

fore, you can see how loth I am to encourage anyone to adopt it. I think you will take my advice, as it is meant, in sincere kindness, and believe that my only wish is to spare you a new sorrow that must follow the course you will pursue.

Those who have looked upon Edwin Booth as an actor and nothing else can thus see how far they were mistaken. He is shown to have been a man of philosophic tendencies, a profound thinker, a logical reasoner and felicitous writer, while through it all well disposed toward his friends and the human family. Those who would emulate him would do well to consider the couplet written of Sheridan, which is fully as applicable to Booth and we think even more so:

Nature ne'er made but one such man,
And broke the die in casting Sheridan.

THE RELIGION OF THE FUTURE.

To many who study the various creeds and note the tendencies of the age, it appears as if the end of Christianity were approaching, and the question is asked: What will the religion of the future be? Various forecasts have been attempted. Some think they can see that a change is already taking place in regard to the views held by the masses relative to the Bible; that this book will in the future not be regarded as an oracle, but as a volume containing truths to be found out only by diligent research. It will be understood that it is the mine from which the precious metals can be dug out, rather than the already finished coin. Doctrines will then, it is thought, give way to practical duties. The temperance question will be solved and public and private benevolence will be directed towards guiding instead of supporting those that need aid. In these and similar directions religion will develop.

A remarkable forecast is given by Louis Menard in *Cours d'Histoire Universelle*. He thinks religious sentiment as now existing will die for want of nourishment and that the people of the future will recognize "neither God nor master." But despite this they will have a religion, consisting of reverence for the dead. In the attention paid to the graves of the departed he sees the germ of a new religion. He reasons somewhat in the following strain:

Every year, at the beginning of foggy and melancholy November, well chosen for a funeral anniversary, a crowd goes to the cemeteries, spontaneously without being called together, without priests, without solemnities. The people are scattered through the labyrinth of tombs, of which each one seeks for his own in order to lay thereon an offering of pansies and chrysanthemums, the latest flowers of autumn. I tell you if you want to know how a religion begins, it is not the philosophers you must interrogate. Look among the lower social strata and you will read there the two words engraved on the great bell of Notre Dame; *defunctos ploro* (I bewail the dead).

The worship of the dead is the only religion which is accessible to children. These do not comprehend abstractions. When you speak to a child of a God who is infinite and present everywhere, he does not understand what you mean. If he has a

memory, he repeats the prayer you have taught him: a parrot could do as much. Suppose, however, that the child's mother says to him: "Dost thou remember thy grandfather, who was so good to thee? Thou canst not see him any more for he is dispersed in the air that thou breathest, but he sees thee and knows everything that thou doest. When thou art naughty, he is sad; when thou art good, he is glad and smiles as he used to." The child understands, and this recollection awakens in it the notion of duty, quite apart from any idea of reward or punishment.

In leaving the cemeteries on the day devoted to the dead, everyone brings away a solemn serenity. All who go there feel regret; for some, perhaps, this regret is already a hope, and, perhaps, for a new generation, more fortunate than us, the hope will become faith.

This is very pretty; but it comes ludicrously short or is egregiously wrong in defining what the religion of the future is to be. Yet to the true believer the question of the future is not hard to solve. The forecasts given by those who spoke by divine inspiration indicate plainly what it will be. Everything that is erroneous in the doctrine held by men and their methods of worship will be discarded, and the truth itself will shine forth in brilliant luster. The religion of coming ages will be the religion of Christ in its divine perfection and beautiful simplicity. Men will be taught by the Lord's servants that fundamental principle without which the most eloquent oratory is but as the sound of a tinkling cymbal, and the most profound knowledge vain. Communication will be re-established with heaven as in the primitive ages, when man conversed with God as a child with its father. Social questions of all kinds will be solved by the influence of this religion, for the harmony between heaven and earth will be restored and God will befall in all. Such is the future view opened to us by Him whose word cannot fail. And this restoration of everything embraces even the dead, as Mr. Menard seems to feel intuitively. For one of the great truths to be learned by mankind just now, and one which the Church of Christ in this age preaches, is that "the hearts of the fathers shall be turned to the children, and the hearts of the children to their fathers." Everything is being prepared for the religion of the future.

"OLD GLORY'S" BIRTHDAY.

Today, June 14, the American flag celebrates its one hundred and sixteenth birthday; and though it has undergone some changes during that long period it is essentially the same as when in 1793 the Congress of the thirteen original states adopted it as the first common American ensign. In its original form the "Union" held as many stars in a circle as there were states, these on a square blue field. The first change was made in May, 1795, when Vermont and Kentucky came into the national sisterhood, and a senator from the former state succeeded in having two stars added to the field and two stripes to the original thirteen. Then the flag remained unchanged for twenty years, although several new states were admitted. In

1816, at the time of the admission of Indiana, it was proposed to reduce the number of stripes back to thirteen, and to add a new star for each state that had been or should thereafter be admitted, the stars themselves to be arranged in the form of a star; and two years later the suggestion was adopted save that no mention was made of the arrangement of the stars. On the 13th of April, 1818, the flag in its present form—thirteen stripes and the stars arranged in parallel lines—was first given to the breeze from the staff surmounting the Hall of Representatives. At present, as ought to be generally known, the stars number forty-four—one for each state—and the arrangement is six times, with eight in the upper and lower and seven each in the remaining four.

The significance and language of the starry emblem is variously explained. Probably the most satisfactory story is that given by the *New York Mail and Express*: that the blue field is meant to represent the night of affliction that in 1777 surrounded the thirteen states, which were typified by the white stars arranged in a circle signifying the endless duration of the new nation, while the stripes were chosen out of compliment to New York and the Dutch republic, and were a compliment to republican principles. The number of stripes symbolized the thirteen states, the first and thirteenth, both red, representing New Hampshire and Georgia respectively. The colors of the stripes were chosen in order to afford a distinct contrast, and were merely a change from the orange, white and blue of the old Dutch republic flag.

The history of the subject only requires the further statement that the first to make public use of the flag and to fly it in the eyes of the world, was Paul Jones, the naval hero, who ran it up to the masthead of his staunch brig, *Ranger*, at Portsmouth, and put to sea at once to prove himself a terror to English merchantmen. The flag was first raised on land during the campaign resulting in the capture of Philadelphia by Howe.

Today it flies bravely in every sea and is known and respected in every clime—a symbol to the world of the establishment of liberty, a shield to those who were born under or who have adopted it, a terror to tyrants over mind or mankind. It floats peacefully from the tops of countless school houses in our land, and serves as an early and constant lesson in patriotism to the American youth. May it forever wave as the emblem and guaranty of the rights of man, the pledge and anchor of the freedom of the human soul!

ARID LANDS.

The leading article in the current number of the *Utah Magazine* is a thoughtful and highly interesting paper on the arid lands from the pen of ex-Governor A. L. Thomas, that staunch advocate of the cession of such lands to the respective states and territories within which they are comprised. The article evinces great care in preparation, abounds in statistics and devoted