

as authoritative in all its requirements. This is a codification made by Rabbi Joseph Karo in the sixteenth century of the laws and ceremonies expounded by the rabbis of the Talmud and handed down by tradition. It is considered as binding as the Mosaic law.

According to the figures of the 1890 census there are in the United States and Territories, of the Orthodox faith, 818 congregations, with a membership of 59,597. Strange to say, Utah, Wyoming, Idaho, Nevada, New Mexico and Arizona are not represented in this list.

Under the Reformed faith are included all congregations which do not recognize as absolute the authority of the *Schulchan Aruch*. In some cases the departure is slight, as with worshipping with the hat off, the mingling of the sexes in the synagogue or temple, and the introduction of the organ and female choir. Of this sect there are in the States and Territories 217 congregations, with a membership of 72,899. Utah is represented in the list with one congregation and 100 members. New Mexico is also credited with one congregation, but Arizona, Nevada and Wyoming are not represented. There are Jews in those places, either Reformed or Orthodox, but it must be presumed they are not organized for worship, inasmuch as no mention is made of them in the census reports.

The first company of Jews in this country came from Brazil in 1654. The first synagogue was erected in Broad street, New York. It is probable that Jewish worship existed before the erection of this building. Ten males above the age of thirteen can form a congregation, and it is possible that worship was practiced secretly. The Jews were denied the right to worship in public by the authorities of New Amsterdam in 1685. No public worship was then tolerated which did not include belief in the divinity of Christ.

The Jews of America have no religious head. Each congregation is a home rule organization, responsible only to its own members. Efforts are being made among the orthodox to elect a chief Rabbi, but they do not seem to be satisfactory.

It may seem strange that the aggregate of Jewish congregations in the United States only number 533, with 130,496 communicants. It should be understood that in this relation only the heads of families are counted. A member of a family rarely becomes a church member until he acquire a household of his own.

"THE SAINTS" AND NATURAL GAS

THE *Chicago Tribune* has an editorial paragraph on the discovery of natural gas near "the shore of Salt Lake," and after describing its volume and probable effects, asks: "Will the Saints accept this as another testimony in favor of their claim to be the chosen people of God?"

The Saints believe that all who accept the truths which God has revealed and practice them so as to be in harmony with Him, become His "chosen people." They do not make any special claim themselves, as indi-

viduals, to be "chosen," but do claim that the Church of which they are members is His Church, set up and established by His authority. Their being "chosen" depends upon their faithful and continued obedience to His laws and precepts.

They accept the discovery of every element, force, material, principle and influence which is for the benefit of mankind, as "additional testimony" of the goodness and wisdom of the Great Creator. And if it is brought forth or developed in the land to which they have been led by His providence, they accept of it as another "testimony" added to the many they have received, that he intended to give them opportunities to become a great people, from whom nothing that is for the good of humanity shall long be withheld.

They give God the glory for everything good that is discovered, no matter who may be the means of its discovery. If it is what is called an "invention" they attribute its development to intelligence that comes from Him, no matter who may be the recipient. If it is an uncovering of wealth, whether it be in the mineral kingdom or elsewhere, they give praise to Him for it rather than man. They think that all light, all truth, all goodness, all creation, all unfoldments and productions of things material, intellectual or spiritual, are from God the Eternal Father of the race, and will be converted by him, in good time, to the use and benefit and elevation of His chosen people; that is, those who honor Him by obedience to His laws and precepts.

Natural gas is one of those material things that can be utilized for the benefit of Saints as well as sinners, so they accept its bringing forth as "another testimony" that Utah is a goodly land, and that their leaders were inspired of God in coming here and settling in the chambers of the mountains, as the place where those who wish to serve Him may enjoy every blessing designed for mortals by the Eternal and Infinite Creator. Will that do for an answer?

THE "GOOD GRAY POET" AT REST.

WALT WHITMAN, he who has been known as the "good gray poet," passed quietly away, on Saturday evening last at his home in Camden, New Jersey. His was a checkered career, and his life had in it much that is suggestive of a story in literary Bohemia. He was born in Huntington, Long Island, May 31, 1819. At an early age he began writing verses, or as he styled them, "sentimental bits," which were published in the *Brooklyn Patriot*. He was engaged teaching school until 1839, when he started a little newspaper in his native town, doing all the printing, writing and delivery himself. He soon tired of this, and next went to New York where he led a purely Bohemian life for several years. He turned up in New Orleans in 1847, but in 1848 and in 1849 was engaged as editor of the *Brooklyn Eagle*, a position which he always spoke of with satisfaction. He then returned to

New Orleans, and traveled extensively in the middle States and Canada. By some means he also learned the carpenter trade, and when not engaged writing poetry occupied himself building frame houses. At the opening of the war he drifted to Washington where he became a nurse in the military hospitals. At the close of the war he obtained a position as government clerk which he held until 1874.

His first work was a little volume of poems entitled "Leaves of Grass." It was extravagantly praised by Ralph Waldo Emerson and this led to Whitman's notoriety at home. In England Swinburne, Buchanan, Rossetti and others spoke favorably of the work, while in Boston it was suppressed as indecent. He was not very well received in New England, consequently Gotham and its environs were his favorite resorts. Here he consorted with well-known Bohemians, and was a prominent character at Pfaff's restaurant on Broadway, the headquarters of the New York fraternity.

A critic once said of him: "He is a peculiarity. He is the conundrum of the literary world—a mysterious, complex, brilliant man. A decidedly enigmatical combination of original conceptions and pedantic expressions." Regarding his rank as a poet opinions vary. Some critics claim that he is not entitled to the name, while others place him among the most eminent of the lyric fraternity. Of his good, kind heart, and gentle, innocent, childlike manner, all speak alike enthusiastically, and his death will be universally regretted.

A FAIR "JUDGMENT."

We should not notice any more the contention about "Kentucky" Smith's speeches before Congressional committee, but for the *Tribune's* renewed references to the *DESERET NEWS* in connection with the subject. That paper prints a communication from its Washington correspondent, which it commends to the *NEWS* and says we will "be able to judge whether Mr. Annin's dispatches were doctored in the *Tribune* office."

Correct, so far; we are able to judge, we have judged, and have concluded that they were, or the correspondent has told a few more falsehoods. Our reasons are these: The correspondent states:

"To him (Smith) I said, as I did to all the statehood delegation, that I was here to report facts, leaving editorial comments to my paper, which as they know was not supporting their position."

But further on, in an attempt to explain the conversation reported by Mr. C. C. Richards and Mr. Smith, in which they stated that the correspondent said to Mr. Smith, "He would have to roast him, that his paper did not want the truth and he was going to lie about him like the devil," he now says:

"I said to him: Your speech was a corker but I'm going to roast you."

And further he says he told the delegation he was "against them." Now if all he was to do was to "report facts," why was he going to "roast" Kentucky Smith in simply reporting