

that is a great deal; it is because also of the practical encouragement which such a transaction gives to our manufacturers and the fact that our friends to the west have at last put in practice toward us the doctrine of reciprocity.

The amount of woollens of all kinds which the people of this Territory have imported from California is practically incalculable, but we know that the figures would make a startling array; and we have not yet stopped by a great deal. But the lesson that now comes from the Golden state, while it need not inculcate selfishness and a disposition to shut the door against friendly competition, should impress it on our minds that we can do a great deal better both as to quantity and quality of woollen fabrics right here at home than we can anywhere else, at least as to the more useful lines.

We have not been as much prone to receiving the evidence of our own faculties in this regard in the past as we ought in many cases; but now that a testimony to the worth of our home-made goods comes from another section (and surely a most discriminating and critical one), we can all afford to believe that. Let us not only believe it but act upon it and hereafter import only those useful things that we cannot ourselves produce.

EVIDENCES WILL MULTIPLY.

In another part of this paper appears an article descriptive of ancient inscriptions and ruins in this Territory visited and described by two young men from Cache county. It is the first of a series of letters to appear in due time. The intention of the explorers is to travel through Arizona, into Mexico and possibly down to South America, examining whatever ruins and antiquities it may be their good fortune to find, and laying the results of their discoveries before the public.

No people in the world take as much interest in the antiquities of America and in the relics and ruins left by its ancient inhabitants as do the Latter-day Saints. The reason for this is obvious: no other people have, or even pretend to have, the true history of these earlier Americans, or know anything about their origin, rise, prosperity, and fall, save such as has been gathered by desultory research and more or less apocryphal inscriptions and traditions. The Latter-day Saints, on the other hand, are left in no sort of doubt as to all the essential facts concerning the aboriginal people. A record revealed in these latter days tells the story of the settlement of the continent by people guided by the hand of the Almighty. It relates their progress in civilization, their temptations and sins, their repentance, their retrogression, contests, wars and final fate, all in necessarily brief outlines.

As far as scientists have been able to ascertain with any degree of certainty, the known facts corroborate the statements of this sacred record, the Book of Mormon. All agree in giving the aborigines of America a remote antiquity, and the literary and other remains found indicate a higher intellectual elevation than might be expected, had the people sprung from a barbarous race. Two distinct lines

of civilization may also easily be traced, showing that settlers must have landed more than once on the coasts of America.

It may be presumed that as science progresses, as perchance the meaning of the ancient inscriptions is ascertained and the history of the past is unraveled, the Book of Mormon will be confirmed by ocular and tangible evidence. This has been the case with the Bible. It is not many years since adverse thinkers boldly denied the historical statements of the Old Testament. But the hieroglyphics of Egypt were interpreted; the ruins of Nineveh were searched, and whole libraries unearthed, dating back to centuries before Christ. And behold, these confirmed the Bible in the most minute particulars, silencing its opponents for all time to come. This will be the case with the record also which was given to the world through the instrumentality of Joseph, the Prophet. And that book will yet be regarded as authentic, a true history of a people that now stands as an enigma in ethnology.

[COMMUNICATED.]

"THE TIMES ARE OUT OF JOINT."

Is it in the air? Does the spirit of imitation become contagious? Or is mankind subject to influences which have their origin in spirit power? There are certain periods apparently when calamities are multiplied, times when accidents, as they are called, are specially numerous. Who can account for these phenomena? May we call it fatality, or do unseen intelligent forces bend their energies to supersede passive agency for evil or good? Or can this human agency be but the toy and plaything, the sport of control which baffles all foresight, all experience, all care? Can a man or men be blinded to causes or effects? Is a misplaced switch overlooked or is it hidden? Is the maneuvering of a vessel made plausible to a perverted or distorted insight, or can influence from outside of man make that appear feasible which is truly impracticable and fatal?

It was once said, "There is a way which seemeth right to a man, but the end thereof is death!" Is this seeming the product of personal reflection, judgment or conclusion? Or is there a bias which comes through the operation of a different sense, susceptible to good or evil spirits for purposes of their own? Are there not atmospheric disturbances which produced drought and famine beyond all human control? Are these conditions superinduced by sunspots, by planetary conjunction or by cometary proximity? Did "the stars in their courses fight against Sisera," or is it a veritable truth (simple or disguised) that "the sun (being commanded) stood still upon Gideon, and the moon in the valley of Ajalon?" Can the origin of pestilence be as distinctly traced as are its movements from land to land? Are epidemics and contagious diseases understandable on any hypothesis of science? Do they not come and go, and change their features from year to year as from age to age? Was it not an illusion of years gone by

that Asiatic cholera originated in India, because of the tax imposed by Great Britain on the importation of salt? What of diphtheria, which baffles medical skill and best experience, or leaves to empiricism or experiment the victims of that dread disease which was unknown but a few brief years ago? Can it be stated positively where "the grippe" first made its appearance, or whether on the supposition that it came from Russia, its virulence is increased or modified amid a more highly civilized population?

What of floods, of cyclones and tornadoes, which devastate and sweep away towns and decimate human life, destroying its industries and its labor, making uncertain all the precautions of experience and ignoring the calculations of governmental institutions whose prognostications are issued for the public good?

While there is dismay and disaster on land and danger at sea, the very elements in the bowels of the earth seem engaged in a conspiracy to set at naught the deductions and appliances of science and to horrify all labor and its dependents in the subterranean corridors of increasing mines; gases new and unexpected, and combinations but partially understood, nullify all precautions, and the angel of death by asphyxiation gathers the tollers who, save by their families, are almost forgotten with the next day's sun.

These queries are all equally mysterious and insolvable by the ken of ignorance as of science, and none may say that the angelic opening of a biblical or prophetic seal is not thus being demonstrated around the earth, and that may be after all there are "times and seasons, decrees, appointments, fulfillments in trine unison," testifying to divine purpose through diverse ways and inexplicable routine.

Many are willing to admit that in these great and overmastering calamities and catastrophes, there is the hinting of a mighty hand, that as to them singly or collectively insignificance and inability is engraven in ever legible characters upon the changing edifice of humanity, but that in smaller things man's power and almost omnipotence is beyond question and beyond dispute. Very well; will that explain the mania for suicide which now and then drags its holocaust of victims to dishonored graves. Can it give a solution to that uncontrollable thirst for war and bloodshed which brings a nation like ours beneath its grim and shadowing wings? Why, during this episode of madness, reason, brotherhood, arbitration and oaths were all ignored, as they might have been by the Sioux and Pawnees on our western prairies. Can even local ambition, animosity and hatred in politics be accounted for by the value or magnitude of the interests involved? Can the present suspension of industries, stagnation of trade, scarcity of money, general lack of confidence and foreboding as to the future be explained or cured by the sages, statesmen, financiers or divines? Doctors they may all be when there is but sun and shower, when there is strength, vigor and an absence of any symptoms save those of health; charlatans are they in