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LEIF AND COLUMBUS.

In another part of the News will be found an interesting article by Dr. John Thorkelson concerning the early discoveries on the American coast by Northmen. It was written at the request of the Icelandic Society of National Friends* and published at Reykjavik, Iceland. The translation is by Mr. John Thorgeirson, a native, we believe, of that historic island but now a resident of Ironwood city, Michigan. The subject is one for magazines of the University of Iceland and recognized as one of the best informed antiquarians of the northern countries. The article contains about all that is positively known concerning the famous Leif Ericson and others who made voyages to this continent, and it is based on the records still found in Iceland; and more especially on the runic tablet after the island of Kiolo, which was brought from Copenhagen to the World's Fair at an enormous expense.

The doubts entertained regarding the perilous voyages of Leif Ericson and others of his countrymen in the beginning of the eleventh century and subsequently are by this time pretty generally dispelled, and it is accepted as a historical fact, that they actually landed in America and recorded the event. But it is equally certain that their discoveries did not extend far enough to excite the general attention of the world. They had no idea of the importance of what they had seen but a very small part. The time was not then come for the opening up of this country for the universal benefit of mankind. That was reserved for Columbus, four centuries later. In other words, the discoveries by which this continent was made part of the civilized world, the home of human liberty, the throne of the queen of nations and the cradle of the Church of God in this dispensation, will always justly be traced to the Genoese and not to the celebrated Icelander. Whether Columbus had heard about Leif's discoveries and thereby was prompted to undertake his expedition to the western hemisphere is a question not yet settled. By some it is supposed that he visited Iceland in 1477 and there became acquainted with the records concerning Vinland. Others claim that his assertion so early assumption, and contend that the discoverer might have the information of the far away country from traveling Icelanders. It cannot be denied that among the sage of the island at that time were some famous scholars, educated in Germany or France and well known in other European countries, and it is not impossible that Columbus might have met some of them. But it would seem that if he had been able to point to historical records containing accounts of voyages to the land in the west, he would have had a most powerful argument in the struggle to convince his companions of the feasibility of reaching that country. The absence of any reference to such information may be taken as pretty sure evidence that he did not possess it.

Then, again, if Leif's discoveries had been the guiding star to the mind of Columbus, he would naturally have taken nearly the same course as Leif took. He would have gone by way of Greenland and reached America some time near Leif's locality, or there are and to have done before him. This, as is well known, he did not do, but took an entirely independent course, taking all the chances of a first discoverer. These considerations cannot be disparaged in a discussion about the possible connection between the different expeditions to the great west. The probability is that, at the time of the Kiolo century, Leif's Vinland was practically forgotten and lost the vicinity of the provinces of the Almighty was again discovered by Columbus.

TAX SALES.

The injustice which property owners have suffered from having their property sold for taxes, with or without their knowledge, is a matter with which the public is familiar. The injustice comes to where the owner undertakes to redeem, for he is then compelled to pay a bill of costs which amounts to extortion, and very often exceeds the amount of the tax for which the property was sold. Several attempts have been made in the territorial Legislature to correct this evil. The revenue bill, as which at much date was sent to the House, contained provisions having this end in view, but as that bill was killed, a necessity exists to pass some other measure which shall provide the needed remedy.

Such a bill ought to be so drawn as to accomplish several desirable objects, among which are the reduction of the costs accruing in connection with a tax sale, due notice to the owner before the property is sold, by advertisement or otherwise, a proper record of all collections of rent and a reasonable time for redemption. Under the existing law, in case a piece of real estate is sold to by the county the first year it is sold for taxes, and is not redeemed before the tax sale for the following year comes, the county will sell it to again, and in some cases the county will sell it a third time. Now the sum of each sale are paid by the county, and in many instances the amount is just greatly exceeds the value of the property. Take for example an addition which the tax assessor has seen some time was of this city. The plat of this addition contained several hundred lots, most of which are now owned by Salt Lake county, by virtue of tax sales, but the aid taken county of the tax sale amounts to two or three times its present value on the market. The county should be relieved from such an absurd entanglement.

Again, under the present law, the county, when once it acquires title to real estate through a tax sale, is not allowed to part with such title to the former owner by more than to any one else, except by auctioneer and sale to the highest bidder. The cost of such a proceeding will some times exceed the value of the property, and the county is thus obliged to retain the owner of some made, which remain unimproved while as owner, and are useless to any person. It would seem wise to give the county more discretion in such cases.

There is now pending in the Council a bill (C. B. 116), of which Hon. H. S. Harris is the author, which proposes to revise the present law relating to tax sales. This bill provides that the personal property of the owner shall be exhausted before real estate is sold for taxes, a proposition which has arguments for and against it, and which we do not care to discuss here. This bill designs to provide for the proper advertising and recording of tax sales, and to relieve the county of the costs attending more than one tax sale, which are commendable features. But while it greatly reduces the costs of a tax sale, it leaves the time as they now are, population of the office of auditor and many members of the Assembly held that they should go into the county treasury, and that the general competition fixed to the auditor should cover all the duties required of him in connection with tax sales.

A bill specifying what the maximum costs of a tax sale shall be, and providing that they shall be paid into the county treasury, has not passed the House; but this bill does not contain necessary provisions which are contained in that of Mr. Harris, and it might be well to consolidate the good points of both. At any rate, the present evils attending tax sales so greatly demand correction before the present Legislature shall adjourn.

QUARRELING ABOUT SATAN.

No doubt there are a great many things more profitable than quarreling about the devil, but there does not seem to be anything more interesting at present to the members of the First Baptist church of Oakland, Cal. The discussion of his satanic majesty has caused much feeling in the congregation, some of the members thereof taking issue publicly with the teachings of their pastor, Rev. Mr. Hobart.

In order to more fully establish himself in the position he has taken, the pastor delivered a very erudite sermon on the subject last Sunday. He declared his full belief in the personality of the devil and said: "Satan is constantly spoken of in the Bible as a person. The personal pronoun is constantly used. A physical body is not necessary to personality. The devil refers to himself as 'I,' and as anything else, and he is much better organized with theologes than many Christians. There is Rothfeldtism, whose multitudinous sins those of the devil. It is no righteousness, it is nonsense. It pleases the devil greatly to have his personality denied."

Then he told his congregation that right in church, sitting beside them, was the devil, and he described him. This was the hot straw on the camel's back, so that sermon. Hugh Gunn, a prominent officer and a teacher in the Sunday school, revolted against such teachings. He did not want to be represented that his satanic majesty was sitting beside him in church, and he was with said daughter a seat with him. "There is nothing in his personal appearance," said Mr. Gunn, "and there should not be such teachings in the church. I have no time to be satanic majesty. When I sit with in sermons my own spirits which I will leave the pastor to deal with the devil they can be."

Those who fell upon such sermons said: Mr. Hobart is going to Christ and to charge the backsliding which his pastor is to those who look to him as the author and finisher of their faith. I think I can take the Bible and show Mr. Hobart where he is wrong. Of course there is some truth in the Bible and you have to take out the most."

Mr. Gunn was requested by the pastor to resign as Sunday school teacher last Sunday, and many times are talked, so both parties have a gaping following among the congregation.

There may be some question as to whether Mr. Hobart acted judiciously in pressing the subject so strongly upon the attention of his hearers, instead of pretending some ability to avoid shocking their sensibilities. But when it comes to the personality of Satan, and of other organized spiritual beings who are known in the scriptures as devils, but who do not possess fleshly or physical tabernacles of their own, the pastor has decidedly the advantage of Mr. Gunn, as far as the Bible is concerned. If the Bible refuses other throws away as it is, all religious statements regarding the personality of individuals who exist in the spirit world and who have given themselves over to evil influences to the extent that they become devils, we will have to abandon so much of the Bible as shows that there is a state of condemned beings from which it is possible to be saved through the plan of redemption which he says he wants to hear about in church. As to the particular pews which the sons of Gunn occupied, if any, in the Oakland church, that is an entirely different matter. It will be rather difficult for the pastor to convince those who people that the particular subject of his present investigation are they of the elder Gunn, long tall, lean and forgetting sinner. The shoddy views which generally prevail, as the result of teaching a false and superstitious theology, of the form, appearance and existence of beings, good and bad, in the spirit world, are not seen as can be easily taken to by thoughtful persons in an age of enlightenment. Some of the Oakland Baptists, through lack of a fine comprehension of the subject, are coming from this to the other extreme of no existence at all for those who give themselves over to wicked ways and by disputing about that which they seem desirous to escape from, they will still finding under the evil influence which has the power of manifest and lead more sin in a direction opposite to that which is desirable. It is just as grieving to the adversary of the truth to have people quarreling about the personality of the devil or about anything else, for it is only to institution of evil that leads men and women to quarrel about anything.

MAKING SUGAR.

Sugar is nothing more than cane and water. That is what the chemist says, and if you doubt it he can demonstrate the truth of his statement before your very eyes. It only requires a little moistened sugar, a few drops of sulphuric acid and the application of heat, and the sugar is separated into vapor of water, or steam, and charcoal, or carbon. There are twelve parts of charcoal to eleven of steam, or, more strictly speaking, chemical analysis shows that the cane sugar (that from cane, maple and beet) consists, by weight, of twelve parts carbon, eleven parts oxygen, and twenty-two parts hydrogen. The poorer grades of sweetening substances, such as grape sugar, dextrose, glucose, honey, molasses, etc., consist of six parts each of charcoal and water; but the slight difference in composition gives considerable variance in sweetness.

Although the experimental science of chemistry has brought us of what elements various substances are composed, there are very few instances in which a method has been discovered whereby the elements may be combined to produce the desirable compounds. It is one thing to analyze a substance and determine its component parts, but it is an entirely different thing to take the elements and by calculating the processes of nature, unite them in the proper proportions and under the particular conditions necessary to produce the substance analyzed.

Sugar is one of those substances which, while it can be easily separated into the different elements of which it is composed, is not so easily produced by a reverse process, because the particular time, temperature and method of combination which in nature are so readily and successfully worked out, are not yet within the general knowledge of men. When they are ascertained, if ever, sugar probably will be about as cheap as salt, or cheaper, and the sugar cane, sugar maple and sugar beet will be put to other uses than sugar production, for cotton, hydrogen and oxygen can be more easily and cheaply obtained from other sources.

This time, however, is not yet, though how soon it may be here none can tell. France has sold for twenty years to the Germans all the profits of sugar making, and now it is announced that a Frenchman has discovered a remarkably simple and inexpensive means of making sugar from the original elements, the product is cane sugar, or indeed, not the general composition which is the basis of it is secondary and government representatives is that to undertake the operation on a large scale, and thus discovery adds another illustration to the proverbial uncertainty of human affairs. The French chemist is an amateur, yet any other as yet is not known, but as the alleged discovery is said to have been an opportunity to official demonstration of his process, it will not be long before it will be known whether his claim is fraud or a great acquisition to human knowledge. In the meantime there is no alternative to the best crop in Utah for the coming season on account of any such chemist's plan.

FOR THE LEADERS.

The Contributor is one of the most valuable monthlies published in Utah, and it is the organ of many of the outside magazines which have a large circulation in the Territory. Its articles cover a wide range of subjects, and are interesting and instructive to young and old. The last issue contains a day in advance of all its predecessors and the current issue are not falling about in the good work.

The March issue, which is now at hand, contains a considerable of travel, history, fiction, poetry, music, science and religion, which is something very refreshing and is full of wholesome information. The April number promises, from the list of articles which it is to contain, to be as live interesting than this month's issue. A leading feature will be an article entitling the views of some of the leading men of the Territory on the topic, "Grade of Polygamy, Should?" These papers are called on to respond to the question:

Are a foundation for future success would you advise the young men of the Wards of Zion to take a wife or polygamy?

What class of citizens do professional men in Zion need the Word will most need during the next twenty-five years?

What special moral qualifications should a young man possess to secure the trade or profession you think most needed?

The number for May is to contain the experience of men of experience and judgment specially directed to young men, concerning those open for location in or near the settlement of the Saints, the best homesteads in some sections, and what competition in such places will the richest financial returns. Interesting numbers in the volume have outlined for their contents discussions on equally interesting topics.

Every family in this part of the nation, and especially those who have to their number young men or young women, or children who are approaching manhood and womanhood, should have among their family magazines the *Contributor*. It is a thoroughly home magazine and the patronage it which its worth entitles it would carry it to every place interested in Utah or the welfare of her people.

A new paper, the Voice, is to appear at Brigham City on the 5th inst. It is to be published weekly, and its editor promises that it will be a live newspaper. It will be Republican in politics. The editor is A. R. Tomson, who has had an extensive experience in journalism in this city and elsewhere in the Territory.

WHAT IS THERE IN IT?

It is not now remembered how many schools of medicine took part in the late controversy, consequent on proposed legislating; but some seven or eight (or possibly more) claimed the privilege of ministering to all "the ills that flesh is heir to." The more force the contention, however, the more the spirit of rivalry and professional maintenance seemed to come to the front. The idea as to who had the most knowledge of the human system, as to who knew best the nature and effect of medicines, as to what would most securely secure for a patient a return to health and life, was not in the question at all, apparently.

Civilized methods seem to be less like those in vogue than those of "the heathen Chinee," of whom it is stated that they employ their physicians to keep them in health, and that when sickness comes commencing suddenly comes, by one procedure all effort is exercised in a preservative direction.

The very controversy itself demonstrates that the practice of medicine is not as yet an exact science; in other words, it is still in the experimental stages, from which it may never fully emerge.

There was no doubt as much earnestness in the moving attitude of Voltaire, that the population's all-sufficient in the supplying of elements of which he knows nothing, to bodies of which he knows less," but this is merely an error, for those who have made any subject a lifelong study must have acquired more than an elementary acquaintance with the principles of their profession. One point, however, has often been conceded by observers, that in the frequency of recurrence of maladies to a person who is sick, thereby the assimilating processes of the human system are not so rapid as some change (daily, sometimes every hour) would seem to suggest, and whose there is quite a degree of sameness in the problem, the query is not infrequently: Can the most learned in medical lore assign a cause of any thing, and under similar circumstances predict the result, and predict the results with the absolute certainty of mathematics in all other directions? One is not beyond controversy when he is confident and claiming degree of the allopathic, or the half-allopathic generation of the homeopathic school as the cure of any patient? Or all nature and nature, spite of schools, by her own inherent forces of recuperation answers the final issue—health?

There has been a way made known by which "health will come to the navel and marrow to the bones." But this did not come from the schools. Man thinking that science got it diplomas from any college. The Creator himself the Lord "according to His own image," prescribed the remedy, and even pointed out the remedy for unwilling violations of the prescribed conditions. Yet ignorance, traditional and anxiety, with trance force, press weak, fallible humanity in its worry and fear to seek the "magicians and soothsayers," and confidence in them is paramount, while reminiscence of the human race annually commemorate that they are not all-powerful in checking the ravages of disease, or selling at naught the claims of death, until from sheer old age and decrepitude "man is wasted away!" While Professor Flagler declared that an immense proportion of the diseases of humanity were preventable, he might also have declared that vast hosts have been passed from earth's stage by the mistakes and malpractice of professionals. The basic idea of the homeopathic appears to involve a great truth, (similar established or otherwise the writer cannot say) that is, the providing of "a specific for every disease." If this is true, it but needs experience to determine that character, then apply the remedy.

Humanity is in a state of dilemma spiritually. There are conditions with of its moral health and disease. There are professional physicians in conditions numbers and of diverse schools. These acknowledge that religion is an essential element of human nature; that according to its activity or otherwise, its particular or proper training, depends not only true religious life, but the fruits thereof as seen in the moral, social, political and financial affairs of a state or nation; that upon the existence of this sentiment all other interests rest. But while acknowledging the vast importance of this cult, there is a development of schools, agreeing as to the patient and the disease, yet as to the remedy "as far apart as the poles." Each school administers its dose, each looks upon its associate sectary as more or less of a charlatan and an empiric; and just as in the medical world there are those who claim that all disease is in the blood and that their nostrum will purify the vital fluid, so in the religious world there are nostrums (we would not say quacks as well) for the prescribing authority, another authority, another faith, another baptism, another organization, and so through the entire series of minutiae detail, with as much rivalry and contention as can be found in politics, finance or physics.

As the body is in the express image of Deity, so is the spirit the product of the same overruling Hand. As He provided for the welfare of the lower and more transitory organization, so analogy would assume—and rightously—that He provided for the higher. But from the Divine material motion, man in their own wisdom have selected individual element, have applied that to all conditions until "the head is sick and the whole heart faint," and "there is none that doeth good, no not one." While the parallel may not in every feature be perfect and complete, there can be no hesitancy in declaring that the Divine prescription can alone bring restoration; that even well intending excellent advice (or it may have said note there, "Physician, heal thyself!"

Just as men have wondered at the rival schools of practice, and, while alluding to each a measure of truth, have believed that out of confusion and contrariety there would arise somewhere the Divine Esoteric; so in the religious world, some to all ages have believed that from "the confusion of tongues" there would yet come the pure language, or, setting figure aside, that establishment would prove itself authority and unctuable, and that then the glorious of the natural Gospel would be introduced for the full and complete salvation of the human race!

Now, man may have accomplished good who were associated with all schools of medicine, as men have done good who were not allied with any. And so in the moral and spiritual world, men have done good in connection with all organizations, as men have done good in art, science, literature and general thought, and yet belonged to none; while reason, revelation, and some school theories claim to have or look forward to that divine order which, conceived and practiced, implies inevitable regeneration.

The Divine method of securing the vigor, stature and ripeness of the physical man may not be accepted, or if deemed worthy of consideration, the inspirational origin thereof may be eliminated; in the same way that the Gospel may be accepted as sustained of historic books, but its revelation through Joseph Smith officially, may be utterly scouted and cooled. But, to use a half vulgar expression, "the proof of the pudding is not in chewing the string"—not in accepting the theory, but in giving one or other the unique visibility of practical application and fruit. Hearty acceptance of revealed theory as to a promise made in regard to the body, leads to cheerfulness, more or less implicit; and the same style of acceptance of revealed religious truth is only satisfied by proof. But once proved, all forms of man's device, all organizations however old or potent, all claims, whether of antiquity or other quality; all doctrines, no matter how plausible, are subjected to unfailing scrutiny, contrast and ultimate rejection if inharmonious with that already tested and established.

Some attribute this mental stability to bigotry, to an overweening confidence in leaders or self. They say that this assumed knowledge of right is in violation of all charity. But there can be no misunderstanding here; truth is eternal; truth brings its own testimony; it comes to the receptive man "to power and much assurance;" and thus it is neither bigotry nor uncharitableness to vindicate the known and reject the unknown; to prefer Divine order, Divine methods and Divine results, to uncertainty or assumption, no matter how much wealth, talent, influence, or assumption may be associated therewith. To be widespread and popular is not argument; to have simply been the promoter of good is not complete logic; to possess vast organization and the made of numbers is not absolute evidence of truth or right; and to prosper and grow is not full evidence of Divine approval. In fact, this class of truth is more likely to be rejected than received. Its representatives are more likely to be contented and despised than to be honored. For "the servant is as who greater than his master," though destiny will some day make Truth and all its livelie immortal and triumphant as itself!

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