

Canadian International Exposition

Winnipeg, July 30, 1909.
Work of the committee that is engaged in formulating plans for the Canadian International Exposition, to be held in this city in 1912, is proceeding with all possible despatch. Following up the canvass of Western Canada made in the Spring, the committee is now engaged in placing the project before the Eastern Canadian public through the medium of a canvass of that part of the Dominion made by Secretary Charles F. Roland, of the Exposition committee. Mr. Roland has been in the East several weeks, part of the time accompanied by members of the committee, who went to Ottawa to present the Exposition memorial to Sir Wilfrid Laurier, and he has also had the assistance of George Ham, the well-known newspaper man.

From this canvass of Eastern Canada, Secretary Roland returns most encouraging reports and the press of Eastern Canada verify these reports by articles that appear in the news and editorial columns, which are generally highly favorable to the project of holding a Canadian Exposition.

EXPOSITION WILL COVER CANADA.

In all the work that is done, the committee and its agents are striving with might and main to make the Exposition cover the whole Dominion, and to conserve the interests of each district, city or town, so that when the last word shall have been said, not even the most inconspicuous part of Canada will have cause to complain that its claims have been slighted or its interests defeated. Naturally, in the necessary haste of a preliminary canvass, the more prominent places have received a larger share of attention from the Exposition committee than the smaller towns and settlements, but discussion which takes place at the committee's meetings indicates clearly and forcibly that the whole country is to be covered in minute detail, and the wishes of every part will be given conscientious care.

THE AWAKENING OF THE EAST

The awakening of the East to the very sharp material interest which that part of the Dominion has in the West, is one of the invaluable aids to Canadian trade in Canadian goods that must surely result from such a canvass as is now being made of the East, and which will be elaborated and made vastly more effective as plans for Exposition develop. It seems to be true that both of the great sections of Canada have been too busy to get thoroughly acquainted with each other, and the work of the Exposition committee—even in its present comparatively crude and tentative form—has done a good deal to enlighten the members of the committee and the people whom they have met in the several parts of the Dominion, on the real conditions and the real needs of Canada.

Besides placing its memorial before the Dominion Government and asking for the substantial sum of \$2,500,000, the Exposition committee has preferred a request for a quarter of a million dollars from the Manitoba Provincial Government. Premier Roblin has promised to take this matter up with his Cabinet in a few days, and no difficulty in obtaining the grant asked for is anticipated. A definite answer is expected within a week, and then the matter of provincial aid to the Exposition will be taken up with the local Governments of Saskatchewan, Alberta and British Columbia, so that Exposition plans may be put into definite form soon as possible, and the utmost limit of time allowed for working out the innumerable details that must be attended to in order that the 1912 Exposition shall be a thoroughly creditable work to the country.

CANADA'S COMMERCIAL BIRTH

At a meeting of the July Ex-

position committee, held July 16, it was decided to name the 1912 Exposition, "Canada's International Exposition and Selkirk Centennial," and to add the words, "Winnipeg, 1912" to designate time and place of the big fair. Discussion of the title brought out opinions that the name should be as broad and descriptive as possible, in order that the title itself may constitute an announcement to the world of the commercial birth of Canada; the taking of the nations place among other nations as a country of importance not heretofore appreciated by the world at large.

The Mormons and Salt Lake City

(Continued from page 4)

descriptions on and on. These descriptions are not so much untrue as over emphasized and lacking in discrimination. So with Salt Lake City. Considering its environment, its approaches, its history, it is a marvel, and the men who laid its foundations, polygamists or no polygamists, had fire in their blood and iron in their bones. But judged in cold blood and from a fresh point of view, then Salt Lake City, apart from its distinctly Mormon features, might easily be a section of Syracuse; and, indeed, Ogden resembles Utica. I have intended this second thought because the combined resemblance struck me at the time.

Quite apart from Mormonism, the chief beauty of Salt Lake City is its clean, broad streets, its streams of cooling water, its clean, moderate-priced restaurants and its unique topographical situation.

The population of Salt Lake City is 110,000, composed largely of Mormons with a strong Gentile minority. Notwithstanding what I have written above, it is impossible to separate the city from Mormonism. The temple strikes you on approach; the very streets bear legends as, "Zion's Co-Operative Stores"; and, thanks to Mormon industry and thrift, there is little evidence of poverty in its streets. What Rome is to the Catholic, Salt Lake City is to the Mormon.

The visit had many interesting and unique features. In the first place, the writer wore the British flag during the whole of the glorious Fourth; many moons has he spent in Uncle Sam's country, many Fourths has he suffered from nervous prostrations; but, for the first time in his life, he has had the courage to wear his own British flag; truly God is good to Israel.

The whole of the Canadian Epworth Leaguers attended the afternoon service in the Mormon tabernacle, which must by no means be confounded with the Mormon temple, the holy of holies into which no Gentile may enter, the sacred sanctum of the Latter Day Saints. It was rumored to me that some years since a Roman Catholic priest found admittance by guile; but as Kipling says, that is another story.

The idea of nearly a hundred Canadian Protestants attending a Mormon service on the Fourth of July, wearing British flags, was if not unique, at least novel and exceptional.

The music was superb. Professor McLellan is a perfect master of the instrument. It was difficult at one point to persuade our friends that the air was being carried by the organ and not by a human voice; at one point it was like the wailing of an angel; at another like the spirit brooding over the waters. Purely personal impressions have a limited value, but notwithstanding my numerous visits to St. Paul's and Westminster Abbey, I know no organ recital which impressed me quite so much.

I paid particular attention to the prayer by Elder H. J. Cannon. It began with Our Father and ended in the name of Jesus Christ; it had no specially distinctive fea-

ture, but the first part of the address may be worthy of a brief summary.

The speaker stated that 600 years before Christ a certain prophet mentioned in the Book of Mormon, prophesied that Columbus would discover a great continent, still inhabited by a remnant of the race to which the prophet belonged. This remnant was the Indian. The discovery of the continent by Columbus was divinely inspired in order to find a home for religious refugees—notably the Pilgrim Fathers, and subsequently for other persecuted sects. He also suggested that they, the Mormons, considered the United States constitution as inspired; just what he meant by inspiration one could not divine. Beyond this point the address might very naturally have flowed from the lips of an American Methodist Sunday School superintendent, except that he emphasized the loyalty of the Mormons to American laws and institutions. Polygamy was left severely alone.

The acoustic properties of the tabernacle are beyond praise. It has not a single nail in its construction. Its services are conducted with a solemnity and reverence worthy of emulation by Canadian Methodists. The temple is built of solid stone blocks and was constructed without the sound of the hammer. The assembly hall is on the temple grounds; in it are conducted the services for Scandinavian and German speaking Mormons. Ominously near the temple is the tithing house; the Mormons take no collection from either saint or Gentile.

Polygamy is not now practiced openly by Mormons. The United States law is respected, but each Mormon may be married to several women in a spiritual sense, and these women are sealed by the bond through eternity.

The writer has no brief for Mormonism, certainly not for polygamy, but he thinks it has been somewhat maligned by indiscriminating criticism. Its traducers have been governed chiefly by hysteria rather than by sober critical sense. One thing they might easily teach the Protestants of Canada viz., the use of good music and the wholesome effect of innocent amusements in keeping a hold on the young people.

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