

deserving of similar treatment. There can be positively no excuse or apology for tardiness at a host's table. It is not only an insult to the giver of the feast, but, if generally indulged in, would become an embarrassment to guests who, when accepting an invitation to dine at a certain hour, were simple-minded enough to be at the appointed place on time. For such occasions common courtesy requires as great a degree of promptness as in a soldier going to battle; even more, one would naturally think—for in the latter case the chosen one may be going forward to disaster, wounds or death, while in the former he is invited to pleasure, companionship and life.

A NEW HAMLET.

The Chicago critics are touching up, with a more or less sharp stick, the production of "Hamlet," by a young man named Creston Clarke. He presents the gloomiest and most solemn of the many conceptions of the "melancholy Dane," not even relaxing his sad rigidity where Hamlet is fanciful or is set down to laugh. This inconsistency, as well as the notices Mr. Clarke has been receiving, will be better understood when it is explained that he is the grandson of Junius Brutus Booth, the nephew of the great Edwin, and the son of Asia Booth Clarke. This is a flattering enough pedigree, but the fact that his uncle and his grandfather were actors of high order does not necessarily make him a performer; for hereditary gifts do not invariably come skipping buoyantly down through the ages, especially with mankind, where whim or circumstance so often furnishes the mate through whom posterity shall come. Comic opera should also have made young Mr. Booth-Clarke familiar with the folly of aping, without discrimination or genius, the assumed or acknowledged art and genius of another. His uncle's "Hamlet" will live in memory for generations as an ideal; it by no means follows, however, that the same can be said of any work done by "his sisters and his cousins and his aunts."

A PURGING TARDILY BEGUN.

Month after month the Chicago Dispatch has been publishing most indecent and obscene literature in the form of "want advertisements." Hauled up before court and jury the other day for its villainies, and the verdict being that such matter was unfit to be allowed to pass through the mails, the paper now has the contemptible impudence to say that having failed to receive explicit information from the postal authorities as to what was and what was not mailable, it finds that it has "unwittingly overstepped the limits of strict technicality," and will not do any more!

Such pretended density of intelligence as herein confessed is the crowning infamy of all. The class of journal furnished by the proprietors of the Dispatch is of itself a proof that no claim of either innocence or ignorance of vice can be any valid excuse for them. The wonder is that in the

great city of Chicago, where we trust there are thousands of resolute and virtuous men, the Dispatch establishment has not been destroyed from cellar to garret and its mercenary publishers chucked into the lake. It is better that the law has been permitted to reach out to remedy the evil and correct the foul nuisance; but the patience of the decent people of the city has been monumental.

JEWS IN THE PROFESSIONS.

A writer in the Jewish Review, noting that Israel has often been charged with the purely commercial nature of its following, brings forth evidence in rebuttal which, while it cannot be controverted, is probably not familiar to casual observers. That the Jew should be little else than a merchant is beyond the comprehension of the masses who are unacquainted with the wide field which the race occupies in the various professional occupations. Our authority proceeds to show that in the Jewish community of Berlin, Germany, there are 526 physicians, 315 attorneys, 51 professors, 55 teachers, 61 journalists and authors, 25 musical composers, 12 painters and sculptors, 30 chemists, 320 machinists and 8 actors. The last named craft affords us a surprise, in that the number of its devotees is so small. The impression has been gradually gaining ground that the Jews are steadily acquiring control of the theatrical business in this country, a ditty appears that such is not the case in Europe. There are few play-bills printed in this country in which the name of a Jew does not appear in either the roles of singers, actors or business managers of the theatrical companies. But the authority from whom we quote believes that a canvass of the professions in any large American city would show as creditable a list of professions occupied by Jews as the one just shown above.

QUESTIONS ON CHRONOLOGY.

To the Editor:

I find in an eastern paper the following statistics about the present year, which may be of interest to students of chronology, especially in connection with sacred history:

"The Greek church reckons the years from the creation of the world, according to the Byzantine Era, and counts 5509 years before the birth of Christ, reckoning from the 1st of September as their New Year's Day, or the 13th of September according to the newer dates. This will make 1896 the 7405th year after the creation of the world.

"The Jews also count their years from the creation of the world, and their New Year begins on the 22nd of September and makes the present year, at that time, the 5653rd after the creation.

"The Arabs, Persians, Turks and other Mohammedans count their years from the flight of their prophet from Mecca to Medina, and make the present year the 1314th year of their calendar.

"The year 1896 is counted to be the 7096th according to Eusebius and Martyrologium, from the creation of the world; the 5657th according to the new Jewish chronology; the 5845th according to Calvisius; the 4189th since the flood, according to Latin chronology; and according to the Julian period the 6609th after the creation of the world.

"The present year (1896) is generally counted as the 1863rd after the crucifixion of the Savior, and 1826 after the destruction of Jerusalem; 1941 years since the introduction of the Julian calendar, and 314 since the introduction of the Gregorian reckoning, but only 196 years since the present improved reckoning was adopted."

Now, the Latter-day Saints have also some interest in chronology, and it is therefore desirable, if possible, to obtain some more definite understanding about the right time in which to place historical events of great interest to us, as a people, and for this reason I take liberty to propose a few questions on that subject:

1. From what particular epoch or event in the successive development of our globe into its present condition, does the first day of the first year after the creation of the world begin?
2. Which, if any, of the various calendars is approximately correct?
3. Chronologists generally concede that the year 1896 is four years behind the actual time of the birth of our Savior, but
4. How can we harmonize this with the positive date, given in Doctrine and Covenant, that 1830 was the actual year after the birth of Christ?

Yours respectfully,

QUESTIONER.

Without entering into any particulars as to the correctness of the dates given above, we will reply to the questions propounded that chronologies commencing from the creation of the world as a matter of fact date from the supposed first day of the appearance of man upon earth, this event having been regarded as the completion of the creative process. It is with man that the history of the human family commences and chronology proper does not attempt to go beyond that.

To ascertain the exact date of that day, reckoning from any historical epoch the date of which is known, is no longer possible by any ordinary methods. The Old Testament, it is true, has chronological data covering the period from the introduction of man upon the earth till the time when chronology takes a definite shape in secular history, but the three principal texts of the sacred volume differ materially. The years are ascertained by summing up the ages of the venerated progenitors of our race on the birth of the son who is placed on record. But according to the common Hebrew text this gives us 1656 years to the flood, while the Septuagint makes it 2262, and the Samaritan only 1307. The difference arises from the fact that the Septuagint adds 100 years to each of six patriarchs at the time the heir was born and also 6 years to the life of Lamech. Similar discrepancies occur in the dates after the flood.

Usher has carefully investigated all questions connected with the subject. He makes the period from the creation to the flood 1,656 years in accordance with the Hebrew, and from the flood to the birth of our Savior 2,348 years, a total before our era of 4,004 years. The best authorities admit, however, that the system of Usher, though very probable, has not been established, although it is very generally regarded as approximately correct.

Incidentally it may be mentioned that in the second lecture on Faith, Doctrine and Covenants, the chronol-