

which the owner of a mining claim may obtain an easement for a road, tunnel, ditch, flume, tramway, etc., over an adjoining claim, without the consent of the owner. That such a measure is needed to aid in the development of a great many mines is unquestionable, but its constitutionality is not. The rule, imbedded in the constitutional law of England and America, is that private property can be condemned for easement purposes only when the easement is required for some public use. For one private person to acquire an easement over the property of another private person, without the latter's consent, is taking the property of one private person and giving it to another.

Time and again have mine easement bills been introduced in the Utah Legislature, but they have all been rejected on the ground that they were unconstitutional. The fact that constitutionality is becoming unfashionable is not a sufficient excuse for a measure of this kind.

A SINGULAR PROPHECY.

UNDER the head of "A Curious Prophecy," the *Herald* of St. Joseph, Missouri, publishes the following, which has been copied into a number of other newspapers:

In August, 1857, the Bavarian *Allgemeine Zeitung* printed a remarkable prophecy which had been made by an old hermit many years before.

In it the rise of Napoleon III was clearly outlined, as were also the Austria-Prussian and the Franco-Prussian wars and the Commune of Paris. He told how the death of Pope Pius would occur in 1876 or 1877, and how it would be followed by a Turk-Russian war, being but slightly wrong in either prediction.

He said that Germany would have three emperors in one year before the end of the century, which was verified to the letter. He missed it one, at least, in the number of United States Presidents that were to die by assassination, which was remarkably close, to say the least.

He said that when the twentieth century opened, Manhattan Island and the whole of New York City would be submerged in the waters of the Hudson, East River and the bay; Cuba will break in two and the west half and the city of Havana find a watery resting place.

Florida and Lower California are to break loose from the main land and carry their load of human freight to the bottom of the sea.

The twenty-fifth is to be the last of the United States presidents, and Ireland is to be a kingdom and England a republic by the end of the century.

The United States are to be divided, and San Francisco, Salt Lake City, New Orleans, St. Louis, Washington and Boston are to be made capitals,

ISLAM.

ETHICS OF ISLAM.

It has already been stated that there is a great difference between the mode of teaching morals in sacred books of the Bible and the Koran. In the Bible, the laws of our moral nature, although evidently known to the authors, are never formally announced. They are always involved by implication in the truths or precepts given. The Bible is, therefore, not a catalogue of virtues to be practiced and of vices to be shunned. It illustrates, by a narration of historical events, parables or types, the principles of virtue and of vice, leaving it to the intelligence of believers, guided by the Spirit of God, to determine for themselves in each individual case what is right or wrong, as tested by those principles. The Book of Mormon, it will be observed, perfectly resembles the Bible in this respect, intimating the same Divine authorship. For instance, when we want to know in any particular case what is right or wrong concerning our dealings with one another, we may not discover in the inspired books any rule bearing directly on that individual case, but we find a broad, general principle bearing on all possible cases: "Love thy neighbor as thyself," and the inspired books thus become guides fitted for all times, all conditions, all nations. They are clear enough to have no doubt upon questions of life, and that without giving any systematic form in the truths revealed, by which earnest searching for truth would be excluded. In this important respect the holy book of Islam is quite different. Here we find a series of virtues systematically enumerated. Charity, friendliness, justice, honesty, reverence and gratitude toward parents, kindness toward orphans and relatives, sympathy toward the sick, the poor, and travelers, kindness toward slaves, patience in misfortune and perfect resignation in the will of God. These are the chief virtues of Islam. The vices condemned are: Injustice, vindictiveness, pride, mendacity, blasphemy, stinginess and its opposite, as well as gambling and drinking. The exercise of charity and kindness is repeatedly enjoined, although it is binding as far only as fellowship in faith is existing. To treat an "unbeliever" or an enemy with kindness is not expected, and, according to all signs, it will take many more years of intercourse with strangers before the Moslems are prepared to add even true tolerance to their list of virtues. Then the individual conception of the different virtues and vices is also, as by the Christians, different, according to the latitude of the individual conscience. To lie, for instance, is a vice, but to lie to an "unbeliever" is always excusable. Even a perjury may be blotted out by some prescribed religious exercises. A murder can be paid off by handing a sum of money to the relatives of the murdered victim, if they are willing to receive it. The sundry exhortations to purity and chastity

often refer only to the dress of the women or to other external points. With respect to polygamy, it is so arranged that a man can have as many as four lawful wives, if he is sure of being able to treat them right. Childlessness is considered a lawful ground for taking a plural wife. Concubinate with the female slaves is also allowed, and divorce is a somewhat easily accomplished formality, perhaps happily and wisely so under the existing circumstances.

In this connection I may mention that I have it from a reliable informant that the Moslem ladies are generally opposed to the system of polygamy as practiced here. They are sometimes all but crazy from jealousy, and the husbands are many a time afraid of eating food prepared by the wives, for fear of its being poisoned. Thus the peace of families often vanishes with the introduction of a new wife. But the reasons for this are also obvious. The husbands act without consulting their wives, and transact the business "on the sly" as much as possible. Mohammedan polygamy is, therefore, essentially legalized prostitution, and that causes here, as in all the world, jealousy. It is the secrecy, the hiding and the lie which are connected with it that make it a curse. And doubly so, because it is an affair of no higher importance than the gratification of the flesh. There is no heaven in it; all is earth. How can it then be otherwise than it is? The trouble is that the Moslems, with the very venerable example of their great patriarch before them, copy only one half of it. They want to do as did Abraham, who took Hagar for his second, but they do not allow their wives to copy the example of Sarah, who gave Hagar to Abraham. That is the trouble, and one, it would seem, easy to remedy.

One lamentable result of this matrimonial anomaly, I have been told, is that many Moslems' wives seek other company than that of their husbands. This is mentioned as a public secret, and the fact illustrates how the transgression of God's laws always result in misery and degradation, while strict adherence to those laws ennobles mankind and fosters virtue, bringing with it peace and happiness.

HOLY WAR.

To the system of moral precepts we must count the one which enjoins it upon the "faithful" to propagate their faith with the sword. Those who have partaken in such a war have particular claims on happiness in Paradise. The Holy War, as it is called, can be made upon non-Moslems and upon heretical Moslems alike. The proclamation to commence a holy war is generally issued by the highest ecclesiastical officer, the so-called *Sheik ul Islam*, but in extreme cases any "Scribe," or even a lay member, can proclaim it. When the war has been proclaimed it is the duty of the Sultan to go to the battle and every male over thirteen years of age must follow. Those who are left behind,