

birth, the truth then received was powerful enough to bring them to this Zion of our God. It filled their souls with peace, and joy, and contentment, as long as they lived upon the earth. I know now better than I used to know, how anxious that good father and mother were that their sons and daughters should receive the truth and know that the message that found lodgment in their hearts was the power of God unto salvation. When their children were brought to understand the truth, it was through searching for it, when they manifested that they were willing to practice the principles revealed, and keep the commandments of God, they discovered as their parents before them discovered, that our Father in heaven was near at hand, no respecter of persons. He revealed to those children by the power of the Holy Ghost the truth of the religion of the Lord Jesus Christ. It is the power of God. Truth has come down from the heavens. It is the decree of our Father in heaven that it shall remain, and be, the marvelous work and wonder as the Father said in the very beginning of this dispensation, through the mouth of the Prophet Joseph. Thank God that knowledge has come into my soul. I hope to keep it, I hope to see it come to the souls of my sons and daughters, and that from generation to generation there shall be found in the midst of Israel the sons and daughters of that good old father and mother who gave up all for the Gospel's sake. God grant it to all fathers and mothers, I humbly pray in the name of Jesus Christ. Amen.

"My Friend Divine," a soprano solo, was sung by Sister Nellie Druce Pugsley.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

During the early part of the excellent reign of Hezekiah, king of Judah, he failed in some particular to stand to the covenants of the fathers, and he was prevailed against by the Assyrians, under King Shalmaneser. Later, this great young ruler realized his mistake, and as the Assyrians came against him again, under their then king, Sennecherib, Hezekiah sent word to them:

"I have offended; return to me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

The king was not only willing to arbitrate, but he was willing that his enemy should be the arbiter. Then, when he had placed himself right, he became the recipient of divine aid against the enemy by the angel of the Lord, as recounted by the poet Byron.

The principle of arbitration is a plant of very slow growth; like the century plant, its periods of flowering are far between. The historian Xenophon tells us that Cyrus was willing to arbitrate interstate questions, and submitted to an Indian king one such question with Assyria. Thucydides the Greek, declares that "it is wicked to proceed against him as a wrong doer who is ready to refer the question to an arbitrator." That declaration, I might say inspired declaration, (for

It was certainly a very great principle advanced in those early centuries B. C.), has been often quoted with approval, and yet it bears fruit slowly. Hugo Grotius, the great writer on international law in the fore part of the seventeenth century, declares in favor of that great doctrine, and states that it should be especially observed by Christians and by Christian nations. Grotius may fairly be called the father of international law. As an evidence of appreciation of him, our government instructed its representative to place upon his grave a silver wreath, properly inscribed. This was done July 4, 1899, and appropriate words of appreciation were uttered by an eloquent representative of the government of the United States.

Greece, in her early history, had her amphictyonic council, seeking to mitigate the horrors of war, and by agreement to curtail them; and the representatives of the twelve tribes of Hellas comprising that sub-council, were under oath to observe those rules. King Henry the IV of France made some effort at interstate arbitration. William Penn declared in favor of it, and our own government has successfully practiced it. The United States and Great Britain successfully arbitrated some of the serious questions growing out of the Civil War; and we have what is called the Treaty of Washington, and the Award of Geneva, in 1871. In 1890 the government of the United States declared in favor of International arbitration; and Great Britain some three years afterward passed a resolution in approval of the doctrine advanced by the government of the United States upon this principle.

Some are inclined to make light of the great work of the Hague Peace Conference, called by the

Czar of Russia. It came from a source then not expected, but he set forth clearly the reason and the necessity for such a call, and the opening there was very propitious. The Minister of State of the Netherlands called attention to some of their allegorical paintings in the building in which they met, particularly one, the figure of peace entering the room to close the door of the temple of Janus, and he trusted that this picture would be typical of the work of the convention. Although all the nations seemed to realize the terrible burden they were placing upon their people in the ever increasing military and naval armaments, and the ever increasing war budgets, yet they were unable to come to any agreement with reference to limitation of armaments, or a curtailment of their war budgets; but they did a splendid thing in establishing a permanent court of arbitration—not enforced arbitration, but a tribunal to which the nations might voluntarily go with confidence. All the signatory nations—and they were all who had representatives at the Czar's court at the time this rescript was sent forth, all joined in establishing this court, and each was privileged to appoint in equal numbers, members of that court to serve for a definite period, and to appoint their successors. When the misunderstandings occurred between Great Britain and France and some other nations with Venezuela they did not think it was beneath their dignity nor that their honor would be in any wise affected by submitting to arbitration their differences with little Venezuela; and we had the beautiful spectacle of twelve of the great nations interested in that arbitration, selecting from the Hague court representatives of Austria and of Russia to

form the tribunal which passed upon that case, which they did with a good deal of satisfaction.

Great military men have spoken strenuously against the horrors of war. Napoleon said it was the "business of barbarism," and Napoleon should know, for he had led into Russia six hundred thousand men and brought only twenty thousand of them back. It is estimated that in the Napoleonic wars four million men lost their lives. Wellington said, "Take my word for it, if you had ever seen but one day of war, you would pray Almighty God that you might never see such a thing again." Germany has a maxim that "a great war leaves a country with three armies—an army of cripples, an army of mourners, and an army of thieves." In 1865, General Sherman said in reference to war:

"I confess without shame that I am sick and tired of war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentations of distant families, appealing to me for missing sons, husbands and fathers. It is only those who have never heard a shot, nor the shrieks and groans of wounded friend or foe who cry aloud for more blood, more vengeance, more desolation."

The best authorities on war seemed to think, until a few months ago, that we had reached a time when the great nations of the world would be in war no more. Doctor David Starr Jordan, a real authority on questions of peace and war, wrote in 1912, in his instructive work entitled, "War and Waste," under a chapter headed, "The Great War of Europe:"

"What shall we say of the great war of Europe, ever threatening, ever impending and which never comes. We shall say that it will never come. Hu-

manly speaking, it is impossible, not in the physical sense, of course, for with weak, restless and Godless men nothing evil is impossible. It may be, of course, that some half-crazed Arch-Duke or some harassed minister of state shall half knowing, give the signal for Europe's conflagration. \* \* \* The tinder is well dried and laid in such a way as to make the worst of this common catastrophe. All Europe cherishes is ready for the burning."

After quoting statistics to show a European war, with Italy and Rumania included, would cost about \$50,000,000.00 per day, Dr. Jordan adds:

"The bankers will not find the money for such a fight, the industries of Europe will not and statesmen cannot. No matter whatever the bluster or apparent provocation it comes to the same thing at the end. There will be no general war until the masters direct the fighters to fight. The masters have much to gain, but vastly more to lose and their signal will not be given."

But Joseph Smith, the Prophet of the Lord, said that war would be poured out upon all nations, and that Great Britain should call upon other nations—and she is doing it now, calling, perchance upon even little Portugal. In this instance the wisdom of men is placed in juxtaposition with the foresight of the Prophet. I think, with Brother Roberts, that while upon the surface it appears to be a discouraging circumstance that the great nations of Europe are now engaged in such a deadly conflict, that it is but the fore-runner of a better peace, that it is but the dark hour before the dawn.

In reading an article, by a woman, in the present number of the Century, I thought that the giving of suffrage to the women would

help also in this question of securing arbitration, peaceful arbitration to take the place of the arbitrament of arms. She points out that women know the history and the value of human flesh, that no woman would think lightly of the taking of human life. She writes:

"In viewing a battlefield a woman will say: 'So many mother's sons; so many young bodies brought into the world to lie there; so many months of weariness and pain while bones and muscles were shaped within; so many hours of anguish and struggle that birth might be; so many baby mouths drawing life at women's breasts. All this that man might lie with glazed eye-balls and swollen faces and fixed, blue, unclosed mouths and great limbs tossed. This that an acre of ground might be manured with human flesh, that next year's grass, or poppies, or karoo bushes may spring up greener and redder where they have lain, or that the sand of the plains may have a glint of white bones;' and we cry: without an inexorable cause this must not be. No woman who is a woman says of a human being, 'It is nothing.' \* \* \* She knows the history of human flesh. She knows its cost. \* \* \* The thought would never come to that woman, 'cast in men's bodies. Settle the thing so.'"

That was a very strong document addressed by the suffragists in protest against this war, respecting mothers of those who will lose their sons in the deadly conflict.

The press dispatches gave us recently an account of a French mother who lost four sons in the present war but expressed regret that she had not other sons to lose in the same cause. I think there is another side to that picture. I think that Elizabeth Barrett Browning in that beautiful poem entitled "Mother and Poet," gives us a glimpse of the other side, a glimpse of the struggle between the mother-love and the love for country. Her

lines are suggested by the Italian warfare after news from Gaeta in 1861, and in part are as follows:

Dead! one of them shot by the sea in  
the east,  
And one of them shot in the west  
by the sea.

Dead! both my boys! When you sit  
at the feast  
And are wanting a great song for  
Italy free,  
Let none look at *me!*

Yet I was a poetess only last year,  
And good at my art, for a woman,  
men said.  
But *this* woman, *this*, who is agonized  
here,  
The east sea and west sea rhyme on  
in her head  
Forever instead.

What art can a woman be good at?  
Oh vain!  
What art *is* she good at, but hurting  
her breast  
With the milk-teeth of babes, and a  
smile at the pain?  
Ah, boys, how you hurt! you were  
strong as you pressed,  
And *I* proud, by that test.

What art's for a woman? To hold on  
her knees  
Both darlings! to feel all their arms  
round her throat  
Cling, strangle a little! To sew by  
degrees,  
And 'broider the long clothes and  
neat little coat!  
To dream and to dote.

To teach them \* \* \* It strings  
there. *I* made them indeed  
Speak plain the word "country." *I*  
taught them, no doubt,  
That a country's a thing men should  
die for at need.  
*I* prated of liberty, rights, and about  
The tyrant turned out.

And when their eyes flashed \* \* \*  
"O my beautiful eyes!"  
*I* exulted! nay, let them go forth at  
the wheels  
Of the guns, and denied not. But then  
the surprise,  
When one sits quite alone! Then  
one weeps, then one kneels!  
—God! how the house feels.

Then follow verses descriptive of letters received from her soldier sons, and the manner of receiving news of the death of first one and then the other of her boys. As the crowd cheered in the streets of Turin she fell at their feet. Substitute the name of one or the other of the nations now contending, and we can imagine to some extent the feelings of some of the mothers, numbered now by the million, whose sons have either been recently slain or wounded or are now on the firing line. The poet continues:

O Christ of the seven wounds, who  
look'dst through the dark  
To the face of Thy mother! con-  
sider, I pray,  
How we common mothers stand deso-  
late, mark,  
Whose sons, not being Christs, die  
with eyes turned away.  
And no last word to say!

Both boys dead! but that's out of na-  
ture. We all  
Have been patriots, yet each house  
must always keep one.  
'Twere imbecile, hewing out roads to  
a wall.  
And, when Italy's made, for what  
end is it done  
If we have not a son?

Ah, ah, ah! when Gaeta's taken, what  
then?  
When the fair wicked queen sits no  
more at her sport  
Of the fire-balls of death crashing  
souls out of men?  
When your guns of Cavalli with  
final retort  
Have cut the game short,—

When Venice and Rome keep their  
new jubilee,  
When your flag takes all heaven for  
its white, gren, and red,  
When you have your country from  
mountain to sea,  
When King Victor 'has Italy's  
crown on his head,  
(And I have my dead),

What then? Do not mock me. Ah,  
ring your bells low,

And burn your lights faintly. My  
country is there,  
Above the star pricked by the last  
peak of snow:  
My Italy's there—with my brave  
civic pair,  
To disfranchise despair.

Forgive me. Some women bear chil-  
dren in strength,  
And bite back the cry of their pain  
in self-scorn.  
But the birth-pangs of nations will  
wring us at length  
Into wail such as this!—and we  
sit on forlorn  
When the man-child is born.

Dead!—one of them shot by the sea  
in the west!  
And one of them shot in the east  
by the sea!  
Both! both my boys!—if in keeping  
the feast  
You want a great song for your  
Italy free,  
Let none look at me!

We had an able talk from Doctor  
Talmage at the Sunday School  
meeting on the "foundations of  
peace." So we might consider the  
"foundations of war." Militarism is  
one of the corner stones in the founda-  
tions of war. Israel Zangwill  
gives us these strong lines:

"To safeguard peace, we must prepare  
for war.  
I know that maxim—it was forged in  
hell."

Of course there must be an ade-  
quate police force for each nation,  
but it is inexcusable to let the debt  
for armaments and standing armies  
run into what has been called the  
"endless procession of ciphers," or  
for a nation to enter upon the "pro-  
cession toward the abyss." It is  
folly to have a peace that is a "peace  
of force" which may be transmuted  
at any time into a peace of bank-  
ruptcy of exhaustion. But a peace  
resting upon that foundation which

has been explained by the brethren during this conference will be what has been called "the old peace with velvet-sandalled feet;" and may that time come, the time foreseen by Isaiah and by Micah when the swords should be beaten into plow-shares and the spears into pruning hooks. I pray in the name of Jesus. Amen.

#### AUTHORITIES SUSTAINED.

Eldre Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Ruder Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Ruder Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, Willard Young and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy Brown Lyman, Secretary; Susa Young Gates, Corresponding Secretary; Emma Em-