

Before, or for years before, at any rate. The Presidents of Stakes have reported, in many instances, that the Sabbath schools also have been improved through the work of these brethren, and also that the people have shown a more liberal spirit in the payment of their tithes and donations. They have received a general awakening up in their religion. I have oftentimes wondered how it is that we could afford to send so many missionaries abroad to preach the Gospel, and at the same time neglect our young men and young women here in Zion. When people are converted abroad and are brought to Zion, they see the example of some of the young, and they apostatize on account of that. Therefore, it has been deemed wise by the brethren to send out these missionaries, that they might go into the homes of the Latter-day Saints and teach them the Gospel. We understand that there are a great many quorums of the Priesthood that have not been able to discharge their duties as they should have done; the Teachers have not in all cases visited the Saints as they might have done; the Priests have not gone from house to house and expounded the Scriptures as it is their duty to do; and one of the difficulties has been that the members of the various quorums have not had anything to do. Inactivity is death. Wherever there is a body of people upon the face of the earth that has nothing to do, that quorum or body will die spiritually. The Spirit of God will not be with men who are inactive. The Spirit of God is a spirit of progression. Therefore, my brethren and sisters, we can see the necessity of the work that these missionaries have been performing here at home. We cannot deny but that there has been great need of this work. And they have worked just as zealously, for aught I know, and in many cases I know they have—as they would have done upon foreign missions. If we could keep those Elders who have returned from missions and the various quorums of the Priesthood at work, there would be little doubt as to the final outcome of this work. We wish to grow at home as well as abroad; not simply send our Elders abroad to preach the Gospel, but also encourage their work here, that the people may have their interest renewed in the Gospel and every man be at work. The organization of the Church of Jesus Christ is so complete that it reaches every man and every woman and every child.

Some things were spoken upon yesterday of a temporal nature that might be taken to heart to good advantage by all of the Latter-day Saints. We cannot separate our temporal salvation from our spiritual salvation. We should be a people who believe in enterprise, in benefiting each other and sustaining each other. There is one thing in connection with this that I would like to mention. There has been too much enmity or jealousy among the Latter-day Saints in relation to things that have been started for the benefit of the people. For instance, we go into a village and we find a blacksmith or a carpenter who has been doing a good work and able to earn a fair wage; perhaps he has become well off. Then our brethren get jealous of that brother because he is progressing, and they will start up a shop of the same kind next door to him, or very near. The result is, the profits have to be divided, and there is not enough for either of them perhaps; whereas, had they gone into something else, they would have been able to assist in the general prosperity. Our people at various times get a mill craze, or a creamery craze, or something of that kind; and because of

their lack of union, they are cutting each other's throat financially. It appears to me that there is in the organization of the Church of Christ everything necessary for our temporal salvation as well as for our spiritual salvation, and if we would only make use of this beautiful organization, it would not be as we find it today, our people underbidding each other till their contracts are let so low in various places that they are unable to fill them.

Only a short time ago I noted in one of our valleys, which furnished supplies for Fort Duchesne, that on account of their lack of union in temporal affairs, they had underbid each other until the man who had secured the wood contract was unable to fill it, and his bondsmen had to do so. So it is in relation to the grain, and to the flour, and everything that is produced. When the stores made these contracts, the people got the idea that they were making too much money and getting rich, so they went in and underbid each other on government contracts and got them down to such a low figure that they could not possibly afford to deliver at the price contracted for. This is a suggestion, I believe, that it would be well to give consideration in various places. We find that mail contracts in Utah are contracted for, in many instances, by men who do not live in the State. The last ones that were let were awarded to men in Kentucky, and they sublet them to our people, who do the work for less than what their horses' feed will cost them, if their horses were fed as they should be. Therefore, we do the work and some one else gets the money. These matters pertaining to our temporal welfare, I believe, should be given attention by the Presidents of Stakes. We should not be jealous of our brethren and sisters when we see they are progressing and prospering. We desire that they should do well. We should desire that not only they should do well, but that all Israel should do well, that we may become an independent people, and not be the payers of interest, but receive interest; that we should have money to loan, instead of borrowing and having the shingles mortgaged over our wives and children as they are today in many cases.

I pray that the blessings of God may rest upon this people, that we may be blessed spiritually and temporally; that the power of God may be manifest in this Conference; that the brethren may all speak by the power of the Lord; that His Spirit may be with each and every one of us; that we may take to heart the instructions that are given in this Conference, and carry them to our homes, that this Conference may be the means of refreshing us, as our Conferences always do, to cause us to be a more moral people, a better people in every respect; which may God grant, for Christ's sake. Amen.

ROBINSON CRUSOE'S DESERT LAND

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Valparaiso, Chile, Aug. 19, 1898.—Robinson Crusoe's island is to be colonized. The government of Chile has just adopted resolutions to that effect and by the time this letter shall have been published an inspector will have been appointed and in all probability a number of new inhabitants will have been carried to the island of Juan Fernandez. Within the past few weeks the president of Chile has visited this island on a tour of inspection, and both himself and his officials report that it can be made of great value to the country. It has been decided to give each settler a house and a certain amount of land, and the idea is to make a large fishing colony there. The cod-fish which are caught off the shores of Juan Fernandez are especially fine.

They swarm about its shores, and, in connection with lobsters and other shellfish, might form the basis of a great industry. There are also many seals, walrus and other marine animals in the waters near by, and the mainland has in its woods many wild goats, wild sheep and wild mules. There are parts of the island which are very fertile and it is thought that they can really be made a valuable property.

The island of Juan Fernandez lies just about 400 miles west of Valparaiso, in the South Pacific ocean. It can only be reached by special steamers, which make excursions there once or twice a year, and it will not be possible for me to visit it at this time. I have, however, met members of the president's party who have just returned, and have also had the assistance of Mr. Spencer of Santiago, an American photographer, who accompanied the expedition, and from whose photographs this article is illustrated. Before I describe the island as it is in this year of our Lord 1898, let me tell you something of its history, and how it came to be the inspiration for that wonderful tale of Robinson Crusoe. The story dates back to 1704, almost two hundred years. At that time an English ship of ninety tons, known as the Cinque Ports, was sailing through the South Pacific ocean. Upon her was the first real Robinson Crusoe. He was a Scotchman, named Alexander Selkirk. He was the sailing master of the ship, but for some reason or other fell out with the captain, and one story is that he headed a mutiny and was given the choice of being hanged at the yardarm or of being placed on this desert island of Juan Fernandez. He accepted the latter alternative, and, with a small supply of provisions, he was landed in what is now called Cumberland bay. This was in September, 1704. He lived there for four years and four months, when the English privateer Duke was attracted by his watch fire and came to anchor at the island and carried him home to England.

During his stay Selkirk had many of the adventures described in De Foe's book, although De Foe having a better knowledge of the islands north of Brazil in the Caribbean sea has made much of his story correspond to these in its descriptions of scenery, products and climates. The skeleton or plan of De Foe's story was undoubtedly suggested by Selkirk's adventures, and you can almost trace poor Robinson Crusoe's wanderings in the story of Selkirk and Juan Fernandez. In the first place, the terrors which assailed Selkirk when he found himself all alone on this wild spot were the same as those of Crusoe. He wished for a time that he had chosen to be hanged rather than have come ashore. I don't know about the finding of the foot-prints in the sand, but shortly after Selkirk came an Indian was lost in the woods, having landed with a party which Selkirk did not see. This Indian he adopted and his story concerning him was the foundation of Robinson Crusoe's man Friday. You remember the nursery rhyme as to how Robinson Crusoe was dressed:

"Poor old Robinson Crusoe! Poor old Robinson Crusoe!
He made him a coat of an old Nanny Goat.

I wonder how he could do so."

Well, when Selkirk was found, according to the narrative of Captain Rodgers, who took him to England, he was clad in goat skins and was running about as though crazy. He had built a fire upon what is now known on the island as Robinson Crusoe's Lookout, and had in this way attracted the ship's attention. This