

that the silver question did not cut any figure at all. Neither side, in a general way, knows anything about the silver question. The fact is, the average Ohio voter is not very well posted on any political question. As far as I could gather information I am of opinion that the people of Utah, in one or two more canvasses, will have more political intelligence than the people of Ohio.

The Republican boom in Ohio is just a blind striking-out against hard times. The farmers get but little for their crops. The laboring people are largely out of work. Their belief is that the party in power are responsible, and they cast their ballots against the prevailing policy. The sheep men in Ohio are very numerous; and they are going to be eternal kickers against the free wool policy. The working people believe that a restoration of McKinley's issue will re-open their workshops. No one, whether Democrat or Republican, seems to know much about the money question. The farmers are all unconscious of the fact that low-priced crops and low-priced silver have in their downfall a common cause. The Republicans are ignorant enough to suppose that nothing is necessary in order to have prosperity, but protection; they shout for McKinley and swear by John Sherman. The Democrats show equal ignorance by believing that the money power exerts its deleterious influence chiefly or exclusively through tariff taxation. It is hard to conjecture how these Ohio people are going to be enlightened and undeceived. If one talks with the farmers, they will all say that they believe in silver; but they have no knowledge of the effects of demonetization; they have no idea of the economic law which reduces prices in proportion to the shrinkage of the volume of real money. Sherman and company have an easy task to deceive them and keep them deceived. The people are naturally conservative, and new ideas take root slowly. If a hundred able silver men could canvass the state for three months and talk to the people they might be waked up and educated; but nothing less would seem to be adequate. The newspapers generally are of poor quality, even in the larger towns. So far as they are party papers they simply run with the party machine and speak what the party leaders dictate. One would be surprised at the lack of independent and intelligent thought in the average Ohio newspaper.

Of course it should be understood that in making the criticisms that I herein record, I speak with the freedom of one born and bred on Ohio soil. The wounds of a friend are faithful; and it is with deep regret that I see the masses of the people of a noble state held in the toils of a monetary and financial policy which forebodes a slavery and a despotism more withering and benumbing than that which weighed upon the benighted African race in this country for half a century. There is one hope that is not likely to fail; that is when people have suffered long and tried many expedients in order to get relief, they will finally find out the cause of their troubles and go about the remedy with a vengeance; and if the money classes succeed in controlling the country a few years

longer the remedy will come quick and sharp, for the people will be in earnest.
C. R.

A VIRGINIA VETERAN GONE.

By letter to an esteemed friend of the NEWS, Hon. D. H. Peery of Ogden, from Brother John T. Litz of Kelly, Tazewell county, Virginia, information comes of the death of Sister Ann ("Mother") Thompson in that state on the 22nd of November, 1893. The NEWS has been kindly permitted to read the letter, the writer of which is recognized as an old-time and constant subscriber, and a veteran who was baptized into the Church about the year 1841. The family of the deceased lady have many friends in Utah, and these, as well as all other readers, will peruse with interest and emotion the following beautiful tribute from the pen of her sometime fellow-citizen, Hon. T. B. Lewis:

OGDEN, Utah, Dec. 2, 1893.

Editor Deseret News:

Intelligence of the death of Sister Ann Thompson of Tazewell county, Virginia, has just been communicated to me. The tidings awakened within me recollections of more than a quarter of a century ago. I first met her in 1868 when on a mission to her native state. The impression she made upon my mind has not been obliterated by the years that have intervened.

"Mother" Thompson, as she was fondly called by all who knew her, was one of the few we sometimes meet and ever after feel that we were made better for having met. It can be said of her, and truthfully, that she was a constant bearer of sunshine in her home and neighborhood. At all times and under all circumstances her face wore kindly smiles and tender expressions. She was never known to speak unkindly to any one, or speak slight against another. Her heart knew no evil, hence her mouth could not speak that which she knew not. The artist who would faithfully portray virtue and gentleness, robed in the garments of innocence, should take for his subject Mother Thompson as we saw her and knew her.

Mother Thompson was born Nov. 9, 1812, and died Nov. 22, 1893. She reached a good old age—she was "a shock of corn fully ripened."

She used to take great delight in talking to me of the late Jedediah M. Grant, whom she heard preach in 1840, and whose words, proclaiming a restored Gospel, sank deep into her heart. Her husband, the late Lindsay Thompson, proved a warm friend of Elder Grant. The circumstances surrounding her over which she had no control were not favorable to her acceptance of the message she so highly prized, and she deferred obedience to the call until the year 1867, when she was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Henry G. Boyle, and remained faithful to her convictions until recently called away from earth and men.

We extend sympathies to the bereaved family. May her aged body repose quietly and undisturbed in the peaceful valley amid the hills of Virginia until the time of the last great change.
T. B. LEWIS.

CHURCH THEOLOGY CLASS.

About one thousand and fifty students had assembled at the appointed time and place on Sunday, when Instructor James E. Talmage asked all who were prepared to take an active part to occupy seats in front. Opening prayer was offered by Elder H. P. Richards. It was stated that answers to written questions of which a large number had been received would be postponed because of lack of time, while others had been answered privately.

In the review which followed, "faith as a gift of God" and "repentance" were topics of catechization.

The instructor, in further consideration of the "Fourth Article of Faith," then introduced the subject of baptism, lecturing on: (1)—Its special purpose; (2)—Fit candidates for this ordinance.

Baptism, the third principle and first essential ordinance of the Gospel, was appointed of God as a means of obtaining remission of sins. It is but reasonable that the Lord should ask for some outward sign of the reformation experienced by an earnest repentant sinner.

And what could be more typical of sin than filth, which so appropriately is represented to be washed away with water. No symbolizing that we are acquainted with is so perfect. The practice is also time-honored for we read in the writings of Moses, Pearl of Great Price, of the baptism of father Adam. Baptism is not merely an outward sign of an inward grace, but a deep eternal meaning underlies this ordinance. Is it was only an outward form, the Lord, in his grace, might have dispensed with it in special cases; but we find none such. Not even His well beloved Son was exempt from thus "fulfilling all righteousness." History of early days of Christianity, Scriptural and otherwise records that remission of sins was once generally regarded as the object of baptism. This is declared the special purpose of this ordinance by Book of Mormon and modern Prophets, but not to redeem man from the effects of the fall.

Candidates for baptism must be capable of exercising faith and of repenting, because baptism is of no avail unless preceded by faith and repentance. Infant baptism is pronounced not only of no avail, but an abomination in the sight of God, see Doc. and Cov., section 20. The age of eight years has been established by revelation as the time for the baptism of children, who must be properly instructed or their sins will be upon the head of their parents.

Before an adjournment was taken, the members of the class were advised, by instruction from the presidency of the Stake, not to neglect attending the Sacrament meeting at the Tabernacle because of the Theology class, but to remember their duty to meet together often to renew their covenants before the Lord. Benediction by Elder Reuben Clark.

THE ITEM that a Chicago man has just paid \$18,000 a foot for a piece of choice real estate excites the double emotion of wonderment at the value of Chicago land and of suspicion as to the meaning of a Chicago foot.