

of the now existing Indian tribes, and, specifying further, he thinks the Cherokees descended from the mound builders of the Ohio valley. The original seat of the Huron-Iroquois he traces to the region north of the Great Lakes and that of the Algonquin family somewhere to the north of Hudson's bay, where the Crees are now found speaking a pure and ancient dialect. These two tribes, he thinks, moved slowly southward, driving the mound builders from the Ohio and penetrating into Virginia. There they met the Dakotas and a fierce war resulted in which the latter were almost entirely destroyed. The Gulf States were peopled by the Muskogean tribes coming from the south.

Of special interest is the much debated question whether in this country there was a palæolithic or "rough stone" age. Dr. Schmidt, from the evidence at hand, takes a negative view on this subject, leaving room for the inference that the appearance of the ancestors of the Indians on this continent is of comparatively recent date.

The Book of Mormon, as is well known, accounts in a very satisfactory manner for the origin of the ancient inhabitants of the Western world, the source of the different civilizations, traces of which are found here, and the decline of those civilizations. The history of the aborigines is outlined in its main features with great accuracy. To scientists the Indians have been, and are still, a great puzzle, but as facts gradually are gathered and put together, logical reasoning leads to the conclusions anticipated in the venerable record just mentioned. The Book of Mormon will come out of the crucial test of science recognized as precious among the historical gems of the world.

Not many years ago it was customary among infidels to attack the Old Testament of the Bible on scientific grounds. History, archaeology and geology were brought to bear against it. But as investigation proceeded in every direction, the fact became apparent that the ancient records were practically unassailable on that ground, and in some instances it has been found that the discredited statements of the Bible, when correctly understood, suggested the true solution of apparent discrepancies of ancient writers of profane history. The same result will obtain with regard to the Book of Mormon. When investigation has brought to light the facts about the inhabitants of this continent the sacred record will be accorded the place which it rightly claims, the equal in importance to the inspired books of the eastern world.

THE NAUVOO TEMPLE.

"Orr," our Eureka, Utah, correspondent, has clipped from the Keosauqua (Iowa) *Republican*, and forwards to us for publication, the following article, which that paper appears to have taken originally from the Keokuk (Iowa) *Gate City*. It is headed "The Mormon Temple at Nauvoo," and inasmuch as it relates to the destruction of that edifice, it will be read with great interest by thousands of the Latter-day Saints in Utah and elsewhere:

The corner stone of the Mormon

Temple at Nauvoo was laid April 6th, 1841. In 1846, when the Mormon exodus took place, the Temple had become, from its fine site rather than any grandeur in the building itself, an imposing structure. Its length was 120 feet, width 80 feet, height 60 feet, surmounted by a domed steeple whose summit was 150 feet above the ground. The Temple stood until the night of October 9th, 1848; then the people were awakened by the belfry blazing as a shaft of flame and in a few hours the Temple was a blackened ruin. Until within the past few weeks no authentic statement of the burning of the structure was ever made. Recently Mr. George H. Russell, formerly of Lee county, Iowa, now of Bowling Green, Florida, gave an account of the affair, told him by J. B. Agnew, of Pontoonuc, Hancock county, Ill., in confidence and only to be published when Agnew, the late Judge Sharp, of Carthage, and Squire McCauley, of Hancock county, who planned and carried out the destruction, should all be dead. This being the case now, Mr. Russell publishes Mr. Agnew's statement. There were continuous rumors that the Mormons, repenting their immigration westward, would return to Nauvoo and their Temple to which their affections and prophetic hopes turned as Israel's to the temple at Jerusalem. After some preliminary conferences, Judge Sharp, McCauley and Agnew met on the prairie a few miles from Nauvoo on the afternoon of October 9th, 1848, and pledged themselves to destroy the Temple. Hiding their horses about a mile from town, they walked in about 4 o'clock in the afternoon. Agnew had put on as an under coat a corn sack lined with combustible materials. About dusk they went to the Temple and got the steward to show them the building on the plea that they were strangers passing through and would have no other chance to inspect it. Agnew slipped the key of the outer door into his pocket. After looking through they had to return without any chance to start the fire they had planned. After the janitor left them, Sharp and McCauley stood watch while Agnew ran back and kindled a blaze where he felt sure it would do its work without being seen until he and associates had time to get out of town. Agnew said that he got lost in trying to get out of the Temple, and finally had to run through the room now aflame where the obelisk fire was in order to escape, getting pretty badly scorched in doing so. Sharp and McCauley were waiting for him in growing anxiety and alarm at his absence. Now they scattered; Sharp to Carthage sixteen miles away, McCauley to Appanosee ten miles away, Agnew to Pontoonuc twelve miles distant. The latter had not gone more than half a mile when he saw a flickering glow in the belfry; a few minutes later it burst into a mass of fire. He put his horse into a run for the Mississippi river timber, where he hid, and shortly men began to dash along the roads riding swiftly for Nauvoo, for the conflagration could now be seen for twenty miles around. Agnew found himself so badly burned that he could not go home, and he rode to McCauley's cabin, reaching it just before day, where he was a week before he was able to go about. Sharp spent the night and the next day in the woods or Rock Creek, and went into Carthage the night of the 10th.

UNEMPLOYED AND GARDENS.

At one of the workmen's meetings held this week a speaker urged that a combination be made by which unemployed men could secure the

privilege of cultivating the unused real estate in the city, so that they would be able at least to raise vegetables, and thus secure some of the food necessary for their families. It was pointed out that this means and what the men could earn by such other employment as they could obtain would enable them to relieve themselves and families from destitution at least, until such time as something better offered itself.

The suggestion is not original with the gentleman who made it; but it is none the less worthy of consideration on that score. It was adopted a year ago by Mayor Pingree, of Detroit, and in that instance it is conceded to have been attended with marked success. It enabled the poor to help themselves; and it is stated that in consequence during the past winter Detroit had less poverty than any other city in the country. The plan is very simple, and is outlined and commented upon in a very practical way by a News correspondent today.

It may be stated in this connection that one of the city wards already has taken steps in this direction for those within its jurisdiction who have need of employment and assistance. As a result of the procedure, even this early in the season the district has seen more preparations for gardening than it has witnessed for years. The ward in question carries its argument a step farther, and with good sense, in the direction noted. It is pointed out that not only the heads of families who are unemployed may engage in the work, but that when school vacation comes there will be many boys whose labors can be utilized at just such time as they would be most valuable in the vegetable garden. This work will be to them vastly superior to the street education which so many of them receive, and will not only enable them to relieve temporary needs of the family but will give them such practical instruction as will lead them to realize how the soil can be productive of that which is desirable, and at the same time will afford them the best kind of exercise—outdoor recreation that is both pleasant and profitable.

There are many good ideas in connection with these suggestions, which should be made practical use of. In some particulars there is need for the guiding hand of those active in charitable work, to give assistance with seed, advice, etc. The plan is one that tends to that generally desirable end of teaching the unemployed to help themselves in a commendable way, so they need not depend on others. Time was in this city when gardens were slightly cultivated—when a person would not think of building, buying or occupying a house unless there was attached to it a garden spot. Of late this has changed, and in many places that which once was fruitful has been permitted to lapse into a desert state. It is time for returning to the better method, and if owners of land do not care to cultivate it, for the general good they should permit others to do the work, that benefits may accrue. If proper steps were taken in the line of the suggestions made, there would be no occasion here for many people going idle, hungry or