

struggling for the mastery and too often overborne by ancient prejudice and lazy empiricism. When we come to education, we see an enormous parade of technique, but, on the whole, poor results in the way of disciplined intellects and harmonious characters. When we ask how science is applied to the government of individual lives, we find that it is scarcely so applied at all. Some notions of physical hygiene are more or less diffused throughout the community, at least among the more intelligent classes; but how rarely do we discover any clear recognition of the fact that there is such a thing as moral hygiene, the object of which is happiness just as that of physical hygiene is health! To "minister to a mind diseased" is now, as long ago, an almost desperate task, but to prevent the formation of morbid habits of body or mind is, or should be, quite within the scope of the science of today. Inordinate vanity or selfishness in one generation may mean a decided development of mental or moral insanity in the next. It is consequently of the utmost importance to watch and resist the very beginnings of evil, seeing that it is impossible to say what these may lead to if allowed to gather force. Much may be done by each individual to promote and strengthen his own mental soundness, by exercising control over his casual thoughts. Were anybody to observe carefully what goes on in his mind during waking, he would perceive that it was the theatre of as many fantastic, grotesque, incoherent thoughts as in dreams. Obviously it will depend much on the occupation that each one gives his mind, and on the habits of attention and thought to which he has trained it, how large apart these incoherent vagaries of thought shall play in his waking mind, and in some degree in his dreams also. Now, if it be thus possible by good and regular exercise of the higher faculties of mind to gain some mastery over thought in dreams, how much more is it within our power, and shown to be our duty, to obtain and exercise dominion over the vain and evil thoughts, inclinations and imaginings of the day and so hinder their luxuriant growth.

In the ordinary conduct of affairs much that is harmful would disappear if life were once regarded as something that should, and must, be brought under scientific rules. Feelings, opinions, actions may all be brought under scientific rules—that is, to the test of outward reality, or, in other words, of conformity to our necessary environment. With some people it is enough to say that they feel so and so; their feelings are assumed to be unalterable, and to carry their own justification with them. Such a temper is not far removed from the hysterical, and, if it should assume that unhappy character some day, the result ought not to be considered surprising. The human being who persistently looks inward rather than outward for guidance, and makes more of his or her subjective impressions than of the teaching of

objective facts, is in an unstable and dangerous condition. Again, in the matter of opinions, some persons esteem it a precious privilege to be able to think and believe, as they say, whatever they please. Their opinions they regard as their property, which no one must venture to trespass on. But the true test of opinions. It is needless to say, lies not in conformity to personal inclination, but in their agreement with some established order of things. It is folly to talk of believing whatever we please; if we are rational people at all, we believe as we must. Reason constrains us, and we have really no choice. In regard to actions there is perhaps a more general feeling of responsibility; and yet even here how much we are inclined to trust to haphazard! How little we keep before us a rational scheme of life, or steady, uniform principles of action! The very man who would sink in his own estimation if he played a card unscientifically in a game of whist, will play many a card most unscientifically in the much greater game of life. Why? Because, while he believes in a science of whist, he does not believe in a science of life. He studies the laws of whist, but does not study the laws of life. Yet science is prepared to step in and shed a clear light upon every department of human duty. All that science needs as a basis is a fixed order of things. Such a fixed order is discoverable in human nature and its environment. Here are facts, and every fact yields its own lesson. The time, I have no doubt, will come when men will see that life is a network of cause and effect, and that trouble does not spring out of the ground, nor promotion come at haphazard from the east or the west, but that whatever "happens," as the expression has it, has its own adequate antecedent. But why should we not hasten the coming of that time by proclaiming—those of us who believe in it—the efficacy of science for the direction of individual and social life.

That science lays claim to the region of politics is evident from what has been said, but that it is conspicuously absent from that region is evident from—the newspapers. So long as we understand by politics merely a scramble for office, so long will there be a very slight and indirect relation between political action and the general welfare; but it rests with an intelligent community to bring its politics up to a higher plane of a constant striving after social and economic harmonies, and the realization of justice in all human relations.

I am only able on this occasion to glance at one or two points of my subject. I think, however, that the lesson I would impress is sufficiently obvious. Science is not merely a thing of machinery and apparatus; it is not confined to the measurement of material forces or the explanation of physical phenomena. It is a method for the observation and co-ordination of facts and the forecasting of results; and wherever facts are to be found there science is prepared to establish her kingdom.

The unwise float her pretensions, preferring the worship of chance and caprice; but the wise will range themselves on her side and strive to set up her peaceful reign, the benefits of which they know will extend to all, and increase from age to age.

DR. ED. ISAACSON.

AMERICAN FORK, January 2, 1890.

DEATH OF A NOBLE WOMAN.

On Wednesday, at 5 a. m., January 8th, Mrs. Mary Jane Tauner, of Provo, departed this life, aged 53. Her unexpected demise cast quite a gloom over the community. On the Sunday, Monday and Tuesday previous she was confined to her bed, though not so seriously ill as to create any apprehension or alarm. The immediate cause of death was considered by the physicians to have been paralysis of the heart.

Mrs. Tauner was the mother of nine children, six of whom are living. The circumstances of her pioneer life in Utah and those attending her immigration from the East are woven in the lives of many Latter-day Saints, and formed a considerable part of the hardships encountered by the early founders of the Territory. She never possessed a strong physical constitution, and suffered much during many years of her life. Of late years, however, her health had much improved.

At a very early age the deceased showed a strong inclination toward literary pursuits, and in the intervals of her domestic calls wrote short poems. A few years ago they were collected and published under the title of "Fugitive Poems." Besides these contributions, she wrote frequently for the *Woman's Exponent* and other Utah journals. She was very fond of reading the poets, and became familiar with the standard English authors; but the later years of her life were marked by a fondness for heavy prose literature. Hume, Gibbon, Josephus, Macaulay and other well-known writers, she pursued with great interest. History was her delight, and so carefully did she follow current event as to be fully conversant with the leading topics of the day, and was able to explain the relation and descent of most of the present reigning houses of Europe. She possessed a high sense of patriotism, and thoroughly enjoyed political literature; and though she never sought publicity and political agitation, she was never lost on political questions. The late Sister Tanner was recently called to the position of President of the Woman's Suffrage Association of Utah County, and on the occasion of her appointment made an eloquent appeal in behalf of her sex—one which did credit both to herself and the cause which she then advocated. For many years she was president of the Relief Society in the ward over which her husband presided, and was devoted to the relief of suffering humanity. Her life was largely occupied with domestic cares and public pursuits. She was extensively known throughout the Territory.