

## THE FUTURE OF THE MORMON SYSTEM.

In the January Century, the "Legal Aspects of the Mormon Problem" are discussed by Arthur G. Sedgwick, who concludes as follows:

The failure of the attempt to break up the Mormon system by Congressional legislation does not, by any means, show that the Mormon system will ultimately prevail in Utah. The operation of natural causes is certain, in the long run, to sap the foundations of polygamy. The railroads have already brought the Territory into communication with the rest of the country, and the development of the mines must ultimately bring in a large Gentile population—almost altogether male. A strong tendency in the direction of marriages between Gentile men and the daughters of Mormon parents must spring up. Indeed, this is said to show itself already. There is no surplus of women in the West from which to recruit polygamist households; the births of the two sexes are always very nearly equal and the Mormon population is no longer being rapidly increased from abroad, as it was in the times of the early persecution of the church. It is now stationary, or nearly so, and being rapidly hemmed in by a community having a social system which all experience shows is the only one permanently adapted to modern industrial life. As the Territory fills up, and the Mormons are brought more and more into relations with the rest of the world, one of the strongest internal causes of disintegration will unquestionably be the sense of shame operating upon the younger female generation. In the natural course of things, some of the daughters of Mormon householders must marry Gentiles, and others, who do not marry outside the church, will be made keenly aware that they are surrounded by a community which regards their position as a degraded one. As long as they could keep themselves separated from the rest of the world, this Gentile feeling was of very little consequence to them. It did not affect them in their daily life; it was something remote from them, which they did not even need to disregard. This cannot continue forever, and indeed a change must begin, if it has not begun already, as soon as the surrounding monogamic Gentile system of marriage has a fair opportunity to enter into competition with its rival. Under these circumstances, there is nothing to be done with the Mormons but to let them alone. Persecution has been tried, and has only served to strengthen and increase them. Law has been tried, and has proved of no use, because it has not been enforced. From the circumstances of the case, it cannot be.

### A Stranger's Mistake.

A Western merchant, who wanted to do some sight seeing and buy his fall stock at the same time, entered a dry-goods jobbing-house on Broadway, and accosted the first person he met with:

"Are you the proprietor here?"  
"Not exactly the proprietor," was the reply; "at present I am acting as shipping clerk, but I am cutting my cards for a partnership next year by organizing noon prayer-meetings in the basement."

The stranger passes on to a very important personage with a diamond pin, and asked:

"Are you the head of the house?"  
"Well, no; I can't say I am at present, but I've hopes of a partnership in January. I'm only one of the travelers just now, but I am laying for a \$2,000 pew in an up-

town church, and that will mean a quarter interest here in less than six months."

The next man had his feet up, his hat back, and a 20-cent cigar in his mouth, and he looked so solid that the stranger said:

"You must run this establishment?"

"Me? Well, I may run it very soon. At present I am the book-keeper, but I am expecting to go into a church choir with the old man's darling, and become an equal partner here."

The stranger was determined not to make another mistake. He walked around until he found a man with his coat off and busy with a case of goods, and he said to him:

"The porters are kept pretty busy in here, I see?"

"Yes," was the brief reply.

"But I suppose you are planning to invest in a gospel hymn-book and sing the old man out of an eighth interest, aren't you?"

"Well, no, not exactly," was the quiet reply; "I'm the old man himself."

And all the stranger said, after a long minute spent in looking the merchant over, was:

"Well, darn my buttons!"

### Raw Oysters.

Dr. William Roberts, in an interesting series of lectures on digestive ferments, published in the *Lancet*, says: The practice of cooking is not equally necessary in regard to all articles of food. There are important differences in this respect, and it is interesting to note how correctly the experience of mankind has guided them in this matter. The articles of food which we still use in the uncooked state are comparatively few, and it is not difficult in each case to indicate the reason of the exception. Fruits, which we consume largely in the raw state, owe their dietetic value chiefly to the sugar they contain; but sugar is not altered by cooking. Milk is consumed by us both cooked and uncooked, indifferently, and experiment justifies this indifference; for I have found on trial that the digestion of milk by pancreatic extract was not appreciably hastened by previously boiling the milk. Our practice in regard to the oyster is quite exceptional, and furnishes a striking example of the general correctness of the popular judgment on dietetic questions. The oyster is almost the only animal substance which we eat habitually, and by preference, in the raw or uncooked state, and it is interesting to know that there is a sound physiological reason at the bottom of this preference. The fawn-colored mass which constitutes the dainty part of the oyster is his liver, and this is little else than a heap of glycogen. Associated with the glycogen, but withheld from actual contact with it during life, is its appropriate digestive ferment—the hepatic diastase. The mere crushing of the dainty between the teeth brings these two bodies together, and the glycogen is at once digested, without other help, by its own diastase. The oyster in the uncooked state, or merely warmed, is in fact, self-digestive. But the advantage of this provision is wholly lost by cooking, for the heat applied immediately destroys the associated ferment, and a cooked oyster has to be digested like any other food, by the eater's own digestive powers.

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### A LISTENER BY THE SEA.

Last night I lay beside the winter sea. And, waking late, I heard the sound without Of rain, and heard far off the wild sea shout

Beyond the town—a lonesome melody, teeming with ebb and flow, eternally Along the rocky coast it pours its rout Of waves, with constant roar, as of some shout.

Hear monster, fierce with grief or savage glee, Dark Africa hears, methought, that thunder-sound. And Indian rivers; lone Pacific isles Trembling to hear it: from unnumbered miles Arising, as the brown earth wheels its round, It with vast whisper grieves the pale moon's height.

With how great songs, O God, Thou fill'st the night!

—W. P. Foster, in *January Century*.

### Colombia's Enterprise.

When the hunter has found a rubber tree he first clears away a space from the roots, and then moves on in search of others, returning to commence operations as soon as he has marked all the trees in the vicinity. He first of all digs a hole in the ground hard by, and then cuts in the tree a V shaped incision with a machete, as high as he can reach. The milk is caught as it exudes and flows into the hole. As soon as the flow from the cuts has ceased, the tree is chopped down, and the trunk raised from the ground by means of an improvised trestle. After placing large leaves to catch the sap, gashes are cut throughout the entire length, and the milk carefully collected. When it first exudes the sap is of the whiteness and consistency of cream, but it turns black on exposure to the air. When the hole is filled with rubber it is coagulated by adding hard soap or the roots of the mechvacan, which have a most rapid action, and prevents the escape of the water that is always present in fresh sap. When coagulated sufficiently, the rubber is carried on the backs of the hunters, by bark thongs, to the banks of the river and floated down on rafts. The annual destruction of rubber trees in Colombia is very great, and the industry must soon disappear altogether, unless the Government puts in force a law that already exists, which compels the hunters to tap the trees without cutting them down. If this law were strictly carried out there would be a good opening for commercial enterprise, for rubber trees will grow from eight to ten inches in diameter in three or four years from seed. The trees require but little attention, and begin to yield returns sooner than any other. These that yield the greatest amount of rubber flourish on the banks of the Simu and Aslato rivers. The value of the crude India rubber imported into the States annually is about \$40,000,000.

One of the ten Arabic papers published in Egypt said lately: "All our revenues are absorbed by foreigners, all our merchants, all our high officers of State are foreigners. They are the lords and we are the donkey-boys. They live happily and we live a life of degradation. They are paid well and we are paid badly. We hope the Chamber of Deputies will take all this into consideration." Again, another writes: "We were once the Kings of the universe. We were 500,000,000 and now we are 30,000,000, and this is caused by our indifference to religion, our hearty reception of foreigners, our confidence in foreign journals. Our sons and our daughters are at the mercy of foreigners, and our country is in their possession. We must go back to our religion and not listen to those who say fanaticism is dangerous."

### The Value of Life.

One of the interesting speculations recently started in England has for a subject the present value of life as compared with its value when mankind did not spend half of its time in studying the problem of prolonging life. One of the leading London physicians declares that men were happier and better, and lived nobler lives, before the pursuit of health and the yearnings for longevity became a craze almost amounting to madness, and before the questions what to eat, drink and to avoid, and what to wear, and how to live, by what means to avoid infection, to keep off disease, and to escape death for a few weary and wearied years, were the all-engrossing ones. Another urges that the "survival of the fittest," so far as the race is concerned, is a great mistake; and that humanity in general would be a great deal better off if there were less of the loving labor now expended in prolonging the lives of the weak, diseased and crippled.

There is no danger that either of these views will find general acceptance. The world has become so accustomed to studying the laws of health and long life, and enjoys the study so much, that it is not likely to abandon it, even for the purpose of bringing back the happy days when men didn't care anything about diet and drainage and pure air. There is just as little danger of any retrogression in the matter of caring for the sick and helpless. It may be worse for the race, in one aspect of the case, to prolong lives of suffering and to interfere with the natural process which extinguishes the weaklings in a few generations. But what the race loses in this way it is repaid an hundred fold in the cultivation and expansion of its finer emotions.

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