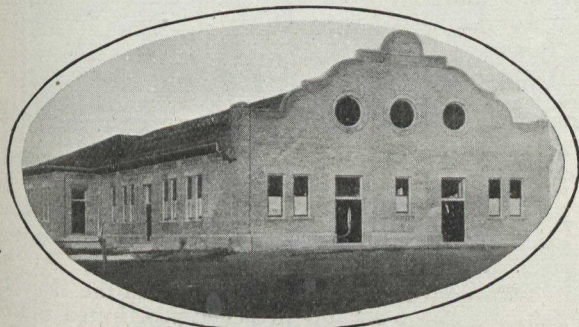


Canada. A young man is busy over his affairs. He is sent on a mission to Turkey, where his father supports him, or his brother, or even his wife, by becoming a book-agent or clerking in a general store. "We go voluntarily," they hastened to assure me; "do not think there is any compulsion." "But why are you willing?" I asked, and received the



OPERA HOUSE, RAYMOND,

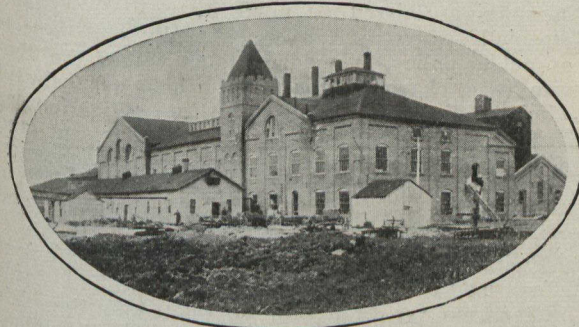
Where they open their entertainment with prayer.

old answer of revelation and the spirit directing the heads of the Church.

What is the connection between the Mormon Church in Canada and the Church in Utah? The Canadian territory is treated exactly as if it were part of Utah. Under the President, Councillors, Apostles and other officers of the Utah Church are the quorums of elders and quorums of teachers, and the quorum of deacons. Where the quorums are is called a Stake. In Canada there are two Stakes, the Alberta Stake, extending from Spring Coulee to the international boundary, and the Taylor Stake, including the territory north from Spring Coulee.

The order is duplicated through the Stakes and through every Auxiliary Organization. There is the Stake President and his two councillors, the quorum of twelve, called the High Council, the quorum of seventy, the quorums of elders and quorums, teachers and deacons. In the two Canadian Stakes are twenty-three wards, each again with a separate and complete organization from a Bishop and two Councillors down to the deacons again, all the Ward organizations being under the immediate supervision of the Stake Presidency. Boys from twelve to fifteen years of age are Deacons, from fifteen to eighteen Teachers, from eighteen to twenty-one Priests, and from twenty-one upwards Elders. Eight years, with the training and teaching given, is considered a sufficiently mature age for baptism, an understanding and experience of faith and repentance. Baptism is by immersion and the laying on of hands for the Holy Spirit.

The Sunday School meets on Sunday morning, and is for everyone. The Young Women's and Young Men's Mutual Improvement Associations have separate meetings during the week, and a joint meeting on Sunday evening, which, after the inevitable opening exercises, takes the form of a concert or social, with sometimes a talk on remote lands by a returned missionary. I heard of rather undignified programmes and indecorous audiences in the earlier days, but dignity and decorum are settling more over the gatherings with further culture and the leaven of contact. The Friday night dances are held in the meeting-house, or where there is one, as in Raymond, in the opera-house,



KNIGHT SUGAR FACTORY, RAYMOND.

This is an institution which has played an important role in Mormon industry.

and are also opened with prayer—no secular, you see, and no sacred, and the church brooding alike over devotions and amusements.

This habit, though, of opening and closing everything with prayer, produces occasionally a funny effect. I heard of a council meeting in Magrath which had been scrappy throughout the hours until twelve, nobody had agreed with anybody else and not one motion had been carried. And the voicer of the closing prayer did not even smile when he found himself thanking the Lord for the spirit that had prevailed throughout the evening.

There is the Primary Association for children under fourteen, fully organized like the rest. And

there is the Relief Society for married women. (When I asked about the home life of these people I was told they had no home life to speak of—they were kept busy attending meetings, and it *does* look like it. "Deseret," the honey-bee, the busy bee, is not their motto for nothing.)

I talked a while to Sister Jane Hinman, the President of the Relief Society in Cardston. These pioneer women, with the warm humanity of them and the smiling understanding, get so close to the heart of one. The work of the women of the Relief Society is to look after all poor and sick, whether Mormon or non-Mormon (and they do it, too); to care for the souls of men, to be exemplary in word and deed, to help their husbands, to raise their children properly, to study hygiene and first aid.

Bishop and High Priest and Elder and President sound ecclesiastical enough, but there is no school of theology and no divinity degree and no gaitered apartness about any Mormon divinity. It seems like a game, and big names to please. Every Mormon is taught the same amount of theology, is trained to speak on any occasion and any topic, to give a reason for the hope that is in him. Goodness and living in harmony with church doctrines, paying tithes and being faithful in attendance, these are

THROUGH A MONOCLE

SENSATIONALISM

EVERY now and then, some one makes an attack upon "sensationalism"—"sensationalism" in the press, in the pulpit, or somewhere else where an appeal is properly being made for public attention. Dignity and dullness have no more effective weapon to employ against success than this parrot cry of "sensation!" Everything that is not dignified and dull is "sensational"; and it is wicked to be "sensational" if the result is to distract attention from the somber and soporific efforts of the dignified and the dull. Sam Jones, who was a rampant "sensationalist" and a tremendous success—equal crimes in the opinion of some critics—was wont to say that there was "no one so dignified as a corpse." When brother ministers complained of the Jones method, the Rev. "Sam" replied that he believed it his duty to preach Christ crucified, but that he did not like to see the pulpit blocked with a man who preached himself dignified.

* * *

NOW what is "sensation"? It is usually an attractive way of presenting a thing. This great family journal, for which I am now writing, is guilty of "sensation" when it puts an interesting picture on the front page, instead of merely mentioning in small and dignified type that "The Monocle Man" has made one of his usual worthy and wholesome contributions. Big headings in the newspapers are called sensational; and "catchy" titles for sermons. When a preacher puts nothing outside of his church except his house number in case you want him for a funeral, and then chooses a text in the Old Testament upon which he discourses learnedly with the aid of an obsolete Encyclopaedia, he is dignified and his regular congregations is gratified and edified—and stupified. Not a disturbing thought drops from the sedate pulpit into the sedentary pew. His people go home with a self-satisfied feeling that they have done their duty that morning by patronizing the "house of the Lord," and that they have the added merit of having done their duty because it was a duty and not because they were tempted thereto by sundry promised mental or moral "sweet-meats" in the form of advertised subjects of a "sensational" or interesting or up-to-date character.

* * *

SUCH a preacher never tries to be interesting. He would be ashamed to be interesting. He trusts, however, that he is a light to erring feet and a moral example to his favoured flock. Now the "sensational" preacher is not like this. Sometimes the wicked and wandering world learn on Friday what he is going to talk about on Sunday; and, if they happen to be interested, they may go to hear what he has to say on the topic which interests them. Now even the dignified preacher ought to think that this may be of some incidental good; for, even if the sermon be worthless and "sensational," the preacher is bound to read a few verses from the Word, and the seed may possibly fall on ground not too hopelessly stoney. Then these "sensational" sermons, though they sin greatly by dealing with modern instead of ancient sins, must give the mind

the qualifications for Priest and Bishop. I found Bishop Harker, of Magrath, a shy, fair, kindly man, hitching up outside of his barn, to drive all day through the mud to his sheep ranch. Bishop Harker, my host told me, was wealthy. President Allan, of the Taylor Stake, is engaged in business. A dark, fine-looking man is the President, but a man of sterner mould than most of his fellows. He was disgruntled when I met him, at Bishop Vaughan's declaration that every Mormon in England should be drowned in the sea. "That man," said President Allan, with conviction, "is a murderer in his heart." I felt quite frightened, but didn't know what I could do about it, and, besides, I wanted to laugh, he was so melodramatic over it. They are so serious and so literal and wear the Bible like a bandoleer, whence they extract isolated texts and shoot them at you from an antique interpretation that so fascinates your curiosity you forget to reply. It is no good, anyway, for what reply can mortal man in a humdrum world make to seeming madness, and why should one bother opposing such a caricature of divinity?

The next article will deal with "Polygamy," a subject which is greatly agitating both the United States and Great Britain.

an impulse toward examining conduct of all sorts to see if it be good or bad. And this must be nearly as good for the wandering worldling as staying at home reading the latest book which he has noticed the "morality department" advertising recently.

* * *

THEN there is the "sensational" newspaper. It prints the sort of news which it imagines the people want to read; and it calls attention to the fact that it is printing the news by putting large-type headings over it. This is very annoying to newspapers who do not know news when they see it, and do not want other people to see it even when they have it; and which consequently have more select circulations than those of the "sensational" sinners. They would far rather have fewer readers and give them good solid reading than attract "the mob" by catering to their depraved desires. Well, they have their reward. Their's is the approval of their own conscience, and that fine sense of superiority to the "mere people." They know better what the "mere people"—the "mob"—the "rabble"—ought to read than the aforesaid "mere people" do themselves. They know it, even if the "mob" never find it out. They are twin brethren of that school of English exporters who insist upon shipping to the benighted foreign market what the English people have long ago decided to be the proper article for the purpose; and who can only pity the poor foreigner when unscrupulous American and German "drummers" get his custom by selling him what he himself thinks proper.

* * *

THERE is, of course, a thing sometimes called "sensationalism" which is nothing of the sort. It is simply plain "lying." The newspaper which indulges in this cheap and easy way of arousing momentary public interest, pays a long price for its folly in the long run. People soon find out that the news in a certain newspaper cannot be depended upon; and they buy other papers. No journal ever yet built up a permanent success on what is technically known as "faking." There is a side of this question which applies to the pulpit as well. The preacher who indulges in superficial studies on subjects he does not understand, finds his level in time. He may excite a good deal of interest to begin with, and his apparent display of learning may deceive the unread; but you may be very sure that there are hearers enough in his congregation who will eventually "catch him out" on this and that point, and will not be reticent about mentioning the fact. The end is certain. The reverend "faker" must get a new congregation.

* * *

BUT what I am trying to say is that there is nothing necessarily wrong in presenting your wares in an attractive form. Even a street accident can be written up vividly or dully; and people who are not asleep will prefer the paper which habitually gives them the vivid description. There is more information about India in a good Annual than in Kipling; but people will read Kipling. So with the pulpit. It is no virtue in a sermon to be a soporific, and it is no vice to deal with subjects in which the people are interested.

THE MONOCLE MAN.