

last minute of the proceedings in the Park it was not believed. When the Marshal of the day gave the information that the party would go to the Chamber of Commerce and then to the depot direct, word was conveyed to the Tabernacle, and the choir and the children dispersed.

Mrs. Harrison arrived shortly after, and expressed her disappointment. Mrs. Agnes Olson Thomas sang a solo and Prof. Joseph Daynes performed on the organ, which greatly pleased the auditors. The choir and the Sunday schools would have been something which the party would have remembered as a feature of the proceedings more than ordinarily impressive.

Many non-"Mormon" residents of the city expressed in scathing terms their disgust at the manner in which the President was kept out of the building. They also used nominating terms in denunciation of the bad taste and petty discourtesy which placed the pioneers of 1847 almost at the rear of the procession, as if it were desirable to make them as obscure as possible.

However, we can afford to smile at these small things while we duly appreciate the spirit that prompted them. And we hope when occasion presents, no such paltry feelings will actuate representatives of the majority of the people. This ought to have been a demonstration entirely devoid of sectional sentiments and we regret that there was any manifestation of such a spirit.

The order and decorum that prevailed during the day were noticeable and commendable. The people were pleased to see the President and if they were not so noisy in their demonstrations assume folks they lacked nothing in respect for the nation's chief. Full particulars of the proceedings will be found in another part of this issue of THE DESERET WEEKLY.

#### MR. STANLEY'S PROFITS.

MR. H. M. STANLEY is making large profits out of his experience on the "Dark Continent." His lecturing tour in the United States began on November 11th and ended April 4th. His share in the result amounted to twenty-two thousand pounds, or a hundred and ten thousand dollars, which he carried with him when he left New York for England. Beyond a two months' lecturing course in Europe, the noted explorer is said to have no defied plans for the future. At the rate at which he makes money he will have no difficulty in soon becoming a millionaire.

A great many sour things are con-

stantly being published about Mr. Stanley. It is particularly insisted that he indulges in "drawing the long bow" in reference to his African experiences and exploits. But the fact cannot be covered up that his achievements constitute a marvel, although some of them may be largely due to the super-abundance of audacity which characterizes the distinguished traveler. He is a strong character widely separated from the common herd, and that fact alone is sufficient to attract the malice of the envious as well as to make him the objective point of popular plaudits.

#### REASON IN REVELATION.

BOSTON, Mass., April 30, 1891.

"My dear Mrs. D.:"

Thank you very much for the little book and book-mark which arrived last night. I spent last evening reading the book, which interested me deeply. But your letter makes me realize how widely we differ in our estimation of theology. To me the only revelation of God is found in nature and all human history. I attach no more importance to the history of the Jews than to that of the Hindus or the Chinese, and not as much as to the history of the Egyptians, but all religions, all peoples must be studied if we would comprehend what we are, whence we come, and what is possible to us.

"Deeply as I revere the teachings of Christ, they are to me just as the teaching of Buddha, of Socrates, of Confucius, of all the great thinkers of the human race who have arisen in different ages to a pitch of wisdom and goodness beyond that attained by the common mass of mankind. And the greatest danger, it seems to me, from admitting that any man's revelation is superhuman, is the possibility that it can be used to delude people into abandoning their own reason to the absolute guidance of those who claim such authority. Does not this occur to you also? The Brahmins claim that they are the only heaven-appointed teachers of men, the Buddhists that they are, the Mohammedans that they alone are right and all the rest of the world wrong, the Jews that God is unchangeable and that He never sent Christ, that the Christians are deluded, while the Christians declare that all the rest of the world are false prophets, and they the sole guardians of the truth; and now here I find the Latter-day Saints making the same claim.

"It reminds me of the old chief of San Salvador who said to the various missionaries, 'One of you tell me this, another that, and I cannot judge between you. I will keep it all in my heart till I go to the Great Spirit, and He will tell me who is right, and those who have talked falsely will get punished for their deceiving.' Now I am like the old chief—to me it seems impossible that any one should be more right than another, all have much truth, and all much error.

"But I will say this. If I believed infallibly in Christianity, I could not logically refuse to believe in your religion and later revelation, for it seems to me only a reasonable outcome on what has gone before. If we once grant the possibility of the Jews' revelation, we cannot hesitate to accept any number of others, which certainly are equally well authenticated. I believe God has allowed us to work out our own evolution and salvation, both as a mental and moral strengthening of our nature; that He has given us no authori-

tative written revelation, as He wishes us to exercise our own freedom of will in finding our way to goodness and purity.

"Perhaps I am utterly wrong; assuredly, I only seek the truth, and do not dogmatize about it, for the more I know the more I find still to be known.

"With many true thanks for your kindness, and hoping that I do not offend you by my frankness, believe me

"Ever faithfully your friend,  
"D."

WE give place to the foregoing letter received by a lady of this city from a friend in Boston who has visited Utah and become somewhat interested in the faith of the Latter-day Saints. It will be seen that Mrs. D. is what some people would call an infidel. That is, she is not a believer in any religious system or verbal Divine revelation. She is not a "Christian" in the technical sense of the term. Yet her intelligent mind perceives that there is a God manifested in nature, but regards as impossible any authoritative communication from Him.

There are many people in this condition. Thousands of them may be found within the orthodox churches as well as among the professed votaries of heathen creeds. They see no special proof of Divinity in any of the sects, but have too much natural sense and rational reflection to reject the evidences of the universe to the existence of an intelligent, supreme and controlling Power which is the life and light of all created things.

Such people are not infidels. They are believers. They accept that which appears right in their eyes. They hold aloof from everything that does not demonstrate to them its truth and beauty. They are not dogmatic. They do not denounce that which they cannot comprehend. Yet they show a weakness of intellect in regarding as "impossible" things that are without the pale of their experience and beyond the grasp of their natural reason.

Some persons can see much further than others without artificial aid, and have the gift to distinguish accurately the slight differences in delicate shades of the same color which are imperceptible to others. It would be just as irrational to deny this gift because we do not enjoy it, as to regard as impossible revelations from God to souls gifted with acute spiritual perception and receptivity, because we may not ourselves be spiritually minded.

It is strange that one so broad and liberal in religious thought and investigation as Mrs. D. appears to be, should be unable to discern the superiority of the teachings of Christ to those of Buddha, of Confucius and other teachers who have made an abiding mark upon the minds of men. Apart from anything which we know or believe