DESERET EVENING NEWS SATURDAY JULY 3 1909



An Address by Elder James E. Talmage, Before the Ensign Stake Conference, in the Salt Lake Tabernacle, Sunday, June 20, 1909.

(Reported by F. W. Otterstrom.)

and the strangers within our gates, it may be well to explain that the present service is, in a manner, special, -It is usual to hold services in this building on the Sunday afternoon; and, as you have gleaned from what has been said and the utterances made in the prayer to which you have listened, this gathering is incident to the holding of what is known as a quarterly conference of one of the stakes or territorial divisions of the Church in this locality. The stake concerned is the Ensign The state concerned is the Eristen stake, covering, generally speaking, the portheasterly quarter of the city, and comprising six distinct wards. It is a part of the order of proceedure and gov-ernment in the Church, that the mempors of the several stakes shall assenable, from time to time, in a stake capacity, for the transaction of such business as pertains to that organizabusiness as pertains to that organiza-tion for the purpose of voting to sus-tain or to reject the officers nominated for the vanious positions of government, and for the giving and receiving of instructions and admonition pertaining to individual duty. This being the case, and the summark confidently, expected to invitation outs'. This being the expected that we would listen, this afternoon, to such instructions from stake officers, or from the general authorities of the from the general autorities of the Church. But finding myself called upon to address you. I do so willingly, and, in a measure, freely, though without prepare itation: relying, as experience teaches me to rely, upon the influence and power of the congregation. You know, we Latter-day Saints, or

Mormons as we are called, are peculiar-ly liberal in some of our views and teachings. We do not believe in rejectng a truth because it has received a ing a truth declase it has received a name, that is not wholly popular. For example, we do not believe in saying there is no truth in the claim made by affect another, or that the thoughts of one may impress another—because so much that is evidently not true has been made to pass under that ill-used and much abused name-telepethy. There is a place in the Mormon faith for all the truth there is in telepathy. There is a place in our faith for all the truth you find in what is known as the truth you find in what is known as Christian Science which some praise in-ordinately, and which some condemn without measure. There is a place in our creed and belief for all that is good in the claims made for psychic control. We believe in it. We believe that the mind of man is a power, when properly exercised. We believe that one mind may affect another for good or for evil-call that fact or that truth by whatsoever name you will: classify by whatsoever name you will; classify it however you may please; put it in which ever pigeon-hole you may choose, in that greatly divided-up mind of yours. We believe in truth-what-ever its name: for truth is good, and that which is good comes of God, who is the embodiment of truth, and the author of truth as formulated and de-clared unto His children. Now, I believe that if a congrega-

Now, I believe that if a congrega-tion of this size—or a very much small-cr one—shall have been gathered to-getter with one purpose, that if the people so assembled are, even to a people so assembled are, even to a minor degree, of one heart and of one mind, there will be power abiding in that conspregation, and that you can affect for good those who may ad-dress you. Therefore, if naught be said, on this occasion, that is worth re-membering. I believe it will be partly my fault and partly yours; for I think your have the means of generating a power of mind in this assembly, that shall be potent for good. The comprehensiveness of the creed called Mormonism of the faith known as

alled Mormonism, of the faith known as called Mormonism, or the faith appeals to the gaspel of Jesus Christ appeals to meriph Rhways has so appealed. I find that in my faith there is room, and in my creed there is a place for all the

por the information of the visitors | the environment of the community, shall be wholesome, purifying, elevating, as best may be obtained. But we do not believe that man is wholly the creature of environment, or that he can rightly blame his environment, entirely for his condition; because, he has the him, to make all circumstances and conditions minister to his own progress.

HEREDITY BLAMED TOO MUCH.

The tendency to blame something, or somebody, besides ourselves, for our misdeeds and for our shortcomings, is one of our weaknesses. It is not consay, if you will, that it has been in-his grandfather and grandmother, and say that he has inherited that tenden cy, and, therefore, he is not wholly re-sponsible. And, you know, in supsponsible. And, you know, in sup-port of some of these selfish claims of ours, we carry good principles to bad application, far beyond their proper service.

Remember the declaration made by Remember the declaration made by Jehovah unto Israel, assembled about cloud-topped Sinal: "I will visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and." He added, "show-ing mercy unto thousands of them that love me and keep inv commandments." ove me and keep my commandments. When that doctrine was promulgated in Israel, it caused surprise and, I doubt not, some consternation at first, but the people soon adapted themselves to it, and came to love it. They carried it far beyond what its Author intended

far beyond what its Author intended it to be; they blamed their forefathers for all their sins, and excused all their weaknesses on the plea of having in-herited wicked tendencies. They hugged that comfortable doctrine to their bo-som to the exclusion of all idea of per-sonal responsibility. When the thief soma responsibility. When the thief was taxed with his thievery, he said, forsooth, he could not help it, because some progenitor of his was a thief; and the drunkard was to be pitied, because he was the creature of circumerations before his birth; and the thought crystalized itself into an adage or a proverb. You know we may learn much as to the philosophy of a people by studying their proverbs, sometimes, even though they be expressed in what

we term slang. Tsese Israelites, who were blaming their grandfathers for all their ill deeds, had crystalized that thought, I say, into an adage; and when anything bad occurred, friends would shake their bad occurred, friends would shake their heads and say, "The fathers have ea-ten sour grapes, and the children's teeth are set on edge." That was re-peated so often that even the Lord grew tired of hearing it, so he spoke of it; and in speaking, as is usual with Him. He addressed Himself to His chosen prophets of the day for it was chosen prophets of the day; for it was the word of the Lord unto the people, and thus did He speak unto Israel, through the mouth of Ezekial, His prophet. Read it for yourself, the eigh-teenth chapter of the book known by

hat prophet's name: (The speaker here read the entire

(The speaker here read the entire chapter referred to and continued:) I make no apology for reading to you this somewhat lengthy chapter. I do not think that we read too much of the Scriptures either in privale study, within the family circle, or in our places of public worship. We need to be reminded from time to time, of what the Lord hath said of the statutes He hath established, and the laws He hath ordained; and 'tis well that we read and consider declarations of the sort, lost we forget. lest we forget!

sort, lest we forget, lest we forget! Was I not right when I said it is Was I not right when I said it is one of our human weaknesses and common tendencies to seek to place the blame somewhere else. We blame the influences of heredity, the associa-tions with out present friends, of our that kind of royal family, the members of which can do no wrong; we do not believe that the sin of one man shall be counted siniessness on the part of another; yet, we do believe that ho righteous judgment can be rendered except with full consideration of all the conditions existing and operating. It is one of the solemn scriptures of the nation, so often quoted, that all men are created free and equal. In the sense in which that was first in-tended, in the sense of the inspiring influerice under which it was spoken. It is one of the triths of heaven. In the way in which it is so often applied, it is one of the worst of falsshoods-All

the way in which it is so often applied, it is one of the worst of falsehoods-All men created equal? Find me two that, are equal. Fut them side by side; let me look upon them. Match them one against the other, and one will be stronger in some trait, or the other will excel in some virtue. One will have more knowledge than the other; one will have more love in his heart for his fellow, than the other has. You can't dind two leaves upon the aspen free

fellow, than the other has. You can't dind two leaves upon the aspen free that tremble just allke, or that are precisely of the same shape, No, we are not created equal in that sense. Do we believe in heredity? Aye. We believe that we have inherited not only, through our temporal pro-genitors, or our ancestors in the flesh, but we have inherited traits, tendencies, powers, from the life we led before we came here; for I take it to be unreasonable, unscientific, unphilosophical, untrue to say that the individual, the man, began as an individual with his birth here upon individual with his birth here upon the earth. We believe in the pre-ex-istence of our spirits—and that in no mystic sense. We believe that you and 1, and each of us, had an individual exmystic sense, we believe that you and 1, and each of us, had an individual ex-istence before we came to earth, and, that we were not all equal there. Call to mind that wonderful vision given by the Lord to Abraham, when He touched the eyes of His partriarch-prophet, showed him the hosts of in-telligent spirits, living intelligent lives, and walting, each one, for the time appointed when he should come upon the earth and take upon himself a body, that he may be adapted to the work required in this particular school or this particular sphere of action. The Lord said, "Abraham, look," and as the faither of the faithful looked, he saw amongst those spirits some that were noble and great, some that were bright and strong; and the Lord said in effect. "Abraham, from among these I chose my leaders, and thou wast one of them. You don't remember now but that was your place once, amongst 1 chose my leaders, and the most one of them. You don't remember now but that was your place once, amongst them, and that shall be your place again, if you do your duty; and you shall again associate with the noble and the great in the life hereafter. even as you did in the life hereto-fore, and even as you are noble and event now." great now." O we believe in heredity: we be

O we believe in heredity; we be-leive in inheritance; we believe that there was progression in our primeval childhood state, even as there is now, even as there shall be to the end of time---if you know when that shall come. Throughout all the eternitics, shall man continue to progress, and yet---man is not wholly justified in blaming or giving credit to his here-dity, his inherited traits and tendencies for that which he is; for if that were for that which he is; for if that were so, there could be no progress. How-ever we have come to be what we are, thus we would remain—if man dencies. If the son shall not be great-dencies. If the son shall not be great-er than the father, her in the flesh, how could the world progress? If the later generation shall not surpass the former in achievement, in invention, In discovery, in the attainment of great things. I say, how would advancement be possible? It is only the selfish man be possible? It is only the senish main who always wants to be greater than his son. A man who realizes his rosi-tion and situation will pray in his heart that his son may be a better

man than he, a greater man than he and this contribute to the world's ad-

and this contribute to the world's ad-vancement. All circumstances shall be consider-ed in the judgment with which we are to be judged, and we must recog-nize the fact that we are individual-ly answerable, individually account-able—and as a seal of that great gift, the Lord God has decreed the free areans of sear UVs here between the free agency of man. We have listened for these many centuries to the be-walling of the theologians and the walling of the theologians and the teachers of the people over our in-heritance from Adam. We do not know all about Adam yet, but we may safely leave him alone and look after ourselves. Whatever Adam did, or did, not and should have done, he is answerable; and we shall probably find him to be a much greater man than many of us have suspected. But surely, if Adam sinned, I am not go-ing to answer for his sins: I am not

a man alone upon a limitless desert. You may say he is free; nonody to in-terfere with him; but just as soon as he enters association with a compan-ior, then he is bound by the rights of the companion. He is at hiberty to do as he likes, as long as he does not interfere with the other reliow's lights. When we come to ether by the thou-sands, and establish ourselves in a comsands, and establish ourselves in a com-munity, we have to recognize that oth-ers have rights as well as ourselves, ers have rights as well as ourselves, and we have to give up some or that unbounded freedom of ours, because if we do not, we are intrenching upon the rights of others. I have a right to go just where I like, in this city, as long as I do not trespass upon somebody else's ground; I must watch that. Well, then, am I free—if I can't go where I like? Yes; I ought not to want to trespass on 'other people's ground. That isn't freedom; that isn't liberty; that is license. If I go upon another man's tand, with lawful purposes, I am not trespassing, but to trespass there with unlawful purpose I must not have Not trespassing, but to trespass there with unlawful purpose I must not have the right to do that, and I ought not to want to do it. So our freedom is bounded by the rights of others, and we are free in proportion as we live above the law; and that, I think, was the meaning of the promise and prediction made by

the promise and prediction inade by the Christ, when He said to those law-ridden Jews off old, "Come, come to me, and I will teach you the truth, and the truth shall make you free." Oh! think how free we would be, if we lived according to the code of truth willight and when that is the the said to be the said to be and the said to be a said willingly and naturally that is to say, if we had so trained ourselves as to love to do what is right and to do it because it is natural unito us, and not because it is a law or us, and not because it is a law or rule. Only a short time ago, there was quite a violent agitation in this community over the question as to whether we should not get the legislature—No. I would not put it that way; but as to whether the legislature ought not to page a law forbidding all kinds of to pass a law forbidding all kinds of Sunday public amusements—the Sun-day law, it was called. There was much talk, much discussion. My much talk, much discussion. My friends, think how much effort, energy and humiliation would be saved if we only had the Sunday law written in our hearts. What matters it how many places of amusement are open if you and I and all of us keep the Sabbath? Tell me, how long would these places of amusement remain open if you and I and all of us ceased to patronize them? 'Much bitterness was stirred up, and many unkind to patronize them? 'Much bitterness was stirred up, and many unkind things were said, over the question to which we gave a name—the so called prohibition question. Learn the truth, and the truth shall make you free. The truth is that you should be tem-perate, and leave forbidden things alone; and if you and I, and all of us did this would the question of us did this, would' the question of prohibition, in this community, be worth the time of talking about it? The truth would make us free, but as it is we are bound; we are spending altogether too much time complaining about our environment. To come back to my former comparison. Too many saloons in the town. Well, leave then salones in the town, well, leave them alone. Too many attractions on the Sabbath day. Well, do not heed them. Too much trashy literature being cir-culated. Well, don't buy it. That is the easiest way, and the rational way to solve these difficult problems of state, but we have not leagned to do state: but we have not learned to do it that way, and we begin at the other end and try to work the problem backward

We still cling to the old form of com-mandment, "Thou shalt" and "Thou

All communications for this depart-ment should be addressed to Elder Jo-seph F. Smith, Jr., care of historian's

GENEALOGICAL SOCIETIES OF

THE WORLD.

It may be that some of the readers of this department are laboring under the impression that the people called

Latter-day Saints are in the foremost ranks in their interest and labors along

genealogical lines. This would nat-urally follow, if the body of the saints were really active in the great principle

office, Salt Lake City, Utah.

of redemption for the dead.

thought and without effort. We can do it, because we have within us these boundless possibilities, of which I spoke, because we are the children of eternal parents we are going to rise, and we are going the bebeter be-cause we have the power within us to do better. Passimism shall decrease, and confidence in our-fellowmen shall increase; and as the Lord swore, here, with an eath, that He would change that proverb, so may it be prophesied that other proverbs shall be changed. It has been said, "Man is as prone to do evil, as the sparks are to fly updo evil, as the sparks are to fly up-ward." Now, as the Lord lives, that proverb shall yet be changed, and of the sons and daughters of God it shall the sons and daughters of God it shall be said. It is as natural for them to do good, as it is for the sparks to fly upward. You can hasten that day, and so can I. Let us be true to the obli-gations we have assumed, true to the power that is within us; let us exercise that power for good. I said we believe in mind power; I will tell you how far I believe in it; I do not think a man ever thought a good thought yet without helping along the cause of truth even though the did

the cause of truth, even though he did not express it. I believe that if 1,000 people are thinking good thoughts all the time, that there are waves of force and power for good going out; but when people congregate in unhallowed places, in dens of infamy, and speak wicked words, and do wicked deeds, the very air is surcharged with iniquity, and all who come within its influence are contaminated, and their life blood is poisoned unless they are sufficiently strong to resist the influence, even as some have bodies so healthy, so nor-mal, in such good condition, that even though the germs of disease enter into though the germs of disease enter into their system, those germs can not gain a foothold there. Spend ample time in purifying your surroundings, but see to it that you purify yourselves, that the impurity of possible surroundings may not affect you badly. Let us be alive to our possibilities, and alive to our responsibilities, and like men be willing to take the blame, if we do what is wrong; not blame somebody else. The Lord has said that He will hold every one accountable for his sins. else. The Lord has said that He will hold every one accountable for his sins hold every one accountable for his sine. Don't blame your fathers; don't excuse yourselves by their shortcomings; for, as the Lord has said, if the son is righteous, he shall live, whatever con-dition his father be in; and if the father be righteous, he shall not be held accountable for the deeds of his son. Nevertheless the sins of the father son. Nevertheless, the sins of the fath the influence of heredity is felt. Con-ditions are sometimes created that are unfavorable for the growth and la-velopment of the generations that are to come; but in all this complicated system of reasons, depend upon it that every man shall be judged righteously; therefore, let every man act righteous ly; and may the Lord help us so to do, in the name of Jesus. Amen.

Colds that hang on weaken the con-stitution and develop into consump-tion. Foley's Honey and Tar cures persistent coughs that refuse to yield to other treatment. Do not experi-ment with untried remedies as delay may result in your cold settling on your lungs.—F. J. Hill Drug Co. (The never substitutors) Salt Lake City.

The answer from Rome, Italy, says There is no special genealogical de-partment in the library Victor Em-manuel. There is in Rome a heraldic office, at whose head stands the min

office, at whose head stands the min-ister of the interior. From Vienna comes the following: There is no distinct department for heraldry and genealogy in the Imperial, royal library: as private institutions-The Society of Nobility of Austria-Hungary, V, Grungasse, 13. Adlef, Imperial Royal Heraldic soci-ety, 1 Rosengasse 4. Heraldic, genealogical institute, bu-reau for proofs of ancestry, nobility.

Heraldic, genealogical institute, bu-reau for proofs of ancestry, nobility, etc., conducted by Dr. J. B. Witting, 1 Rathhaus str., 8. Berlin answers as follows: The Royal library has a genealogical department (number pf). There is in Berlin a sod-ety Herald for heraldry and genealogy, whose secretary is Mr. Scydel, Nollen-dorf platz 10. Parls has no remelorical society. It

dorf platz 10. Parls has no genealogical society, it seens, and the National library has no genealogical department. The City of Mexico has no genealog-

The City of Mexico has no genealog-ical society, and there is no genealogic-al department in the National Library of Mexico. But the librarian gives the address of St. D. Ricardo Ortega, of Perez Galiardo, Mexico, D. F., as one versed in this kind of study. And now there comes to the mind of the student a growing amazement that

there is so much information, such rich stores of genealogical knowledge in every part of the civilzed world, of which we as a people seem to be al-most entirely ignorant. Another source of wonder is that this informa-tion has been furnished this depart.

source of wonder is that this informat-tion has been furnished this depart-ment with such courtesy, such prompt-ness and in fulness of dectail, as to addresses of other socleties. We have one closing word to say to all the earnest readers of this depart-ment: This society is taking active hold of the matter and in the not far distant future, we may have some-thing of vast importance to report through these pages. Steps will be taken to secure agents in every great center, who shall have access to all these rich stores of information. And our people who desire to receive the benefits are invited to join our society at once. Send all your inquiries to this office. For our work will always be done at a very much lower figure than can be had from any other agent or society. Furthermore, it will be ex-actly what the Latter-day Saint wants, and nothing else. For instance, if a newson were be ond to great the other so the societ to be of the societ to be our society. actly what the Latter-day Saint wants, and nothing else. For instance, if a person were to send to one of these foreign societies or genealogists for help, he would pay anywhere from do cents to \$1 an hour for services, or even more. And when he received his lists, they would only contain the direct line of ancestors not a single collateral they would only contain the direct line of ancestors, not a single collateral name-such as uncles, aunts, cousins or other relatives. So let the saints possess their souls in patience. Not long hence, and this society will be in a position to give its members the best and most reliable information, help, and assistance to be given by any genealogical society on earth. There is a mighty power behind this work, and behind the swift awakening all along these genealogical lines throughout the Church. hurch.

RETURNED MISSIONARIES.

Th elders named below have reported at the Church Historian's office in this city their safe return home, all in the best of spirits, from the foreign mis-sion field. All report successful and **HUSLER'S** FLOUR.

"THE ROOT OF ALL EVIL"

In the Summer time is your

stomach. Be careful what

you put into it-

enjoyable missionary experiences. The gospel work in all the fields represented is in a prosperous condition.

June 17-John K. Melbos, twenty-third ward, Salt Lake City, from the Nether-lands mission; set apart Nov. 28, 1996. He presided over the Groningen confer-

John A. Harter of Salt Lake City. from the British mission; set apart April 26, 1907.

June 25-Peter Rasmussen of Salt Lake City, from the Scundinavian mis-sion; set apart May 25, 1908. Returns at this time on account of sickness at home.

Joseph C. Sorenson of Mendon, Cache ounty, from the Northern States mission; set apart Jan. 9, 1907.

sion; sot apart Jan. 9, 1907. Jedediah L. Snedaker of Logan, Fourth ward, from the Swiss and Ger-man mission; set apart Oct. 16, 1906. George A. Hill, Jr., of the Thirty-first ward. Salt Lake City, from the Swiss and German mission; set apart Oct. 16 1966.

1906

June 26-Willard Hamer of Haden. Frement county, Idaho, from the North-orn States mission; set apart Jan. 8

Marvin E. Pack, Jr., of Sugar House ward, Salt Lake county, from the Hawailan mission; set apart Nov. 17,

June 30-Henry A. Gardner of Span-ish Fork, Utah county, from the South-ern States mission; set apart Dec. 4, 1906. Presided over Alabama conference 18 months. July 1-Josiah Blackburn of Rexburg

Idaho, from the British mission; se apart Nov. 27, 1907. Orson P. Helleson of Burton, Fre-

mont county, Idaho, from the Scandi-navian mission; set apart April 30, 1907

NEW BOOK FOR MISSIONARIES.

A key to succession in the Presi-dency of the Church and Ready Re-ference for the Missionary by P. J. Sanders is now off the press. It con-tains a well arranged index, a ready reference, Church chronology, 275 ci-tations used in debate on succession and 128 pages on succession. Clotk 80c leather \$1.30. Post Paid Sanderi Book Co., Murray, Utah.

Pure Drugs and Prescriptions our specialty. Halliday Drug Company.

Cool Off in the Mts. Easily accessible. Ideally situated Upper Falls Resort, Prove Canyon.



of evolution. I doubt if you will find a people on the face of the earth who are more pronounced in their views of evolution than are the Latter-day Saints. Why, we believe in a condition and in a possibility of colless progression, in an evolution that shall not end with this earth, but that shall continue with the individual beyond the grave, and carry him on, onward and upward, even to the very rank of godship itself. We believe that the human being, as the child of God, is endowed with limitless, immeas-urable possibilities, and that progres-sion is natural unto him.

MAN ABOVE ENVIRONMENT.

We believe that every man is ac-countable for his own acts; that ac-countability to be adjudged in right-cousness with full consideration of all the circumstances attending him and We admit the truth that surroundings or as we have come to speak of it, environment, has much to do with the development of the in-dividual; therefore, we advocate, teach, urge, demand that home environment, erited-and we have coined a name o express our belief in the effect of existing before our birth; we say that we are the creatures of heredity. Heredity has much to do with us, as we find ourselves today, but not everything, by any means. Too Not everything, by any means. Too much dependence upon heredity and in-heritance of traits and powers would make of us mere puppets of circum-stances-and not individuals with inher-ent_power for good or for evil, as is the case, and as doth become the sons the case, and as doth become the sons and daughters of God. Tax a man with any shortcoming, and assuming that he easonably inclined to the truth and does not deny the charge, it seems to be most natural to him to make an ex-

conditions of poverty, or the fact that we have been born in wealth; some-thing or other can always be found to Ining or other can always be found to do service as an excuse. Why, excuses grow like weeds by the wayside, and you may gathor a whole armful of them for the picking. I care not what your excuse may be, my friend, if your reason be good for what you do; and there is a vital difference between reason and evuses. Excuses may be reason and excuses. Excuses may be sufficient to satisfy and salve your own conscience just now, but reasons will be demanded by the Judge before

PERSONAL RESPONSIBILITY.

whose bar every one yet shall stand.

When the son has reached such years and such a condition of maturity that he can talk in this way—in the way I have read to you, or as implied in what I read—and blames his fathers, his progenitors, for his own wicked deeds, when that son has so far matured his mind that the seeks for a place where his ear nut the blave. place where he can put the blame, de-pend upon it he knows what blame, worthiness is, knows the difference between right and wrong, and is answer-able as an individual before the Lord, irrespective of his father or of his mother. When parents have done all they can do for their children, taught them good precepts, and more than that, set them good examples, and that, set them good examples, and have provided them with the surround-ings and the environment best calcu-lated to develop the good that is in them, and then those children, sons or daughters, wilfully turn away and seek, for an excuse for their deeds, to place the blame upon their parents, those children are old enough to an-swer for themselvos, and surely will they have to answer. Conversely, we do not believe that any man can claim exemption from

be most natural to him to make an ex-cuse therefor, and to blame something or somebody for his weaknesses. If he can't blame anybody else, he will blame

"Facilis descendus Averni"-the old proverb goes; but the descent to poverty by means of fire is even easier than the descent to Averni by moral perversion. In both cases, however, if you listen, there can be a protector, a guarding voice. Her name in one case is



The great material Cassandra, what is your refuge in case home were hurned? You say "friends;", but do not fall into Scylla in trying to escape from Charybdis, as Ulysses did. A few dollars a year will provide an anchorage, a harbor in case of need. In all the West no name stands firmer on the insurance honor list than that of Heber J. Grant and Co. Phone 500 or call at 26 Main Street, at our new office,

ing to answer for his sins; I am not here to pay his debts.

What, then, becomes of the doctrine of the "fall of man?" It is just as strong as before: If we have been born into a fallen condition, we are going to be judged according to the circum-stances of that fallen condition by which we are surrounded. All these circumstances shall be taken into ac-count whetever mere have here the

circumstances shall be taken into ac-count, whatever may have been the predetermining causes that led to the circumstances of our birth. Why, we go so far as to say that the heathen who bows down to an idol of wood or stone, if in so doing he is living ac-cording to the greatest truth that has found a way into his darkened mind, if he is acting according to the dle-tates of his undeveloped conscience, that heathen thereby wins the right and title to the blessing of God that shall manifest itself in the opportun-ities for advancement that shall come to him, and even he shall learn. We to him, and even he shall learn. We think be is in a better condition than the man into whose soul hath come the light of the truth of the gospel, and who tramples that sacred truth be-neath his feet. We believe that an honest, upright, sincere, devoted heathen is worth more, in the eyes of God, than a so called enlightened and

civilized hyprocrite. Thus do we believe in individual freedom and individual responsibility— the one without the other can not exthe one without the other can not ex-ist. If you give me charge of a com-pany of men set to do certain work, and hold me accountable for them. I must have authority over them, or I can't be held accountable for them. The one without the other can not rightly exist; and so individual free-dom-free agency, as we call it— with-out responsibility likewise, individual and personal, can not exist. The word of the Lord comes unto you—how? Perhaps, through the mouth of an in-spired prophet; perhaps by direct im-

spired prophet; perhaps by direct impression made upon your own hearts. You know it to be the word of God. In short, you know it to be the word of good. You know the impression is or good. You know the impression is a good one, that the incentive is an upward one. Now it lies with you to act according to that, or to reject. it. You may accept it or you may ignore it, and you must take the consequences it, and you must lake the consequences of your choice; and please don't blame your grandparents if you make the wrong choice. Don't blame your friends if you use your free agency to your own detriment.

ARE WE FREE?

Only a few days more, and we will reach the day which is set apart by the laws of the nation as a day that is said to be consecrated to freedom; and we are going to hear many speeches and much other noise, in honor of that day; and we are going to boast ourselves, and flaunt ourselves, again, as the sons and daughters of freedom. Are we free? Do we want to be free? as the sons and daughters of freedom. Are we free? Do we want to be free? Not many of us. Men do not want to bear responsibility; they would rather be told what to do, if they are told in a way that does not offend them and let somebody else take the burden of blame if things go wrong. O this "independence," about which we talk so much, is a state of inter-dependence after all. We can't get along without one another. When two men come to-gether upon the open prairie, and agree to camp together, each one has to surrender something of that in-dividual freedom of his, out of respect to his companion. You can imagine matter-of-fact, this people are away in the rear, even of ordinary cities of the rank of Salt Lake City, in the matter of possessing reference books on the subject of genealogy and heraldry. This following: department undertook, recently, to as

But, as a

certain something in regard to this sub-ject, by a somewhat extended corre-spondence with the large cities of this, and other civilized nations. As a re-sult, we have received several scores There is no genealogical department in the British museum." The following is the list referred to: of letters; in our own country we have heard from Los Angeles, San Francisco, St. Louis, Chicago, New York, Phila-delphia, Boston, Annavolis, Concord, N. The Genealogical and Biographical society, 38 Conduit street, London, W. England. The Harlein society, 140 Wardour H., etc., etc., From other nations, concord, A. are letters from the city of Mexico, Vienna, St. Petersburg, Parls, Rome, street, London, England, The British Record society, 124 Chan-cery Lane, London, E. C., with which Bern, London and Berlin. These letters all show that the subject of genealogy The Genealogist. A quarterly mag-azine of genealogical, topographical, is considered of vast importance in the

is considered of visit importance in the great libraries of the world. In some libraries, we were informed that only the royal blood has preserved pedi-grees. These letters are from foreign countries and short, and we will 'in-troduce a translated form in this arantiquarian and heraldric research. Lon don, 1877, etc., published by George Bell & Sons, York street, Covent Garden, London, W. C. Miscellanca Genealogica et Heraldica, London, 1863, etc., published by Mitchell, Hughes and Clarke, 140 Wardour

The first one, from Leipsic, Germany, reads

street, London, W., England. This information might mislead some inquirers, as the letter states that timer is no genealogical department in the "In the library, there is only a small division on family history, and these deal with the older families especially, deal with the older families especially, of the city of Leipsic. It is the same with the university library of Leipsic. There exists, however, in this city, a special genealogical society which is the depot, or central place, for all German personal and family histories. The diis no genealogical department in the British Museum. But there are thou-sands of books relating to this subject, yes tens of thousands of them, al-though they have not been separated into a room or department by them-selves. And it is also well known that at Somersst House, in London, the rector-general will surely take pleasure in giving you further information." The address of the genealogical society is given as, Neumarkt 29, Leipsic, Gernany.

The next one is from Bern, Switzerland, as follows:

at Somerset House, in London, the public records and manuscripts as well as books and other collections belong-ing to the government, such as war and civil records, etc., etc., these in themselves constitute a huge mass of genealogical material which would ap-pal some of our modest, unsophisticat-ed seekers after genealogical informa-tion "There is no genealogical society in Bern. There is a large collection of such works, in our library, however, tion

From the British museum comes the "The keeper of printed records begs Ghirardelli's Young Gates' letter of April 23, and to enclose a list of the societies asked for.

GROUND CHOCOLATE

will always drink it-not from habit, but from choice. It makes the ideal beverage for every meal.

Don't ask merely for chocolate-ask for Ghirardelli's.

Cocoa Fact No. 22 On the cocoa tree the fruit pods grow right on the trunk and on the main

ranches, not neccessarily near the leaves. In this respect the cocoa tree differs from most fruit trees which bear flowers and fruit on the smaller sile branches.

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