

among them, one immediately opposite, east of the Temple, upon East Temple street; another in the vicinity of the Eagle Gate, and still another on President Young's private cemetery, and lastly, the southeast corner of the Temple block. After carefully considering the whole of these sites it is the unanimous opinion of your committee that the last mentioned, viz. the southeast corner of the Temple block, is a site in every way suited to the requirements of the monument. We therefore recommend that this last mentioned site be selected, provided, of course, the consent of the Presidency of the Church can be obtained. It will not be necessary in this report to elaborate upon the advantages of the other sites. These points can be discussed orally when the whole of the committee meet and this report has been presented.

Respectfully,

THOMAS G. WEBBER,  
ORSON F. WHITNEY,  
ANDREW KIMBALL,  
HEBER YOUNG,  
THOMAS W. JENNINGS,  
L. G. GRADY,

Committee on location.

On motion of Mr. J. H. Moyle the committee was instructed to solicit from the first presidency consent to erect the statue on the site indicated.

#### TO RAISE FUNDS.

Mr. Frank Y. Taylor reported that a subcommittee had been appointed from the committee on organization with a view to soliciting names from various counties in the Territory to act as agents for collecting of funds, and that the absence of their chairman, Mr. F. S. Richards, in Washington, had deterred the work.

Mr. James Sharp, president of the association, stated that within the next sixty days his time would be very much occupied and suggested that it would be agreeable to him if some assistance were rendered him in the discharge of his duties; thereupon on motion of Mr. James H. Moyle, Captain Willard Young was appointed vice-president of the association.

#### HIGHER EDUCATION OF WOMEN.

To attain to the standard of education needed by woman to place her on the same pedestal as man, some self-denial, much study and research are needed. One or two evenings each week, spent in the quietude of her own chamber, her only companion a thorough good book, and her thoughts bent only on mastering its contents and making the knowledge enclosed between its covers her own, are among the essentials needed to expand and solidify the mind and give to it that strength and character needed to fit her for the arena of science, art, politics, theology, or literature. To an intellectual woman, study and the cultivation of the talents God has bestowed upon her are all-absorbing. She will forego the pleasure of the ballroom or the fascination of the theatre, without a pang of regret, to store her mind with useful knowledge.

Not many years have elapsed since those women who devoted much of their time to literature, art, science or philosophy, were called "Blue stockings," or for short, "Blues," and this term was looked upon as one of opprobrium. Such women sought the society of men of learning and intelligence, who often became jealous of their at-

tainments, and snubbed them accordingly, thus discouraging them and in many instances stopping their further development or advancement in the world of intellect. But today, this once dreaded opprobrious term is rarely if ever heard, or seen in print, and why? Because education and civilization are steadily marching through the land, scattering gems of learning as they go, and leaving behind them "seeds of the beautiful" to mark their progress. Today, if woman wishes to become the peer of man, intellectually, there are few obstacles in her way. Men of the highest learning and erudition are willing, even anxious, to assist her.

All women are not equally intellectual, or intelligent, by nature, neither are all men; there are as many nonentities in one sex as the other. True, there are men who possess such a wealth of knowledge one is led to wonder how such a small storehouse as the human head can contain it, and a few women are, and have been as richly endowed but still more might had they chosen. A few more generations must go by, before woman can catch up, so to speak, with man, but she will overtake him, and keep pace with him when she does. Ages of oppression, and lack of educational advantages have left her stranded, as it were, upon a lee shore of fashions and frivolity; in her blindness she has failed to see the terrible results that would inevitably follow.

It has been said that literary or highly cultured women should not marry, that they were not womanly women, do not make good housewives, and so forth. Most unfortunately for the world, many have not done so, but have devoted their lives in the endeavor to better the condition of their sisters. Oh, fatal error! Can we expect an intellectual progeny from an unintellectual parentage, more especially on the maternal side?

Who will dare to say that such a woman as Mrs. W. E. Gladstone should not have married? Is she not a womanly woman in every sense of the word? Her husband has more than once stated, from a public platform, that but for her he would not have been the "grand old man" he is today. The career of her children bears testimony to her maternal care and training. They respect and honor her, and are themselves honored in bearing the name of such illustrious parents. Mrs. Gladstone's pen, as well as her example, has cheered and helped many a careworn sister, while her purse, or rather its contents, has ministered to their material wants. It were well if our young women would make the lives of such noble natures their study and the standard to which they should strive to attain.

In all ages and in many nations have lived and taught, both by example and precept, women as great and good as those among us at the present time, some of whose labors and lives I shall allude to in another article.

M. A. Y. GREENHALGH.

#### FIXING THE CHRISTMAS DATE.

[Brooklyn Eagle:]

Christmas Day has not always been kept on a fixed date, for at first it was as much a movable feast as Easter

and was celebrated by the eastern churches in April and May. This yearly commemoration of Christ's birth was first kept about the year 98, and it was ordered to be held at a solemn feast by Pope Telesphorus about 137. It is curious that the birth of Christ and the day of the birth should have offered an opportunity for a diversity of opinion, which has placed it in every month of the year. The Egyptian Christians held that it fell in January, according to the old style of reckoning. Russia, which still adheres to the old style, has her Christmas festival in January. Wagenseil insists on the birth having occurred in February; Bochart in March, and several authors, quoted by Clement of Alexandria, in April. Other learned men have placed it in May. Epiphanius speaks of some who placed it in June, and of others who held that it happened in July. Wagenseil, not being quite sure as to February being the right month, suggested that it might be August; Lightfoot places it on September 15; Scaliger and others in October; others, again, in November; and in Latin and Protestant churches in December. At one period December 6 was declared to be the proper anniversary, and the feast was solemnized at Cyprus on that day as early as the fourth century. For two or three centuries the eastern church kept Christmas day on January 6, and it was only after a considerable lapse of time that a general agreement was made to come to in favor of December 25. Townsend says that the date generally admitted as that on which the Savior became incarnate is April, B. C. 4. As to the commemoration of Christ's death, which is kept on Good Friday, it was made a moveable feast because of its dependence on Easter, the day of the commemoration of Christ's resurrection, the former being held three days before the latter. The proper time for the celebration of Easter has occasioned no little controversy. The great mass of the eastern Christians celebrated Easter on the fourteenth day of the first Jewish month or moon, considering it to be the equivalent of the Jewish Passover. The council of Arles, in 314, decreed that the day of keeping this festival should be the Sunday after the fourteenth day of the March moon; and the council of Nice, in 325, confirmed this decision. But, owing to the intricate calculations this rule rendered necessary, disagreements in the time of celebration still continued and the Roman Method was not established in France till 525, and in Britain and Ireland till about 800. The alteration of the calendar by Gregory XIII, in 1584, permanently fixed the first Sunday after the full moon immediately following March 21 as the day for observing this festival.

CHICAGO, Feb. 28.—M. H. Weed of San Francisco, representing Claus Spreckels, is in the city, and, in an interview, says there is no foundation for the reports that Spreckels is about to give in to the National Sugar company. He says that a move is about to be made by Spreckels that will be a severe blow to the sugar trust. The trust recently made an offer to buy Spreckels out, but the latter refused to sell out at any price.