

EDITORIALS.

TWO MORE SHIP CANALS.

The world's water ways are channels of thought and speculation, as well as of commerce and navigation, and, in this age of improvement and radical changes, it is not surprising that methods of shortening ocean travel should engage the attention of the thoughtful and the energies of the adventurous and skilful. The success of the Suez Canal has revived the project of the Panama canal and started new enterprises of this character in several places. The latest of these are a project to connect the Bay of Biscay with the Mediterranean Sea, and another to connect the North Sea and the Baltic.

A glance at the map will show that the first of these two undertakings would be a formidable task. The length of the canal would be 252 miles, over a very mountainous country. At least sixty locks would be required, and, to accommodate vessels of the highest class, they would have to be nearly five hundred feet long. The cost of this canal is estimated at \$120,000,000, and the saving of time in travel from Malta to Brest is reckoned at from thirty hours to four days, according to the different speed of various vessels. Such a short cut from the Bay to the Sea would be taking away some of Britain's glory as the holder of the key to the Mediterranean, and Gibraltar would not be such a valuable possession to the Mistress of the Seas, nor so formidable a menace to the ploughers of the ocean of other nationalities. England wouldn't like it, but other Powers would approve.

The second mentioned enterprise would, if successful, prove a greater saver of time in travel than the first. A direct route from the North Sea into the Baltic would save a voyage around the whole coast of Denmark. A concession has been granted by the German Government, for the building of this canal, to Herr Dahlstrom. It is to run from Brunsbutel on the estuary of the Elb to Kiel on the Bay of that name. Its depth throughout is to be 20 feet 9 inches; its width at the surface of the water 180 feet, and at the bottom 64 feet, the banks consequently having a very gentle slope. Provisions will, moreover, be made, by the adoption of a peculiar system of locks and reservoirs, for increasing the depth of the water to 25 or 26 feet whenever it may be desirable to do so, and this depth will allow the passage through the canal of the heaviest German ironclad afloat—the *König Wilhelm*, a vessel of 9,803 tons displacement and the largest ship in the German navy, drawing only 26 feet. The canal can, it is calculated, be completed in six years, and will cost \$3,750,000, or about \$2,250,000 less than the estimate made a few years ago of the cost of constructing a canal 31 feet deep and 222 feet wide at the surface of the water. In size, it may be added, the proposed Baltic and North Sea Canal does not compare unfavorably with the Suez Canal, the width of this at the surface of the water being 172½ feet, the width at the bottom 70 feet, and the depth about 56 feet 3 inches.

With these new water ways and the connection of the Atlantic and Pacific by a canal across the Isthmus of Panama, ocean travel would be vastly improved and the general commerce of the world could not fail in consequence to be greatly benefited.

TAKE THE BEAR'S PAW OFF.

Russia, the pretended champion of Christianity against Mohammedanism, the so *disant* defender of Christian subjects against alleged Turkish despotism, has always figured as a persecutor of the Jews within the dominions of the Czar. No country in these latter times has retained its prejudices against the sons of Jacob so strongly, and manifested them so cruelly as the great Ursa Major of Europe. The Hebrew refugees who have lately fled to the shelter of the United States from the fires of persecution, come more frequently from Russia and have a more pitiful tale to tell of intolerance and inhumanity, than immigrants from any other part of the world.

It is to be hoped that all the Great Powers will unite in a remonstrance which will be clearly understood at St. Petersburg. The United States is waking up to consideration of the subject, in consequence of the indignities which a Hebrew American citizen has suffered, in common with others of his race and faith not favored with a right to the protecting ægis of the American eagle. Correspondence on this subject, which has been opened between this Government and the Muscovite court, was called for in the House of Representatives yesterday, and we trust the matter will not be allowed to drop because of the press of other business.

The Israelites in the Russian Empire have endured enough of the kind of "Christian" consideration which is accorded them in the dominion of the Czar, and it is high time that the paw of the Great Bear was taken off, either from them by voluntary withdrawal through the persuasion of the Powers, or from the body of the beast by the sword of the deliverer and avenger.

IMPORTANT TO PERSONS ENTITLED TO PENSIONS.

We clip the following from the *Washington Tribune* for the benefit of persons in this region entitled to pensions, and who have not taken the necessary steps to secure their rights. It is time they were making application, if they ever intend to do so:

Under the provisions of the pension law of January 25, 1879, pensions (for the late war only) date from the discharge or death of the soldier, if applied for before July 1, 1880. If the claim should not be filed prior to that date, pension can only commence from the date of filing the application.

Widows of soldiers, who have remarried, will forfeit pension from the date of first husband's discharge or death, to the date of their remarriage, unless they file application therefor before July 1, 1880.

The children of deceased soldiers who were under sixteen years of age at the date of their father's death or mother's remarriage, and for whom a guardian has not drawn a pension until they arrived at the age of sixteen years, and who have attained the age of twenty-one years, will forfeit all title to pension, unless application therefor shall be filed in the Pension Office before July 1, 1880.

Brothers and sisters of deceased soldiers, who were under the age of 16 at the date of their brother's death, and dependent upon him wholly or in part for their support, and who were orphans at the date of the soldier's decease, will, if they have attained the age of 21, forfeit all rights to pension, unless application therefor shall be filed prior to July 1, 1880.

On the first day of July next the old statutes of limitation, the operations of which are temporarily suspended by the pension law above referred to, will again be in force, and we fear that many persons of the above classes and other heirs who are entitled will find themselves cut off from large sums of pension money, which can now be collected.

We have sounded the alarm repeatedly, and those of our readers who, through apathy, allow their claims to go by default will have themselves to blame.

"A word to the wise is sufficient."

DOES TIME CHANGE PRINCIPLES?

It is the fashion with modern Christian ministers to assume as an accepted fact, requiring neither argument, statistics nor testimony to support it, that polygamy debases the family, destroys the home, brutalizes both sexes and shuts out that refinement and those graces which the family influence ought to cultivate and make perfect. This idea, advanced as a self-evident or at least indisputable proposition, once entertained in the mind, the reasoning, evicence and numerous instances to the contrary, which the defenders of polygamy can cite in controversy, are wasted upon the monogamist and count for nought.

In vain the Latter-day Saints may point to numerous happy and well ordered homes, to harmony by the fireside, where children of one father and different mothers meet in union and bow together in worship of the Great Parent of all, where they sport together, innocent of any difference of birthright or social condition, where the sanctifying influences of home and social affection are felt and exercised at least as powerfully as in any monogamic household under the sun. In vain they may point to virtuous, pure-minded and lovely girls, to stalwart, honorable and dutiful sons, reared in the plural family relation. The dogma is accepted that this cannot be, and the conclusion follows that it is not.

We could not help pondering on this false notion entertained by many worthy people in the world, when we read to-day a synopsis in the *New York Herald* of a discourse delivered at a "christening," erroneously call "baptism," of a number of infants—poetically described as a "boquet of babies," by one of the most popular divines of the century. Said he:

"No nation of antiquity has bestowed upon family life so much happiness as the Jews. Family government was made a part of the national religion, and the national religion was but national patriotism, and, therefore, was a part of the State economy. Besides this it represented that natural affection which parents have toward their children. So there was developed among the Jews a family government which was far superior to that of any other nation of antiquity, and I had almost said of modern times. There was in the universal education of their children by the Jews a practice adopted of causing to be taught to their children some trade, no matter what their social position might be. I think that in the imitation of this we might, without damage to ourselves, go back to Judaism, so that our children in times of revolution, in the possession of property, might have some industry to fall back upon. The Jews have maintained their separateness and their nationality largely by their family government, by their education, by making their people self-dependent, but more than all by their love of family which this system has developed. The most powerful institution to-day is not the church, but family."

Now this same nation which is held up as a pattern for the nations of modern times of excellence in family government in all respects, was a polygamous nation. No one but the most despicable sophists, like Dr. J. P. Newman and persons of that ilk, will attempt to deny this. If modern Jews have departed from the ancient family order practised by their progenitors—the patriarchs and their descendants for ages, no educated truthful Hebrew or Gentile pretends to say that the old Jewish nation was not a polygamous community.

If then, a people who practised plural marriage in olden times were examples of the happy effects, the natural affection, the patriotism, the general education, the self-dependence and other grand results, of a pure order of family government, why is it considered impossible that any good can flow out of a similar form of social life in the nineteenth century? Time does not change principles. That which was true and good and admirable a thousand years before the earthly birth of Christ, must be equally so to-day. If the marriage relations of the old-time Jews were pure, why should precisely similar relations among the modern "Mormons" be impure? And if the fruits of such unions in remote periods were such as to form a correct model for the latter times, why should those who now cultivate the same tree that bore those fruits of old, be counted vile and worthy only of ridicule or reproach?

It is the same spirit of blindness to present revelation and worship of the antique, which makes the patriarchal family system holy, and the same order to-day unholy. It says, "God used to reveal himself, once, but all professed present communications from him are false, because he does not speak now. Many of the glorious men chosen of God to be his messengers had more wives than one. Many of the plural wives of old were lovely women, patterns for Christian ladies. But if any man marries more wives than one now he is vile, wicked, and worthy of bonds; and a plural wife to-day is not fit for refined society."

Is not all this unreasonable, hypocritical and unjust? If God ever revealed himself to mortals he surely

can do so in this age of the world as well as in any other. And if plural marriage was at any time not essentially evil, it cannot be essentially evil in the nineteenth century. Change of times, circumstances, customs, laws, opinions, or anything else, cannot change a principle nor make that which is in itself pure and productive of good, in itself impure and productive of evil. All the sophistry in the world cannot establish such a metamorphosis. And therefore those who denounce "Mormon" marriage and deny that any good can come out of its plural family relations, should at once and forever quit citing ancient Jewish family life as a model of excellence, and holding up the holy men and women of polygamous social relations in olden times as patterns for the pious "Christians" of the latter days. A little consistency would be a great improvement upon modern "Christianity."

THE OUTLET OF THE GREAT LAKE.

Those who have closely examined the country from the north end of Cache Valley to Snake River will coincide with the views of Professor G. K. Gilbert, advanced in the *American Journal of Science* for April, 1878, that the point of outflow of the great body of water, which once covered these mountain valleys, and the marks of which are seen on the mountain sides, was through Red Rock Cañon and Marsh Valley, Portneuf Canon and on through what is now the Snake River Valley, and thence to the Pacific Ocean.

These views are again presented with great clearness in the same journal for the present month with arguments which fairly answer some objections put forth by Dr. Peale in that paper. Prof. Gilbert shows that the ancient water surface to which the name "Lake Bonneville" has been applied was ten times larger in extent, and that its level was about one thousand feet higher than Great Salt Lake. That it overflowed at Red Rock and "passing over soft material at first it gradually excavated at the Pass, a channel more than three hundred feet deep and lowered the lake level to the same amount;" that "the discharging stream descended through Marsh Valley, and thence continuously to the Pacific Ocean." This opinion on a subject still a question of controversy is well sustained by Prof. Gilbert, and his paper is very interesting to all who have thought on the former condition of the basins of Utah, and have noted the old water marks on the mountains, which were evidently the shore lines of the vast inland sea that once covered the places now inhabited and cultivated by the Latter-day Saints.

SUMMIT STAKE CONFERENCE.

The regular Quarterly Conference of Summit Stake, was held in Coalville, May 8th, 1880 at 10 a.m.

After the usual opening exercises, President W. W. Cluff gave an outline of what would be brought before the Conference, and showed the necessity of hearing the reports of the Bishops, the Stake, and the several organized Societies, in order to encourage us to be more diligent in our several stations; and to receive such instruction as will be beneficial for all present.

Bishop Alonzo Winters, James Bowns, James Malin, Elias Asper and Robert Salmon, reported their several Wards, which were more encouraging than last February reports. Singing. Benediction by Elder Henry Reynolds.

2 p.m.

After the usual opening exercises, Bishops Chester Staley, Samuel F. Atwood, Councilors A. R. Marchant and J. M. Hixon reported their Wards, to be in their usual condition, and some are improving.

Councilor Alma Eldridge expressed his gladness at hearing such good reports. It is impossible for us to spiritually improve, unless our temporal condition is also improving. He read the prayer of Joseph Smith, while confined in Liberty Jail, Missouri, and commented on it. The destiny of the world depends upon the character of those men who hold the Priesthood. We may go from one end of the Territory to the other, and we find but very few of the old veterans, who have borne

the burden of the day, as they are fast passing away; so far as we perform our duties faithfully, the authority of the Holy Priesthood will remain with us.

Elder Oscar F. Lyon reported the Y. M. M. I. Association; there are 11 branches, having 344 members, who are endeavoring to carry out the instructions of those in authority.

Prest. W. W. Cluff read an exhibit of tithing for 1879, showing the number of tithe payers and the average paid by each in the several wards. He was much interested in the reports of the bishops, as they show a general improvement of the people; he was specially pleased with one item in Bishop Winters' report as to setting examples to the young people in their several wards. If three fifths are exemplary and do not smoke, drink, swear and do other evils, you will find they will wield a great and good influence, and you would see a great improvement in every ward. The veterans, the old pioneers, are fast passing away; and our young men should qualify themselves to carry on the work. Those who have grown gray in the kingdom of God can instruct them by their experience. He then read the instructions of the Council of the Twelve on the organization of the M. Y. M. I. Association.

After the close of the meeting, the High Council and Bishops remained. President Cluff told them that according to those instructions, the Presidency of the Stake have unanimously elected Ward E. Pack as the superintendent of the Young Men's Mutual Improvement Association for Summit Stake, who was approved by the High Council unanimously. Also War E. Pathe, selected Oscar F. Lyon, of Peoa; Abner E. Keeler of Kamas; and George Beard, of Coalville, to be his assistants, who were severally approved by the High Council.

President Cluff then addressed the Bishops, requesting them to report those persons whom they recommended to remit their indebtedness to the P. E. Fund Co., also to recommend those persons who are worthy to have some of the cows and sheep; to be made in separate reports—one going to President Taylor, the other to the P. E. Fund Co., and persons recommended for home missionaries to be on another list.

Adjourned to 7.30 p.m.

A general meeting of the Priesthood of the Stake at 7.30 p.m.

After singing and prayer, Andrew Peterson, President of the High Priests' Quorum; Josiah Rheid, President of the 1st Elders' Quorum; and Jedediah Lambert, President of the Deacons' Quorum in Kamas, reported their several quorums.

W. W. Cluff said one of the things discussed at our Priesthood meeting last Saturday was the Stake House. Five thousand seven hundred and fifty-one dollars have been expended in labor, rock, bricks, etc.; \$1,623 is all that has been raised in the Stake. That meeting instructed the Presidency of the Stake to apportion the amount among the several wards. Our clerk, Bro. Bullock, took the last census and calculated the amount for each member and officer. He then read over the wards (and their apportionment.) Last evening Brothers Eldredge, Pack and myself, took that apportionment, deducted a part from the district wards, and placed the same amount as an addition to the Coalville Ward.

Moved and seconded that we accept the report as amended, and are satisfied with it. Carried.

W. W. Cluff suggested that we double that sum and go on with the building, this summer.

Bishop James Bowns moved that we pay off the present indebtedness and expend as much towards continuing the building this summer.

The motion was seconded and carried, clear vote.

Adjourned till to-morrow at 10 a.m.

Sunday, May 9, 1880, 10 a.m.

(Over eight inches of snow fell in the night.)

Opened with usual services.

Charles T. Mills verbally reported the Sunday schools in the Stake.

Bishop Wm. G. Burton reported Evanston Ward as going along more smoothly.

Counselor Ward E. Pack read a part of Scripture, and showed its application to us as a people. There is a great responsibility placed on all who hold the priesthood, as watchmen to warn the people, and try to bring up those who feel despondent