

## THE EDITOR'S COMMENTS.

### A BRIGHT AND NOBLE SPIRIT.

Though the writer is speaking of his brother, the son of his own father and mother, he knows that tens of thousands will affirm his words when he says that Abraham Hoagland Cannon was one of the brightest and noblest spirits that ever moved among the earth's inhabitants. His years were far too few to let his greatness of heart and soul and mind become fully and widely known, but those who knew him intimately, and could read the auguries of his nature and character, foresaw in him a man so good and great as to deserve a place among the first of those who were born to bless their kind.

His nature was always sweet and amiable; his heart was always tender and responsive; his sympathies for all mankind were boundless. His love and reverence for his father, and for his mother in her lifetime—she is now some years deceased—were traits of a soul which feels the strongest and deepest emotions. His attachment for his parents, his regard for their wishes and obedience to their counsels, were, from his earliest years, marked traits of a noble soul. For his brothers and sisters he always felt, and by outward demeanor showed, a love that was a type of what such an affection ought to be.

In his own household, and in his bearing towards his wives and children, he was most loving, tender and solicitous; ever patient and ever cheerful; coming as near to the fulfillment of all that is required of a husband and father as the weakness of mortality can come. Only the family of such a man can know what such a man is, and what is signified by his departure from this world.

To his intimate associates and employees his manner was simplicity, courtesy and kindness all combined; and to all with whom he came in contact, whether they were kinsmen, co-religionists or strangers, he showed by his deportment that every act of his life was sought to be conformed to those high and clear convictions of right that so distinguished his lofty mind.

The writer cannot express the brotherly affection that has been disrupted, or the loss he has sustained. Though the elder by two years he leaned upon him who has gone, and in the counsel and sympathy that were ever freely given, has found a safe sup-

port. The loss can never be repaired until a meeting in and for eternity shall take place.

### BLESSED ARE THE DEAD.

If there is one teaching in the Gospel of our Lord that above all others may be called sweet, it is that which refers to those who pass away after a life spent in the faithful service of the Master. "And it shall come to pass that those that die in Me, shall not taste of death, for it shall be sweet unto them." (Doctrine and Covenants 42:46.) Again: "Blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and all things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city." (Doctrine and Covenants 63:49.)

That the dead live was dimly perceived by the best philosophers of ancient times. But none of them appears to have had any certainty in the matter strong enough to build more than a hope upon. Generally the heathens looked toward the future world as one of shadows—gloomy and joyless. They would therefore rather linger in this world in the lowliest station than have a place of honor in the next. They were "slaves to the fear of death." There were noble exceptions. Cicero thought that "after death we shall for the first time truly live." Socrates looked forward to a life after this as the readjustment of all the irregularities of the present, but he approached the eternal portals rather as an explorer of the unknown than otherwise; and this was the general condition, until the announcement was made throughout the world: "Christ is risen;" and: "Blessed are those who die in the Lord." The uncertainty was removed. And to this day this doctrine remains the unshaken corner-stone of the Christian faith. Life and immortality, for which all have longed and about which the best of mankind have had hope, without being able to trace the connection between this life and another, were "brought to light" by the Gospel, making this the distinguishing mark of the religion of Jesus.

But all revelation is gradual. In the old covenant life and immortality are seen as the rays of dawn brightening up the habitations of the people of God. The teachings of the Lord and the Apostles shed more light upon the important subject. The facts were established beyond reasonable controversy, even if the details were referred to mostly in highly figurative language or in statements that indicated that the time for a full disclosure had not yet arrived. What, for instance, Paul saw in his visions were things unspeakable. The world then could not have understood it, had he been permitted to give utterance to what he saw.

Greater light than ever before in the history of the world has been shed on the future in this dispensation, through

the inspired servants of the Lord, who have had sweet communion with those from the other side of the veil. The link between the living and the dead have been connected, and through much yet remains a mystery, and must always so remain to those on this side, yet, speaking broadly, death has already, to their contemplation, been "swallowed up in victory." There is to those who understand the Gospel practically no death, only a removal from this sphere of action to a higher one. "Their works follow them." All the operations of this life, springing from love, faith and obedience, continue. The life here has merged into that hereafter.

Blessed therefore the dead in the Lord! Although they have crossed the sea, they bring with them the remembrance of their loved ones. New friends there will not replace old friends here. With redoubled zeal and more power they undoubtedly labor for the happiness of those whom they left behind, and for the triumph of the cause to which they were devoted.

### AN ECONOMIC PROBLEM.

In one of the northern counties of this State there is a town whose inhabitants approach 2,000 in number. They live almost exclusively by farming, and from seed time until after harvest are very busy. But from the time when snow begins to fall until spring opens, they have very little to do. An intelligent gentleman residing in the town referred to lately made the explicit declaration that not six persons in it earned their own living during five months of the year. One or two store clerks, the postmaster and one shoemaker have steady employment, but these are about all the persons in the place of whom this can be said during the winter, which is always long.

Counting boys who are old enough to work, there must be fully 400 men in that town who do not earn the bread they eat during nearly half the year. That is to say, in that one town the wages of 400 men for five months of each year, are utterly squandered. Expressed in dollars, that town wastes \$600 per day, \$15,600 per month of 26 days, or \$78,000 per year, allowing wages at \$1.50 per day.

The amount the people of that town waste in this way would pay for every dollar's worth of property in the town in five years. In other words that community throws away every dollar's worth of property it owns every five years, or the equivalent thereto. This is a startling showing.

This town is not singled out for the purpose of making an invidious distinction, or casting any reproach upon it. Its people are as moral and industrious as the average of the State, and they enjoy the creditable distinction of not having in their midst a single place at which liquor is sold, a circumstance all the more creditable and remarkable when the large amount of idleness is considered. Many neighboring towns show a record of waste per capita fully equal to the above.

The simple fact is that the people of the town above singled out, and of