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SALT LAKE CITY, - MAY 23, 1908.

## DONATIONS.

A local society has been very much excited lately because the Latter-day Saints are freely imparting of their means for the furtherance of the philanthropic work of the Church. And this is natural. A few years ago certain conspirators set themselves the impossible task of overthrowing the Church. That appeared to them to be an easy proposition. They overestimated their own importance. They calculated on a large following, and actually invited certain parties from the East to come here and take charge of the fragments, when the expected crash should come. But it did not come. Instead, the Church keeps on growing in stature as well as in years, and we hope, in wisdom and favor with God and man. The conferences show an ever increasing interest in the work. The voluntary donations known as "tithing" give no sign of falling off; nor do other contributions, which all are voluntary, diminish. The faith of the Latter-day Saints, and their unflinching confidence in their leaders as men of God, are manifested on every occasion. The people, as a rule, are sincere and faithful, and devoted to the work of the Master. All this is gall and wormwood to the little coterie that has sworn the destruction of the Church. They have, perhaps, already a premonition of ignominious defeat. They remember, probably, the many who have perished in the attempt in which they now are engaged.

We offer no defense for the Bishops of wards, or other officials of the Church, who, in addition to the performance of their other duties, may have occasion to ask Church members for contributions for the erection of meeting houses, for missionary purposes, or any other good and lawful object. No defense is needed. They simply prove, by so doing, that they have the welfare of the people at heart. If they were asleep on their post of duty, they would not be in a position to see, and they could, therefore, not remind the Saints of what is required in form of material improvement. In the wards, and the chances are that the spiritual needs of the flock would also be neglected. A meeting house sometimes is a true index to the spiritual condition of a ward, and a bishopric. There is a lesson in the way it is swept, ventilated, and kept in repair.

Church members are aware of the fact that the general Church funds, until within the last few years, were not sufficient to cover the expenses for ward meeting houses and other Church buildings. In later years the financial conditions have been more favorable and considerable appropriations have been made every year for meeting houses at home and in the missions. In addition to increased appropriations for educational and missionary purposes, and for the maintenance of the poor. But it has not, so far, been possible to meet all the demands of this nature from the general funds, and donations are therefore necessary. No one should be censured for asking Church members who can afford it, to contribute for such purposes.

The Apostle Paul, when asking the Saints in Corinth for donations for the benefit of the famine-stricken people of Judea, enunciated the principle that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The truth of this has been put to the practical test by all who have any spiritual experience. They know that that which is given for the cause of humanity returns multiplied, in one form or another, to the giver. They know the blessings of giving. They understand the sentiments of the Christian business man who always counted his donations for religious purposes among his assets. He felt sure that he could count on them, as on funds deposited in the bank.

## BIGOTRY AND POVERTY.

History is replete with lessons applicable to the present. One of them is this, that when bigotry rules, poverty is in attendance, even near the throne. Philip II might have been one of the wealthiest and most influential potentates of his time. He was king of Spain, Naples and Jerusalem; duke of Brabant, count of Flanders and lord of Friesland; he was the hereditary chief of seventeen different states; he was supposed to be the owner of the wealth of Peru and Mexico in addition to that of his European states, but he was nevertheless financially embarrassed. Historians have preserved a memorandum in the King's own handwriting showing the status of the exchequer, for the years 1560-61. It shows that he needed ten million nine hundred and ninety thousand ducats for his personal and state expenditures, and that to meet this he could find only one million three hundred and thirty thousand. "Thus there are nine millions less than the amount due," he adds, "making a mistake in his arithmetic, which I may look for in the sky, or try to raise by inventions already exhausted." Among the main items of income were licenses granted by the crown to carriers of slaves from Africa to America; and some paid by persons who desired the privilege of violating the rules of fast days. The man

who might have commanded countless millions of ducats, depended on the slave trade and the eating of meat on Fridays for money with which to meet his expenses.

But Philip was a bigot. He plotted against the liberty of some of his subjects. He was more concerned about "heretics" than the utilization of his vast resources for the benefit of the people. One of his edicts provided that "no one shall print, write, copy, keep, conceal, sell, buy, or give in churches, streets, or other places, any book or writing made by Martin Luther, John Ecolampadius, Ulrich Zuinglius, Martin Bucer, John Calvin, or other heretics . . . nor in his house hold conventicles or illegal gatherings, or be present at any such in which the adherents of the above-mentioned heretics teach, baptize, and form conspiracies against the holy church and the general welfare." The penalty for the violation of this edict was death. Men were to be put to death with the sword and women by being buried alive. Autos-da-fe became solemn festivals. The monarch and the dignitaries, women as well as men, clergymen and the nondescript rabble, all joined in the orgies of cruelty. All liberal tendencies were hunted down. The dramatists, such as they were, had their share of oppression. "There was at that time," a contemporary says, "some plays played that hath cost many a 1500 man's lives. . . . Welche plays were and are forbidden moche more strictly than any of the books of Martin Luther."

The result was poverty, ruin, and finally, ruin. It is bad statesmanship that listens to the voice of bigotry. Let the "Americans" here learn that lesson of history.

## SHOULD APOLOGIZE.

If there were any such thing as a sense of shame or decency known in the office of the Salt Lake Tribune, the editors of that paper would surely feel impelled to make some apology for its statement that the only opposition to the repaving of Main street came from the "Mormon" Church.

When taxpayers like M. H. Walker, the Auerbachs, Henry W. Lawrence, and others lead the protest against the proposed reckless expenditure of funds, and show that the street for the present can be repaired without having it entirely repaved, it might be thought the Tribune would hesitate in claiming that the "hierarchy" were the only "knockers against improvements." But the Tribune was never known to do the fair or the decent thing, if by so doing any point were made against "Americanism." Its readers will never be told that the protest against repaving comes from "Gentiles," as well as Church taxpayers; they will never know from the Tribune columns that business men have reached the exasperation point over the steady increase in taxation, the outlook for another increase, the license charges, and the spirit of graft, favoritism and recklessness everywhere evident in the city administration.

## THE GOSPELS.

It is now nearly half a century since any serious attempts to show that the four Gospels were the product of unknown and unaccredited writers have gained much currency among either the masses of the people or the students of the Scriptures.

At that time this charge was not easily refuted. Any skeptic could say that the four Gospels were without definitely known authorship and were not written until many centuries after the Christian era.

We now know, with reasonable certainty, that the gospels according to Matthew, Mark, and Luke must date originally before the destruction of Jerusalem in the year 70 A. D., because they predict it as a future event. The Acts were written after 63, but before the death of Paul which is supposed to have occurred about 68 A. D. That book closes suddenly with his imprisonment in Rome.

Of the four Canonical Gospels, the first three, (differing from the fourth), agree in narrating nearly the same events in somewhat similar language and are called synoptical (together). The synoptic Gospels are those that bear the names of Matthew, Mark and Luke.

There is no internal evidence for exactly determining the date of any one of the synoptics but it is a reasonable inference that the compilers of the first and second Gospels, wrote before Luke; and there is a balance of probability in favor of the supposition that they wrote before the fall of Jerusalem.

In reading the four Gospels, Biblical students now find that Mark does not seem to borrow from either Matthew or Luke, and that these two, though clearly influenced by some form of Mark, yet probably borrowed, not from Mark, but from original tradition. Upon this tradition Mark also is thought to be based. What this original tradition was whether oral or written, and if written, whether in Aramaic or Greek, has not yet been determined.

An early tradition, circulated perhaps in various churches before being embodied in a document, would naturally have been modified and supplemented. But it seems probable that Mark, Matthew and Luke are all based upon this early, original tradition. Certain words and phrases which are common to Matthew, Mark and Luke are given the name of the triple tradition. Such expressions must have a peculiar weight, since they undoubtedly approximate in the original tradition itself.

As to the authors, Matthew was one of the Twelve. He is according to tradition, the author of the first Gospel. In the Gospel that bears his name, he is described as a tax gatherer, but little is recorded of him. Of Mark, nothing is positively known, either of his birth or his country; but it is certain that he was a friend and follower of Paul and accompanied him on one of his journeys. The name Mark occurs in several of the books of the New Testament. Peter speaks of him as "Mark my son." These words are usually understood in a metaphorical sense. Luke's name is attached to the third Gospel. He appears to have been one of the companions of Paul. From such allusions as those in Col. iv. 14, we infer that Luke was not born a Jew and that he was a physician. Of his birth and country nothing is positively

known, but it is a possible inference from his name Lucas in some of the early manuscripts, that he was of Italian descent. There is a tradition that he is also the author of the Acts of the Apostles.

The author of the fourth Gospel is spoken of as "the disciple whom Jesus loved," which also leaned on "his breast" and the one to whom Jesus commended His mother from the cross, but is not mentioned by name. The first writer known to name John as the author is Theophilus, who wrote toward the end of the second century 180 A. D. He speaks of him as "John the son of Zebedee." Whether this is the same John that wrote the apocalypse or not is an open question. It is supposed to have been written about 78 A. D. There is a theory of joint authorship or at least revision in regard to this Gospel which is confirmed by evidence derived from the First Epistle. Both begin in the same way, without giving the author's name.

The first mention of the authorship of the Acts in a well authenticated book, occurs in the treatise of Irenaeus, written between 183 and 188 A. D., in which St. Luke is named as the author, as if the fact were well known and undoubted. In the Acts themselves we find in the commencement, the author giving himself out as the writer of the third Gospel. There is also a remarkable similarity of style between these two books.

There is no sure data for fixing the date. Some think it was written at the time mentioned in the last chapter of the Acts, when St. Paul had been two years in Rome. Some that it must have been written after the fall of Jerusalem, as they believe the Gospels were written after that date. Some that St. Luke must have written it at a late period of his life, about the year 80 A. D. And still others think it was written as late as the year 125 A. D.

Much internal evidence leads to the conviction that Mark was written some time before 70 A. D.

## SUCCESS THROUGH WORK.

The peace congress held at Philadelphia this week was, according to the reports, a largely attended and enthusiastic gathering. It opened on the 16th of May with a public meeting in Horticultural hall, presided over by the Governor of Pennsylvania, and continued for three days.

One of the thoughts set forth at the gathering was this that we are moving toward the realization of the grand ideal—a united world. Mr. Mead pointed out that the arrangement for the meeting of the third Hague conference not later than 1915 practically assures a regular international parliament hereafter, and this assurance of a regular international parliament is one great outcome of the second Hague conference, as the international tribunal was the memorable outcome of the first conference.

This is one long stride forward. Governments and statesmen are doing what they can to further the cause. What is now mostly needed is the dissemination of correct information among the people everywhere on the economic, moral, and physical consequences of the present world-policy of competition and strife.

It may seem a hopeless task. But it is not. The temperance cause is an illustration of what can be done through intelligent effort. Fifty years ago it was not thought improper, for many sections of the country, for dealers to be distillers and liquor sellers. Those were what the liquor drinkers of our present age refer to as "the good old days" when there was no tax on rum and when there were no internal revenue laws to increase the price of liquors and thus create temptations for its adulteration. See the change that has been effected! Today the multitudes are beginning to realize that the temperance question is not only one of total abstinence and good morals, but that it is a colossal question in the political life of the nation, and that upon its proper settlement depends the perpetuity of republican institutions. They have learned that the keepers of low dives have many of our municipalities by the throat, and they elect nearly all of the officials who shall pass upon the enforcement of the laws that are to regulate their deadly traffic. We hear much of towns where "the lid is on," or where "the lid is off." "The lid" means the law, and it is only put on, and kept on, in those cities where the better element are able to elect good men to office. And so, the dissemination of light on the subject has caused an awakening that means reform.

It will be so when the public is enlightened on what the world policy of the world means to the laborer, the home, the family. But results can only be obtained as a result of intelligent effort on the part of those who have light, to impart it to others.

## THE "WORLD'S" ANNIVERSARY.

A favorite diversion of students of economy is to figure out a measure of the possible longevity of statesmen, institutions, and industrial enterprises. Concerning congressmen there are many who are counted now to have served too long to be of maximum usefulness in public life, and of newspapers many lose in prestige each year because of alliance with forces making war upon the general welfare.

The New York World is not one of these that are declining in influence. On May 10 it sent out an issue celebrating the completion of its twenty-fifth year under one management. This issue contains at once an interesting confession of a slightly spotted past and a promise of great achievement under certain principles set down as the basis for future policy.

"Standing today on the threshold of a second quarter century of progress and publicity," declares the editor, in stating the principles for which the paper stands, "the World's record exemplifies the simple but sound philosophy of its owner. 'Do right and fear not.' The axiom that history is philosophy teaching by examples, applies with peculiar force to the World's accomplishments. Satisfied with merely printing the news it never could have accomplished the many acts of public service that credit its career. But dedicated to the cause of the peo-

ple, forever fighting every form of wrong, forever aspiring to be a moral force, forever striving towards the highest ideals, it has endeavored to represent the heart and the conscience of the nation."

After making this declaration of the basis on which its success is to be explained, the World goes on to trace an evolution which clearly illustrates some of the seeds of death which await the newspaper that anchors its faith to false ideals. "After the editorship of Marble Wadsworth," it is explained, "the paper was permitted to become a pawn of unscrupulous financiers who used it to advance their personal ambitions. Therefore it is a matter of but little surprise that by 1883 there was but little left but a name. Its annual deficits were considerable and it had no great prestige nor influence."

"Out of the wreckage of this moral derelict was transformed (under Jos. Pulitzer) the World of today, the antithesis of all that it was before, with no heritage save the name. After Mr. Marble and before Mr. Pulitzer the paper seemed to be a plaything on an intellectual 'fence' in the service of interests which have never invested the journalistic field with distinction or invaded it with moral or monetary profit."

The words of the paper concerning its future as well as those concerning its remote past are full of potent meaning to anyone who would deal with standards. Standing for the principles of democracy, with its hand raised against demagogues in all parties, it leaped from a circulation of 10,000 in 1883 to a circulation of 140,000 in 1893 and of 300,000 in 1908.

Jay Gould, once the paper's owner in the era to which it refers as its darkest, little thought he was keeping alive an institution which should some day point to him with chagrin and publish his shame that he should have used its forces for improper ends. Gould is personally named in the issue and is the subject of much bitter comment.

## GIVE US MEN.

The Oakland Enquirer offers up the following prayer, to which we can respond:

Give us men!  
Give us men in municipal office!  
Give us men in county administration!  
Give us men in the legislature of California!  
Give us men in the business and civic life of the city, county, state and nation!  
God give us men. A time like this demands

Strong minds, great hearts, true faith and ready hands.  
Men who possess opinions and a will, Tell men, sun-crowned who live above the fog  
In public duty and in private thinking.

The only way to get men is to nominate men and elect them.

Mae Wood seems to have confounded Cupid and cupidity.

"I'll rot in jail before I'll plead guilty," declares Mae. Rot!

When it comes to a currency commission what is the matter with the real estate men?

Ask and ye shall receive a transfer, provided you don't ask after you have paid your fare.

Why not give a transfer to those cars that stand on State street between South Temple and First South?

Before he can find the north pole, Commander Peary must find \$50,000, a rather difficult task of itself.

There is one pleasant feature about the coming campaign: no one claims that it will be one of education.

A few more such railroad accidents as that at Conitich and Belgium's population will be materially depleted.

It is a good thing for Virginia that she earned her title of "Mother of Presidents" before Ohio came to the fore.

That young man of Alton, Ill., who was stuck fast for three days in quick sand was more dead than quick when rescued.

A skull has just been taken from a cesspool on the Guinness farm. Why not try the well? Truth is said to lie at the bottom of it.

The beauty of having pledged delegates is illustrated in the Methodist convention, where they are having such a time to elect bishops.

In Switzerland they thrust presidential honors on leading citizens. In the United States vice presidential honors are thrust on prominent citizens.

Frederick Law Olmsted says Chicago has a chance to become one of the most beautiful cities in the world. Chicago should lose no time in improving the chance.

Because he does not see eye to eye with Congress on certain measures the President very likely will be charged with making war on Capitol.

The Boston girl who has achieved the record running high jump at Vassar doesn't seem to have displayed any blue history on the athletic occasion," says the Boston Herald. Honi soit, honi soit.

"The Mormon Church is a snipe breeder," says the organ of the American party. That accusation from that source comes with the same grace that the wolf's charge against the lamb down the stream of muddying the water above the wolf did.

The Oklahoma bank guarantee law was put to the test the other day and seemingly justified itself. The funds of the failed bank being far from sufficient to pay the depositors, the state guarantee fund was drawn upon to supply the balance. Time alone can prove the value or lack of value of the law.

# Gathered On The Battlefield of Thought.

## The Greatest Engineering Undertaking.

The report of the Inland Waterways Commission contains the outline of one of the greatest engineering undertakings ever proposed, an undertaking which contemplates nothing less than the control of the waterflow of all the rivers of the United States. This astounding plan, which was drawn by Chief Hydrographer M. O. Leighton of the United States Geological Survey, provides for the regulation of stream-flow in such manner as to prevent the present destructive annual floods and at the same time to insure a minimum navigational depth to each stream during all seasons. It proposes to accomplish this so that it shall pay a reasonable direct interest on the investment while opening a new era of development in the regions affected. This great achievement is to be brought about by building storage reservoirs near the headwaters of streams, governing the sources of its water supply. These reservoirs are designed to supplement the natural storage of the forests which remain in such watershed regions as the Appalachians and about the headwaters of the Mississippi. Such a plan, if adopted, will change the whole course of river improvement as heretofore carried on by the government. Dredging and the building of levees would be done away with. Instead the reservoirs would keep back in flood times the waters of the Ohio, the upper Mississippi and Missouri, and the other streams of the Mississippi system. The water thus held back would lower the stream below dammark. Later, when the danger of flood had passed, the stored waters would be discharged, maintaining the navigability of the stream through the dry season. The cost of such a reservoir system adequate to regulate the streams in the Ohio basin is estimated at \$125,000,000. To regulate the whole Mississippi valley in this manner would cost, it is estimated, \$500,000,000. Taking as an illustration a single river which has been studied more carefully than some others, it is estimated that the regulation of the Monongahela in this manner would require the erection of 18 reservoirs. Their effect would be to remove from Pittsburgh, so far as the Monongahela is concerned, the present annual menace of flood and to increase the depth of the river through the dry season by five feet. The money that would be saved from other expenditures and the prevention of damage by flood would more than offset the estimated cost of such a system. But more than that it would bring into the treasury a direct cash return in the sale of water-power for industrial use.—American Industries for May.

## Poison Sold To Patrons Of Saloons.

One of the evils in the saloon trade of New York City is the fact that the liquors sold over the counter are not in any way pure. They have been ordered or paid for, but are the results of a careful mixture of alcohol (in certain instances wood alcohol), with strong drugs to give color and flavor.

There are some fifteen places in New York City making and selling what is known as "essence." In its most harmless form, essence is sold to the drug stores to give the different fruit flavors in soda water. In its worst form it is sold in from ten to a dozen compounds to give flavor to whisky, grape brandy, corn brandy, gin, rum, kummel, California brandy, and rum.

It is fair to estimate that 1,500 saloons in Manhattan and The Bronx are selling over the counter drinks that are compounded out of alcohol and drugs. The public is thus being cheated out of money as the result of the scramble for profits forced on the liquor dealer by the pressure applied from above.

Another familiar trick is to fill out the empty bottles of famous brands of whisky with liquor of the same blend, whether Bourdeaux, Rye, or any other of the blend.—Collier's Weekly.

## Coloring.

When came that old erroneous assumption that bright-colored structures, and those with bold, sharp patterns, are of course conspicuous in their homes? Did people judge the outdoor world by colorless collecting-boxes, or the plastered walls of a museum? The real out-door world is a boundlessly varied pageant of ever-shifting lights and forms and colors, cut up into innumerable bolder or finer patterns of all kinds and sizes, dancing and altering in endless kaleidoscopic show with the play of wind and sun and clouds. This vivid changefulness of scenery has like everything else, its maximum and minimum, and, as we have seen in connection with tropical forests, the extremes are in this case rather wide apart. But we are to consider it as a general principle, with special regard to its maximum development. Against one of these brilliantly and minutely patchy back-

grounds, how ought an animal be colored and marked in order to be conspicuous as possible? Plainly, as the creature's patterns and patches are the highest possible degree. The bolder, brighter and more arbitrary such will cut up his own peculiar and characteristic form, and dissolve his background, as it were. Conversely, the only coloration which can make such an animal conspicuous is a dull, monochrome, without counter-shading or pattern. This would make his form apparent by its light and shade, or his peculiar outline by its unbroken, solid object intrinsically conspicuous against a normal landscape. Patterns, the creature's patterns and patches, are an intrinsic power to destroy on with the eye. The stronger the contrast, the more the creature's form appears. The forms and colors of its members.—Gerald H. Thayer's "The Coloration of Animals" in the Century.

## Diplomacy As Dooley.

"I'm not sure that I want to be an ambassador," said Dooley. "I've had to come home again. I'm a professor in a college, or a politician, who has lost his pull with the boss. He starts out a sturdy American, but by the fourth or fifth year he's a ragged American flag as a hatband. But he hasn't been gone long before he begins to appreciate the discomforts of representative simplicity. He may not have been very much in a dignified position here, but he's a great fellow. Instead of being saluted as 'Ray' he's the plain he is addressed as 'Your excellency.' The people seem much more polite to him. He's a fourth or fifth year ragged American flag as a hatband. But he hasn't been gone long before he begins to appreciate the discomforts of representative simplicity. He may not have been very much in a dignified position here, but he's a great fellow. Instead of being saluted as 'Ray' he's the plain he is addressed as 'Your excellency.' The people seem much more polite to him. 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