comfort and encouragement of its students, and is divided into seven apartments. On the first floor are the office and library comprised in one, the latter containing four hundred and fifty volumes of historical, scientific, statistical and theological data, in charge of a librarian; the Conservatory of Music comfortably fitted up and presided over by Miss Susa Young, where a regular course of music, vocal, instrumental and theoretical, may be pursued; the Grammar Department under the superintendence of Mr. M. J. Tanner, and the Academic Department, under the personal care and supervision of Prof. Karl G. Maeser, the principal of the Academy. On the floor above, are the First Intermediate Department, Professor M. H. Hardy, Preceptor; the Second Intermediate, under the charge of Miss Teenie Smoot, and the Primary Grade taught by Mr.

Reinhard Maeser. The latter department also serves as a field of exercise for the normals, who by taking turns in the superintendence of the school room, acquire a practical knowledge of their future profession as teachers.

The monitorial system of government prevails throughout the establishment. A monitor chosen from the ranks of the students at the commencement of the term, presides over each department, and he alone is responsible for the order of the room under his charge. The time is divided strictly into half hours, thirty minutes being devoted to each class, and the expiration of that period is promptly announced by the bell of the monitor. No class is permitted to trespass on the time allotted to another. During the changing of the classes, the preceptor is entirely at liberty, and not until the senior of the class, appointed like the monitor to hold office for the term, has called the roll, arranged the seats, etc., and announced the day's lesson, does the teacher resume his duties. He then asks, "Class in order?" to which the senior responds a case may be. If in the affirmative, the teacher then says, "Report preparation." All who are prepared then arise. After they resume their seats the questions are put to the class as a body and those who are ready with an answer signify it by the uplifted hand. At the close of the exercise, the roll is again called, when each member of the class answers to his name by a number representing his grade of merit. Thus, 10 is perfect, 9 is not so perfect, 8, 7, 6, and so on, and the numbers are recorded, it being left to the honor of the pupil to give a correct return of his standing in the class that day.

It will be seen that the monitorial method of government, and the character of the instruction, of which we have given an illustration, are such as not only to relieve the preceptor of much care and anxiety, but initiate the students at once into the practical duties of school government, make them appreciate the responsibilities of their offices, and by being trusted therewith, teach them to be trustworthy. It is not an uncommon occurrence to select the most disorderly pupil in the school for monitor, with such good results as to accomplish his immediate reformation.

Public chastisement is unknown. A refractory student is summoned to a private interview with the faculty of the Academy, and spoken to in a plain, straightforward manner and shown the moral reprehensibility of his conduct. He is reasoned with, and told by his teacher that he has lost confidence in him. To become a "bankrupt" in the confidence of the teacher is a disgrace to be feared more than corporeal punishment, and the pupil as a general thing earnestly strives to regain his standing in the opinion of his teacher. Should he prove entirely intractable he is dismissed from the school.

Without dwelling on the merits of the various ordinary courses of study, we must mention the Priesthood meeting which is conducted as an academical class, and meets every Tuesday afternoon. The young men are organized according to their standing in the Priesthood, and the young ladies also participate. We must also speak of the Theological class on Wednesday afternoons, in which the whole school joins, the young people of both sexes being taught to bear their testimony, make brief addresses on religious subjects and listen to the teachings of their elders. Another worthy feature of the Academy is the industrial department, presided over by Mrs. Zina Y. Williams, where young misses of all ages are instructed in the practical duties of life, housework, needle-work, from the mending of a stocking to the working of the finest embroidery, and the various responsibilities of womanhood. Thus it will be seen that the institution is eminently practical and thoroughly organized.

Records are kept in the office whereby the standing of any student may be seen in any year of his attendance at the Academy, and another schedule is prepared at the beginning of each year, mapping out the studies, their daily advancement, etc., by which every class must be governed. By means of class reports handed in every week to the principal, the exact status of every student is noted, and may be ascertained. The number of students now in attendance is 126,

as said before about one half of the usual representation. These are from all parts of the Territory.

We cannot close this article without a brief tribute to Professor Karl G. Maeser, the efficient principal and the very genius, under God, of the spirit and progress of the Brigham Young Academy. With rare ability as an educator, he possesses the advantages of a mind well stored with knowledge, united to the faculty of imparting it to others. His store of information is extensive, his method of instruction simple and impressive, and the results of his earnest and unremitting labors are shown in the rapid progress of those placed under his instruction. Besides this, he is a man of God, and by teaching the principles of our holy religion, insures the moral and spiritual training of the youth, earns their love and the confidence of their parents, and is deserving of the praise and blessings of the people in whose interests he is laboring.

"THE MORMONS" BRIEFLY REVIEWED.

Sunday Afternoon for May contains article No. 2 of "The Mormons" by Thomas L. Rogers. We made brief allusion to his first article, in our issue of the 1st of April, commenting upon the egotism of the author and other travelers, who, after spending but three days in our city, imagine themselves competent to enlighten mankind in general and their acquaintances in particular, in regard to the whole "Mormon question and the best means of settling it.

In the May article we are treated to a synopsis of the "Mormon creed," which the author calls a "conglomerate affair." As he presents it the description is correct. But his presentation is, in most respects, incorrect. The fundamental and cardinal points of our doctrine are omitted or glossed over, some doctrines are accorded to us in which we do not believe at all, and those mentioned which we do accept are put forth in such a manner as to convey an improper idea of their meaning and connection. This proceeds either from the ignorance or mendacity of the writer. We prefer to attribute his errors to the former, as it is a failing exhibited by almost every magazine or newspaper contributor who attempts to explain or ridicule what is commonly called "Mormonism."

"The Latter-day Saints' Faith," embodying the leading principles of our creed, arranged and published by the Prophet Joseph Smith, has been printed on cards and circulated by many thousands, as well as copied repeatedly into our Church works, and newspaper articles in various countries and languages. If the author of the papers in Sunday Afternoon wished to be truthful and fair, he might have availed himself of this authorized exposition of our views. But he makes no allusion to it, nor, fairly, to any of the doctrines it contains. Here are some of his mis-statements.

"The form of church government is that of the Methodist church, although the leaders were originally Congregationalist in the matter of church order, and Baptist by profession."

"New worlds are stocked with spirits unembodied. Saints of this last dispensation rule over these spirits, etc."

"It is woman's highest glory to furnish these tabernacles and her glory is in proportion to the number she furnishes. Man may preach and thus attain to the highest order of sainthood, but only one avenue is available for woman."

"They say the Holy Spirit was unknown from the last apostle to the calling of Joseph Smith."

"There are three heavens, celestial, terrestrial, and telestial, symbolized by the sun, moon and stars. The last two are for those who have neither obeyed nor disobeyed the gospel. All go to one or other of these heavens except the disobedient and apostates. What becomes of them is not revealed to mortals. They believe that there is no hell, however."

"Curiously enough polygamy is denounced in the Book of Mormon."

"The hardest job that the elders have had is to reconcile this revelation with direct denunciation of the Book of Mormon."

"Another thing which points to the extinction of polygamy at no distant day is the schism within the Mormon Church. Many of the faithful, so-called, deny the doctrine totally."

"After all it may be said that the great trouble with these 'Mormons' is that they as a people are haters of and traitors to the United States Government. The Church is everything with them, the State nothing. The leaders are masters to be obeyed and they are avowed and declared enemies of the government. The people are moreover foreigners and can never become to any great degree Americanized."

From the foregoing it will be perceived by those who know anything of our doctrines that Mr. Rogers exhibits a marked talent for misconception or misrepresentation. He speaks of these doctrines being "explained in the Book of Doctrine and Covenants," but does not favor his readers with a single quotation from that book nor any other standard work of our Church; we presume from one remark concerning the Doctrine and Covenants that all he has read of it, if any, is the title page; no wonder that he should fall into so many errors in attempting to tell what it teaches. We will briefly refer to the main items quoted above:

Any one who can see any identity or even similarity between the form of government in our Church with that of Methodism must be laboring under an optical illusion, and the information that our Church leaders were "originally Congregationalists" either in belief or manner of government, is certainly an original piece of intelligence, for they never knew of it themselves.

There is nothing in our doctrines showing that new worlds are peopled with "unembodied spirits," that the Saints "rule over them," that the highest glory of woman consists of or depends upon the number of her children, that men can attain to the highest glory through preaching, or that there are less "avenues" to the "highest sainthood" for woman than for man. We believe that for the happiness and exaltation of either sex, it is necessary that both be united; that neither man nor woman alone can attain to the highest degree of glory and power in the eternal world; and therefore that marriage for eternity is as essential to the male, as the female, because "the man is not without the woman nor the woman without the man in the Lord." But though honorable and happy maternity is the crowning glory of woman's life, and the family condition is the foundation of redeemed man's future dominion on high, we recognize that righteousness is the great exalter, and that to reign with God and Christ in the eternal world, man and woman must become like them in their spirit, nature and actions.

We recognize the influence of the Holy Spirit upon all people in every age and in every nation, as the light that lighteth every man that cometh into the world, the "inspiration of the Almighty" which "giveth understanding" to the spirit that is in man; therefore we do not say that the Holy Spirit was "unknown from the last Apostle," &c. The gift of the Holy Ghost, however, as enjoyed by the prophets and Saints of old had been withdrawn from the earth for a long time, until the restoration of the gospel and its ordinances and gifts in the present dispensation.

In regard to our belief that "there is no hell" we will give one or two quotations from the Book of Doctrine and Covenants which Mr. Rogers says "explains their doctrines."

"And behold there is a place prepared for them from the beginning, which place is hell."

"And the devil shall gather together his armies which are the hosts of hell."

"These are they who are cast down to hell and suffer the wrath of Almighty God." (Doc. and Cov. n.e. pp 135, 290, 250.)

By reference to these same pages it will be found that these disobedient persons, after paying the full penalty imposed by eternal justice, will be brought forth into the "telestial kingdom," which shows that Mr. Rogers does not understand what he is trying to explain to others.

Now for the "hardest job the elders have had." In the first place the Book of Mormon does not "denounce polygamy." It denounces the wicked acts of some men who practiced polygamy, for there were sinful polygamists as well as sinful monogamists in ancient days, as there are also in modern times, and it forbade the people at a certain time to marry more wives than one. But at the same time a proviso was given in view of the sanction of future plural marriages. These are the words:

"For if I will, saith the Lord, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things." (B. of M. p. 118.)

This "hardest job" dwindles down, on examination, to no job at all; for the Book makes its own explanation, and the commandment concerning monogamy under one set of circumstances, and that enjoining polygamy under different circumstances, are thus "reconciled" without any effort on the part of "the elders."

The "schism in the Mormon Church," from which Mr. Rogers appears to draw much comfort has no existence except in his vain imagination. No one can deny the doctrine of celestial marriage totally and truly be among "the faithful." It is an integral part of our creed, and though many of the Saints from a variety of reasons are not practical pluralists, it is altogether a mistake to suppose that they deny its truth. Perhaps he alludes to the sect commonly called Josephites. But their views and doings no more constitute a schism in the "Mormon" Church, than the doctrines and practices of the Baptists makes a schism in the Methodist Church. They form a separate and distinct organization, and are widely different in spirit and in principle.

We now come to the nonsense about the "Mormons" being "avowed enemies to the government," etc. Everybody of intelligence who has studied the "Mormon" question knows that this is nothing but trash concocted by our enemies without reason or foundation in truth. It is contradicted by the revelations we hold sacred, the events of our history and the acts as well as declarations of our leaders. Neither is it true that they are "Masters." The voice of the people is recognized in all our Church affairs, and it is one of its fundamental principles that "all things shall be done with common consent." The census does not bear out the statement that the majority of our people are foreigners, and those who do come from abroad are "Americanized" more rapidly than any other class that arrive upon the shores of the United States.

We have not space to further review Mr. Rogers' singular series of blunders, and only make these references to his article because it appears in a respectable and popular magazine. We confess our surprise that its editors accepted so crude a composition. We recommend Mr. Rogers to study "Mormonism" before he attempts again to write about it, and to learn what it is before he presumes any more to invoke the force of the Government for the destruction of a system about which he is so profoundly ignorant. He may find out to his great cost that in calling for vengeance against the "Mormons," and ridiculously and misrepresenting "Mormonism," he is not only trying to injure an innocent people, but is actually fighting against God.

Benjamin Singerley, of Pittsburg, died two years ago, weighing 380 pounds. His remains were recently disinterred for removal to Philadelphia, when it was discovered that the body was petrified into an apparent mass of yellow marble, weighing 930 pounds. So the papers say, and they are "always reliable."

A German gentleman has made arrangements for the purchase and shipment to South Africa of 4,000 repeating rifles and 500,000 rounds of ammunition. Evidence is pretty conclusive that these munitions of war are for the use of the Zulus, who will pay a big price for them. England will not like this very well, and may have some objection to urge upon the United States Government. But dollars rule in this world, and Zulu gold is just as good to Yankee dealers as English money or United States greenbacks.