

choral organizations throughout the State have a vast amount of active musical talent. Utah's choral singing has made fame for her, and it should not be overlooked upon this occasion. If the Cambrian association would present its cantata in form for use, the work could be taken up by almost every Sunday school or choral organization in the valleys, and there would be a grand chorus of children's voices—and of those of older people too—singing of the deeds of the Pioneers and in praise of their work, such as never has been known; and with the costumes, the marches, the drills, the scenery, simple yet beautiful and effective, appropriate to the Pioneer journey and subsequent conditions, such an entertainment would be as delightful as it would be impressive, instructive and appropriate.

But if this particular musical production should not be available in time—though it should be as a specially appropriate local composition—yet the voices of children and adults in appropriate songs should not be silent upon the approaching Jubilee. In every ward, in every choral organization, in every Sabbath school and society throughout these mountain valleys, there should be unanimity in pouring forth the song of praise in a program specially arranged for a historic event.

THE PIONEER SPRING.

When the Pioneers entered Salt Lake valley they found City Creek flowing across the present site of the city in two branches, one making its way in a general westerly direction from near where the Eagle Gate now is, and the other flowing in a southerly direction. But the Pioneer company did not make its camp on either stream. At the location of Pioneer Square, the ground was more level, and willows and grass grew along a small stream that ran a short distance in a southwesterly direction, and finally soaked into the soil. This came from a spring located about twenty rods from the northeast corner of the Old Fort, the water being clear, cool and sparkling. That water was a delightful draught to the thirsty hand, as they erected, in the heat of the July sun, the first habitations of civilization in this valley.

That Pioneer spring is located about fifteen rods east of the corner of Third South and Second West streets, on the north side of the street, within ten feet of the paved sidewalk. It still furnishes a small stream of water that finds its way to the water ditch near by. But the spring and surroundings are not in the clean, beautiful condition they were half a century ago. Close by is a Chinese shanty, occupied by the Mongolians who use the adjoining lot for a vegetable garden; and in the vicinity are several frame buildings of not very pretentious appearance. Dirt and rubbish have been thrown into and have accumulated around the spring until its appearance is forbidding rather than otherwise. But it is in a condition where it can be easily restored to its primitive state, and be made to look almost precisely as it did in 1847. Taken now, with the opening of spring, a cleaning out, and the planting of some wild grass, water-cress, and a few willows and wild rose

bushes, and the spot would look as it did in 1847.

It would seem to be a very appropriate move if the Pioneer Jubilee commission would take steps to have that spring fenced in and restored to as nearly its former condition as possible. A little plot of about fifteen by twenty feet of ground would take in all the area necessary, and doubtless the owner of the ground would be pleased to have it done. A little planting and some cleaning, done this month so as to place it in perfect condition, and a neat fence, would be a small thing to secure, to the multitudes who will come here next July and all along the summer season, so interesting a Pioneer relic as the spring which supplied the Pioneer camp with water for culinary purposes during the first year in the valley.

THE COMING TRAMPS.

This city and state have had their share of tramps to support the past few months, in addition to the poor who reside here; and from present indications the visitation of the former class is not likely to grow less for some time yet. That portion of the tramp fraternity now on the coast has been given to understand that Utah is in much more prosperous situation than states farther west, at least in having people freer from debt, and more inclined to be hospitable on that account than communities otherwise situated; the fraternity also has an impression, probably based on actual facts, that public officials are much more generous here than elsewhere to those who apply for food, clothing and lodgings. Therefore an influx of tramps from the West is being inaugurated, while for similar reasons there is a steady stream about opening up from the East.

Now, it is quite right for citizens to be kind to the unfortunate and hungry. It will not do to deny the appeal of the starving and suffering. No doubt there are many worthy persons whose misfortunes have placed them in a situation to beg for food, and these cannot be turned away, even if feeding them assures also the feeding of some who are professional mendicants. But for self defense public officials and private citizens ought to inaugurate the plan of insisting on compensation in labor for hospitality bestowed. It is not good for a community that even tramps should eat "the bread of idleness." Yet this policy has been allowed to a great extent the past winter. Public officers, as well as private individuals, have supplied mendicants abundantly able—but hardly willing—to work, without requiring anything in return. It would be a vast improvement on this method if only the sweeping of a street crossing were required in return for a meal given to an able-bodied man.

To preserve this part of the country from a most undesirable class of population, especially in view of the Pioneer celebration, there should be a more vigorous attitude toward vagrants. Not only in the city but in the country districts also, they should be required to give in labor full value for the contributions they receive. No honest man will object to that—in fact the honest unfortunate would be glad to earn what he needs rather

than be a subject of commiseration and pity as a mere beggar. Then the benefit would come in removing the encouragement which the genus tramp now has to come this way—food and clothing without working for them. But if it must be work, as it should be, the worthless tramp will look for other fields, while people who bestow charity will have the satisfaction of knowing that its recipients are at least sufficiently worthy to be willing to pay for what they receive with the only currency they have—the ability to work honestly for what they get.

MISSIONARIES NOT APPRECIATED.

Some of the effects of the labors of Christian missionaries in India were recently set forth in an address given before a large audience in San Francisco by a Buddhist, Mr. Dharmapala. He appealed to those who profess Christianity to follow the teachings of the great Founder of their religion, and not to corrupt the nations they undertake to evangelize. Of the missionaries in India he said that they teach the ignorant people that their sins will be washed away, and, gladly accepting this doctrine, the hearers became drunken or given to other evils. The Indians, hearing of the glories of western civilization, assume Christianity, the garments and the whiskeys of the European and then believe themselves civilized. Young women impoverish their parents by buying bonnets and gowns, such as English women wear. British merchants import liquor and the missionaries make no protest. The speaker further charged the Christians with trampling the ethical teachings of the Nazarene under their feet. Even the missionaries, he said, disregard those teachings. If they were to follow them, they would do a humanizing, civilizing work. He referred to the idleness in Christian countries of the manufacture and sale of strong drink and the brutal cruelty to animals, particularly to cattle on the way to the slaughtering places, and closed by the injunction: "Before you preach to us, reform yourselves."

Possibly this eloquent Asiatic is inclined to look at European and American conditions through a veil of prejudice, but in the interest of justice and truth it must be admitted that he announces a principle which, although self-evident, is hardly ever acted upon by emissaries of modern Christian denominations. Many of them have taken to the missionary field simply as a means of making a living. They may be theologians and somewhat of physiologists and even philological scholars perhaps, but in many cases they have a very imperfect understanding of the real mission of Christianity in the world. The consequence is that they act more as advance agents of human "civilization" than as messengers of the Gospel. Some of them have even considered themselves as the outposts of political and mercantile schemes, or they have been so considered by the nations they represent, and their labors have consequently been followed by the establishment of military stations. That missionary enterprises have preceded wholesale massacres of ignorant savages is admitted to be deplorable, but