

space of which two-dimensioned beings would have no conception, it would to them disappear from view as soon as lifted out of the plane, and they would be at a loss to account for the phenomenon. In our three-dimensioned world similar contradictions are traceable, they claim, and their refuge is therefore a fourth dimension. This is the old argument.

Professor Bostwick follows another line of reasoning. He says in substance: If a point moves, it leaves behind it a line. If a line moves, its trace is a surface, and if a surface moves, it leaves behind it a solid space. It seems then to be a law that the thing that is moved traces a space with one more dimension than itself. This law seems interrupted, however, in the case of solid bodies, which, as far as we know, leave a trail behind them with no more dimensions than the bodies themselves. The natural law breaks down at this point, but the breakage is only apparent, and we must suppose a fourth dimension, and, for that matter a fifth, a sixth and so on indefinitely.

The argument is employed for the purpose of compelling materialists to acknowledge the possibility of the existence of worlds beyond our physical environments. The writer goes on to say:

If a man were limited to two dimensions instead of three—if, for instance, he lived on a sheet of paper as a picture does—he would know of nothing outside of that sheet. A race of men might live in every one of a pile of a million sheets of paper, and it would be physically impossible that they should ever communicate or even be aware of the possibility of each other's existence, though the distance separating any two would be less than the thickness of an inch. So, three-dimensional universes may be packed closely together in four-dimensional space, and we may be surrounded—almost touched—by myriads of beings like ourselves, of whose existence we are unconscious and into whose sphere we cannot come. The removal of dimensional conditions would open all these to us.

The discussion is curious and to many minds interesting. Yet, its absurdity is very apparent. The learned professor, like his predecessors, builds his premises on purely abstract ideas, geometrical points, lines and surfaces, and then draws his conclusions around concrete objects or bodies. It is not a logical conclusion that a law that may find application with regard to the former should equally apply to the latter. As long as the mind deals with purely mathematical entities, it may probably be allowed to imagine as many dimensions as it may need, in the same way as it may figure on the duration of eternity or the extension of space, without ever arriving to any conceivable boundary; but when it returns to the perceptible universe, it is strictly confined to three dimensions, no more and no less. Everything, from the atom—the invisible particle of matter—to the orbs that float in space has this peculiarity. A one-dimensioned, or a two-dimensioned universe is as inconceivable as a four-dimensioned one, and any argument for the latter on analogy from the former is, as far as we know, founded on nothingness.

That such absurdities can be put forward as deductions from mathe-

maties, the only science for which absolute certainty is claimed, is a most significant fact, for they are certainly not formulated without much thinking by the most capable of men. It should go far to prove that even the best equipped human mind is in need of guidance from Above, in philosophy as in theology. There is really no need of a "fourth dimension" as a refuge from materialism. The revealed word points out a much better way, more satisfactory to reason, and one which, if the signs do not deceive, scientists are on the verge of acknowledging after centuries of diligent search in all directions.

WILL PERFORM HIS DUTY.

Several leading eastern journals of both political parties have been discussing the probabilities of President Cleveland's action relating to the admission of Utah as a State. The general opinion is that as the President has but a perfunctory duty to perform, he will promptly issue the proclamation provided for in the enabling act. The Boston Herald expresses this view in terse language as follows:

President Cleveland is not the sort of a man to refuse on technical grounds to issue the proclamation without which Utah cannot be formally admitted into the Union. If Utah has complied with all the conditions of admission, she will come in and the proclamation will be forthcoming.

We see no reason to throw any doubt on the probable conduct of the President. His course in the past has been prompt, decisive, and broadminded. He has not been given to petty notions. Judging the future by this, the only reasonable thing to anticipate is that President Cleveland, seeing that the Constitution of Utah is republican in form and ascertaining the fact that the terms of the enabling act have been complied with, will at once discharge his duty in characteristic fashion, and will formally declare Utah to be one of the States of the Union. The course indicated by the law in this respect is so plain that to suggest the possibility of any other being followed is to impugn in an unjustifiable manner the official integrity of the Chief Executive.

FOR A UTAH "CHRISTIAN COLLEGE"

According to a late issue of the Pittsburg Dispatch, Salt Lake City has occasion to be grateful to Rev. Sheldon Jackson for one proposed favor. The Dispatch announces that Mr. Jackson says "he has just given \$50,000 toward founding a Christian college to Salt Lake." If the gift actually has been made, then the application of the fund to the intended purpose will add another to Salt Lake's stately edifices and will give somebody employment; hence the donor will have accomplished a good thing, for which due thanks will be rendered, accompanied by a feeling of satisfaction that the reverend gentleman has made business so profitable that he can afford to be thus liberal. The only cloud on the horizon is that other statements by the gentleman are of such character as to throw doubt on his

veracity regarding the \$50,000 donation. We hope this is the item of truth thrown in with a mass of material of opposite character.

Dr. Jackson holds the government position of commissioner of education for Alaska. He has lived in Utah, and recently made a visit here. The Dispatch says he "is one of the ablest and best known ministers in the Presbyterian church." His standard of "ability" may be judged from his own lips. He is heralded as "a pioneer missionary among the Mormons of Utah twenty-five years ago," and is said to be "greatly alarmed" over the proposed admission of Utah to the Union. Presuming upon his broad acquaintance here, he asserts that "the movement of Statehood was carried through in face of the protest of all the missionaries and aid teachers and all the better class of Gentiles in Utah." The "better class of Gentiles" in this Territory who worked so persistently and vigorously for Statehood, and whose efforts were necessary to the attainment of that object, will at once perceive that Rev. Sheldon Jackson's claim to "ability" is largely in his faculty for economizing the truth. As to the "missionaries and teachers" of his ilk who sought by their church influence to dominate the affairs of the state, no true American will regret that they met with failure.

Another item of alleged information that the reverend office-holder gives is that "the Mormon vote is swung on short notice for whatever party they wish to use." Since there has been no "swinging" of the Mormon vote at all, those who know the facts will feel very dubious about receiving this Presbyterian preacher's statements as Gospel truth. He also says that in Utah "polyamy is practiced more than ever." He was here recently, and knows that is not true; but it is of a kind with the statements he has been making about Mormons for a long time, both here and elsewhere, and as he does not seem to be ashamed himself, those of his friends and acquaintances here should be ashamed for him.

As a still further evidence of the reverend gentleman's recklessness of expression, note the following from his published statement:

The president of the State college testified under oath that he considered himself under obligation to teach polygamy to the young men and women in his college, as in all the Mormon schools."

The president of the State college, or of any State institution, never gave such testimony; neither did any officer of a Mormon school. These have said that they teach all the tenets of the Mormon faith. One of the latter is that they "believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Under this it is taught that the highest court of the land having passed finally upon questions relating to polygamy, it is the duty of the people to be subject thereto, and to obey, honor and sustain the law, leaving any question as to the righteousness of the supreme decision to the adjudication of a Higher Power. So far as mental efforts are concerned, the matter is settled by the government's act.

There are other allegations made by the Rev. Jackson, who refers to the