

public not to conclude in a fit of hysterical emotion that Booth deserves to be entrusted with an immense sum of money, but wait and hear everything that can be urged against the scheme."

Botany In Winter.

I feel convinced that, if the teachers were not opposed to it, the subject would ere now have been more widely taught; and I shall therefore say a few words in anticipation of difficulties. It has been suggested that materials would be scarce in winter. Not at all. Let the children be familiarized with the observation and comparison of the peculiarities of a sprig of holly as contrasted with one of ivy; or let them be shown how different are the buds and leafless shoots of the beech from those of the oak or the horse-chestnut. Show them how to observe the bud-scales, how to infer the leaf-arrangement from the scars, how to notice the color, roughness, markings, etc., of the periderm. Or give them introductory notions as to the nature of a hyacinth bulb as contrasted with the potato tuber, confining their attention to points which they can make out by observation. Every nut or orange or apple that the child eats might be made interesting if teachers would dare step over the traces of convention, and introduce such ostensible dangerous articles into classwork—and why not? The doctrine of rewards and punishments is applied more crudely than this in most children's schools.

The Church Property.

Two further suits against the Church of Jesus Christ of Latter-day Saints for the possession of its property were filed Tuesday, Dec. 23d, by United States District Attorney Varian. The first is entitled the United States vs. certain real estate in Summit county, Utah Territory, and Angus M. Cannon, trustee. In the complaint it is alleged that a monition was issued to the United States Marshal to seize the church property by virtue of acts of Congress and to give due notice to all persons claiming the same or having anything to say why it should not be escheated, to appear before the court at the time and place specified and make known said claims. That the said Angus M. Cannon, who makes claim to this property, acts as trustee for an alleged voluntary religious association known as the Church of Jesus Christ of Latter-day Saints, which is composed of members of the former corporation of the Church of Jesus Christ of Latter-day Saints, and is practically the latter's successor. That the property should be escheated because it is not used for religious purposes and is among property of real value in excess of the \$50,000 provided by law. The property is known as the Coalville mine.

The second suit asks for the escheat of the Church Farm property and is brought against Francis Armstrong, trustee, for the same reasons.

The foregoing are virtually old suits and were commenced Oct. 1888.

Concerning Pleasant Grove.

In your last issue you make prominent note of "Diphtheria at Pleasant Grove," mentioning the recent outbreak of the disease in the Baxter family.

The Baxters reside on Provo bench, in Provo township, and the quarantine established by the health officers of this place was under the direction and at the request of the county officials of Utah County. As with the West family, the disease was brought from abroad to the Baxter family, the first case being contracted in Salt Lake City.

I write this in justice to the reputation of Pleasant Grove, inasmuch as an opinion seems to be gaining ground that it is an unhealthy place, which is contrary to the fact. The authorities here are entitled to great credit for the efficient means they adopted to stamp out and control the disease, and now that it has broken out in the adjoining township and four miles away from the Center of Pleasant Grove, they are asked to take charge of the infected district and prevent the spread of the disease in that vicinity as they have here.

There are but few if any towns in Utah more pleasantly located, with purer water and better drainage, and where the essential conditions conducive to the good health of the people are more faithfully observed; and in no case where an infectious disease has broken out has it been traceable to local causes.

L. M. D.

In reply to the above we will state that the information was given us by a gentleman who resides at Pleasant Grove, and was published as a matter of news only.—[ED.]

The Jews in this Country.

WASHINGTON, Dec. 29.—The division of vital statistics of the census office has prepared a bulletin containing a summary of the results of a special inquiry concerning the Jews in this country. The inquiry resulted in the return of 106,180 completed family schedules, embracing 606,300 living persons on the 21st day of December, 1889. And in these families there have been 2148 marriages, 6038 births, and 6062 deaths during the five years ending with that date. The social condition of the families is indicated to some extent by the number of servants kept by them, and as about two-thirds are reported as keeping one or more servants the families reported may be said to be in easy circumstances. The average number of persons to each family on December 31st, 1889, was 5.71, and the average annual number for the five years covered by the statistics was 5.47. The average annual number of marriages per 1000 of the total population was much lower than the general rate, but 7.4, and the average age at marriage greater than among the general population. The low marriage rate and the increased average in age at marriage are the principal reasons for the low birth rate. The deaths reported for the five years give the average annual death rate

at 7.11 per 1000 of population, being about half of the average rate for the general population. Contrasting the birth and death rates for those of native-born parents, indicates that the birth rate is decreasing and the death rate increasing with prolonged residence in this country, but the general results indicate that the Jews here retain many of the peculiarities which have been noted among them in Europe.

Death of Edwin Whiting.

The death of Edwin Whiting, son of Elisha and Sally Hult Whiting, occurred at Springville, Utah County, December 8, 1890. Deceased was born September 9, 1809, at Lee, Berkshire County, Massachusetts. When six years of age his father moved with his family to Portage County, Ohio. Brother Whiting was married to Elizabeth Partridge Tilton in 1833, moved westward in 1837, and was baptized by Thomas M. Marsh, August, 1838. He was one of the brethren who were compelled to lay down their arms at the order of the mob. He listened to the infamous speech of General Clark and was forcibly expelled with the Saints from the State. Locating in Lima, in the Morley settlement, he there became counselor to father Morley. Deceased was on a mission in Pennsylvania at the time of the Prophet Joseph's martyrdom and was recalled that year. After the burning of his house by a ruthless mob he was driven to Nauvoo. In the year 1846 he journeyed with the Saints for the great west, staying at Mount Pisgah. He was President of that branch for one year. In 1849 with a family fourteen in number he went to the valley of the Great Salt Lake, before reaching which he enrolled his name with a company (of which Father Morley was president) to go to Sanpete, there to establish the settlement of Manti, where he remained twelve years, and became counselor to the president, also mayor of the city and a member of the Legislative Assembly of Utah. He was likewise captain of militia during the Indian troubles. All these positions he filled with much honor. He went on a mission to Ohio in 1855-6, and moved to Springville, Utah County, in 1861. The deceased was well known as a successful fruit grower, and brought the first of a number of varieties of fruit to Utah. He worked eight successive winters in the Temple, for the dead.

Brother Whiting was the father of twenty sons and sixteen daughters, twenty-five of whom are living. He had 135 grandchildren and twenty-nine great-grandchildren.

The pessimist still loves a good dinner and the optimist still groans with toothache.

Maddox—I understand your wife always has the last word.

Gazzam—All a mistake, I assure you. She gives it to me.