

with almost all the nations of the earth, from which she gathered wealth now, agreeable to the prediction against it. "a place to spread nets upon. The western shore is a ledge of rugged rocks, fifteen or twenty feet high, against which the waves of the Mediterranean dash in ceaseless surges. This shore is strewn from one end to the other with columns of red and gray granite of various sizes, the only remaining monument of ancient Tyre. At the northwest point of the island, forty or fifty such columns are thrown together in one heap beneath the waves.

The downfall and permanent desolation of Tyre is one of the most remarkable exemplifications of the fulfillment of prophesy which the annals of history exhibits. The reader would do well in this connection to study the 23rd chapter of Isaiah and Ezekiel, from the 26th to the 28th chapters, inclusive.

The modern town of Tur is an unimportant place, its trade having been almost entirely diverted to Beyrout; but it still exports cotton, tobacco and millstones from Hauran. It contains about 5,000 inhabitants, about half of whom are Muslims, while the other half consist of Christian and a few Jews. The streets are miserable and the houses dilapidated. A few conspicuous palms and the slopes of the mountains of Gallilee in the background, however, give a degree of picturesqueness to the place. From the sea it appears much inferior to Sidon, being located on low ground or the northwest of the former island which now has an area of about 15 acres, being almost as extensive as in ancient times when it afforded space for about 25,000 inhabitants. The west and south sides of the island is now used as arable and burial grounds. The present harbor occupies the site of the ancient "Sidonian North Harbor of Tyre," and is only still choked with sand. Traces of the ancient harbor structures are still seen here.

ANDREW JENSON.

BROTHERHOOD OF MAN

Farmington, N. M.,
September 3, 1897.

Whilst wandering along the line of the Atlantic and Pacific railway visiting the towns in Arizona dotted along that system, I mingled with the great transient population perpetually passing to and fro, staying perhaps for a time to work or idle round, then on again, ever restless, ever moving. I worked with those who worked, talked with many, and formed from this strange contact some idea of the greatness of this phase of the labor question, some idea of this problem of wandering humanity—men without purpose, condition, ambition or hope, presenting a wonderful example of the want of some grand system of co-operation, some plan of reformation, some acknowledgement of the brotherhood of the race. It was a curious study in a town like Williams, Arizona, where lumber mills and the railway offered a limited chance for employment and the excuse to congregate, to see the crowd of men from all parts, whilst to join them in discussing their ideas and plans formed to study for the humanitarian and reformer. Many of these men appeared reckless as to their lot or fate; traveling over this wide land as best they could, many had formed notions of their own isolated condition at once pathetic and admonitory; pathetic when viewed from two standpoints of this "legion of the lost;"

admonitory when taken as examples of one terrific blot on our civilization, an undisciplined mass of humanity spreading over the land, possibly to become a menace sometime to the peace of the commonwealth.

"I came in on a freight yesterday, lay in a car all night, no food yet; guess I'll go and see if the lumber camp will find me breakfast. If I had ten dollars I would not work this summer, they'd fire anyway in a few days." These sentences show the unhealthy sentiment in these men, where examples of idleness must destroy the lingering sentiment of industry where it exists. Old men grey and haggard were with the crowd, young children, boys barely in their teens, had "beat their way for miles, recklessly happy in their purposeless lives, acknowledging no law of order or home, answerable to none apparently outside the pale of citizenship with its harmonious relationship, and its noble ambitions.

Where is the remedy for this plague in our midst? or rather, first of all, let us find the cause of the disease, then the remedy may be suggested.

At the root of the evil is the impassable gulf between the holders of the world's wealth and their less fortunate brethren. "Brethren! for the ties of humanity in its entirety are as strong as those of the more physical relationship. The accumulation of wealth by the few, the incorporation of trusts, the consequent separation of the rich and poor in all their social relations; their lives, motives, aspirations and modes of living have placed the subjects of the same nation in the position of aliens, hostile to each other. The interests of one class militate against the rights of the poorer. The holders of the power of wealth must retain that power by a system of coalition that secures them the trade of the country at prices that keep the laborer forever at the treadmill of ill-paid toil. We preach no doctrine of revolution in its destructive sense; but in as far as it is more significant of construction, and upbuilding on that happier basis of the true brotherhood of man; and time surely, with its attendant advance to a higher plane of thought, intellectual achievement and liberal tenet, will carry us to that epoch where that man will be a brother and leave the like stamp of the Creator on his countenance as he does in whose lap chance has poured wealth.

To this subject can be applied justly the religious teaching of the Latter-day Saints on the subject of equality, and equitable treatment of man by man. In your organization has been effected, to an extent unknown before, the equality and brotherhood of the race. By the Mormon faith is taught that men are brothers, and that there are inalienable rights that no power of riches, or tyranny of mere social distinction can take away. By the teaching of the Mormon Church each man labors, not selfishly; but that all may attain the same great end, the amelioration of the lot of poverty, the happy alliance of all for the good of all, the education of all to a standard that excludes the dependence of one on the knowledge of the more fortunate, and that each may feel that he is individually an important factor in the body politic and religious—one of a family whose members are bound together in unity, peace and love.

Perhaps the problem of American trampdom and wandering workmen can be solved by measures that take in the more ethical reasoning. A bloodless revolution is attainable in an age of intellectual and philanthropic progress, where the question of the uplifting of the human race is pre-eminent in its vast importance. This will be brought about, and this is a

matter that has since its inception, and should be always, held as one of the grandest tenets of your Church, above all qualifying it for its position as exponent of the brotherhood of man.
V. R. N. GREAVES.

TRIBUTE TO SALT LAKE.

I append hereto a clipping from the Wellington (N. Z.) Times, referring to Premier Seddon's visit to Salt Lake City some months ago. The cutting is sent by the Maori Saints of Porirua, many of whom read English, and Hōhepa Wi Neera in a letter just received states that "the premier's visit to Salt Lake and the way he speaks of the city causes the people to think a great deal more of the Mormons than they usually do."

The father of the above writer is Wi Neerate Kanae—an influential chief of the Ngatitōa tribe and also one of the government land court officials. He will be remembered by many of the Elders as one of the most energetic and faithful officers in the Porirua branch of the Church. He writes:

"E hoa—kua kite matou i nga korero a te Pirimia o Niu Tirenī nei i tana taenga atu ki Hiona. Ka nui te papai o nga korero a taua Pirimia mo te ahua o Utah me nga nga mea Moromona me taua tutakitanga ki ana hoa kura i mua kua moromonatia ana tangata."

(Translated) "My friend—we have seen the report of the premier of New Zealand respecting his visit to Zion.

The words of the premier are very good regarding Utah and the Mormons, and also his meeting with friends who were his school fellows before they became Mormons."

Elders who have labored in Maoriland will appreciate fully the influence which these reports will have upon the New Zealanders, both Maoris and Europeans. For years to come these words will be translated and referred to in native conferences and the attacks of the enemy will be met with the testimony of Hon. Richard Seddon. Truly "bread cast upon the waters will be seen after many days."

PHOENIX.

Salt Lake City, Sept. 14, 1897

Mr. Seddon's experiences of Salt Lake City were of the pleasantest, and he found there was a good deal of the "fairy tale" character about the stories usually told as to the male population possessing a plurality of wives.

While at Salt Lake the premier met two old schoolfellows, Bishop Isaac and John Barton, both Mormons, and men who went to school with him at St. Helens, Lancashire. The president, Mr. Woodruff, the chief Mormon prophet, did all he could to entertain his distinguished visitor, who was agreeably surprised at all he saw. Instead of a desert, barren place, as he had been led to suppose, the premier found an up-to-date city, with every convenience, and in a prosperous condition. He was entertained by the president at the Tabernacle, which he found to be a magnificent building, capable of accommodating 11,000 persons, with an organ infinitely superior to that in the Melbourne town hall, and with acoustic properties that were unsurpassable. Prophet Young acted as the architect, and the whole of the work was done by the "faithful" of the Mormon Church. Salt Lake was the best lighted city he had ever seen. It was quite a fallacy to suppose that the inhabitants were polygamists; very few possessed more than one wife—the mayor had only one, but the governor went "one better."

Drovers Journal, Omaha, Sept. 17: J. M. Jensen marketed eight double decks of sheep from Wasatch and Logan, Utah.