

lights of the party told him to pick out a district to suit himself and they would have a bill passed in conformity with his plans. He then selected a township here another one forty miles off, took in a whole county where the precincts were all Democratic and left two out of the same radius because they were all Republican, and thus had himself thoroughly secured. A section of the State had to be re-arranged, pulled apart and riddled until it resembled a crazy quilt in order that his personal ambition might be gratified. The instance referred to is not much if any worse than making up a legislative district out of a slice of Salt Lake City and the whole of Park City, and all such schemes in this intelligent and enlightened age deceive nobody; it is putting power ahead of principle and opportunity above merit, in order that the majority may be relegated to the rear and the insignificant minority gain positions which they thus admit they cannot fairly win. Gerrymandering is a dangerous practice, and, as we have already seen, in the hands of unscrupulous men bent upon the spoils of victory, it is apt to be a prolific cause of wrong. The method crops out clearly in the late redistricting of the Territory.

### PROGRESSIVE THOUGHT.

If this is an age of great inventions and events, it is no less one of great thoughts. In a dazed sort of way the leading thinkers of the age are beginning to perceive and to reason that human society is organized upon a wrong basis, at least so far as the ownership of material wealth or property is concerned.

Within the last few years there have been advanced in the civilized nations, ideas upon this subject, more bold and stupendous than any contained in all the uninspired philosophy of past ages. These ideas embrace little more than a mere smattering of the great truths upon the same subject that have been communicated to man by means of modern revelation; but they are nevertheless too advanced to be grasped by the masses, who, unable to comprehend the principles to which they relate, make of arguments derived from them, a perverted use for the support of the wild, chaotic theories of socialism and kindred systems.

There is truth enough in the theories of Spencer, Mill, George and other writers of the same school, to create a great deal of commotion in society; and the agitation resulting from such writings as they have put forth may at first seem antagonistic to the best interests of mankind in general. Theories devoid of truth never accomplish widespread results; but ultimately truths forced upon the attention of men, effect good.

That recent years should have witnessed, for the first time in the history of the world, the promulgation of the theories to which we have referred, and which embrace, in more or less fragmentary and confused form truths that were first made known to men in this age by means of new revelation, justifies the belief that the writers to whom we have alluded, are directly or indirectly indebted to the teachings of the Church of Jesus Christ of Latter-day Saints to an extent greater than they would be willing to confess.

The greatest objection to this feature of the matter is that those teachings are not being put forth in their true form, but are being mixed up with the false ideas and theories of the men who make use of them, often at the expense of a wholesome effect. But a right view of the course of events and developments among mankind will confirm the enlightened mind in the belief that all things are working together to bring to pass that state of enlightenment and progress among the human race, necessary to fit it for the approaching reign of peace.

### DANGER OF REPEAL.

GENERAL GRANT is credited with originating the proverb: "The best way to secure the repeal of a bad law is to enforce it." Of course the Edmunds-Tucker law applies to the District of Columbia and the organ of the conspirators in this city plainly reveals the fear that the repeal of that law may possibly be secured by carrying out, at the seat of government, the idea expressed by the hero of Appomattox.

The expression of such a fear is, of course, the opposite of complimentary to the morals of the inhabitants of the District, including the army of congressmen, government officials, clerks, etc., who largely make up its population. But the naive candor and truth which are expressed by the same words that tell of the fear of what may follow the enforcement of the law at the seat of government, are decidedly amusing.

A telegram from Arlington, Oregon, May 11th, says two prisoners, being brought up on the train last night for the Walla Walla penitentiary, jumped out of a window. The train was stopped at Maloe, and one was shot by the guard and the other made his escape, but was subsequently captured.

### EDITORIAL NOTES.

Boston has been doing the grand for Queen Kaplani and party. The Hub papers are disposed to go into ecstasies over her. Her reception at Washington has also excited comment, and wherever she stays there is a disposition to extend her the most generous courtesies.

Miss Julia E. Foneret was installed as deaconess in the St. George Episcopal church in New York, Sunday last by Bishop Potter. She is the first deaconess admitted to the church in four hundred years, and the first ever created in America. Miss Foneret is of Canadian birth, a trained nurse, and for years has been connected with the mission work of St. George's church.

The Pullman Company are said to be building what are termed "vestibule cars," that is the vestibule connects the cars in such a manner that a person can pass from one car of the train to another without exposure, thus making the train practically one continuous car from end to end. The vestibule is so adjusted as to adapt itself admirably to all the varying attitudes of the train caused by curves in the road bed, at the same time steadying the cars and making them safer in case of collision.

While most of the western States and Territories are rapidly growing in wealth and population and their cities and towns "booming" all along the line, it seems that this western growth is partly at the expense of the east. Especially is this the case in regard to New Hampshire. The Boston Journal is authority for the statement that in consequence of the desertion of the inhabitants the public schools in that State have been discontinued in 400 school districts.

Wm. O'Brien is now a sensation in American newspapers. He is pictured in a multitude of scoundrelly cuts. His life is a matter of consuming interest and his daily acts are watched with an interest that might lead one to believe the averting of an impending national calamity depended upon his conduct or utterances. In place of this, he is only in Canada to rake over the coals a very bad landlord, who amounts to little save that he is Governor General of Canada, and to tell what he has done to his tenants. It can do no good to his tenants, but gives a bad landlord much prominence and excites attention to a brilliant Irishman.

The Chisholm of Chisholm, the last male representative of his ancient family, has just died suddenly in Scotland, in his 24th year. The Chisholms have been settled at Erchless Castle, in Strathglass, for nearly 600 years, and they played a prominent part in Scotch history, the clan being a very powerful one. The chiefs were staunch Jacobites, and fought for the Stuarts during the rebellion and the revolution, and they were "out" in 1716 and 1745. It was only by dexterous negotiations that the estates were saved to the family after Culloden, where the heir of the house was killed. The Chisholm died unmarried, so his estates in Ross-shire and Inverness-shire, which extended to 116,000 acres, and form one of the finest domains in the Highlands, pass by bequest to his sisters, as he broke the old entail on coming of age.

The Salt River Valley News, of Tempe, Maricopa County, Arizona, is one of our most interesting exchanges. It comes to us this week somewhat enlarged and improved in appearance. The editor says: "A fine new dress of type is on the road and will be worked in our next issue. Our size at present we consider but a starter. We anticipate a still further enlargement and within several months. We design putting the News in the van of Arizona weeklies, and to this end we ask the hearty, moral and financial support of the community. Practically we are working for every taxpayer and citizen of this community, but from a number no wages are received. We have, however, fared well at the hands of the community in general and acknowledge the same with thanks. A prosperous paper is always an index of a prosperous town and while helping along Tempe's development, we purpose to advance in affluence and usefulness in proportion to the progress of the town."

On the 10th of last March, the New York World concluded the fourth year of its existence under the management of Mr. Joseph Pulitzer. The success of the World financially has been phenomenal. Its circulation has increased remarkably and its advertising patronage become a wonder even to newspaper men. Under Wm. Henry Hurlburt the World was the best literary paper in America—in fact unexcelled in the world; but it was a financial wreck. Jos. Pulitzer, then in St. Louis, purchased it for a song five years ago. He revolutionized the paper. It entered into competition with the New York Herald as the organ of sensation and has stripped the latter journal of many laurels to which it formerly laid undisputed claim. In every field of journalistic enterprise the World put itself to the fore, and in the space of five years, from a financial wreck, it has grown to be the most valuable newspaper property in America. We may not unqualifiedly commend its methods, but all must admire the unexampled enterprise of its owner, and trust that he may yet find it possible to make the World wholly respectable as he has made it profitable and famous.

### FUNERALS.

Simplicity and an Absence of all Show and Parade Advocated.

None, I presume, will attempt to deny the fact that we have wandered very far from that simplicity and plainness that should characterize the lives and conduct of Latter-day Saints, as can be seen in our dress as well as in our manner of living generally; and last but not least, in our funeral trappings and appointments.

I am fully aware of the grave responsibility I am assuming in entering upon the sacred domain of the dead and how quickly the relatives and friends of deceased persons will resent any criticisms in relation to their treatment of their loved ones after death. But it is the very absence of sacredness or consistency in many such instances that prompts me to write upon this subject; and seeing the growing tendency to not only perpetuate but increase what I conceive to be a wrong in this direction I make bold to venture a few thoughts upon the subject.

In regard to the clothing of our adult dead we have a pattern of habiliments in which to enshroud them which is both chaste and simple; this pattern we have no desire to curtail or elaborate or in any one particular, to change or alter; and far be it from me to forbid a loving mother the satisfaction of clothing her darling child—the last act that she can perform for it on earth—in a manner that shall fully satisfy her heart's affection, unless indeed she should transcend the bounds of all propriety. For while the spirit that quickened the tabernacle has fled and gone to God who gave it, is not the body left entirely to our care and does it not belong to us to make a final disposition of it as pertaining to this earth? Most certainly. And this brings me to the point at issue.

Says the fond mother, the loving wife, the devoted husband: "Nothing is too good, too costly, for our dear one; we must get the very best." And it is now that fashion and style, taking advantage of our sorrow and grief, creep in, making successful encroachments which at any other time would meet with a just resentment and rebuke. The most practical men at such times often lose their equilibrium entirely. I will give an example.

Several years ago I accompanied a friend of mine to the undertaker's to arrange for the burial of an only daughter, a lovely young woman and the pride of her father's heart. The undertaker, in showing him samples of coffins, remarked: "I know your feelings, sir, upon this subject," which were, as he had often expressed himself, that when he died he wanted only the plainest and most inexpensive coffin and a quiet funeral. To which he replied with tears rolling down his cheeks: "It is not myself that is dead now, but my darling daughter; I want the best you have." Who could say anything at such a time? I certainly did not feel like it, and the undertaker, above all others, would have been out of place had he suggested a careful expenditure when a costly casket was ordered with appropriate mountings and trimmings, winding up with an order for ten carriages for the funeral, when the family, all told, could only occupy four of them. Now this man worked for daily wages and was only in what we term moderate circumstances. This was not the end of it, either, for in less than three years their father died; I was present at his funeral and one of his sons remarked to me: "We have endeavored to have father's casket as near like my sister's as possible, for you know father selected her's himself." Since then the mother has died and was buried in a casket much more elaborate and costly than either of the other two. This unquestionably is only a sample of many similar cases that may be quoted, but will answer the present purpose.

The parade that is made at many funerals, which are generally conducted in one of our public halls, involving a costly expenditure for mourning and the exposure of the faces of our dead to the public gaze, seem to me in the main, to be altogether unnecessary and out of place and partakes more of the character of a show than a sacred gathering. Our speakers, too, I have thought in some instances, influenced perhaps by the spirit of the surroundings, have been unconsciously betrayed into delivering unwelcome eulogies and altogether unnecessary and sometimes questionable adulations.

At the rate of progress we are making in this direction, how long will it be before men will be solicited to deliver funeral orations because of their known ability as elegant speakers and nothing more; and professional singers be employed to discourse classical requiems over our dead? all of which is in keeping with this spirit of pomp and show and which I view as a growing evil in our midst, and is creating another class distinction which cannot be too closely guarded against. The examples of two of our late revered Presidents—First—George A. Smith who by his own request was buried in a plain coffin made of our mountain wood, and afterwards Brigham Young, who enjoined it upon his family that they should wear only their already made-up clothing at his funeral, are certainly worthy of our imitation, and preach sermons louder than any words either spoken or written could

possibly do. I heard President George Q. Cannon remark some years ago when called upon to speak at a funeral, "To me, at such times, silence is the greatest eloquence." Carry this sentiment still farther and we will say, expensive funeral trappings and ostentatious display are certainly not in keeping with such occasions, but they very antipodes of consistency and good taste. Not that anything we can do or do can change the condition of our dead, for their record is made and cannot be altered by any acts or words—ours; but customs are gaining up of us in this regard which have their origin in Babylon, and they (as Hamlet says) would be "more honored in the breach than in the observance." The example the Jews set us in the burial of their dead is certainly worthy of consideration if not imitation. Were a Rothschild to be buried to-day, the same simplicity that characterizes the burial of a Jewish peasant, were he an orthodox Jew, both in regard to clothing and funeral appointments would be observed in his case; which certainly would not be for the want of money, but from the recognition of a philosophical fact that the grave knows no distinctions, as well as the custom of his tribe for ages.

Sunday, too, is a day above all others that is chosen for the burial of our dead. No pains or expense is spared in many instances to preserve their natural appearance for days in order that the funeral may take place on the Sabbath, while others who die at the end of the week seemingly must be buried on that day. These Sabbath funerals generally attract a multitude of curiosity seekers, many of whom may perhaps have no intimate acquaintance with the person dead nor any particular sympathy with the bereaved. Livery stables on this day are in consequence, often heavily taxed to supply the demand for carriages and buggies; street hacks are pressed into service, while the owners of private conveyances feel in duty bound to respond to a call that nobody wishes to refuse though it be on the Sabbath day.

Not only are Sabbath meetings neglected, but God's holy Sacrament also by the friends as well as the acquaintances of the deceased who feel that even on that holy day everything must be neglected to show respect to the dead that are going to be buried. Here again Jewish example is worthy of consideration for they do not deviate from a practice made sacred by centuries of time, but avoid burying their dead on their Sabbath, which is our Saturday. The excuse which some offer is, that everybody is at liberty on that day and a great many have not time to attend funerals on the week day; to which I reply by asking if they will find time to die? It is this show and parade and more especially on the Sabbath day against which I wish to enter my most solemn protest as not being at all in harmony with the spirit of our holy religion.

Says one, Are there no exceptions to be made? To which I answer, yes. The force of circumstances at times, (for instance, in the case of contagious disease) compels us, to deviate from the best established rules, and I would be loth to see inaugurated a system of things that would at all partake of the spirit that prevailed in Medo-Persian times, for it is certainly "lawful to do good on the Sabbath day." And I am willing to concede every reasonable exception, but nothing more.

Again there are men and women also who belong not only to their family, but to a ward, perchance a stake, or to all Zion, who possess the esteem and affection of those whom they have faithfully served in places of public trust and responsibility in either a civil or ecclesiastical capacity or both, and these desire to do them reverence when dead. In such cases I am in favor of ample opportunity being given for this purpose, but this class generally desire that their funerals be conducted in a quiet and modest manner and often leave written instructions to this effect.

It appears to me that the sacred precinct of home is a more fitting place to conduct the last rites and ceremonies of the private citizen or the local members of the Church or the Priesthood, but more especially the child who perhaps received its life in that very home. It is in vain, upon these occasions, that we bid the fountains of grief be dried, for the tears will flow and the sorrow will remain until relieved by time and circumstance. These are too sacred to be touched or in the least degree criticized, and I have many times seen the longing desire which in a few instances has found vent in words like these—"Leave me alone for a few moments with my dead," which means, let me take the last look, imprint the last kiss and shed my tears unseen—all of which are nothing more than the outflowings of nature's purest and holiest feelings. Let me ask, then, how little in keeping are the costliest trappings and the showy displays that we too often indulge in upon these occasions? I might advert also to the expense involved, which many are but poorly prepared to meet, or if they were, how much wiser it would be to use the means for the benefit of the living; but to me a financial position on this question, though highly proper, would be the poorest part of the argument.

Some may contend that I have overdrawn the picture, to which I reply that after close observation, I think not. If it should be, however, wait a while; at the rate of progress we are making in this direction it will not be long before the picture will but meagrely represent the facts. All I aim at

is, that we should in this one thing as well as in all the rest of our conduct in life, practice that simplicity which the Gospel inculcates and which alone is pleasing to angels and to God.

CONSISTENCY.

Salt Lake City, May 19th, 1887.

Mesa City Notes. — Brother H. C. McDonald is up from Mesa City, Maricopa County, Arizona, and reports matters progressing well in that section. The crop prospects are very good, and the expectation is that harvesting will begin next week. Brother McDonald thinks they are, this season, ahead of California in their crops. The past winter was rather dry, but considerable rains recently have been valuable auxiliaries to irrigation and the crops have been largely benefited in consequence.

The country in that region is building up fast. A railroad from Maricopa to Tempe and Phoenix is building and is now within seven miles of Mesa City. A line is, in fact, surveyed through Mesa, but when construction will begin is a matter of profound uncertainty.

Eastern capitalists are in the vicinity buying up all the property they can get and offering very good prices for the land. Two propositions have already been made by capitalists to purchase Mesa City, but both have been wisely rejected.

The government has men examining the mounds scattered over the plains there, to see what can be discovered. By digging down in the mounds part of the walls of old houses may yet be discovered, and even the plastering. In some of these ruins skeletons have been discovered and jugs and earthenware. There is no doubt that the plain was once inhabited, and the place cultivated. The canal by which Mesa City is irrigated is nine miles long and part of it runs through the old "Montezuma" canal, as it is called—an artificial waterway that has existed from a time unknown. Part of it was thirty feet deep and ran through gravel cement. This, the old work of aboriginal inhabitants, is now made valuable to the Saints who are gladdening the waste places of Arizona. This old canal can be traced for miles and miles.

The health of the people is excellent. There is not a great deal of immigration, but there is general contentment and prosperity.

### TERRITORIAL ITEMS.

CULLED FROM LATEST EXCHANGES.

—The Gallatin County Welfare, temperance advocate, is the latest journalistic venture in Montana. It is published at Bozeman.

—The Piezan Indians have made \$4,000 skinning carcasses of cattle perishing on the range last winter. They get 75 cents for the hides delivered. The squaws do the skinning and the bucks have plenty of pin money.

—The Glendive Times ceased on the 7th inst. Part of the outfit has been purchased by the Independent and the remainder will be moved to Little Muddy, Dakota, where W. W. Mabey intends to publish a weekly paper.

—A dispatch dated Phoenix, Arizona, May 11, says: City Marshal Wells last night shot a Mexican through the leg in endeavoring to arrest him for robbing a drunken soldier in a back alley. Orman W. Stubbs, a recent arrival from the Topolobampo colony, committed suicide to-day by shooting himself through the head while at work on a building. The city to-day accepted and paid for a new steam fire engine, and will have carts purchased from Cincinnati. The engine is the finest in the Territory. The track of the Maricopa and Phoenix Railway is laid to within five miles of Tempe and fourteen miles from Phoenix. The real estate boom continues unabated, in spite of the advent of warm weather, and new additions and subdivisions are made almost daily.

Pomeroy's Democrat says: "In Washington, Boston or New York a man may repose in the arms of Morpheus and several women each day and hour of the week with impunity. In Salt Lake City if he cohabits with two or more wives, he goes to jail, if he is a Mormon. If not a Mormon he can sleep where and with whom he pleases, and even have seven women of the town waiting to support him, if he only oppresses the Mormon Church and stands in with the Federal or United States Court gang of that city, if good picking for political parasites born of patriotism. Justice—yes, she is blindfolded in order to protect her eyes from dust!"

There was a notable gathering of prominent business and professional men and distinguished journalists of New England and other part of the country in the Hotel Vendome in Boston a few nights ago. The banquet was a personal testimonial from the business men of this city to Col. Chas. H. Taylor, editor, manager and one of the proprietors of the Boston Globe. Among the well known journalists present were Charles A. Dana, of the New York Sun, George W. Childs, of the Philadelphia Ledger, John A. Cocke, of the New York World, M. C. Haldy, of the Philadelphia News, Charles Emery Smith, of the Philadelphia Express, Joel Cook, of the Philadelphia Ledger (who is also the American representative of the London Times), John F. Baker, of the St. Paul Globe, and others.