

they may aid in supporting themselves.

Elder John W. Taylor occupied a short time, testifying to the manifestations of the power of God among the Latter-day Saints and the enjoyment of the gifts and blessings promised to the Saints enjoyed by them in all ages of the world.

CONGRESS OF RELIGIONS.

WELLS, Nev., April 5, 1897.

It might be of interest to the Latter-day Saints, especially the ecclesiastical authorities of the Church, to note the fact that an international congress of all religious sects is called to convene at Delhi in 1898. Is the Church of Jesus Christ of Latter-day Saints to be represented at this congress, or is it a known fact that it will be deprived of that honor as it was at the late religious congress held at Chicago during the World's Fair in 1893?

The call emanates from a Hindoo of illustrious descent, bearing the honorable title of Maulana Syed Nusrat Ali Sahab, son of Imam Manzura Sayad Nasir-ud-din Mahomed Abdul Nansur Ali is the editor and proprietor of the Moslem Chronicle, a Delhi paper that is printed in both native and foreign languages and has a wide circulation in India.

The objects of the congress are: First, to bring together the eminent and leading representatives of all religions of the world with a view to enabling them to expound the merits of their respective creeds.

Second, to give these representatives an opportunity of acquainting themselves with the main principles of every religion, and thereby enabling them to judge how far each religion is based on true and unimpeachable principles.

Third, to ascertain what practical, social and moral effects each religion has produced upon the community professing it.

Fourth, to trace the origin of each religion and scrutinize the system followed in the preservation of its traditions.

Fifth, to set forth how far the doctrines of each religion are in conformity with reason, science and the laws of nature.

Sixth, to show in an exhaustive manner the various religious teachings common in each religion.

Seventh, to enable the representatives of the various religions to draw conclusions as to the merits or demerits of the various religions, not in an antagonistic but in a truth-seeking spirit. Respectfully,

ALFRED STEVENSON,
Willard, Utah.

FROM PAROWAN.)

PAROWAN, April 11, 1897.

In your issues of March 18, 19 and 30, are many valuable suggestions on home industry. "The knights of labor" appreciate very much the plain reasoning of Brother Kimball and others on this all important subject. In view of some comments of these able writers that "the majority of our people prefer imported articles," would it not be wise for the minority to set

their light shine that others seeing their better judgment may be led to practice what they preach? If I understand home industry, it is to foster, encourage and sustain the manufactory and manipulation of every article we need for use and consumption, and thereby furnish employment for many of our bright, intelligent sons and daughters who, for a lack of proper enterprises in our midst, are wasting much valuable time in things wherein there is not much profit. I trust the press will continue to voice the sentiments of the people upon this important subject, because in this we see the temporal salvation of the people of our State.

I scarcely understand a part of your issue of March 30th. The "board of education being the only bad people among us." Past, present and prospective, this does not sound just right. The idea of hiring teachers who are "the most exemplary, wisest, noblest and best young people in our community" for 50 cents or \$1 a day is almost incomprehensible. Our motto should be to "speak of all the best we can" and if officers of public trust should make mistakes or err in judgment we ought not to say they are "bad people," but rather incline to the belief that their intentions were good notwithstanding their failure to make ends meet.

The people in Parowan have, within the last few years, made a record for themselves that will be a monument to their name. Nearly all the land that is good for cultivation has been secured, and judging by the number of wells now in use the prospects for the farmer is good; and still the work goes on.

Our grist mill has been much improved and local industries are doing a good business. Our new opera house and private residences are sufficient proof of the energy and ability that may be brought forth by our boys when properly directed.

Classes of vocal and instrumental music are in progress, and all things considered Parowo, although comparatively quiet, is not dead.

JAMES S. P. BOWLER.

[The remark about boards of education which our correspondent says he does not understand was not made by the NEWS. It was by a correspondent, evidently in irony toward some who were complaining at boards of education without just cause.—ED. NEWS.]

NO "SCIENCE" FOR THEM.

Chicago Record.)

In discussing the atheist it will be just as well to remember that some very strange things had come to pass in the last ten or twenty years, and the man who dares to stand up against science is likely to be thrown down by its onward march. It is only in rare cases that the whole forward movement of scientific development can be arrested by anybody or any power, even if that power be vested in the board of trustees of a very earnest little church in a far country. True, the board of trustees of the little sod and log church of the anti-Mormons far up in Henoco, in Fremont county, Idaho, forty-eight miles away from the nearest railroad station, has succeeded in utterly blocking the wheels of the

forementioned scientific development, but the instance is not likely to find ready duplication.

The anti-Mormons of Henoco had been looking for a preacher for three years or more, and to their distress had been unable to secure any regular pastor—or, indeed, for that matter, any visiting cleric, for it is a wild and far region and uninviting withal. It was, accordingly counted a matter of great luck when William Travers came into the Henoco section looking for a healthy place simultaneously to preach and patch up a crippled lung. The trustees hired him without much dickering or many questions to attend to the spiritual welfare of the anti-Mormons.

They only provided that he must give them the truth at all times.

It would have been all very well with Mr. Travers had he been content to serve humbly and to attempt no great and glowing work. But he was young and enthusiastic, and the first thing he decided upon was that the settlement needed intellectual stimulation as well as moral encouragement, and to draw heavier congregations he hit upon the expedition of a series of interesting lectures. The little sod and log church edifice was crowded on the night of his first lecture—his first and last—and he very proudly announced that he was going to talk about "The Wonders of Science." He started in cheerfully, and by the time ten minutes had passed he had got as far as the telephone, the measuring of solar space, the phonograph and the trolley car. When he switched upon the electric light an old man who had been listening almost with tears in his eyes, rose and begged leave to interrupt.

"Bouse mr, preacher, but do I understand you to say lamplight is to be made out of a couple of chunks of bay wire?" he inquired.

"That is about it, concisely put," said Mr. Travers.

The old man eat down and the preacher went on.

In five minutes more a bald person of more than middle age, with much suppressed excitement, revealed himself about the middle of the room.

"Preacher," he called out, "I don't want to interrupt you, but them things you call searchlights—did I hear right when I thought you said that when one is showed up in a tower you can read a paper four miles away?"

"Yes, sir. Oh, yes," said the smiling Travers.

"Preacher, I don't mind sayin' you lie."

Travers looked startled, and he was more startled when the audience broke out into applause. He was shocked and scandalized, but he was relieved to see old Martin Hipple, the president of the board of trustees, rise in his seat, for he expected a prompt rebuke. The rebuke came, too. But alas, it was not as expected.

"Preacher," the president said in solemn and sorrowful tones, "Minnie, Minnie, tickle"—an' so on, as you well remember it was with. I thought at first you might be allin' an' that these here things you have said might be the result of some sickness. When you said that there big spyglass in California had brought the moon within