

the bones is a portion of the head of the femur or thigh bone.

Commenting upon this curious find an exchange says:

"The important feature of this discovery is the fact that these relics were found in the centre of a vein of ore, indicating that man was in existence on this continent when the molten metal was sent coursing through the fissures of the Rocky Mountains."

It is not improbable that many such discoveries will yet be made. The Book of Mormon furnishes the explanation, in the account given by that record of the great convulsions of nature which occurred on this continent contemporaneously with the crucifixion of Christ in Palestine. The face of the land was broken up and mountains appeared where valleys previously existed, and many of the inhabitants were swallowed in the howls of the earth. Epochs upon this land that are now regarded as prehistoric will yet be understood to be within the domain of existing history when the claims of the Book of Mormon as an authentic record are given unprejudiced investigation.

THE FIRST DISCOVERER OF CALIFORNIAN GOLD.

SOME of the prominent magazines have lately been reviving an interest in the subject of the first discovery of gold in California. The News also recently contained an article on that subject. Among the gentlemen who have been prominently mentioned in this connection is the respected veteran Henry W. Bigler, of St. George, who is credited with being in possession of the most exact and reliable information on the subject. We have received an interesting letter from him, of which the following is the substance:

"In the interest of truthful history, I feel it incumbent as a duty to speak although at a very late date. It has been said and told to my face there was no use of talking, for Marshall was not the man who first found gold in California. It may be remembered by many of your readers that several years ago—perhaps thirty or more—George A. Smith advertized for all journals kept by members of the Mormon battalion to be brought to the Historian's Office, for the purpose of calling matter for Church history. Bishop Hess, of Farmington, carried my journal to the office. When the Historian came to that part of my diary which gives the account of the discovery of gold, I was immediately sent for. Ephraim Green and James S. Brown, of your city, were also called to appear at the office and questioned as to who made the discovery. These men backed up my statement by saying 'Henry (myself) is right; James Marshall was the first who found the gold.' I write these statements because there were others credited with being the first discoverers, and to this day these statements may be believed by a large portion of Latter-day Saints in Utah and out of it."

REMARKS

Made by President George Q. Cannon, at the Salt Lake State Conference, held in the Tabernacle, Salt Lake City, Sunday afternoon, March 1st, 1891.

I was very much interested this morning in the proceedings of the State Conference, as I have been this afternoon in the remarks which have been made. I am glad to see so many of the Latter-day Saints gathered together to this Conference. I regretted this morning that our local officers, at least some of them, were not here to represent their organizations. The reports which we heard concerning the condition of the State were exceedingly interesting, and I should have been pleased, personally, to have heard more, because I think we do not know as much about our own affairs and the conditions that surround us as we should do. I thought probably the absence of our brethren was due to this epidemic to which allusion was made this morning—la grippe—and which is going through the community. But when we meet together in a conference capacity, every man that bears an official position ought to consider it his bounden duty to be present. He owes it to his office; he owes it to the people who have chosen him to fill the position; and it is an act of disrespect when a man is not at his post; at least, that is the feeling that I have about myself.

We have heard during our meetings many principles that are explanatory of the views that we entertain as a religious people. I think those who were present this morning would get a very excellent idea, too, concerning the character of our organization. It was these details that made the meeting interesting to me, because they are not often related in our public meetings. The explanations which were given concerning the organization of the High Council and the Bishop's Courts, and their mode of procedure, would be satisfactory, I am sure, even to members of the Church, because many members are not themselves familiar with these matters, not having occasion to appeal to the High Council or to learn the manner in which they treat the cases that are brought before them.

I am often struck, when I hear reports at conferences, with the grandeur of the organization which God has given unto us. If there were nothing else to give evidence that a divine hand had laid the foundation of this work and had built its framework, the character of the organization of this Church ought to be sufficient to convince men, and to satisfy them that human wisdom had not contrived the organization nor planned the details connected with it. A Member of Congress, Mr. Haskell, of Kansas, once made a remark to me concerning this. He had been examining our question somewhat for the purpose of sustaining legislation against us. He said: "Mr. Cannon, what a magnificent organization you people have got. Whence did you get it?" He was a man that had paid considerable attention to religious matters, so he said; but there was nothing that he had found that compared with this, because of its simplicity and its strength.

The idea prevails among many people that the Latter-day Saints are held together by ignorance—that is, appeals are made to ignorant people, to their lower passions and to their cupidity. It is supposed that our missionaries have gone forth among the ignorant hordes of Europe and have, in glowing colors, represented to them the advantages that they would have if they would only join the Church of Jesus Christ of Latter-day Saints, or the "Mormon" Church, as it is called; and that by painting to them the advantages they would have in a land like this, and appealing to them in this way, especially that they could have all the wives they wanted, they were thus converted to "Mormonism," and brought out from the nations of the earth to this land. I may overstate this in saying that I think this is the general opinion; but I have found myself very many people who seem to entertain that idea and have supposed that our mode of propagandism was to send out shrewd men, who appeal in this way to the ignorant masses, and that when the people were gathered, they were the dupes of a number of cunning men. For this reason many attempts have been made to destroy the influence of the leading men of this Church, because it has been thought that if their influence could only be killed and they be deprived of their power, the work of disintegration would commence immediately, and the whole structure of "Mormonism" would crumble to pieces. This is the secret of the constant attacks which the leading men of this Church have had to endure. They have been like so many targets, at which the shafts of calumny and of malevolence have been leveled. They have not been safe in their persons; they have not been safe in their property; they have not been safe in their characters; and I may add, they have not been safe in their lives. Clearly illustrated in our history has been the truth of that which the Savior said to His disciples in ancient days, to the effect that men would actually seek their lives and think they were doing God service in killing them.

The facts are, however, that there is no freer people upon the face of God's footstool than the Latter-day Saints—I mean, free from any kind of spiritual bondage. I do not think there is another community on the earth comparable with this in this respect. Every man that holds office among us holds it because the people choose to sustain him in that office. The people are appealed to constantly to exercise their right in this respect, in a church capacity. While we believe that God chooses His servants, it is for the people to say whether they will sustain them or not. When the people are in a right condition, and the servants of God are in a right condition, then there is harmony, there is union, there is that oneness of which we have heard. This is characteristic of the actions of this Church. As we have had told to us this afternoon, we should be one, even as the Father and the Son are one. There is no reason why human beings should not dwell together in love and in union. But because they do live in this condition, it does not follow that they surrender their judgment, or their free agency, or that they