

the obvious reason that it never became anything more than an international written tongue. What is needed is a spoken language, rich enough to furnish a sufficient supply of words for the expression of the various ideas, and yet so simple in its elementary form as not to burden the memory unnecessarily. There is probably no language that fills these requirements as does the English. It is calculated that at present every fifteenth person of the human family understands this language, and it would therefore seem that it is already on a fair way to become universal. It is, besides, the language chosen by the Almighty in which to communicate His will to mankind in these latter days and has, on that account, claims to consideration as no other spoken language on earth.

OFFICERS OF THE LEGISLATURE.

On Monday next, January 11, the second session of the Utah State Legislature will begin in this city. As to the work that comes before it, no doubt the press and those outside the actual membership of the Legislature who are interested in the State's welfare will have suggestions to offer in a friendly way, and that they will be received in like spirit. One of the first duties devolving on the legislators is that of selecting officers and employees. As to the latter, the list probably will be kept to the minimum, in the interest of economy, for the State lawmakers have no need of an army of servants; neither has any Legislature in Utah shown a disposition to go to the extreme of extravagance in this item. With regard to the officers, the importance of selecting competent persons is before this Legislature more prominently than before any like body that has preceded it, by reason of the fact that the detail by which legislation is brought into existence is a more prominent question in the State than ever before. For instance, by the ruling of the highest State court, the record of the passage of any bill by either house is an important factor in determining the validity of that bill, should it receive the support necessary to make it a law. Questions now at issue before the courts show that this record has not been as perfectly made in some instances as it should have been, hence serious legal complications have arisen. The fault of this imperfection perhaps may not be traceable to any particular quarter, for the record kept may be just as the proceedings actually took place. But it is the province of officers selected by each house to see that the record of business shows the latter to be in perfect form, and if it is not, to call the attention of the legislators to any irregularity. That is a special official responsibility. Each member cannot presume to perform the duties of presiding officer or of the various clerks in this particular, hence the necessity of selecting competent persons for these leading positions. It will be gratifying for the press of this State to be able to tell and to say, at the close of the legislative session, that the officers chosen have performed their work so

well that there is no fear of legal doubts arising through any neglect in observing a perfect system of making the legislative record complete and accurate upon every measure that finds a place in the statute book.

PETTY PILFERING.

People in the more populous parts of the State have learned that recent conditions here require that cornsheds, granaries, and all other places where property is kept, must be guarded by lock and key if the owner would not be deprived of his possessions by dishonest persons; and the more thinly settled country districts of the State are being taught the same lesson. Their experience calls attention to the fact that the present is not at the days gone by, when locked doors and barred windows were not a necessity in Utah to guard against petty pilfering, as people who choose to follow dishonest methods for a living were not so plentiful then as now in the State's population. In consequence of the change in conditions, such notices as this from the Davis County Clipper adorn the pages of most of the country press nowadays:

Keep your granary doors locked now the price of wheat is up high, for if you don't some of your parasitic friends may relieve you of your hard earnings without even saying "thank you, ma'am." This is the kind of experience that Henry Hobbs, of South Weber, had recently. Some one went to his bin in the night and took forty bushels of wheat. The thieves were tracked nearly half way down to Ogden, when their tracks could no longer be followed, and the job of finding them was left for the sheriff and deputies of Weber county.

Of course the peace officers do their best to ferret out and punish the thieves, but the latter usually are able to cover their tracks so successfully that it is difficult to follow them, and in the loose way in which some of the courts deal with criminals it is still more difficult to mete out to the guilty parties punishment sufficiently severe to restrain them from continuing their crimes or to cause them to seek other pastures. In this situation the property owner needs to do his best in helping himself to safety by keeping doors and windows securely locked and bolted.

CIVILIZATION AND PROGRESS.

An interesting question is discussed by Ellsée Reclus in the Contemporary Review—Does civilization mean progress? The latter he defines as "a complete development of the individual, comprehending the improvement of the physical being in strength, beauty, grace, longevity, material enrichment and increase of knowledge," and he admits that there are reasons for doubting that civilization has conferred on mankind all the benefits claimed for it. He says the primitive peoples have been able to attain their more contracted idea of a well-balanced and happy life, while the human race as a whole is very far from the idea it dreams of. In illus-

tration of this, the author refers to the condition of various "savage" tribes. The Negritos of the Philippine Islands regard themselves as brothers, and each "is absolutely devoted to the common interests." The Onongou, or A'outians, are described as "the most affectionate of men," "being of incomparable modesty and discretion." In these and in many other cases, a condition of mutual justice, well-being and happiness has been attained, "greatly surpassing that of a modern society urged on by a continual movement of renovation."

The condition of primitive man Mr. Reclus thus describes:

The man in a state more nearly approaching nature than the civilized man also possesses another immense advantage. He is more intimately acquainted with the animals and the plants, with the powerful scent of the earth, and the gentle or terrible phenomena of the elements; he has remained in direct communication with the planetary life of which he is the product, and which we only have seen, separated from it by the artificial life in which we are shut up. He feels in perfect unity with all that which surrounds him, and of which, in his way, he comprehends the life as if all things moved with a rhythm which he himself obeyed. We are no longer able to understand the invocations which he makes to the spirits of the air and of the forest, and it is with great difficulty that we interpret the dances in which the savages celebrate the stars and the seasons. Symbolism conceived in natural things, very difficult to understand in our days, because we live in a conventional world, is among primitive peoples a sort of spontaneous language. . . . A real friendship is thus born between men and natural things. Thanks to a survival of a far-off past, the Walloon peasants still wish a happy new year to the trees of the field. Finding these objects an integral part of their surroundings, without any thought of freeing themselves from them, the primitive races are absolutely resigned to destiny, and surpass civilized men, speaking generally, in the simplicity with which they meet death. That fine end of life which in certain historical personages appears to us so admirable, because it is equally exceptional, is the ordinary way of dying among savages; taught by necessity, they conform themselves naturally to things. Death is for them the simple continuation of life; they die in all tranquility of soul without seeming to think that their exit will make the least void in the universe.

To such people, he argues, civilization means the opposite of progress; it means the approach of destruction and massacre. "The society of today contains all the previous societies in the state of survival." The difference in style of life between the privileged and disinherited classes is greatly increased and renders the unfortunate man more unfortunate. In a primitive tribe, he says, the starving and the sick have only their bodily pain to bear; among our civilized peoples they have also to sustain the weight of humiliation, and even of public lashing, being nearly always inexorably fated to conditions of lodging and clothing which render them in appearance sordid and repulsive.

Notwithstanding this, the writer believes, that in the final outcome it will be evident that civilization has been a benefit to the race, taken as a whole. The problems now to solve are