

Assistant United States Attorney for Utah. This story also illustrates the value of official revelations.

"At Brigham City," said Mr. Critchlow, "a controversy arose between leaders of the Church and the people, Mormons and non-Mormons, over municipal affairs. The people of Brigham City were demanding municipal ownership for an electric light plant, and this was opposed by the Mayor, who took the case to Charles Kelly, president of the stake. A man opposed to the formation of the Kelly company told me that Mr. Kelly received a revelation from the Lord to the effect that a company should be formed to take the lighting plant, and that Kelly should be the president of the concern. The revelation was submitted to the General Conference at Brigham City, and was there rejected. Many of the Mormons who opposed the transaction were disfellowshipped."

"Do you believe a revelation was ever received on the question of a light plant?" asked Senator Beveridge.

Mr. Critchlow said that it was not improbable that the report that a revelation had been received was submitted for the purpose of influencing the scheme of the Mayor and the president of the stake.

Sometimes, Mr. Critchlow said, the apostles would give out the instruction that "it is the will of the Lord that you vote the Republican ticket this time." The machinery of the Church, he said, was so adjusted that the Church was able to maintain a "reserve force" in politics which could be thrown in any direction the Church might wish.

The methods which the Church uses to insure political obedience among its members are shown in the cases of Brigham H. Roberts and Moses Thatcher, who endeavored to secure elections to national office without the consent of the Church. Mr. Roberts required "enlightenment" before he could secure his election.

"At one time you defied the Church, did you not?" Senator Bailey asked Mr. Roberts, when he was on the stand last spring.

"I did."

"And you were defeated?"

"Yes."

"Because you refused to submit to the orders of the Church?"

"I think I was enlightened by the Church."

"And when you were enlightened and did submit to these orders you were elected?"

"I was."

"If you were invited to accept a political office, would you feel at liberty to accede to the request without first getting consent from the Church?" Chairman Burrows inquired.

"I think not."

"If the Church should refuse consent and you should still accept the office, what action would be taken by the Church?"

"I would probably be called upon for an explanation."

Moses Thatcher, an apostle, announced himself as a candidate for office and opposed to Church interference in politics. Four days after this announcement he was deposed from his office in the church. When he took the stand and was asked about this episode in his life he said—and his remark was pathetic: "I suppose I am the only man of my age in the Mormon Church who has no priesthood."

"And you were denied the right to enter the Temple?" asked the chairman.

"Yes, sir. The entrance of the temple was denied me at the order of the first presidency. Before I took my stand I had been in line for the presidency."

There are many Mormons living in Idaho. They seem to hold the political balance of power. Calvin Cobb, publisher of "The Boise Statesman," said at the inquiry that several attempts had been made to enact a statute against polygamous cohabitation, but it had been impossible to get one on the statute books. "The chairmen of both political parties," said Mr. Cobb, "go to Salt Lake City before each campaign and on their return they each declare to their followers that everything has been 'fixed.' After the election one or the other usually feels that everything was not 'fixed' all right."

It is difficult to imagine a body of people living in the United States taking some of the oaths which were revealed on the witness stand as a part of what is called the ceremony of passing through the Endowment House. These oaths are supposed to be kept secret. Each person passing through is obliged to promise to keep the oaths secret or submit to severe penalties. These are some of the penalties as told on the witness stand at Washington by persons who had passed through the Endowment House several times:

"That the throat be cut from ear to ear and the tongue be torn out.

"That the breast be cut asunder and the heart and vitals be torn from the body.

"That the body be cut asunder at the middle and the bowels cut out."

Those passing through the Temple covenanted and promised to "ask God to avenge the blood of Joseph Smith upon this nation," and to teach "our children and our children's children to do the same to the end of the earth." "Not to take the obligation," one witness said, "is regarded as a sign of weakness in the faith. Robes are worn in the ceremony. There are no marks on the robes, but there are marks on the priesthood garments. These marks are to remind the person of the covenants he has made. There are marks of the compass and the square on the left and right breasts, a rent like a buttonhole over the navel and another over the knee."



MAKING DOUGH PATTIES.

The man is the chemist of a great Minneapolis flour mill. He is mixing patties of dough and weighing them. His assistant is fixing the patties to plates of glass.

"When do you wear this garment?" this witness was asked.

"Always. They are removed only long enough to change to a clean one. They are supposed to be a shield against all danger, temporal and spiritual."

A laugh went around the committee room when a woman witness, who had taken the oaths, declared that she was sure every Mormon in good standing in the room had the garments on as underclothing.

It was in a mound of earth in Palmyra, N. Y., known as Cumorah Hill, that it is alleged the plates of gold containing the book of the prophet Mormon were found. As a money digger among

CARE IN FLOUR TESTING.

Process Through Which It Is Put Before Being Placed on the Market.

The mysteries of bread manufacture belong to the domain of the housewife; the rise or fall of the biscuit, while it affects the digestion of the male fraction of the household, strikes a deeper, if not more responsive, chord of the feminine nature, for, after all, every woman must regard herself, potentially, at least, as a good cook, just as masculine character piques

tell at once just what kind of flour the frugal woman received, where it came from and what its quality was. He keeps these samples a year, then they give way to newer ones.

But this is merely the reference phase. To determine the purity of their product before it goes on the market the Minneapolis manufacturers have an elaborate and comprehensive system, which would doubtless convince Mrs. Brown of their good faith could she visit one of the great mills. The process begins when the wheat comes in. Samples of every lot are sent through a tiny mill which is an exact model of the great mill, a sort of scientific toy, as well as a valuable and practical machine. Here the samples are ground. Then comes the first test, which is denominated the gluten test. The flour is made into doughballs, which resemble the biscuits with which Mrs. Brown had such an unhappy experience. These are weighed and then washed with pure water until the raising qualities are eliminated; this takes the starch out of the dough, a somewhat complicated result; the gluten that remains thus indicates the amount of this property in the wheat. Then, there is a "doughing test," which consists in making little dough patties, such as children delight in; these are placed on glass plates and the expert determines the quality of the wheat by the color of the various patties, while twice a day the wheat is critically analyzed by the regular chemists.

But the most interesting of all the tests is the bread baking. This process would be at once the admiration and despair of any good housekeeper; doubtless even the masculine mind would find charm in the resulting bread. From samples of flour the loaves are made and then consigned to raising ovens, where the temperature is kept even. Before they are put in these ovens the loaves are measured. Next they go to other ovens, heated by electricity, and are baked. Once baked to an even brown, they are ruthlessly cut in half and turned over to the expert tasting committee, which decides upon their relative merit, labels them and indicates the mill from which the flour in them came and the wheat growing district which pro-



FLOUR MILL CHEMIST BAKING BREAD IN ELECTRIC OVEN. AT HIS BACK IS THE "RISING" OVEN.

Indian mounds Joseph Smith had used a "peek-stone." This was probably a quartz crystal picked up from the glacial drift. It became the famous "Urim and Thummim," whereby "Joseph the Seer translated the reformed Egyptian of the plates of Nephi"—in other words, the golden plates of Mormon. The alleged revelations of these plates form the foundation of the tenets of the Mormon Church. These were later supplemented by alleged revelations to Smith and his successors.

One of the things which the Mormon Church has claimed to be able to do was to marry persons for all eternity as well as for the space of life on this earth. The priests of the Mormon Church asserted that what they sealed on earth in this respect was sealed in heaven, and had the same authority as if the marriage had been performed by the Deity. A man might be "sealed" for eternity to a woman already dead, and in heaven he could possess several wives. It has also been asserted that the priests had the power to annul marriages for eternity. "Sealing" was referred to in the inquiry several times.

The Temple at Salt Lake City stands near the centre of the city. It was begun in 1853 and was completed in 1893, forty years later. The cost was about \$4,000,000. The structure is of granite, 186 by 90 feet, and each end is surmounted by three lofty towers. The highest spire supports a figure of the Mormon angel Moroni.

LEAP YEAR GIRL.

Mae—I met Mr. Sedds at the reception last night. He's a perfectly delightful conversationalist.

Clare—What did he say?
Mae—Well, among other things, he said "Yes" when I proposed.—(Chicago News.)

itself on the power to elucidate a railroad timetable. Of course, in cooking, as in card playing, the quality of the material is important. What the player ascribes to bad cards the cook equally certainly lays to poor flour. Hence, the manufacturers of flour, in self-defence, have fallen back upon scientific methods for determining the quality of their flour.

When Mrs. Brown, indignant at the failure of her biscuits on three successive mornings, exhausts her temper in an indignant epistle to the Minneapolis manufacturer whose name appears on the head of the flour barrel, she is, after all, unconsciously rendering him a valuable service, for the manufacturer is seeking to provide what Mrs. Brown is insistent on receiving, namely, good and pure flour. The process of accomplishing this is exhaustive, and it would doubtless surprise Mrs. Brown to learn that when she sifted her flour she was putting it through the 151st repetition of this process. When Mrs. Brown sends her complaint, with her own little theory of the cause, her letter, if properly written, will indicate the number of her package, and with this as a clue, the manufacturer will investigate.

To be able to fix upon the exact location of the difficulty in a mill turning out thousands and thousands of barrels of flour each year requires a system which can cope with the magnitude of the problem, which is greatly complicated by the fact that the wheat is gathered from half a dozen States. To do this the great mills in Minneapolis all employ a regular staff of chemists. Every hour there comes to these chemists samples of the flour that is being manufactured. This they test and label and file away in little bottles, properly indexed. When Mrs. Brown's complaint comes in the chemist goes back in his index to the sample taken the hour Mrs. Brown's flour was ground, and is able to

duced them. Not infrequently the tasting committee decides that two brands of flour must be blended to produce a harmonious loaf, and this is done and the baking experiment repeated. Out of all this tasting and blending, weighing and testing, Mrs. Brown's flour is finally evolved, catalogued and placed on the shelves of the reference library of flour, to be once more tested by the librarian chemist, when Mrs. Brown's complaint, induced by a steady drop in her biscuits, comes to him.

THE POWER OF ELOQUENCE.

"The late 'Jimmy' Michael, said a Chicagoan, 'met me abroad last autumn, and we talked together about a young Welsh orator, who was arousing almost incredible emotions among the Welsh people with his preaching.'"

"I never heard this man preach," said Michael, "but I have heard men like him. The enthusiasm they create is almost too powerful. I once listened to a passionate address on charity that one of these inspired orators made, and at the address's end an old lady with whom I was slightly acquainted turned and borrowed \$5 from me to put in the poor collection."

"I let her have the money, and, as it turned out afterward, she forgot both to put it in the plate and to repay it."

TOO MANY TO REMEMBER.

A gentleman about to move out of the city and wishing information in regard to help called on a friend and said:

"You've been living in the suburbs so long I suppose you've had considerable experience with servant girls?"

"Well, yes," replied the other. "It's got so that when my wife is interviewing an applicant now she always begins by asking: 'Were you ever employed by me before? If so, when and for how long?'"—(Philadelphia Ledger.)