

successfully accomplished, it is claimed, by Sir Henry Thompson with the assistance of several physicians. Napoleon endured the operation well and everything looked favorable to the patient's recovery, and to the great joy of the family. On the day following the operation the patient's temperature was normal and he enjoyed the food offered to him. The surgeon regarded him as being out of danger. Sir William Gull, the emperor's physician, had charge of the prescriptions, and on the evening of the second day after the operation, he ordered a dose of chloral. The emperor objected and obstinately refused to take it at first, but finally yielded to the combined entreaties of the eminent doctor and the empress. He swallowed the dose. Its effect was at first great depression and then sleep, but it was the sleep from which the science of man could not arouse him. Notwithstanding all efforts to revive him, he soon expired. Dr. Gull, who is said to have ordered the fatal dose, is now dead, and it is thought the full particulars will soon be published.

Recently, it will be remembered, the death of Professor Tyndall was charged to the same deadly drug given by mistake. Many more "mistakes" of the same kind, that do actually occur, will perhaps never be known. But from all reports, care enough is not exercised in the handling of the narcotics so extensively used by certain schools of the medical fraternity.

#### A TRIPLE STANDARD.

In these days when financial science is being discussed as never before in modern times, if at all in the world's history, data that will help to elucidate its problems is being sought for everywhere. Financial, like political science, must depend largely for its development upon lessons drawn from the experience of mankind, and its study must consist mainly in ascertaining what those lessons have been. One of the strongest arguments in favor of the use of silver as money is drawn from the history of our race, which shows that, from the most remote ages of antiquity to the present, it has been so used, generally if not always in connection with gold, and with beneficial results.

There is in existence an authentic history of an ancient people who had not only the double standard of gold and silver with which to measure values, but a third standard, viz: grain. The nation here referred to flourished on the American continent, before the Christian era, and was called Nephites. Some account of their fiscal system is given in the eleventh chapter of Alma, one of the Book of Mormon writers, from which we quote the first nineteen verses:

Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences

which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

And the judge received for his wages according to his time: a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites; for they did not reckon after the manner of the Jews, who were at Jerusalem; neither did they measure after the manner of the Jews, but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges; they having been established by King Mosiah.

Now the reckoning is thus: a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

A senum of silver, an amnor of silver, an ezrom of silver, and an ontí of silver.

A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for a measure of every kind of grain.

Now the amount of a seon of gold, was twice the value of a senine;

And a shum of gold was twice the value of a seon;

And a limnah of gold was the value of them all;

And an amnor of silver was as great as two senums;

And an ezrom of silver was as great as four senums;

And an ontí was as great as them all.

Now this is the value of the lesser numbers of their reckoning;

A shiblon is half of a senum; therefore, a shiblon for half a measure of barley;

And a shibum is a half of a shiblon;

And a leah is the half of a shibum.

Now this is their number, according to their reckoning.

Now an antion of gold is equal to three shiblons.

At the period of their history to which the foregoing relates the Nephites lived under a free government, practically a republic. They were so far advanced in civilization as to have an elaborate system of coinage, multiplied in character with an exact ratio between gold and silver. "A senum of silver was equal to a senine of gold." As to what that ratio was we are not informed.

The weights and values of the respective coins were fixed by law, as also were the measures and values of grain. While the declaration is not specifically made that grain was constituted a legal tender, such would seem to be the practical effect of fixing by law the measures and values of it. A certain silver coin, and a certain gold coin, were by the law made equal to a certain quantity of barley, or other grain. Under such a law, grain would, apparently, at least in a practical sense, be money. And there was no reason why it should not be. Easily stored, capable of being kept an indefinite length of time without deterioration, it might readily change owners without changing location, and its intrinsic value could never be questioned. Further, a given quantity of it always represented a given amount of human labor.

There is no intimation that the Nephite nation suffered any disadvantage on account of their triple standard. On the contrary, what is known of their history while it was in force

would indicate the contrary. They lived in a region in which the precious metals abounded, and no doubt mining was an important industry with them. They were also an agricultural and pastoral people. Under their triple standard, certain products of their farms as well as of their mines, were money. In other words, it mattered not whether a man labored to till the earth or to extract its riches from beneath its surface, the direct and immediate results of his labor were money.

The law which created this state of things fixed the wages of at least one class of workers, the judges, and probably of others, and no doubt it sought, by the measures of grain and values of coin which it prescribed, to so adjust the relations between capital and labor, and producer and consumer, as to secure protection and justice to all. It was a law that had been decreed prior to the establishment of the republic, by a good and wise king named Mosiah, who reigned over and taught his people under the inspiration of the Almighty. It is more than probable that modern legislators and statesmen might, were they willing to investigate such a source of information, obtain valuable suggestions by studying the history, laws and institutions of the ancient inhabitants of America, as set forth in the Book of Mormon.

#### WHERE MONEY MAY BE SAVED.

One cause to which a great measure of the "hard times" in Utah may be attributed is the lack of economy exhibited by so many people. Of course each head of a family will resent the imputation that he has connived at waste or extravagance, and wife and children alike will lay the flattering unction to their souls that in general they have been paragons of economical living. Yet the fact that there has been dire wastefulness on the part of a great portion of the community is heralded in every business street of every city and town, and is depicted in such glaring letters that he who runs may read.

This particular waste is not in a wanton destruction of property, but is in a line that proves even more injurious to the community from the fact that it is not as easily curbed by general regulations. It consists in a failure of people to utilize the time, talent and resources at hand in a way to add to the material wealth of the community as well as the individual. Of course everybody is not chargeable with this lack of economy; some cut and contrive and do the best they can with the means at their command. And not all of those who are blameable are at fault in the same particulars. There are almost as many channels for waste as there are different avocations for workers.

An illustration in one feature may serve to apply the general rule. For instance, an inquiry into the business of the city markets discloses the fact that thousands of pounds of poultry are annually imported into Utah for local consumption, and millions of eggs are brought into the Territory each year for home use. At the same time much of the food that would go toward producing good poultry and poultry