

science of sciences—the knowledge of God. It was well to have begun with the Divinity department, if for nothing else than to teach that all true education must begin with God and find its truth and direction in Him. Education has for its motive the fitting and directing of man in his relations to God and society. Man is not for himself alone. He was created for a higher and nobler purpose. All things, from the universe to the grain of sand upon the seashore, exist for the benefit of others."

In speaking of Church and State the bishop said: "There is a growing political and social heresy which assumes and asserts that the State is all temporal and religion all spiritual. This is not only a doctrinal heresy, but if acted upon would end in ruin to both spiritual and temporal. No more can the State exist without religion than can the body without the soul, and no more can religion exist without the State, and on earth carry on its work, than can the soul on earth without the body do its work. Both should so act that their conjoint work will be the temporal and moral welfare of society. The morality of the citizen is the real strength of the State, but the teaching of morality is the function of religion, and in so much is religion necessary to the State. In this sense it is foolish to assert that religion is independent of the State or the State independent of religion, or that they can or ought to be separated one from the other. No State can or should exist that does not recognize God as the supreme authority. Woe be to the State that denies God, or attempts to govern society without God or God's law. Brute force is tyranny; moral force is reason. Man must be governed by reason, not by force. And the State will find its true strength in the morality of the citizen. God is the strength of the State, the guide of the citizen and the protection of society." In closing he said: "Revelation is God's best gift to man. The mission of this university is to take up all that is good in human knowledge, purify it in the alembic of God's revelation, and give it back to man in the light of God's truth, increased in volume and intensified in force, thus giving science its direction and revelation its complement."

The rain fell in torrents all day, but dedications proceed whether the "weather permits" or not. The climate here is peculiar, the temperature being quite changeable. It ranges today from 44 to 52. Some days we wear summer clothing, and the next overcoats are necessary. Umbrellas are always useful, if only to keep the mind easy. Today coachmen sat at their posts with white waterproofs over their coats and hats. Well protected footmen escorted ladies from the stores to their carriages under umbrellas.

Washington has a peculiar character named Dunlap. He is called "The Dude of the Capital." It appears that he fell down when a boy and hurt his head, and a mono-

mania seized him for dress. He changes his costume two or three times a day, and indulges in swell fashions. His mother is wealthy and permits these expensive eccentricities, to gratify the young man. He is perfectly harmless in other respects. In this maybe he is ahead of the ordinary "dude" in other cities. C. W. STAYNER.

WASHINGTON, D. C., Nov. 13, 1889.

#### LETTER FROM ELDER HINTZE.

By courtesy of President Angus M. Cannon, we are permitted to make extracts from a letter addressed to him by Elder F. F. Hintze, dated Constantinople, September 16th, 1889. The writer refers to the difficulties he and his fellow laborers have had to contend with, but says:

Of course, I believe in our ultimate triumph in planting the Gospel here. For this I have, of course, my reasons, which are easier told vocally than expressed on paper; and by being here and becoming thoroughly interested they are still easier understood. Suffice it to say, there are many good people here, but they are children in their ways, though mentally very bright and inquisitive, so that to keep them from searching into the higher branches of the revealed plan of salvation is sometimes quite a science. They are kind and apt and willing to learn, but the examples set before them are so inferior and yet so binding by priestcrafts in various forms that words can have but little effect upon them. Newspapers have no circulation to speak of in Turkey, hence the people are but poorly informed. Of course, many would say, why do they not accept liberty through the Gospel of Christ? This question is easily solved from our point of view and our ideas and practices of liberty. But here it is different, hence a different view must be taken. People here investigate, they find our doctrines are true, and they say: "What shall we do to be saved?" We tell them, of course, as Peter did the Jews. Then the questions arise, "Are you recognized by the government? Can you tell how we may be protected from the ravishes of wicked men? Where shall we bury our dead?" Many more similar questions are asked which we can only answer by saying, "He that trusts in God will find deliverance."

Of course we have found some that so feel, and act accordingly, but they are few, and from my experience with the people I see they will continue to be few, because the strain is very heavy. True Turkey is in many respects a free country; but it is none the less under a despotic form of government. All churches in the empire must be recognized by the government, otherwise they are put to endless inconveniences, even in the burying of a dead person, which is all done under church direction. If a man's church be not recognized he finds no 2x6 for his dead easily.

True we have not met any snags of that kind yet, but the people see the prospects all the same. Then, one would say, let them emigrate to Zion. Yes, but first to do so they must have means. We cannot offer them that, and if they find means they must steal out of the country, as emigrating to America is strictly prohibited except for merchants.

We desired to print a few tracts.

Language, the first obstacle, we have now overcome. We have an intelligent young medical student at Aintab who understands both English and Turkish well, and who is apparently a faithful member. But we have failed to obtain government permission, the objection being that we are not yet recognized.

There is still another way: We could prepare our translations here and print elsewhere, but to do this the way is also not clear just yet.

Here in Constantinople there is absolutely nothing for me to do except government business, and printing, for which causes we are bound to hold on for a while when we must break up and go into the country where we are wanted. True the Elders are all there except myself, but they do not know the language. Hence the work will be practically at a standstill for a year until they have learned the language. Still my trip through Asia Minor, of which you are undoubtedly more or less informed from other sources, has been of much practical value as well to the work here as to myself personally. The Elders are now among friends, of which we have many, and some Saints. At Aintab is Brother Vezirian, a native who understands English and is very zealous in the Gospel, hence a great help to Elders Smart and Simmons who are there. At Sivas, with Brother Shahabian, Elder Stauffer finds a good home. I had several objects in sending the Elders into the country before learning the language, among which are: They live cheaper there; they learn faster by being among the natives; and they learn the customs and ways of the people, and they—the people—learn ours so much sooner; and then as there are Saints there now who will be of assistance to the Elders, the Elders will also be of comfort to them.

Of political troubles we know but little; you know it quicker than we can. Telegraphic news is seldom permitted to be published in the dailies, therefore it is known to you before it is to us. Improvements are slowly forcing their way. The past summer the water system was improved by proper water works, but it is expensive. The railroad is here now but is not appreciated. The lack of appreciation lies, so far as I understand it, in the fact that the railroad is undermining the Turks. First, it brings wickedness which they cannot keep off, not having the experience nor strength; secondly, all improvements and their government or superintendence must necessarily be in the hands of foreigners, the natives, particularly the Mohammedans, being incapable.

#### OUR CHICAGO LETTER.

This is the subject of a series of papers in the November *North American Review*, bearing the signatures of Dr. S. W. Dyke, Cardinal Gibbons, Bishop Potter and Colonel Ingersoll. Dr. Dike deals in statistics. He says: "There were in the United States 9,937 divorces reported for 1867, and 25,535 for 1886, or a total of 328,716 in the twenty years. This increase is more than twice as great as the population, and has been remarkably uniform throughout the period. \* \* The movement is well nigh as universal in Europe as here. Thirteen European countries, including Canada, had 6,540 divorces in 1875 and 10,909 in 1886—an increase of 67 per cent, and with us in the same period 72.5 per cent."