DESERET EVENING NEWS SATURDAY MAY 22 1909

FACTS ABOUT THE CURFEW

Whatever to the sons of earth Their changing destiny brings down, To the deep, solemn clang give birth, That rings from out the metal crown.

ANY people seem to regard the idea of the "Curfew," now being tried in Chicago by a zealous clergyman who has a large number of children under his care, as a new and somewhat novel experiment Results are watched with great interest by the clergy, parents, and all those who have children under their care. So far marked improvement in school work has been reported, and no one doubts but that it will prove a means of guarding children against evil influences. The ringing of the curfew has years of history to recommend it and shows the conservative mind of a peo-ple that this custom should have so long survived its original significance, and but brings to mind that the whole of the civilized life is still set to bell

Some writers on the curfew go back as far as King Alfred's time, about the year 901, when the "cover fire" bell was one of the most stringent laws. While most of our knowledge commences with William the Concurrent about 1100 as at William the Conqueror, about 1100, as at this time the tolling of bells at eve-ning, as a signal to inhabitants to put matter of history and also better known. Down the years to the present time the curfew is still religiously tolled in many hundreds of towns and villages the year round, or, more usual, from

September to April. Here a few words on bells in general may be interesting. In the larger sense may be intresting. In the larger solic-of the word they are of unknown antic-ulty. We hear of metal instruments struck by clappers in the very early ages. In Exodus golden bells are de-scribed as part of the vestments of the high priest, and Layard tells of finding small bronze bells in the palace of Nim-rod in Ninevah. In China tradition tells rod in Ninevah. In China tradition tells us of their serving a most unique pur-pose. A bell was suspended from the vall above the head of the governor. A rope of great length was attached to this bell and laid along the principal street, so that the humblest of subjects, suffering from real or imaginary wrongs, feit no hesitancy in tugging at it, knowing full well that when the bell sounded he would gain an interview 11, knowing full well that when the bell sounded he would gain an interview with the governor and have all injus-tice speedily righted. Even over the head of the emperor hung one of these mighty bells, which was used for the more serious occasions. When his ma-jesty was not convinced of the great need of the case the netitioner was

need of the case the petitioner was flogged for the trouble given. During the heathen persecutions the early Christians found it unsafe to use bells to call the faithful to worship for for the trouble given. fear of attracting public notice. But after Constantine's time monastic com-munities called their members together munifies called their members together for prayer by blowing a trumpet. Church bells are mentioned as carly as the year 418. There is a little story told of a venerable Bishop Paulinus living in Nola, Campania, who was the first to use the bell on all churches of his see, and from this, it is urged, the Latin names for a bell, nola and champana, are derived. Church bells have made history since their earliest time. The are dorived. Church bells have made history since their earliest time. The wild clanging of the bells of St. Steph-en's in Sens frightened away the in-vading army of Clotaire II in the year 610. The venerable Bede (672), who has given us that great work, "The Ecclesi-astical History of England." speaks often of church bells in England in his day. The first belfry to be erceted was at the church of St. Sophia for the 12 great bells sent to Michael, the Byzan-tine emperor, as a tribute from Venice. While Christians have ever made use

While Christians have ever made use of bells, the Mohammedans have a su-perstitious dread of their sound and for-bid their use with all the laws at their command command.

The solemn consecration of bells to be used in the service of the Catholic church is mentioned in the history of the tenth century.

Often the chief bell in the cathedral of carly times served a civic purpose and belonged not to the church but to

crally concoded that he who command-cd the bell commanded the town. In the south of France the small town Avignon boasted the possession of 200 bells, and as these were always ringing the offices of the church the place gained the name of the "Ringing For years this city was the orne of the popes until their return to

Rome. There is a legend attached to one of the hells of this place, which runs that on the accession or death of a pope this bell would ring out of its own volition and continue ringing for some hours. One poet describes the tolling thus:

Bell! thou soundest mournfully; Tellest thou the bitter parting hath gone by.

In England the tolling of bells for In England the tolling of bells for the dying has long been a custom, dating from the time of George L, and is known in some places as "passing bells." The largest bell in the world is that of Moscow, and is called the "omperor of bells." Its weight is 44,-000 pounds and cost about \$300,000. It has long been out of use and probab-ly will never be recast. "The largest in England is "Big Ben," in Wootininster, which weighs 30,000 pounds. St. Potor's in Rome weighs not much more than half of this. Our largest American bell rings out

hot much more than half of this. Our largest American bell rings out from the belfray of the cathedral of Montreal. Its weight is said to be 25,-600 pounds. The bell in Independ-ence hall, Boston, hung in 1376, weighs 13,000 pounds, while the Liberty bell in Phildelphia, molded in 1751, is the next in size, and was broken while sound-ing a 5m alarm

in sizi, and was broken while sound-ing a fre alarm. The curfew as first used was tolled for various reasons, hence has become identified with local customs. For in-stance, at Newcastle all shops were closed at the ringing of the curfew; at Durham it meant the closing of the college gates, while even the good of the cattle was attended to by this bell. In many Yorkshire villages the farm-ers were reminded to see that all stock was properly locked up for the night, and man has been benefited by it in many strange ways. There by it in many strange ways. There is a story of a farmer of Waltham in the Wolds who lost his way during a severe snowstorm and found his home severe snowstorm and found his home by the sounds of the curfew. In gratitude he gave a large sum of money to endow this curfew forever. This custom was brought over to our country by Pilgrim and Puritan. Many of our native poets have sung their sweetest songs in its praise. Long-fellow gives us these beautiful lines: With their strange, unearthly changes Rang the melancholy chimes.

The famous bell in the old North church of Boston, which has been identified with much of American hischurch of Boston, which has been identified with much of American his-tory, is so endeared to the hearts of these people that quite a storm of in-dignation arose when in 1894, some of the newer residents tried to stop the ringing of this bell which had an-nounced the visits of such men as Washington and Webster to their town. In about the year 1882, the cus-tern of ringing the curfew found a new mission, which was meant to help in the safety and discipline of children. The general principle of the curfew idea establishes an ordinance to provide that children under a cer-tain age shall not be allowed on the streets of the town after the ringing of the curfew. The time varies in different places, ranging from 7:30 p, m. to 9, while in Georgia the time is extended to 10 p. m. The manner of ringing is about the same in all places tolling of nine strokes being the ac-cepted signal. The first western town to recognize the helpfulness of the curfew was Rock Island, Ill., where in 1885, it was used with good results. in 1855, it was used with good results. After this Nebraska and Minnesota

took it up. The failure to heed is punished on the second offense by a fine or com-mitment to jail, the penalty gener-ally being \$3 to \$10 fine, or the same ally being \$3 to \$10 fine, or the same number of days in confinement. A unique addition to this ordinance comes to us from Pierce, Neb., which makes it unlawful for any child spok-en to by an elder to return any but a civil answer. Although this law is not enforced as rigidly as the curfew law, it still exists in the ordinances of the town. Many of our writers tell us that bell ringers were not only fam-ous for the method and tones of the af-fection they feit for these metalfection they feit for these metal-tongued proteges. A story is told of the old bell ringer of St. Agricol, who, on being told that his particular bell would not be rung any more, climbed up to his favorite friend, kissed it, and died heart-broken there, still clinging to the bell. Surely it was not one of those bell ringers who question-ed the bell with: fection they felt for these metal-

Zion, and with them an innumerable [host that no man can number. . . "Every man who has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free.

REMARKS BY PREST. BRIGHAM YOUNG. April 7, 1853, President Young said:

"We have one thousand years wherein | exaltation just as good and as great as the elders of Israel will enter holy you can ask for."

temples and officiate for just such persons as you and me, that have done the work we were called upon to do. There will be hundreds of thousands of the sons of Jacob to administer in the tem-ples for you and me. Joseph will stand at the head of this dispensation and hold the keys of it, they are not taken from him and never will be in eternity.

I shall be there if I live or if I die. If I die my brethren or my children will officiate for me. I shall lose nothing through death; magnify your calling in the Church and I will warrant you an

The following paragraphs are taken "rom President Young's oration at the aying of the corner stone of the Sait Lake temple, April 6, 1853: "But what are we here for today? Too leebrate the birthday of our religion; o lay the foundation of a temple to from President Young's oration at the laying of the corner stone of the Sait Lake temple, April 6, 1853:

Expert Kodak Finishing.

"But what are we here for today? To celebrate the birthday of our religion; to lay the foundation of a temple to the Most High God, so that when His Son, our Elder Brother, shall again ap-near He may been a place where He are Harry Shipler, Commercial Photo-grapher, 151 South Main, second floor, pear, He may have a place where He can lay His head, and not only spend a night or day, but find a place of peace that He may stay till He can say, I am

satisfied. "Brethren, shall the Son of Man be Hanger & Son. Phone 4441-k, for painting, paperhanging and tinting. satisfied with our proceedings this day?

TO THE PUBLIC.

The canvass for R. L. Polk & Co's Salt Lake City Directory, 1909, is complete. Persons who have recently made any change in their residence or business addresses are requested to call at the Directory Office or write us at once, to insure correct insertion of their names, etc. Call or writeno changes will be taken over the

613-616 Dooly Building.



at a big reduction.

and belonged not to the church but to the town, and was used to call the soldier to arms and sound the alarm of fire, "in a clamorous appealing to the mercy of the fire." A huge belt was caused to be hung in the church at Strasburg, known as the Holy Ghost bell, and was used only in case of two fires belng seen in the town at once. at once.

The inscriptions on some of the older bells are full of interest and all are curious. In our times bells are made without ornament or inscription, since experience has taught the molders that such adornment detracts much from its pure tones. Schiller has made us think more of the bell and to try to understand its language better (if such its tones may be called) by his most fam-ous lyric written on the occasion of ordering the castings of a bell for the Church of Weimar:

God has placed within this form Wonders which we cannot fathom.

In the spires of churches are to be found the "Laws of the Belfry," written or printed in old English script, mentioning certain fines for ringing in any but the approved way, and it was gen-

Say! how canst thou mourn? How canst thou rejoice. Thou are but metal dull.

Those church bells high in the tow-ers have been called "the neighbors of the stars," and while, with deep note breaking each hour with sudden and sullen roar, they thrill us with unde-finable delight and at once impress us by their mere physical strength with a sense of the sublime, do we not all hear that "heart of iron beating out the charging state of buman passions. the changing state of human passions, griefs, and joys?" Yet, I fancy these bells would rather bring

Joy to all within its bounds; Peace its first, its latest sound. -Denver Post.



All communications for this depart-ment should be addressed to the secretary of the society, Elder Joseph F. Smith, Jr., care of Historian's office, Salt Lake City, Utah.

TEMPLE WORKERS ENCOUR-AGED.

It is not often that faithful, diligent workers are so well rewarded for their labors as was the case last Friday, May 14, when President John R. Winder spoke in the morning exercises of the Salt Lake temple. His remarks were directed particularly to the iniportance and necessity of the saints pursuing their temple labors, and to his own gratification in beholding the large and interested congregations which gather daily in the temple services. He then spoke of the efficient services rendered by the Genealogical

society, its board and members. He referred to their visits in the various city wards, and to these he attributed

much of the growing interest in this sacred cause. The speaker said he hoped that the saints would turn out liberally to hear the agents of the so-clety, and that the priesthood in each ward and stake would do all in their power to assist the visitors from the society, so that the utmost good might Fociety, so that the utmost good might result from these visits. President Winder next referred to some of the last words uttered by the Prophet Jo-seph Smith, and read a number of ex-tracts from the sermons of the Prophet Joseph Smith and President Brigham Young. These extracts are so full of Young. These extracts are so full of deep interest to all the saints today, that they are here given in full. We commend the careful study of these passages to all saints:

JOSEPH SMITH'S LAST SERMONS.

Sec. 128 Doctrine and Covenants. On Sept. 6, 1842, he said: "I now "I now re sume the subject of baptism for the dead, as that seems to occupy my mind and press itself upon my feelings the 'There will be one hundred and forty-four thousand saviors upon Mount

my enemies. And now, my dearly be-loved brethren and sisters, let me as-sure you that these principles in re-lation to the dead and the living can-not be lightly passed over, as pertain-ing to our salvation. For their salva-tion is necessary, and essential to our salvation, as Paul says concerning the fathers that they without us cannot be made rearfect neither can us without my enemies. And now, my dearly be nade perfect; neither can we without our dead be made perfect." made

At King Follett's Funeral.-In April, 44. Joseph said: "The greatest re-1844. Joseph said: sponsibility in this world that God has laid upon us, is to seek after our dead. The apostle says: They without us cannot be made perfect, for it is neces-sary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times.

"It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man; hence God said, I will send Elijah the Prophet, and he

I will send blight the Prophet, and he shall turn the hearts of the fathers to the children, etc. "I have a declaration to make as to the provision which God has made to suit the conditions of man made before

the foundation of the world. "He has made a provision that every spirit in the eternal world can be fer retted out and saved; He has wrought out salvation for all men, unless they have committed the sin against the Holy Ghost; and every man who has a friend in the eternal world can save him unless he has committed the un pardonable sin. And so you can see how far each can be a Savior."

HIS LAST SERMON BUT ONE.

Joseph said in his last sermon but Joseph said in his last sermon but one, May 12, 1844: "It is not only nec-essary that you should be baptized for your dead, but you will have to go through all the ordinances for them the same as you have gone through to save yourselves.