

man is not worth lamenting by any gentleman who has had the misfortune to meet her.

Good manners, therefore, are the index to character. They may be counterfeit, but the counterfeits will soon be run down where the genuine pass current. Manners are the perfume, so to speak, of association. Those of the garlick, onion and skunk-cabbage character cannot pass. The genuine growth is as unmistakable as it the perfume of the rose. Good manners are as sweet, as beneficent, as pure, as full of the presence of the maker of this universe as is the lily of the valley! Good manners are, therefore, born, not made. But, though born, they may be choked and killed by the needs of vulgarity. Yet, no Godlike man or woman, who is not surrounded by an aura of good manners; even as the kingliest trout lives only in the purest waters.

CHARLES ELLIS.

THE ART OF SHORTHAND.

A practical acquaintance with the art of phonography is capable of imparting so many benefits to persons in almost every situation of life, and is of such extensive utility to society, that it is justly a matter of surprise that it has not attracted a greater share of attention, and been more generally practiced. Our surprise is increased when we consider the many and great benefits that every one daily receives from the cultivation of this art. However, many of the great educators of the country are beginning to see the advantages to be gained by those who practice this system of writing, and are seeking to introduce it into the public schools; but inasmuch as it has not been adopted yet as part of the curricula of the public schools, those who desire to learn the art must attend the various business colleges.

The advantages gained by the general public from the practice of shorthand are not appreciated by many; for, who is there, that, when reading a newspaper, stops to think of the means by which so great an instrument of popular education is possible? These advantages have been very aptly expressed by Mr. Gautress: "If all the feelings of the patriot glow in our bosoms on a perusal of those eloquent speeches which are delivered in public assemblies where the people are frequently convened to exercise their political birthrights, we owe it to shorthand. If new fervor be added to our devotion, and an additional stimulus be imparted to our exertion as Christians by the eloquent appeals from the pulpit, we owe it to shorthand. If we have an opportunity, in interesting judicial cases, of examining the evidences and learning the proceedings with as much certainty, and nearly as much minuteness as if we had been present on the occasion, we owe it to shorthand. In short, all those brilliant and spirit-stirring effusions which the circumstances of the present time combine to draw forth, and which the press transmits to us with such astonishing celerity, warm from the lips of the speaker, would have been lost to posterity, and comparatively little known to ourselves had it not been for the facilities afforded to their preservation by shorthand."

But these benefits to society are not the only ones imparted by phonography. There are individual advantages, more important than those given to society, of which we now desire to speak. In the first place, phonography should be studied for this personal usefulness. In this age of rapid progress, every one desires to possess a practical method of writing, that will save them. Shorthand fills

this deeply felt want, since it can be written with at least four times the speed of ordinary longhand. It saves time in writing notes, manuscripts, and articles for one's own reference. The whole matter is summed up by the late Hon. Thomas H. Benton in the statement: "Had this art been known forty years ago, it would have saved me twenty years of hard labor."

In the next place phonography should be studied because of its business or professional value. The degree of skill necessary to write one's own notes can be acquired easily and retained by ordinary people. The ability to write one hundred words per minute from dictation may be acquired by any intelligent young man or woman in the course of a few months' diligent practice, and this, with the ability to make a correct and intelligent transcript of notes so written, in good longhand or upon the writing machine, has a guarantee against enforced idleness and an insurance of honorable independence—a sufficient reason, if one is seeking such means of self-support, for the study of phonography.

But this is not all; an intimate knowledge of vital business principles gained by the stenographer is of great importance to him personally. Charles Reade, the great English novelist, says concerning phonography: "I advise parents to have all their boys and girls taught shorthand and typewriting. The shorthand writer, who can typewrite his notes, would be safer from poverty than a great Greek scholar." Good reporters of established reputation in the larger towns and cities earn from two to five thousand dollars annually, and some even more.

A third reason why phonography should be learned is, its great educational value. By its study the eye, the ear, and the hand alike are trained, and rendered more sensitive and acute for the performance of duty. The memory is greatly improved by its study, for one who has learned shorthand can remember much more of public discourses or lectures than one who has never studied the art. Phonography perfects one's knowledge of language, of grammar, of orthography, and of the elementary sounds of language. Prof. E. Seymour says: "It tends to cultivate habits of clearness of thought and brevity of expression. It tends to cultivate the habit of close and accurate observation, of clear and searching analysis. It tends to cultivate habits of distinct and correct pronunciation, and makes students alert and thoughtful in all their undertakings."

There is an ill-founded, but almost universal impression that shorthand is difficult to learn. The universal opinion of those who have studied shorthand is, that it is no more difficult than any other school study; and, when once learned, is more easily retained because grounded on the basic principles of language. The average student, as stated above, can master its principles in a few months. Another evidence that the study of phonography is not difficult is, that the effort is being made to introduce it into public schools.

There is a very important question connected with the study of shorthand which the student must answer before he begins his study; namely, "Which system shall I adopt?" Without discussing the respective merits of each system (for there are many systems), we will merely state that the one in use in nearly all the business colleges and schools of the United States is the Bann Pitman. This statement is supported by the leading educators of the country. The commission of education says of phonography: "To supply the increasing demand for stenographers, schools of shorthand and type-writing have been established in various parts

of the country, and with few exceptions, all business colleges now have a department of shorthand. A number of systems are taught, but that of Bann Pitman is more generally used than any other in the country, and may be called the American system." (Report of the Commission of Education for the year 1897-8, page 927.) This system is founded on that of Isaac Pitman; but is superior to it in many respects, having been greatly improved.

JOHN H. EVANS,

SUNDAY SERVICES.

Elder Charles W. Penrose, of the Stake presidency, presided over the services at the Tabernacle Sunday afternoon, Jan. 16, 1898.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter-days.

Prayer was offered by Elder James E. Talmage.

The choir sang the anthem:

Jesus! I my cross have taken.

Elder Charles W. Penrose introduced Dr. J. M. Reiner of New York as the speaker of the afternoon and by request of the latter read the 24th chapter of Numbers. Dr. Reiner, taking up his text, commenced with expressing the divine benediction of Balaam, "How beautiful are thy tents, O Israel, and thy tabernacles, O Jacob." Such, said the speaker, was the utterance which Balaam gave vent to when sent out by Balak to fight against the Church of Christ. This man's temptations were similar to those which confronted all who had ever been sent out to militate against the work of God. He had been bribed to opposition, and had been commanded to go forth and break down the pillars which had been built for the spread of truth and righteousness.

Referring to the Mormons and their religion Dr. Reiner felt that their Church was one of the bodies that had pitched its tents in Israel and endeavored to do the will of God, and to promulgate the truths of the Gospel. He did not desire it understood that he had joined the Mormon Church, but he felt impressed with the fact that Mormons were Christians and he could assert without fear of successful contradiction that the Mormons and the Roman Catholics were the only religious bodies that really had claim to Christianity at all. Yet, said the speaker, certain religious denominations in this city had seen fit to criticize and arraign the Mormons, by means of resolutions, and endeavor to exclude them from the ranks of Christianity. How ridiculous! What nonsense! What child's play! declared Dr. Reiner. Such an act bore on its face the picture of malice, of hatred and of the rankest bitterness—attributes that should not characterize a people claiming to follow Christ, the Savior of the world.

Dr. Reiner said it should be understood that he held the Roman Catholic to be the only true Church as the Mormons held in relation to their Church. Unity, universality and authority were essentials to the true Church of Christ.

People were not Christians in the truest sense, unless they were willing to accept truth from whatever source it came. Narrow-minded and bigoted persons were not followers of Christ whether they professed it or not. There were Balaams, however, in all parts of the earth, who were ever ready to oppose the good that was being done in the earth; but their lives were short, so to speak, and their acts non-effective. The Lord's purposes would be accomplished, all efforts to the contrary notwithstanding.

The speaker referred to a beautiful picture in the Babylonian Talmud, of