

SUNDAY SCHOOL CONFERENCE

The Sunday School Union meeting of the Parowan Stake of Zion was held in the Cedar City Tabernacle on March 23rd, at 7.30 p.m., Assistant Superintendent James Connell presiding. After singing and prayer, the presiding officer spoke on the interests of the Sabbath Schools and said they were instituted for the benefit of children. He exhorted all to attend and assist the superintendents in their labors. Brother John Parry gave a short history of the Sabbath Schools of Utah and referred to the founder of the first Sabbath School established there, Richard Weber. He also read a short statistical report. A selection of music was rendered by the brass band. Sister Sadie Meaks offered some remarks upon the best method of conducting a primary class. She said that one great feature in governing is love, and another good singing. Brother Hans J. Mortensen delivered an address to parents on behalf of the Sabbath school. He exhorted the children to be punctual and to let nothing hinder them from attending. It was the duty of parents to teach their children the necessity of partaking of the Sacrament, also the sacredness of it.

After a further selection by the band, Brother Samuel H. Roundy spoke upon the first principles of the Gospel. The best method of teaching children was by illustration. A quartette was given by members of the choir. Assistant Superintendent Joseph T. Wilkison spoke on Sabbath schools, and said there was room enough for all to exercise their talents.

The choir sang an anthem, and benediction was pronounced by Brother Joseph S. Hunter.

Conference was adjourned till December, to meet in Parowan.

ABOUT SELF-RESTRAINT.

Control and restraint of the thinking powers are especially necessary because no pride is more fixed and arrogant than that of mentality. The purse-proud man may be ignored; pride in personal appearance may be suppressed by a laugh, but the air of superiority of the man who thinks himself of finer mind than his fellows is exasperating to every one and of no use to its possessor. Every one dislikes the person who is given to "laying down the law," and regards his arrogance as a sign of weakness. Benjamin Franklin, one of the most remarkable minds of our revolutionary period or of any age, attributed his success in influencing others to his custom of so modestly and deftly conveying his ideas that his hearers imagined them their own, and by treating all men as if they were mentally his equals. Control and restraint are also necessary to save men of reasoning habit from sitting in judgment on their fellowmen. The true judicial faculty is probably the highest attainment of the human mind, but it never is reached by men who indulge open-

ly or secretly in the amusement—for such it is—of judging those around them on the basis of some single act or trait of character. That this fault is alarmingly common is well known. It is easy to proceed mentally through successive deductions to a conclusion when only a single point is considered; but human nature is of too complex a quality to be disposed of in such manner; the man who adopts it has not the method of the judge, but of that pestilent type of public prosecutor who bends all his efforts toward conviction, ignoring all evidence on the other side. Whether in the present age such self-made judges do any great harm to others is open to doubt; for experience has taught modern civilization so to distribute and limit power that no man can now assume mastery of the lives and fortunes of others; as to the individuals themselves, however, there is a terrible suggestion in the Divine command: "Judge not, that ye be not judged." But the most important end to be gained by control and restraint of the reasoning faculties is the direction and confining of thought to subjects at hand and really demanding it. Persons sometimes are heard to complain that their lot in life is so cast that they find nothing for their minds to do, but they always are wrong. Proper sense of duty will impel anyone to direct all his action by thought instead of impulse, and demands upon the thinking powers are quite as imperative, to people of active conscience, in the cottage of the laborer or the shop of the mechanic as in the study of the pastor or the cabinet of the President.

FEDERATION OF NATIONS.

There are some dates called to attention by recent events which are destined to be memorable in different parts of the Western Hemisphere.

In 1776 the United States of America were formed.

In 1824 the United States of Mexico came into official being.

In 1861 the country which had been called New Granada took the name of the United States of Columbia.

In 1864 Venezuela became the United States of Venezuela.

In 1889, just one hundred years after the people of Paris had overthrown the Bastille, the republicans of Brazil abolished the empire, dethroned their Emperor Dom Pedro, with very little violence of any kind, and established a republic called the United States of Brazil.

The year 1889 may also be memorable for the federation of the republics of Central America, and their union into a republic which will be called the United States of Central America.

A Congress or Diet of the Central American Republics, sitting at the city of San Salvador, has formally signed a Pact of Union—an instrument corresponding with the Articles of Confederation under which the United States of America were

first organized—and has submitted this compact to the governments of the five Central American Republics—Guatemala, Salvador, Honduras, Nicaragua and Costa Rica.

This instrument has, we believe been ratified by three of the States named, Guatemala, Salvador and Honduras; and Costa Rica is supposed to be ready to enter the Union if Nicaragua also will do so.

The Congress will assemble in August, 1890, at Teguisajja, the capital of Honduras, to choose, by lot, a president for one year, from among the presidents of the new republic.

According to this compact the presidency of the Central American Republic will pass by rotation from State to State, year by year, during ten years; but at the end of that period a constituent convention will assemble to form, as our convention did in 1787, a more perfect union.

An American journal, referring to the tendency to federation and consolidation which is one of the features of modern political life, predicts that some day there will be in the Western Hemisphere but two countries, the United States of North America and the United States of South America.

This may, indeed, be the case some time in the future, but it is likely to be a somewhat distant future. And yet it is quite possible that it may be realized long before the realization of the event which has been a favorite dream of European republicans—the "United States of Europe."

Dr. Francis Dowling, in a paper which he read at a recent meeting of the Cincinnati Academy of Medicine, stated that "between the ages of 10 and 40 at least one person in three is subject to partial deafness. The great majority of cases of impaired hearing are hereditary, and are largely owing to a too close consanguinity of the parents. Deafness is more prevalent among males than among females, owing to the fact that the male is more exposed to the vicissitudes of climate. There is much more deafness in America than in Europe, and this is due to a more general use of scientific instruments, such as telephones, where one ear is used to the exclusion of the other.—*Philadelphia Ledger*."

The Chinese *Times*, of Tien-Tsin, in an article on the revenue of the central government of China, estimates it at \$4,932,000 taels, or about \$100,000,000. The main items are 15,800,000 taels from the foreign customs and the same amount from sundry duties; 12,880,000 taels from the salt revenue, 12,850,000 from the likin, or inland, transit duties, 10,750,000 from the land tax, 7,900,000 from opium, 4,000,000 from inland customs, and smaller sums from other sources. But, the writer says, at least twice this total sum is actually collected from the people, "the half of which is unaccounted for, being absorbed by the provincial officials, a fraction only being applied to any local public purpose."