

Son of God and the Savior of the world, and the incident in the Temple is in no way looked upon as the re-appearance of Him to whom has been given all power in heaven and on earth. To represent the people here as holding such a view is simply to misrepresent them.

The child was not prematurely born, nor is it known that any prophecy to the effect that such a birth should take place in the Temple has been given to the people by Brigham Young or by any other Prophet of the Lord. The paragraph quoted is therefore entirely misleading. Probably Mr. Williams has obtained his information from some one he considered reliable. There are people not connected with the Church but always ready to volunteer to unsuspecting strangers their own notions as genuine Mormon doctrine.

The incident referred to occurred in the Temple on Friday, April 7, 1893, shortly after the close of the evening session. A sister from Provo and her husband had attended the meeting. Probably the railroad journey had hastened the event somewhat, and as a consequence the child was born before the mother could leave the building. On the evening of Saturday, April 15th, the infant was again carried into the Temple and was blessed by President Joseph F. Smith and given the name Joseph Temple Bennett.

RURAL FREE MAIL DELIVERY.

Under Harrison's administration and while John Wanamaker was postmaster general, experiments were tried on a somewhat extensive scale in the way of the free delivery of mail among farmers, and, contrary to popular expectation, the results were gratifying. It was found that the volume of correspondence increased so greatly in the rural districts as to go far towards defraying the increased cost of the service, while this latter item was not so large as it was at first feared it might be.

And now comes a proposition to extend rural delivery very greatly and at the same time save money to the department. It is claimed that, in thickly settled farming districts, mail can be delivered at the farm houses instead of having the farmers go to the post-offices to get it, under an arrangement that will be less burdensome upon the department than is the present one. Upon this subject the New York Sun has the following observations:

"How, it will be asked, can a system of rural delivery be made to pay for itself and even yield a profit? Principally by the abolition of fourth-class post offices, the great majority of which become superfluous after the postman begins to make his rounds. Suppose, for instance, there are 100 such offices in a county. In salaries they cost the government from \$40,000 to \$50,000 a year. Cut them off and let the business of distribution be done from several town postoffices, and every farm house in the county will receive a call from the postman at least once a day without the expenditure of an extra dollar by the government. But this is not all. Make it easy for rural residents to receive and mail letters and they will become ready correspondents. When letter boxes were attached to the street cars in Des Moines the amount of mail matter handled by the local office was forthwith doubled. There may be those who think that the farmer does not want free delivery, because his visit to the country store to get his mail has become a feature of his uneventful life, a kind of social function in a dreary round of labor. Nothing of the

kind. The farmer would like to have his mail brought to him, and growls at the government because it discriminates against him. In some of the states, notably Massachusetts and Mississippi, farmers gladly share the expense of a carrier, and having once enjoyed the luxury of improved facilities will not do without them. It rests with Congress whether government service shall take the place of such laudable private enterprise. We are far behind England and some parts of the Continent in this matter. Better an extension of the free delivery service here and there in populous localities east of the Mississippi, and wherever else the scheme may be practicable, than the improvement of unnavigable waters and the erection of Federal buildings that are not really needed."

There are large areas in some of the eastern states within which the foregoing plan would doubtless work well; but it will likely be a long time before the rural regions of the Rocky mountain states generally will enjoy its benefits. Still, there are several counties in Utah which give promise of being sufficiently settled before many years to justify a trial of the Sun's ideas.

FOREIGN POSITIONS FOR UTAH MEN.

Under the law and rules controlling appointments in the different departments of the government, both within the United States and in foreign countries, Utah is entitled to a quota of positions. She has a perfect claim to a share in the distribution of such offices as those held by consuls, vice consuls, attaches of legations, etc., in the different countries of the world, and a recent dispatch from Washington stated that eight positions of this kind had been awarded to this State and were waiting to be filled by Utah men.

A strong element of poetic justice is often found in the doings of Providence. In former years men of Utah have traveled in different countries of Europe in a capacity that was humble and despised. Without purse or scrip, and through storms of jeers and insults, as well as of the elements, they have made their way from town to town, testifying to the people, whenever listeners were found, of great and saving truths, but finding few believers. What a contrast it would be in the lives of some of these men for them to go again to the scenes of their sacrifices and sufferings, bearing credentials as the representatives of the greatest nation on earth, and honored as such by every one!

And yet this is precisely the contrast some of the men alluded to may experience, if they so desire. Some of them may, and doubtless will, go to foreign countries in a capacity that will command the respect of many thousands of people who have heretofore regarded a Mormon as worthy of nothing better than their contempt. No element of romance, strange and beautiful; of perfect justice, long deferred but meted out at last; of wrong condemned and right vindicated, can be found in all the world of fiction, which is for a moment comparable to these elements as they slowly develop in the real life and living history of the Latter-day Saints. This applies to that people as a whole, and to thousands of individual members of the Church.

Not by way of exultation, nor for the purpose of firing some aspirant with an ambition for a foreign appointment, is this matter here referred to; but for the purpose of noting the marvelous march events are

making in the closing years of the nineteenth century. Having seen these things, the beholder ought to have faith strong enough to enable him to look to the future with unwavering confidence in the fulfillment of the rest that has been foretold by inspiration.

DON'T WORRY.

Science is now prepared not only to support the popular belief that worry is fatal, but to demonstrate how it kills. It is believed that many deaths charged to the account of other causes are really due to this one. A medical journal says worry injures beyond repair certain cells of the brain; and as the brain is the nutritive center of the body, other organs become gradually injured, until one disease or a complication of diseases sets in and death is the result. Occasional worry may not have any perceptible effect, but if it takes hold of the mind, the reiteration of the same idea of a disquieting nature will injure the brain cells, just as the continual dropping of water on a rock will produce a groove. It is as if the brain were struck lightly with a hammer every few seconds; just as surely does the one annoying idea injure the cells, which are so small that they are seen only through a microscope. So don't worry.

The advice is eminently sound, but the question with many is how to avoid being the victim of the distressing mental condition. When it lays hold of the mind it seems to cling to it with great tenacity. The reply of philosophy is: Substitute one idea for another; change the subject of thought. Useful occupation of the mind with due attention to needed variation and a certain amount of recreation are sure to be the antidote to worry. Religion supplements this philosophical advice by urging the necessity of recognizing the hand of God in everything and resting assured that in His Providence everything will finally be for the best.

Here possibly is one clue to the mysterious power of faith over disease; for it is reasonable that if worry is the first cause of many physical derangements, faith must be the remedy—that is, the means by which the cause of the disease is removed.

SPAIN'S CUBAN SCHEMES.

Spain's promises of autonomy for Cuba are not likely to lead to the pacification of the island. The insurgents have claimed all the time that those promises were not made in good faith, and announced their determination to die rather than to submit again to Spanish rule. It is claimed that the publication of the latest scheme for autonomy is disappointing even to the friends of Spain in this country, and that it looks like an attempt to throw dust in the eyes of the world in general.

According to the Spanish government's idea of autonomy, about all the power there is reserved to the crown. The Cuban parliament is to consist of two houses with equal authority, but one of these is to be composed entirely of Spaniards, and if the parliament runs contrary to the government, the governor general has power to suspend it at his pleasure. A parliament subjected to the caprices of one man is of course no representative body. The governor general is really the supreme ruler of the island, and to accept the autonomy thus offered would be only to lay still deeper foundations for dissatisfaction, disturbances and rebellion.

Experience has shown that a dual form of government, in which the people and the crown continually clash