

ity were to marry, and if every marriage proved fertile, on the average, to the extent of four children, then, under favorable circumstances, that community, I take it, would just keep up its numbers, neither increasing nor decreasing from generation to generation. If less than all the adult men and women married, or if the marriages proved fertile on the average to a less degree than four children apiece, then that community would grow smaller and smaller. In order that the community may keep up to its normal level, therefore, either all adults must marry and produce to this extent, or else, fewer marrying, those few must have families exceeding on the average four children, in exact proportion to the rate of abstention. And if the community is to increase (which, on Darwinian principles, I believe to be a condition precedent of national health and vigor), then either all adults must marry and produce more than four children apiece, or else, fewer marrying, those few must produce as many more as will compensate for the abstention of the remainder and form a small surplus in each generation. In Britain, at the present day, an average of about six children per marriage (not per head of female inhabitants) is necessary in order to keep the population just stationary. And the actual number of children per marriage is a little in excess of even that high figure, thus providing for the regular increase from census to census and for overflow by emigration. These facts look so startling at first sight that they will probably need for the unstatistical reader a little explanation and simplification. Suppose now every man and every woman in a given community were to marry; and suppose they were in each case to produce two children, a boy and a girl; and suppose those children were in every case to attain maturity; why, then, the next generation would exactly reproduce the last, each father being represented by his son and each mother by her daughter, *ad infinitum*. (I purposely omit, for simplicity's sake, the complicating factor of the length and succession of generations, which, by good luck in the case of the human species, practically cancels itself). But as a matter of fact, all the children do not attain maturity. On the contrary, nearly half of them die before reaching the age of manhood—in some conditions of life, indeed, and in some countries, more than half. Roughly speaking, therefore, it may be said that in order that two children may attain maturity and be capable of marriage, even under the most favorable circumstances, four must be born. The other two must be provided to cover risks of infant or adolescent mortality, and to insure against infertility or incapacity for marriage in later life. They are wanted to make up the category of soldiers, sailors, imbeciles, cripples, and incapables generally. So that even if every possible person married, and if every married pair had four children, we should only just keep up the number of our population from one age to another. Now, I need hardly say that not every possible person does marry, and that we do actually a good deal more than keep up the number of our population. Therefore it will at once be clear that such actual marriage is fertile to considerably more than the extent of four children. I think it will be abundantly apparent from these simple considerations that in every community, and to all time, the vast majority of the women must become wives and mothers, and must bear at least four children apiece. If

some women shirk their natural duties, then a heavier task must be laid upon the remainder. But in any case almost all must become wives and mothers and almost all must bear at least four or five children. Moreover, it is pretty clear that the best ordered community will be one where as large a proportion of the women as possible marry, and where the burden of maternity is thus most evenly shared between them. \* \* \* To the end of all time it is mathematically demonstrable that most women must become the mothers of at least four children, or else the race must cease to exist. Any supposed solution of the woman-problem, therefore, which fails to look this fact straight in the face is a false solution. It substitutes a verbal juggle for a real way out of the difficulty. It withdraws the attention of thinking women from the true problem of their sex to fix it on side-issues of comparative unimportance."

### PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11 a. m. Nov. 2, President Angus M. Cannon presiding.

There were present on the stand Apostle Abraham H. Cannon, President Angus M. Cannon, Counselor Charles W. Penrose and others.

The meeting commenced with singing and prayer after which the roll was called, showing as follows: Two High Councilors, one Patriarch, William C. Dunbar of the Presidency of the High Priests' Quorum, eight Presidents of Seventies and nine Home Missionaries.

The following wards failed to respond to the roll call, viz., the First, Third, Fourth, and Eighteenth of the city, and Farmers Ward, Mountain Dell, Sandy, South Jordan and Brighton of the county.

The third, fifth, twelfth, fourteenth, seventeenth and eighteenth quorums of Elders were properly represented.

Fifteen young men were recommended by their respective Bishops as being worthy to be ordained Elders and, on promising to honor this priesthood if it was conferred upon them, their recommends were endorsed by unanimous vote.

Elder James Dwyer announced that Mr. Bancroft's volume on Utah was now out of the press, and hoped that our people would encourage the great publisher and historian. The work was indispensable to every library, and as it contained such a vast amount of information no person could afford to be without it. The fearless author had gone to a great expense in making this work what it was, and the Latter-day Saints generally should subscribe for it. It was a work of facts and also reliable in every respect. Brother Dwyer stated that he had received the agency for the volume for this Territory, and, desiring to obtain as many subscribers as possible, he asked the co-operation of the Bishops and other leading Elders, to this end. He requested that names of energetic men be given him, who would assist him in obtaining sub-

scribers, and also remarked that such would receive remuneration for their services.

Counselor Charles W. Penrose dwelt upon the necessity of the people being alive to their duties in every particular; of the importance of laboring for each other's welfare, and endeavoring with all the power that the Creator has endowed us with to bring salvation to the homes of the Latter-day Saints. Let every Elder and every person connected with the Church seek to carry out the divine injunction of the Savior wherein he says: "Be ye one." No one should labor for himself but rather work for the interest of the whole.

Elder Franklin S. Richards spoke with much force on the question of the rights and privileges enjoyed by all American citizens and expressed the hope that no one would think of looking with indifference upon the great boon bequeathed to us by the founders of this great Republic. He warned his hearers against the spirit of doubt or fear as to anything that might occur in the future, and stated that as a people we have great cause to persevere in doing good.

Apostle Abraham H. Cannon regretted to say that it had come to his knowledge that the ministers of the people, the Teachers in the Church were not all as faithful in honoring their calling as they should be, and as the Lord required. He knew of a case where no Teachers' visits had been made for upwards of two years. This was the house of a family who were faithful members of the Church, yet they had been neglected. As a consequence considerable hardship and sorrowful feelings existed in that home. It is too frequently the case that the spiritual and temporal affairs of the people are overlooked, and where this is done the teachers, or those whose duty it is to see to this, will be held amenable before the Lord.

President Angus M. Cannon recounted some of the sorrowing times that the Latter-day Saints had passed through, but in the midst of all these things God was with His Saints and would ever bless them with His Spirit, providing we remained true to Him and to each other.

The meeting then adjourned until the first Saturday in December, at 11 o'clock.

### LETTER FROM PALESTINE.

An interesting time began at sunset last night—the Jewish new year. Immense quantities of "clean" or "pure" (kosher) supplies were brought in for the two days' festivities. "Clean" meats and food, in Hebrew kosher, mean such as have been prepared, purified or butchered in accordance with the "law" as given through Moses.

The Jews reckon the new year this year from sunset, Sept. 25th, calling it the year 5650 from the birth of Adam, and when referring to our millennial hopes they claim we are living in the year 350 before the advent of the Messiah.