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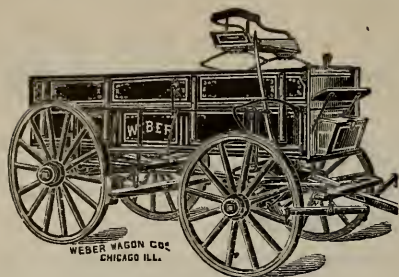
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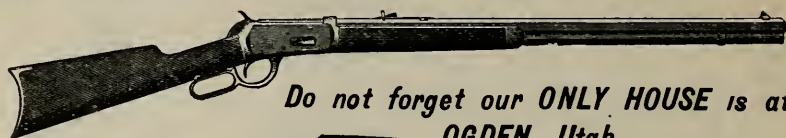
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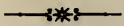
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GOVERNOR GEORGE L. WOODS

1871-1874

IMPROVEMENT ERA.

VOL. IV. .

APRIL, 1901.

No 6.

THE GOVERNORS OF UTAH.

VERNON H. VAUGHN—GEO. L. WOODS.

It was on the day following the death of Governor Shaffer that a dispatch from Washington announced the appointment to the office of executive of Vernon H. Vaughn, of Alabama; and to be his secretary, Geo. A. Black, who had been the late governor's private secretary.

Mr. Vaughn, who had acted as secretary of the territory under Governor Shaffer, thus became the eighth governor of Utah, on November 1, 1870, though it was nearly a month thereafter before he took charge of the office. He is described by Bancroft as "a mild and conservative ruler concerning whose brief administration there is nothing worthy of record." He continued in office only until the coming of George L. Woods, his successor, who was appointed February 2, 1871, and arrived in Salt Lake City on the 19th, when he took the oath of office and became the ninth governor of Utah. Black was continued as secretary. Governor Vaughn died in Sacramento, California, on Sunday, December 1, 1878.

Governor Woods was from Oregon, though he was a Mis-

sourian by birth, which may account for his pronounced anti-"Mormon" sentiments. It seems to have been the policy under the Colfax regime to select the most bitter enemies of the people to rule over them. He had been a judge and a politician in eastern Oregon, and prior to this experience had owned a ferry at Lewiston, Idaho, where he and his father made from two to three hundred dollars per day. In this way he had accumulated a fortune with little work which he had also lost as easily, so that when he came to Utah, he was what might be termed a political wanderer possessed of about as much means as that class of people are noted for.

As to his character, Bancroft epitomizes it thus: "He was a man who though by no means of the highest and purest morality himself, was, it seems, exceedingly zealous for the morality of the nation."

His acts in Utah were mostly of a character calculated to create turmoil, and to bring trouble to the people. He entered heart and soul into the spirit of the Shaffer "ring," and was much disliked by a great majority of the people. He was enthusiastically supported by Secretary Black, who may be called the hero of the ludicrous "Wooden Gun Rebellion" of the Twentieth ward, in Salt Lake City. The Utah militia seemed to be the special target of both Governor Woods and his secretary. The citizens desired to celebrate the Fourth of July in 1871; a citizens' committee had requested General Wells for a detachment of the militia, and in response to this desire, the general had ordered out the bands, a company of artillery, one of cavalry, and three companies of infantry. Governor Woods was away in the east as a representative of the "ring," using his influence as an agent at Washington to retain Judges McKean and Strickland, who were carrying matters with a high hand about this time, but Acting-Governor Black countermanded the order of General Wells and forbade the parade. There was great indignation both in Salt Lake City and Ogden over this petty tyranny of the acting-governor, but his insulting decree was peacefully observed. Governor Woods returned in time to re-issue orders to the people of Ogden not to parade the militia at a celebration to be held on the Twenty-fourth. To prevent parading, the acting-governor called on the commander at Camp

Douglas for soldiers to enforce his edict. General De Trobriand, who was not a sympathizer with the "ring" replied that his men would be in readiness, and if occasion arose he would place them in battle up to the order to "present arms!" but the order to "fire" he would not give, but would let that responsibility rest with the governor. When Black saw that he could not shift the responsibility, he shrank from the task, and the soldiers did not appear except as individual interested spectators.

The story of affairs in Utah during the early '70's is one of continued judicial crusade by Judge McKean against leaders of The Church, supported by the governor and other federal officers. It amounted to little in result, except that the administration of justice became an open burlesque, and there was continued turmoil and ill feeling among the people. In 1872, a secret society, the "Gentile League of Utah," was organized in Salt Lake City, its object being to assist in the crusade, and to break up "Mormon" theocracy. Judge McKean had declared in court, when President Young was on hearing for lascivious cohabitation, and when the judge overruled a motion to quash the indictment, that, "while the case at bar is called the people vs. Brigham Young, its other and real title is Federal Authority vs. Polygamic Theocracy." His rulings and judicial proceedings were founded on that false idea, and hence they became more bitter and unreasonable, if possible, than ever. This year, the territory again asked for admission to the Union, the constitution being presented to both houses of Congress on the 2nd of April. The committees to whom the matter was referred reported adversely to Utah's admission.

Early in the following year, the Utah and Northern railway was begun, and was completed to Franklin from Ogden, during the year following; an effort was made to colonize Arizona; and President Geo. A. Smith with a party visited Palestine, holding solemn service on the Mount of Olives, March 2, 1873. In 1874, work on the St. George Temple was pushed with vigor; the United Order was introduced; and many Indians joined The Church.

Judge McKean, because of his judicial blunders, was finally removed in March, 1875, being succeeded by David T. Lowe. Governor Woods retired from office at the close of 1874, leaving Salt Lake City for the east on December 28. He afterwards went

west, and died in Portland, Oregon, on Wednesday, January 8, 1890.

Judge McKean, Governor Woods and Secretary Black had, during the past four years, faithfully upheld the crusade against the "Mormons" which was commenced by Governor Shaffer.

STEADY AND STICK DO THE TRICK.

A rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way.
It's the stay that tells; the stay, boy,
And the heart that never says die;
A spurt may do, with the goal in view,
But steady's the word, say I.
Steady's the word that wins, lad,
Grit and sturdy grain;
It's sticking to it will carry you through it,—
Roll up your sleeves again!

O! Snap is a very good cur, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad,—
Brave Holdfast never lets go.
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So, Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and thew,
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the trick,—
Roll up your sleeves again!—SELECTED.

THE HUGUENOT.

A STORY OF ST. BARTHOLOMEW'S.

BY PROF. WILLARD DONE, AUTHOR OF "THE WOMEN OF THE BIBLE."

I.

The organ tones were pealing in the massive Paris cathedral reverberating and echoing among the arches, pillars, statues, crucifixes; they seemed to blend hearing with sight;—the tone-waves became, in fact, a harmonious part of the stately architecture. The light came in through stained glass windows, with their figures of saints and angels, revealing in its mellowed radiance more of the shadow, and, therefore, more of the substance of the architecture than the full light of day would have shown. Herein was manifested one of the most striking features of medieval architectural beauty.

The voices of the chorus boys blended with the pealing organ notes. As the pathetic, pleading words of the anthem fell upon the soul like dew on grassy woodland,—*Ora pro nobis, Domini*. Pray for us, O Lord,—a sob, half of grief, half of joy, but all of adoration, shook the souls of the worshippers.

Standing, in her excitement, amid the seated congregation, her eyes full of the light of joy and devotion, her clasped hands pressed over her heart as if to check its wild beating, her breath coming and going in almost painful gasps, was a girl, who seemed to be an epitome—a statue—of embodied adoration; more an image of the saint than any of the carved or painted ones about her. Her figure was slender and graceful, her eyes and parted

lips beautiful with tender feeling. Her face, now pale with strange emotion, was of classic mould, combining strength with an indefinable sweetness and spirituality, "so admirable in woman."

"*Ora pro nobis*," she murmured as the strains of the anthem swept around the pillars and through the congregation; and her soul seemed lifted out of the things of earth to get a foretaste of heaven. It seemed as if all the beauty of stained glass, carved images and painted walls, and all the wealth of worship, were concentrated in this lovely being, like the colors of the rainbow in the pure, white light of the sun.

Just then a procession of black-robed priests passed into the chancel. They were chanting in low, measured tones, one of the Catholic rituals. Suddenly, in the midst of the monotonous chant, the voice of one arose in a vehement anathema. The effect was most startling to the rapt worshipers. Many sprang to their feet and listened breathlessly to the vehement words of the excited priest.

"Let the curse of God and the anathema of the Holy Church be upon all backsliders!"

"Amen and amen," chanted the others.

"May they wither before the face of God, and may his breath blast them, and sweep them like chaff from the earth!"

Again the chanted amens in low, sepulchral tones, chilling the hearts of the listeners.

The manner of the priest became more violent. "Down with heresy!" he shouted in a strident voice. "Cursed be the enemies of the Holy Church!"

Again the chanted amens, uttered in rising tones. All the members of the congregation were now standing, and a strong excitement began to spread among them.

"*Abas les Huguenots!*" screamed the excited man. "Anathemas upon the foes of the Pope and the holy orders! Let the Huguenots be accursed for all time!"

A noise like the roaring of many waters arose from the congregation, as they gave heart and voice to the sentiments of the priest. It was such a murmur as betokened the bursting of a storm of human passion, more destructive and more blasting than a storm of elements. It was one of those outbreaks which, no

matter how slight the immediate provocation, were of frequent and violent occurrence throughout France in those troublous times. For a deadly conflict was raging in the distracted land. Not a war of conquest, where selfish-generous foes fight for power and supremacy; not merely the more terrible civil conflict, where, brother against brother, father against son, neighbor against neighbor, men fight for political principle; but the still more fearful religious strife, where the spirits of brothers, fathers, sons and neighbors fight against one another through physical weapons; where the souls of men are the prizes for which victories are won and defeats suffered.

Such conflicts are never bloodless; worse still, they are never devoid of hatred. Springing from the deepest feeling of the human soul, the religious sense, they develop the greatest possible animosity. The conflicts of ambition, or even of love, are tame by comparison. The religious war is the fiercest of all, because its motives have to do with eternity and the things of the spirit; the others, with time and the things of earth.

The Roman Catholic church had been supreme throughout Europe. For centuries it had exercised control over the souls and the destinies of men. Its sway had been undisputed. But of late serious questions and doubts had begun to assail the souls of men—and the Reformation had resulted. In different countries, it had assumed different names and forms, but the nature of it had been the same in all—revolt against the universal sovereignty of the Pope.

In France, these dissenters from the Catholic church became known as Huguenots. It was against these, as apostates from the church, that the anathemas of the priest were hurled.

Amid the measured chanting of his still unimpassioned companions, and the wild uproar of the excited congregation, the man displayed a fine frenzy, and an intense hatred of those whom he esteemed enemies of the church to which he had vowed his life and labors.

Meantime, the uproar grew apace. In the midst of it, the young priest mounted an elevation, where he could command a view of the entire congregation. "A vow, a vow!" he shouted, his voice and words sending a sudden shock and thrill through the multitude.

"Are you true to the holy church? Are its enemies your enemies, its friends your friends? Is it more to you than any other ambition, any other passion? Would you live for it—die for it? Then register this vow: A pledge to use all power, all influence, all effort to defend the church. To let no attachment of friendship, interest or love stand in the way of avenging its wrongs upon its enemies. To sacrifice for it every interest, every friend, life itself. Swear by the cross!"

He pointed to a crucifix bearing an agonized figure of the Christ. The effect was electrical. Passion shook half the multitude, a sob, the others. But among the rest the white figure of the girl arrested all the attention of the priest. Her face, turned full upon him, was pale with deep emotion; her hand was raised, half in assent, half in remonstrance. Her gaze and attitude seemed to transfix him. As the congregation, wrought to a frenzy by his words, raised their voices to pledge his vow, he heeded them not, but remained still and silent until the spell was broken by an unexpected incident. Outside the church arose a tumult of angry voices. The door was forced, and an armed band crowded into the room.

"Down with idolatry," they cried, rushing toward statues and pictures.

"The Huguenots!" exclaimed the worshippers.

Then ensued a scene of confusion and violence which beggars description. Vandalism reigned supreme. Images and pictures of saints, figures in stained glass, crucifixes, incense tripods, and everything else that to the Huguenots savored of idolatry, were wantonly destroyed. Nor were scenes of personal violence wanting. Blood ran down the isles and laved the base of the altar.

When the onslaught first occurred, the young priest sprang toward the girl to shield her from violence. At the same instant, a young man who accompanied the marauders reached her side. "Men!" he shouted to them, "I ask you to desist. What you do is not a credit to you or to your cause!"

On the infuriated multitude, his words had no effect. But at the sound of his voice, the girl staggered and would have fallen had he not thrown his arm around her.

"Marie!" he cried, in agony.

"My Eugene!" she whispered, aghast. "You here? But thank God, not as a Huguenot!" she exclaimed, devoutly.

"He is one of these!" shouted the priest, in a fury. "A profaner of churches, an accursed apostate, a son of perdition!"

Throwing herself between the men, before her lover could answer, Marie pushed him back. Just then the first man struck down, screamed in the agony of a mortal wound. At the sound Marie fainted and was borne away in Eugene's arms.

"We shall meet again!" the priest shouted after him.

"As soon as possible!" angrily replied the other, as he bore the girl into the open air.

"Father Philippe, to your duty," called one of the priests. Recollecting himself, the young priest joined his companions in their defense of the treasures of the cathedral.

II.

Thus the two religious factions warred with each other. As in Paris, so it was throughout France. Acts of violence were common and mutual. It was noticeable, however, that in general the attacks of the Huguenots were upon images, pictures and other church furnishings, which they considered idolatrous; the attacks of the Catholics were upon the Huguenots, whom they considered accursed and worthy of death.

This warfare had continued for years, and the people were growing weary of it; for not only was it a religious war with all the horrors accompanying such a conflict, it was a political struggle also. The king, Charles IX, seemed friendly to the Huguenots, for political reasons, while his mother, the blood-thirsty Catharine de Medici, was devoted to the Catholic party.

Urged by the moderates among his own people, the king tried for peace. There seemed but one way to secure it—by an alliance; and that alliance must be matrimonial. Accordingly, arrangements were made for a marriage between a Catholic and a Huguenot of prominence. The wedding was to take place in Paris, and the Huguenots from all parts of France gathered to that city to take part in the festivities.

* * * * *

It was a night in the summer of 1572. The wind was rushing through the streets, driving sheets of rain before it. Brilliant flashes of lightning were followed almost instantaneously by deafening peals of thunder. In a squalid, deserted district of the great city, a man, wrapped in a long cloak, his head completely muffled in a hood, was carefully threading his way through narrow, muddy alleys, lighted only by the fitful flashes. At length he came to a place where a blind alley received three converging streets. Dark, gloomy houses, uninhabited except by bats and other vermin, arose on all sides, forming a perfect barricade and hiding place. Here the man stopped and looked impatiently around. Drawing a sword from its sheath, he stood with his back to the wall in such a position that he could warily command all the approaches at once. At each flash of lightning, he swept with his eyes the alleys, as far as he could see.

At length his vigil was rewarded. A ragged, crouching figure approached the spot, as stealthily as the first. As he came within ten paces, he was stopped by the imperious command, "The password!"

"Coliquy," he answered.

"Approach," was his welcome.

For a few minutes there was silence. Then the first comer told his companion to stand with his back against the opposite wall and watch for possible intruders.

"We must be brief," said the man in the cloak. "I am Father Philippe. I am here by order of the queen-mother and Henry of Guise. I have their authority. You are safe in fulfilling my commands. You know the aged Admiral Coliquy?"

"Everyone in Paris knows him."

"Do you know how fanatical a Huguenot he is, how dangerous to the true faith?"

The lightning revealed a nod of assent.

"Do you remember the vow you made in the cathedral before the thieves and murderers desecrated it? Are you true to that vow?"

"Yes," to both questions.

"Then listen. Coliquy must die. He is obtaining too strong an influence over the king. You must kill him. No matter when

or how. And hereby do I absolve you from the act, for it is commanded by the holy church."

So saying, he placed his hand for a moment on the other's head, and whispered a few words in his ear. The man started in surprise.

"Hush!" said the priest. "Not a word of this new information. That is for later development, and all for the glory of the church."

With this they parted. Father Philippe again muffled himself in his cloak and walked rapidly toward his lodging. He had almost reached it when he encountered a man who was hurrying in the opposite direction. The priest had left his face uncovered, and a gleam of lightning revealed the two men to each other.

"Eugene Latour, we have met none too soon. Defend yourself!"

"I have no sword," answered the young man. "Why do you pick a quarrel with me?"

"As an enemy to the church, you are my enemy."

"Then meet me with the legitimate weapons of the church. Use scripture, reason, persuasion. Your sword is Satan's weapon, not God's."

"Against Satan's creed all weapons are legitimate. Fire is fought with fire: why not spiritual with temporal death?"

"Yours is the argument of Mohammed, not of Christ." Then with a significant look, which the lightning clearly revealed, he added: "And is it not possible that sensuality, another reputed argument of the Mohammedans, is urging you on?"

The priest started violently, and grasped the sword-hilt. Latour laughed and turned away.

"Hold!" exclaimed Philippe, seizing his cloak. "What means your insinuation?"

"I have warrant not only for insinuation, but for accusation," answered Eugene, in the calmest possible voice.

"You mean Marie—"

"I do. I know that you would not only drag your priestly robes in the mire, but her virtue as well. But, thank God, you are repellant—repulsive—to her!"

"And you!" exclaimed the priest, stung by the taunting tone.

"What would she think of a traitor and apostate? She is pure as snow, devout as an angel. The touch of a Huguenot she would esteem pollution."

"Be it so," he thoughtfully answered. "All else I would willingly sacrifice for her except my faith. That is dearer to me even than she."

As he walked sadly and thoughtfully away, the priest's sardonic laughter followed him.

* * * * *

The next night the aged Coliquy, leader of the Huguenots, was shot, but only slightly wounded. His followers swore vengeance. The Catholics must act quickly and decisively. Catharine summoned Father Philippe to the king's council-chamber.

"Let the holy father counsel you for your soul's peace, my son," said she to the king. "His word is full of wisdom, and he knows how best to deal with traitorous heretics."

The weak king listened in amazement to the plan of the priest. It was to make an attack simultaneously on all the Huguenots in the city of Paris, in order that none might be left to avenge the assault on Coliquy. It was urged with all possible vigor. "It is the only way," said the priest and the queen-mother in conclusion. "Make them to know that the church has no compromise with heresy, and they will repudiate error. But if they cling to heresy, there must still be no compromise. They must recant or die."

"A wholesale butchery!" exclaimed the startled king. "I will hold out against it to the end of time!"

"Bethink you of the service you would render the church," said the priest.

"The blood of One has been shed for the church," replied the king. "The blood of thousands is not necessary."

"By their blood alone can their polluting heresy be washed away. The death of the body will be the life of the soul."

"The holy church needs not such a gory flood to carry her on to triumph. Rather would she be overwhelmed by it."

"It is for the good of the heretics, as well as the benefit of the church. It is not that she may triumph, but that they may be saved."

"Away with reason!" exclaimed the queen-mother, impatient.

of the slow arguments of the priest. "Listen, son and king. If you are obdurate; if you refuse to do your duty and protect your state and the holy faith, another will fulfill your destiny. If I cannot command you for your good, your brother will obey me. For I swear to you that I will repudiate you as a son; that I will turn the influence of the Guises against you, that your brother Henry shall supersede you! It is a vow, and I have spoken it!"

The young king gazed upon her in amazed appeal. But hers was the face of a statue, cold and immovable. In it he read his fate. He weakly yielded.

"St. Bartholomew's day!" exclaimed the priest in triumph. "What more fitting or pleasing than that the day dedicated to the apostle who was flayed alive and crucified for the truth, shall be rendered more sacred by the destruction of heresy!"

The king bowed his head upon his hands and wept; while the priest walked in proud triumph to the street. There he encountered Marie. He had seen her often since the day in the cathedral; had given way to blind, unreasoning passion in her presence. As she met him, she turned pale and would have fled from him; but he detained her.

"You shall hear me!" he cried imperiously. "If not my love, you shall bear my hatred. If I have broken my vow and risked my salvation for love of you, another shall not enjoy what I have bought so dearly and lost. Eugene Latour is a Huguenot. He has lost his soul for bitter heresy, as I would lose mine for sweet love of thee."

"Your word is false as you yourself!" she angrily exclaimed. "Eugene is true to the faith. Your word against him is my assurance for him."

"I ask but this," he eagerly cried, "if you find my word true, will you yield to my love? My vow is not absolute. I may be absolved from it, and still be true to my faith. Together, we—"

"Silence!" she angrily interrupted. "The false friend would prove a false man. Far better the heresy of conviction than the heresy of expediency, both are damnable. Eugene is guilty of neither; you are guilty of the worse."

She turned and fled from him, determined to hear from her lover's own lips denial or affirmation of the charge against him.

For a week she sought him, but in vain. Disconsolate and disturbed, she returned to her lodging, on the last day of her search. The next day was the fatal 24th of August, St. Bartholomew's.

III.

That night she could not sleep. Strange dreams and stranger questionings, misgivings and premonitions of evil, disturbed her. Though ignorant of the impending massacre, she felt the depression which comes to sensitive natures, and forms a vague, general prophecy of evil. What sensitive one has not often lain awake on sultry summer nights, with thoughts ineffably sad, and rendered all the more impressive by the sighing wind, pregnant with sorrow?

As the night wore on, her premonitions became unbearable. She arose, dressed herself, and sat by the window. She started to her feet as the midnight bell sounded. It was like a knell. She could no longer endure the imprisonment of her room. Passing into the street she tried to gain respite from her sad thoughts in the freedom of the open air. It was vain. Her thoughts followed her. Aimlessly she wandered, but unconsciously her mind led her toward her lover's home.

On the way she met many armed men, with white scarfs on the left arm. She also saw many doors marked with a white cross, and wherever she knew the inmates, they were reputed Huguenots. When she neared her lover's door, she saw the white cross gleaming there. A new and terrible light began to enter her mind.

As she stood there, hidden in the shadow, she saw a black-robed figure glide stealthily past the door. It was Father Philippe, a pistol in his hand, a white scarf on his arm. Silently she followed him. He had walked two furlongs, when he suddenly turned round. The full moon was shining and he recognized her. He started guiltily, and would have avoided her, but it was too late.

"I demand to know the meaning of these things," she exclaimed imperiously. "What mean the scarfs, crosses, weapons? Is some dark deed in contemplation, which shuns the light? Answer me! Only the guilty will start and tremble before the

innocent and inoffensive. Your thoughts are your accusers. What is the accusation?"

Startled out of his composure at the suddenness of the apparition and the imperiousness of her questions, he hesitated, stammered; then seeing that his thoughts had been divined, and knowing that denial would be vain, he detailed the whole plot.

As he proceeded he worked himself into a frenzy similar to the one in the cathedral. "Now comes the test!" he said. "We shall see if your lover will appear on the street with scarf and weapon. If so, his life will be spared; if not, he is a Huguenot, and *you have said his act is damnable*, and he must die!"

She shuddered and wept. "There is one other chance—" he began, but she interrupted him scornfully. "It is the old story!" she said, checking her tears, her eyes blazing. "I may buy his life with my soul. If he is as you say, and cannot give his faith for life and me, dear though he is to me, I cannot give my virtue for him. If he prefers death to betrayal of faith, I prefer it to dishonor!"

He greeted her answer with a scornful laugh. To throw him off his guard, she walked on to a diverging street, and then turned and ran to her lover's house. On the way she found a white scarf which had fallen from the arm of a drunken marauder. This she carried with her.

Eugene Latour had been absent from his home for a week, attending meetings of the Huguenots in the provinces. He had returned at midnight. Marie's loud knocking at his door aroused him.

"Who knocks?" he cried.

"It is Marie," she answered eagerly. "O, Eugene, for your sake, for mine, let me in at once."

He sprang from the couch on which he had thrown himself without undressing, and opened the door; Marie ran in, her cheeks flushed, her eyes blazing, her hair disheveled. "Eugene," she gasped, seizing his hand. "You are not—a—a Huguenot! Tell me you are not, my love. O, deny the accusation!"

"Why do you ask me the question at this time, in this excitement?" he calmly inquired.

"O, my darling, this is no time for giving reasons; the

moments are too precious. Only deny the rumor; that is all I ask."

"But if I cannot deny it—"

"Cannot! Cannot! Is it true then?"

She fell on her knees before him; and in his eyes the sobbing girl read the truth. One moment only did a revulsion of feeling seize her. Wise indeed was he who first gave voice to the proverb, *Amor omnia vincit*; for love does conquer all things—else it would not be love. Heresy, apostasy, treason—all the crimes she had associated with the Huguenots—gave way before her love for him and her knowledge of his danger.

"Bring your sword," she said with enforced calmness. As he obeyed her, she took the scarf and tried to fasten it on his arm.

"Hold, Marie," he gently remonstrated. "I have never worn an emblem without knowing its meaning. What is the meaning of this?"

"Why do you ask? Can you not trust me?"

"With all else but my faith and loyalty. That I must trust to God alone."

Then she burst forth into wild pleading. "Eugene, this night, this very hour, you are to die. All the Huguenots are doomed. Father Philippe is thirsting for your blood. Even now he is prowling before the door, awaiting the signal. There is but one way of escape. If not for your own, for my sake, accept the means of safety!"

His angry, reproachful glance smote her like a lash. "I do not ask you to renounce your faith!" she hastily exclaimed. "Only appear thus upon the street for one brief moment, and you will be spared to me and happiness. O, if even the means of escape were foul, could you not use it to escape so foul a murder?"

"The means would be all foul, did it not come from one so pure and fair. But hallowed though it is by your love for me, I cannot accept it. Marie, I cannot live for love and you; I must die for truth and God."

Wildly but vainly, she pleaded. He was obdurate. In the midst of her entreaties the clamor of a bell burst upon the air. Another and another, and then scores of peals answered. Eugene broke from her detaining grasp, went to the window, and opened

the shutters. Bands of men, some bearing torches, others, weapons, were rushing along the streets. Lights were seen gleaming anew in all the houses on the opposite side of the way. Already the streets were resounding with the cries of victims.

A pistol shot rang out, and a ball pierced the window glass and whizzed past Eugene's head. Instantly Marie sprang between him and the window, struggling fiercely to force him back. Her struggle was vain. As he stepped aside for a moment, another shot was fired, and a shock and a tremor stiffened all his muscles. He had been struck. As he straightened up, the shutter was violently closed by the wind. He sank to the floor, but his assailant did not see him fall.

With wonderful self-control, Marie bent over him, and saw that his wound was not serious, though it had temporarily paralyzed him. Then a desperate resolve was formed in her mind. She would impersonate him. She saw his long cloak and soft hat on the wall. She hastily wrapped his cloak around her, and drew his hat well over her face. Then tying the white scarf on her left arm, and seizing his sword, she passed into the street, locking the door behind her, and joined a band of marauders. So well did she impersonate the movements of the man she loved, that even Philippe was deceived. He stood looking after her in amazement until one of his companions called him to the work of slaughter. As soon as he was away from view, Marie returned and nursed her lover back to consciousness.

* * * * *

The story of that night is written in blood. The venerable Coligny died, pierced with the daggers of Guise's hired assassins. Thousands of Huguenots in Paris and throughout France shared his fate. Scarcely two years later, the king died, an insane victim of terrible remorse. Hundreds of others, in whose ears the dying shrieks of their victims would continue to ring, suffered the same death as the king. Among these was Father Philippe.

After Eugene recovered from his wound, he went from Paris to one of the provinces. Marie went with him, for the scenes of that terrible night had produced in her a strong revulsion of feeling, and she became a Huguenot when she became his wife.

Not many years later, they emerged from the trouble and turmoil of religious persecution, into the peace and tranquility which followed the accession to the throne of Henry of Navarre.

TRAINING AND EQUIPMENT OF MISSION- ARIES.

THE NEED OF FAITH—WHERE IT SHOULD BE CENTERED.

BY EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EURO-
PEAN MISSION, LIVERPOOL.

It is related of a New York preacher of some prominence that when he began to preach he could not draw many to his church to listen to him. He had observed that theatres were always well filled, but his church never was. This gave him an idea, and he remarked to a fellow-clergyman that he was going to "make a break," and then disappeared for a while. He found a man who made a business of training actors for the stage, and to him he applied for instructions. The trainer suspected the occupation of the minister and shook his head and said:

"I never train clergymen, so cannot take you as a pupil."

When pressed for a reason he said: "You would not do as I tell you, and if you did they would expel you from the pulpit."

But the applicant insisted that he would do as told and take the risk. And the trainer proceeded to give the minister his first lesson, which was about as follows, as related by the minister:

"You were educated all wrong according to our standard of speaking. All ministers are," began the trainer.

"I believe you," I promptly replied.

"You speak from a little box pulpit high up?" surmised the teacher.

"Yes, sir," came my answer.

"Will you agree to abandon that, and have a large platform like a stage for you to walk around on to talk to men from?"

"Yes, sir," was my reply, with some hesitation, as the ghosts of ministerial propriety glared at me from the unchanging past.

"However, Mr. Clergyman, the greatest difficulty to remove I

will find in yourself rather than in the church building. There is not a thing you have been trying to do but is wrong. Do you believe in this book" picking up a small Bible—"that men must know its truths?"

"Yes, sir, I do."

"That if men would be saved they must receive these truths? That the choice of life or death is here?"

"Yes, sir."

"That thousands will go down to death unsaved unless you teach them to receive Christ?"

"Yes, sir."

"And this is the way you go about it." Changing his quick, nervous, earnest ways to great deliberation, he straightened up to his highest, seemingly, buttoned his coat, touched up his hair, slowly adjusted a pair of glasses, dropped his arms by his sides and began a "Dead March in Saul" pace to the imaginary pulpit. A face of chalk would have made as much expression as his, as he calmly opened the book and read in a perfunctory way some scripture. He cleared his ministerial voice, and, turning to the minister, said:

"Mr. Clergyman, did I do it justice?"

"Yes, too true to life," I said. He came back to my side, unbuttoned his coat, put on an alert look, strode to his pulpit, opened the book with earnestness, and, with flashing eye and fervid voice, read scripture, making my blood tingle. His very hair seemed to believe and speak, his flesh to creep as if pent with a great message. He talked as if he stood between the living and the dead, as if for the last time; as if earth as a grain of sand were being lost on the shores of oblivion, and frosted and palsied all the achievements of man. If lifeless with dignity before, he was now all life, all eloquence. He stopped and said, "Mr. Clergyman, will you do like that?"

I said, "I will try."

He said: "Note this: you ministers express what you believe in such a way that people do not believe you believe it, while we actors express what we do not believe in such a way that people believe we believe it."

If the truth were known it would be discovered that many

ministers do not believe all they express, or what they read from the scriptures. The trainer's criticism of sectarian ministers' preaching should not be applicable in any way to the missionary who has the true gospel of Christ to proclaim; and there should be no necessity on the part of one who teaches the gospel to assume the character of an actor in order to make an effective appeal to people's hearts. The nobility of his calling, the knowledge that he possesses the truth, the importance of the message he bears, and the grandeur of the gospel principles, as they appear to his mind, are sufficient to arouse the most sublime enthusiasm within his breast; and his utterances, inspired by the Holy Spirit, cannot fail to impress those who hear him.

Faith is one of the most essential qualifications of a missionary. In addition to a firm belief in God and in the gospel of Jesus Christ—the message he is sent to declare—it is very important that he be fully assured that he is called of God through his appointed servants, and that he is truly authorized to preach the gospel and administer its ordinances. Having this assurance, he can rely upon receiving the assistance of the Lord, through the influence of his Holy Spirit, and can hope, with such aid and his own diligence, to succeed in his labors.

The Latter-day Saint missionary, called as he is from any of the various avocations of life, may or may not at first possess all the qualifications of faith necessary to his success in the ministry. In many instances when first called, his faith is undeveloped. Being young, as is most frequently the case, the newly-called missionary is without the experience essential to the development of faith. While he has been taught to believe in God, and possesses a general belief in the gospel, he may not understand the doctrines of salvation in detail. But a simple belief in God and sufficient faith to obey the call made of him, will serve as a good foundation upon which to build. The experience which a young man usually receives while first engaged in missionary work is just such as is most suited to his requirements, and is of the very best character to cultivate faith. Having accepted the call into the Lord's service, naturally his desire will be to perform his duties faithfully and acceptably; and, realizing that he will be unable to do so without divine aid, he will feel humble and submissive. In this condi-

tion of spirit, he is susceptible to the operations of the Holy Spirit. Under its influence, his mind becomes enlightened, and the principles he is engaged in studying and preaching, become clear to his understanding. Having his thoughts concentrated upon the things of God, the gospel becomes to him a most interesting study. Principles that once were but vaguely understood appear clear to his comprehension; and they appeal to him as they never did before. As new light dawns upon his mind, his faith is strengthened and his knowledge increases. He becomes imbued with a most ardent desire to bear testimony to what he knows concerning the gospel which is so dear to him. In his efforts to explain the truths of the gospel, both in public and in private, he experiences the fulfillment of the Lord's promises concerning the workings of the Holy Spirit—it brings things to his remembrance, shows him "things to come," testifies of Christ, etc. Just in the moment of need, he receives additional light, and thus his faith is being perfected. He learns to trust in the Lord, and to depend upon him for guidance. As he continues in his labors, he becomes more and more qualified for the duties of his calling; and he is rewarded for his services by the sweet satisfaction of an approving conscience.

Such is the general experience of the humble missionary who goes forth in weakness, relying upon the Lord for guidance. Experiences of course differ according to the faith, disposition, training and previous course of life of the individual. Some young men go to their fields of labor with more or less doubt and misgiving as to the result of what they are about to undertake, while others proceed to fulfill the call made of them with implicit faith as to the outcome of their efforts.

The writer has in mind examples that illustrate both of these classes. An instance of the first-named class was that of a young man called some few years ago into the mission field. While at home he had not, for a number of years previous, given any particular attention to spiritual duties. He attended religious services occasionally, but this he did more to gratify the desires of his parents, and through associating with others who were in the habit of attending meeting, than on account of direct interest on his own part in the services. And when his call came to take a

mission he was influenced more to go, no doubt, by his parents, and friends and by public sentiment than by his own sense of duty or his desire for the work. He, however, like perhaps many others in a similar condition of life, decided to "go and try it." He did so, and it was not very long after reaching his destination in the mission to which he was assigned, before he became fully convinced of the divinity of the work, and labored with interest and enthusiasm, and his efforts were not without encouraging results.

Not always does the faith of young missionaries develop into knowledge so readily. With some, the growth of faith is more gradual, and they struggle for months with their studies, performing their duties in a somewhat mechanical way, with but little satisfaction to themselves. But no missionary who has gone forth prayerfully and in the spirit of humility, earnestly desiring to get a testimony of the truth of the gospel, has failed to be rewarded with that desired witness. It comes to him sooner or later just as the Lord has promised: "If any man will do his [the Father's] will, he shall know of the doctrine."

An experienced elder once related to the writer his first experience as a missionary. He had gone abroad in obedience to the call made of him, feeling that it was his duty to do so, but not realizing that he had a knowledge of the truths which he would be expected to teach. When assigned to his field of labor, he went to work with this same feeling. He studied the scriptures, visited the people, spoke in public when called upon, but for some time did not feel that he could truthfully testify to having a knowledge that the gospel is divine. One evening, he went with his fellow-missionaries to hold an out-door meeting. At first a feeling of dread took possession of him, thinking he might be called upon to speak, and in his condition of mind he was reluctant about performing the task. But soon after the meeting began, an entirely different feeling came over him. The Spirit of the Lord rested upon him, and it appealed to his mind as never before. As if audibly spoken, these words came to him: "The gospel is true; Joseph Smith was a prophet of God, and you know it, so do not be afraid to testify to it." From that very moment, he did know it. He was so strongly convinced that he wondered why he had any doubt of it before. Instead of shrinking from the

duty of speaking, he now became so desirous to bear testimony to what he knew that he could scarcely wait until there was an opportunity for him to do so. After that, it was no trouble for him to bear his testimony with earnestness and power, and to put his whole soul into the labors required of him as a missionary.

Some missionaries proceed to their fields of labor with full assurance from the commencement that success will attend their efforts. A somewhat amusing incident, which occurred a few years ago, shows the trusting faith possessed by such men. A man called at a conference house in Great Britain in search of old clothing. One of the elders brought out an old pair of trousers for which he consider he had no further use. He was offered a shilling for the pair, and was about to accept it when a newly arrived elder exclaimed, "Let me have the trousers; I will give you a shilling for them." It made no difference to the owner who got them, so he sold them to the last bidder.

"They will do to wear while baptizing people," the purchaser remarked, with a feeling of confidence that they would be in frequent demand; but his companions, some of whom had had considerable experience in that conference without seeing many fruits of their labors, smiled at the assurance he had that the investment was a profitable one. As time rolled by, the elder found occasion to make use of the trousers a number of times, for, during his missionary career, he baptized between forty and fifty persons.

There is danger of missionaries placing too much confidence in their own ability to preach the gospel, rather than trusting in the Lord. Those who have, by the assistance of the Spirit, been enabled to preach with great freedom and fluency, sometimes forget themselves and feel that their own ability has been the cause of their success. But such persons generally learn by unpleasant experience that it requires constant humility and faith in the Lord to effectually proclaim his word to the people. It is not always the young and inexperienced who have this feeling of self-confidence. A man of middle age, and one who was prominent as an ecclesiastical officer in the place where he resided at home, was once performing missionary labor. He proceeded with considerable confidence in his own ability to expound the doctrines of the gospel, feeling that his experience at home qualified him fully for his work.

But after a few weeks of such labor, he became very unsettled in his feelings. Doubt had entered his mind, and, not knowing what else to do, he left his field of labor, returned to the conference house, and with mortification and great distress of mind, explained his condition to the president of the conference and requested to be released. The latter, discerning the cause the trouble, kindly advised the elder to make another effort—to fast and pray and humble himself before the Lord until he should receive a renewed testimony concerning the truth. This advice he accepted, and it had the desired effect; and by the experience of those few weeks, the elder learned a lesson he had failed to learn before during the years of his public ministry at home.

While the mission field abroad is a most excellent school for the cultivation of faith, a similar training might be gained here at home. It is not necessary to go abroad to obtain a knowledge of the gospel, and of its truth. An earnest desire for this knowledge is the first and principal requisite to its acquisition. A love for the truth, a hope or wish that the gospel is indeed what it is declared to be by those who know of its divinity, will cause one to investigate it. The incentive to the missionary to study and investigate the gospel is the fact that he is expected to teach it. The same incentive is within reach at home, for there is always demand for teachers of the gospel in our midst, and no one can teach it satisfactorily and effectively without a knowledge of its truth. The priest or teacher in the ward, or the instructor in the Mutual Improvement Association, or the Sunday School, is not fully qualified for his labors until he has gained such a testimony.

VALUE OF HISTORICAL KNOWLEDGE.

BY ELDER BEN. E. RICH, PRESIDENT OF THE SOUTHERN STATES
MISSION.

Having briefly discussed the vital essentiality of spiritual cultivation as the paramount phase of missionary training, atten-

tion is directed to historical training. Let us investigate some of the many opportunities, facilities and advantages thereof. The opportunities for gaining a historical training are within the reach and grasp of all who earnestly strive for their possession. The country is full of choice libraries and free reading rooms, to which our young men may resort, and spend their leisure hours with profit and advantage. Books are very cheap, and the sign written over a book store in Atlanta, Ga., is a good one: "Empty your pocket books into your head." Only the other day, in passing by a stationery depot, I observed "A Child's History of England," by Charles Dickens, in a neat, substantial cover, marked twenty-five cents; and there were other choice books at the same nominal sum. Never in the history of the human race have books been so cheap, as at the present time, and there is no reasonable excuse why an energetic young man cannot master the contents of many of the best of these. I speak now generally. I believe that the cheapest are the best, for there is but little demand for the high-grade books, and the stationers are compelled to sell them at a low rate, in order to get rid of them that they may furnish their stock with what we might term fine-flavored, spicy literature.

In advocating a careful study of good books, I am not unmindful of the words of Sir Francis Bacon, who has given us this choice counsel:

Read not to contradict and confute, nor to believe and take for granted, nor to talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, but some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; less distilled books are, like common distilled waters—flashy things. Reading maketh a full man, conference a ready man, and writing an exact man; and therefore, if a man read little, he had need of a good memory; if he confer little, he had need of present wit; and if he write little, he need have much cunning, to seem to know that he doth not.

What man is there that would not willingly assist the rising generation in their ambitious enterprise to study words of wisdom

and become enlightened? I will venture to say, not one! Let the young man prove himself worthy to be intrusted with good books, and promptly return the same to the owner when he may have completed his study, and you will find that he will be able to obtain the literature he is in search of. "Books are the legacy which genius leaves to mankind." They should be handled tenderly, read carefully, and prized as precious jewels. Each book contains history, some devising of ways and means, some scheme or plot, and therefore they should be studied with discretion, bearing in mind the sensible advice given above by the illustrious Francis Bacon.

After considering the numerous opportunities and prolific advantages of book knowledge, of gaining the ideas of eminent men of other days, of learning words of wisdom and instruction written in some choice book within the reach of the hand and compass of the mind, let us briefly particularize the class of reading which we consider most profitable for the successful training of a missionary. While *all* good books should be perused, as occasion and opportunity may afford, still the elder can, and should, make a distinction in favor of that class which deals more directly with the profane history of the early centuries, the successive changes wrought in the Church by apostasy and rank formalism, the record of the Reformation and the results thereof, together with the present state of affairs in the social, moral, political and religious world.

It is not to be supposed that one shall wade through the volumes of Gibbon and Mosheim, and other historians contemporary with them, and exhaust, masticate and digest the countless pages of theological lore inscribed by these learned sages. No! there are other books, which, while they do not contain in quantity or completeness anything like the writings of the above-named historians, still advance sufficient excerpts and comments to enlighten the mind, and help the elder to become an intelligent converser upon the conditions and transformations of the first centuries. Take, for an example, *The Outlines of Ecclesiastical History*, or some such book, which contains concise data, plain, honest, reliable facts, without unnecessary elaboration or superficial sentimentalities, and study the same until you can trace,

century by century, the footprints of apostasy, and note the existing conditions surrounding each stage of demarcation from the simple gospel enunciated by the Lord Jesus, and the utter abandonment of inspired truth, together with the disappearance of apostolic power, and the night of drear darkness which completely enveloped the inhabitants of the earth, save it were for the glimmering lights of the Reformation. The history of the past confirms the teachings of holy men of God, and convincingly affirms the necessity of a restoration to the simple order of primitive days. Thus the advantage of such a training can be readily seen, as a wonderful helper in the defense of the gospel. One must, or rather should, first prove the necessity of a thing, and then go to work and show that the required article is in his possession. First show the necessity of the gospel, then prove that you have it.

While such a training could necessarily be conducted to better advantage and profit under the guidance of a tutor, it can also be engaged in by the young man at home, if he can avail himself of the books required. Let him enter into his study with a prayerful heart, and an earnest, determined mind, and he will find the avenues opened for his success, and for the accomplishment of the purpose sought. The young man who enters the missionary field with a general fund of historical information; who can talk interestingly upon the day of Romish power and Papal despotism; who can name the different reformers of the sixteenth century (those valiant souls who dared to brave Rome's far-reaching front, and scorn her brutal opposition,) and who can decipher the history of the past to prove the conditions of the present, will command the respect and esteem of the intelligent, while he will convert the honest in heart. All this, providing always that he constantly relies upon the inspiration of heaven, is humble, prayerful, faithful and obedient, and does not possess more learning than brains and common sense.

The value of such a training should not be under-estimated; indeed, I do not think it can be over-estimated, when we consider that the youthful mind has been first trained in spiritual matters, educated in the nursery of the home, under the wise, judicious care of goodly parents; for, after all, the home is the reservoir of

the human race, and from it flow the waters that refresh the brave and noble; or, on the other hand, that keep alive the recreant and the dishonorable.

Not only is it profitable to investigate the history of the past, but it would be well and advantageous to be prepared to give an account of how we came into possession of our standard works,—the Bible, Book of Mormon, Pearl of Great Price, and the Book of Doctrine and Covenants. The history connected with the first is the most complicated, and, necessarily, involves more study and research to elucidate the same. One should endeavor to be familiar with the different versions of the Bible, from the Vulgate, put forth in the fourth century, to the revised version published in the nineteenth century. This will tend to give a better understanding of that article of faith which reads, "We believe the Bible to be the word of God, as far as it is translated correctly." It will reveal to the mind the fallibility of the Stick of Judah, in that it will be seen that many uninspired commentators have altered and changed the good word to suit their own petty notions and opinions.

Let us not forget that the spiritual precedes the historical, and, therefore, should influence the elder in all his schooling, training and discipline. Both are essential to the success and welfare of a missionary; but if only one can be obtained, then let us forever cling to the spiritual; but now that the channels are open for us to receive both, let our faith, our efforts, our desires and our ambitions be directed to that end, since "The glory of God is intelligence," and "No man can be saved in ignorance."

SOWING WILD OATS.

BY JOSEPH E. TAYLOR, OF THE PRESIDENCY OF THE SALT LAKE
STAKE OF ZION.

He is only sowing his wild oats; he will tame down by and by, and become sober and discreet.

You cannot put old heads on young shoulders; let them alone, they will come out all right later on.

These and similar excuses are often made, not simply for youthful follies and indiscretions, but for sinful indulgences and actual wrong doing. Thus giving a sort of passive license to the young, who frequently take advantage of this seeming indifference to gratify appetite and passion without restraint.

Every husbandman will readily acknowledge that wild oats belong to that class of vegetation which is considered to be more of a curse than otherwise: and against which, every available means is used, and much valuable time spent to rid the land of such truly harmful and worthless plants.

Prudent and wise parents look carefully after the interests of their children, and by caution, warning, and just restraint seek to safeguard them against false allurements and unwarranted indulgences, realizing full well the sorrowful consequences which are sure to follow.

If wild oats are sown, no matter at what period of our lives, wild oats will be the result: for it is an eternal principle: we shall reap that, and that only, which we sow.

The wise man, speaking to the youth of the result of wrongdoing, said: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth: and walk in the ways

of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." In other words, let him place no restraint upon appetite or passion, and he will be made to feel the result of such unwarranted yielding to personal gratification.

Moses, in delivering the word of the Lord to ancient Israel, said: "Remember all the commandments of the Lord to do them. Seek not after your own heart, and your own eyes. But be holy unto your God." Again, in speaking of an incorrigible, he was designated as "a root, bearing gall and wormwood."

Who will treat lightly the word of the Lord, and will say in mockery, "I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst," etc. The Lord says, "I will not spare him, but my anger shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot his name out from under heaven." Surely such retribution should act as a deterrent to those who are in any way whatever inclined to yield to unholy desires.

Instead of sowing wild oats in youth, this is the very time to enter upon the service of the Lord. King Solomon, after summing up the terrible results of youthful wrong doing, gives the following wise counsel, "Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Again, in speaking to the young in regard to the many pitfalls and snares that are laid to entrap them, he points out a sure way of escape. It is by giving their hearts to the Lord. The passage reads: "My son; give me thine heart," which means a complete surrender without any reserve whatever. In fact, anything short of this is not acceptable to our Father.

While the Lord, in his kindness and mercy, will accept a turning to him in old age, even when mental and physical weakness is apparent, yet none will deny that he prefers the unimpaired strength and vitality of youth. The history of the past furnishes ample evidences of the correctness of our position. Abraham, the choice of heaven, who became the father of all the faithful, devoted himself to God in his early life. Isaac, the child of promise, followed in the footsteps of his father.

Jacob, when only a lad, was counted worthy to have the

heavens opened to him: there was given to him great promises and blessings, which in the language of holy writ exceeded those of his progenitors, "Unto the utmost bounds of the everlasting hills,"—North and South America. His son, Joseph, who came into possession of the fullness of the holy priesthood, and who inherited the greater blessings of his father Jacob, was God-fearing from his early youth.

Moses, although a meek man, was valiant in the defense of right, and when only a young man was chosen, first, as the deliverer, and afterwards, the law-giver of Israel. Joshua, a young man, was named as the choice of heaven to succeed Moses in leading Israel to victory over their enemies and in bringing them to the promised land.

Samuel, when a mere boy, was honored to hear the voice of God delegating him with authority to convey heaven's terrible rebuke to the High Priest, Eli, who had winked at the wickedness of his sons, who were youthful priests under him. This same Samuel became a mighty prophet and anointed Saul the first, and afterwards, David the second, king of Israel. We might quote in this connection from the Book of Mormon, and name Nephi, the younger son of Lehi, who attained to such power as to have the heavens opened to him, and many other marvelous manifestations. He was thus favored because of youthful devotion. Not Nephi only, but many others, whose history is given in this book, having consecrated their lives to God in their youth, became the honored instruments in his hands in accomplishing mighty things in behalf of God's people.

Last, but not least, the favored Moroni, who had yielded a ready response to his father's counsels from his youth up, had given into his charge to complete the sacred record containing the wonderful history of the hand dealings of God with the peoples who dwelt upon this land from shortly after the time of the confusion of languages down to the four hundred and twenty-first year of the Christian era.

John, the son of Zacharias, while a mere youth, was proclaiming the gospel of repentance to the people, and was God's chosen instrument to baptize the Savior of the world, who, like himself, was a young man and in his youth not only pointed out the way to

eternal life, but organized the church, restored the fullness of the holy priesthood, healed the sick, raised the dead; and in his early martyrdom and resurrection, triumphed over death, hell and the grave, and thus paved the way to eternal life.

Coming down to our own time, we find Joseph Smith, a lad of fourteen years, conversing with Deity and receiving afterwards other visitations from heavenly messengers; culminating in his being chosen to stand at the head of this last dispensation; and during a very brief period, while yet a youth, receiving, revealing and bestowing every key of authority and power necessary to lead us back into the presence of our Father.

In the solemn charge that was given to the first Twelve, chosen in this dispensation and ordained apostles in the year 1835, they were reminded that they were "young men." (Their ages ranged from twenty-three to thirty-five years.) It was said to them because of their youth, they were capable of enduring and passing through the trying ordeals which was then predicted they would have to meet, but that they would be spared upon condition of their faithfulness.

The men who have occupied in the past, and do today occupy, positions of prominence and the greatest responsibility in this Church, are those who, in the main, gave unreservedly the strength of their early life to the cause of God.

We conclude: that receiving such recognition and honor is in part, at least, the reward for youthful devotion and youthful integrity. On the other hand, those who in their early life have spent their time in sowing wild oats, have little, and perchance nothing else, left but regret and dishonor. Therefore, we repeat: "Remember thy Creator in the days of thy youth."



PORFIRIO DIAZ
President of the Mexican Republic

PORFIRIO DIAZ.

BY A. W. IVINS, MANAGER MEXICAN COLONIZATION AND AGRICULTURAL COMPANY.

General Porfirio Diaz has been again inaugurated president of the Mexican Republic. Five times in the past have these same ceremonies been observed, but never before has enthusiasm for the man who guides the destiny of his people been characterized by the spontaneous and universal outburst which has attended the present inauguration.

To the Mexican people Porfirio Diaz is the embodiment of patriotism, courage, statesmanship and honor. To them he is the peer of any ruler, be he czar, emperor, king or president, of the present day, an estimate which may appear extravagant to those who are ignorant of the great transition which has taken place in Mexico under his administration, and the remarkable statesmanship he has displayed in providing for the future.

A man may be patriotic, may comprehend the necessities of his country, and conceive proper ideas for the emancipation and advancement of his people, and at the same time be without courage to lead them in the struggle for liberty, or genius to apply the theory of reform which his own philosophy has worked out. He may lead them bravely in defense of the principles which he advocates, only to find himself entirely incompetent, after the victory has been gained, to organize and control in civil affairs, and thus perpetuate the ideals for which his life has been offered. He may be a brave soldier and a wise organizer, only to tyrannize and oppress those who have trusted him, using his courage and genius to achieve personal ends and satisfy unchecked ambition. In either

case, he cannot be said to be truly great. But if he be imbued with patriotism, if he love his native land as Tell loved the lakes and valleys of the Alps, if he is willing to lay down his life for the liberty of his countrymen as did Emmet or Kosciusko, if after liberty is achieved through his effort he demonstrates his ability to legislate for the present and future welfare of the state he has helped to form; and above all, if he be incorruptible and wise in the development of the industry and commerce of his people and handling of their revenues, if for poverty he brings affluence, for ignorance and superstition, intelligence, progress and independent thought, he may consistently be called great.

All of this Porfirio Diaz has done for his country and people, why should he not be classed among the most devoted patriots, bravest soldiers, and wisest statesmen of the day?

Born in the state of Oaxaca, the state which gave to Mexico her greatest of all patriots, Benito Juarez, on the fifteenth day of September, 1830, Porfirio Diaz, if he lives till that time, will be seventy-one years old on the fifteenth of September next. His parents were descendants from Spanish ancestry on his father's side, while his mother was a creole of Spanish and Mixteca (Indian) descent.

For twenty years, beginning in 1855, Porfirio made war his trade. During this time, he fought in forty-one battles, was twice wounded, and rose from the ranks to be commander-in-chief of the Mexican army.

From May 10, 1810, when Miguel Hidalgo declared the independence of Mexico from the yoke of Spain, there had been an almost ceaseless war. At times a republic, and again an empire, the resources of the country were neglected, her industries paralyzed and credit ruined.

These conditions offered the pretext, which had long been sought, for foreign intervention in Mexican affairs, and in December, 1861, the Spanish squadron took the initiative by seizing the port of Vera Cruz. England and France joined the compact, the former reluctantly and for a brief period only, the latter with the avowed intention of remaining until a stable government should be established.

The United States was engaged in civil war, the clerical party

of Mexico, which controlled the wealth and resources of the country, invited intervention, the time seemed opportune to carry into effect the long cherished dream of reducing the American republics again to a condition of colonial dependency, and, as part of the plan, Maximilian was sent by Napoleon to Mexico, with an army under command of Bazaine, to install him as emperor. To this army of foreign mercenaries, the clericales added theirs, under command of Mejia and Miramon, a powerful force having for its avowed purpose the destruction of the republic, the establishment of an empire, and the maintenance of the Catholic church as the dominant factor in both civil and ecclesiastical affairs. Against this array stood the constitutional party, with Benito Juarez, an Indian of pure descent, their legally elected president, a small army which made up in patriotism and courage what it lacked in numbers and equipment, determined to maintain the independence of their country and people in what appeared to be a hopeless struggle. But the God of battles was with them. On the 5th of May, 1862, the French were defeated at Puebla. Diaz at this time was a division commander, and it was largely due to his generalship and enthusiasm with which his personal courage inspired his followers that the victory was gained. From the battle of Puebla to the surrender of Maximilian at Queretero, Diaz became daily more popular with his countrymen, and at the close of the war, he was recognized as the foremost soldier of his country. But now other and entirely different qualifications were required. Herculean as had been the task in maintaining the republic and driving out the foreign usurper, that which remained to be accomplished was far more difficult. For three hundred years Mexico had been dominated by the Catholic church. By persuasion, by coercion, by every means that Jesuit or Franciscan could devise, the supremacy of the church had been established and maintained. Under the law of reform, Juarez had seized hundreds of millions of church property, convents had been converted into schools, and churches into barracks, and the church restricted to its proper and legitimate sphere. Juarez only lived to inaugurate these reforms, but he left a worthy successor, and it is the statesmanship displayed in the reconstruction of the government on constitutional lines, and the harmonizing of the discordant elements with which he has con-

tended, that shows Diaz to be not only a soldier but a statesman and diplomat as well.

Many of his contemporaries govern by right of succession. They execute the laws framed by parliament and legislative bodies through whom the public opinion of an intelligent constituency expresses its will. Whatever greatness they achieve is largely due to the fact that they do the will of the people over whom they preside. Diaz has made public opinion. Instead of becoming the incarnation of Mexican sentiment, he has made Mexican sentiment the incarnation of his own master mind.

When Porfirio Diaz was declared elected president of the United States of Mexico, in 1877, the country was engaged in civil war. The Porfiristas, the name by which the supporters of Diaz were known, had taken up arms against the government of Sebastian Lerdo de Tejada, who, as chief justice of the supreme court, had assumed the presidency on the death of Juarez, and after desperate fighting, in which the superior generalship of Diaz gave him the victory, he was elected president of the republic. To pacify this discordant, revolutionary element, with three men, each with an army at his command, claiming the presidency at the same time; to replenish a national treasury which had been looted by dishonest officials; to reestablish public credit abroad and start moving the wheels of industry at home, was the task which confronted Diaz when he assumed the presidency. From the day of his inauguration, it became evident that a new era had dawned upon Mexico, for his departure from the beaten path which had been traveled by his predecessors was pronounced and radical. In strong contrast to the exclusive, partisan policy of Lerdo he took the ground that he had ceased to be the representative of a party or faction, but was the chief magistrate of the Mexican nation, and entitled to the support of every loyal citizen.

He protested against the pomp and display which had characterized former administrations, insisting in the most democratic way, in occupying a private residence, when not engaged in executive duties, instead of living at the national palace as had been customary. He inaugurated reforms in the government departments, making strict economy and honesty in handling public funds imperative. He provided for the enlargement and extension of

the public school system; gave concessions for the construction of railroads; encouraged, by granting special concessions, the development of mining and the establishment of industrial manufactures; invited foreign colonization, and introduced modern machinery for the development of the agricultural resources of the country. He called around him men who had been his pronounced enemies, and made them his steadfast friends and trusted assistants.

At this time, the constitution of Mexico provided that no president could be elected to succeed himself, and under this provision, Diaz retired to private life at the expiration of his first term of four years, and Manuel Gonzalez was elected to succeed him. The administration of Gonzalez was in such marked contrast to that of Diaz, being characterized by extravagance and corruption in the administration of public affairs, that the people with one voice demanded the return of Diaz to public life. In 1884, he was re-elected, the constitution was amended, and from that time to the present, he has been successively elected to the presidency, making sixteen years of continuous service as chief magistrate of his country, and twenty years in all that he has served in this capacity.

During this period Mexico has enjoyed, for the first time in her history, a quarter of a century of uninterrupted peace, and the development of the country and people has been remarkable. A network of railroads has penetrated nearly every part of the republic where only cart roads and mule trails previously existed, thus bringing the remote regions in easy communication with the markets of the world where their varied products find ready sale. Great manufacturing concerns have been established, the mining industry has been developed, the school system has been improved, public credit has been securely established, the army has been re-organized, and its discipline, arms and equipments, have been brought up to the latest and most approved pattern, and life, property and personal liberty made as secure in Mexico as in any country in the world. In this remarkable transition, the power of one master mind, the strength of one guiding hand, is seen in every change that has occurred. Whatever credit may be due those who have assisted in making the Mexico of today, it cannot be denied that the accomplishment of these results is largely due to the genius and statesmanship of the president. More than one hundred men have at various times

ruled over the Mexican people, but it has remained for Diaz to accomplish that for which Hidalgo and Morelos died, and which Juarez lived to inaugurate but not to consummate. With this record, Diaz would gladly retire to private life leaving younger men to bear the burden he has so long and faithfully borne, but his people will not consent for him to do so.

Judging the man by what he has accomplished with the facilities and material at his command, we feel justified in endorsing the sentiment of the Mexican people, and unhesitatingly assert, that when his life's achievements shall be studied by those who are to follow after, Porfirio Diaz will be given a foremost place among the great men of his age.

WIDOWED.

BY SARAH E. PEARSON.

Quietly, hoveringly,
Broodingly, lovingly,
Stealeth the shadow of night o'er the lea;
Swiftly and covertly,
Sadly, and silently
Stealeth the shadows of grief over me.
The darkness will lift from the breast of the river,
It's ripples will sparkle again in the sun;
But the mists of my heart will be lifted, ah, never,
It's desolate night-watch is only begun.

Relentlessly, steadily,
Resistlessly, ploddingly,
Days, months and years in their cycle will roll;
Tenderly, yearningly,
Wisely my Father
Will draw the veil over the bruise in my soul.
My duties are doubled; my pleasures divided;
My treasure set high like a lamp in the skies;
Yet I trust that through discipline, faith will be welded,
That the mists shall not cover the light of my eyes.

WATER.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
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In the beginning, when the Spirit of God moved upon the waters, there was, as it seems, no land upon the earth. In the beginning, according to geological history, one mighty ocean covered the whole earth; and it was only by slow degrees, and after water had reigned alone for many ages, that the solid ground showed itself, timidly and stolenly, above the restless waves of the world-ocean. True, in later times, the earth, assisted by many contending forces, lifted up the continents and the mountains, until the angry fury of the ocean waves became as the futile petulancy of a child at play. Now, the land is master; the ocean is servant.

In those early days, when solitary islands represented the great continents of today, nearly all life upon the earth was adapted to existence in water; the animals were of the lower orders, many of which we find in the present ocean; and with few exceptions, the plants were of an aquatic nature. In that day, water was of first importance to living things: from that time until the present, water has remained one of the great forces that condition the prosperity of the earth.

The great importance of water has been realized by mankind from the earliest times. With earth, air and fire, water was classed by the ancients as one of the four elements that constituted the world. Modern science, working under more favorable conditions, has shown that water is not an element, but a compound; it has also demonstrated, with additional force, the import-

ance of water in nearly all the processes that take place upon and within the earth.

As is well known, pure water is made up of two elements, hydrogen and oxygen. Both of these elements are very light gases; hydrogen is the lightest of all known substances, and oxygen is only a trifle heavier than air. When hydrogen burns in oxygen, water is formed. It requires exactly two volumes of hydrogen to unite with one volume of oxygen; the chemical formula for water is therefore $H_2 O$. The fact that water is burned hydrogen may help us to understand why water is so useful in putting out fires; a thing that has itself been burned as much as possible, will naturally afford the greatest protection to a combustible substance.

One of the most important properties of water is the power it possesses of dissolving to a certain extent the majority of the substances found upon the earth. As a consequence, water as it is found in nature, is seldom pure; but holds in solution small quantities of the materials, through which, or over which, it has passed in its descent from the highlands. Salt springs, which occur so frequently in Utah, are usually formed when underground water passes over layers of salt; saleratus springs are similarly formed when water comes into contact with deposits of saleratus; and sulphur springs come up from places in the earth where sulphur gases are formed. The purest natural water is that which falls from the clouds as rain or snow. Absolutely pure water is very difficult to obtain, and is seldom found outside of the chemist's laboratory.

When water carries in solution certain substances, its power to dissolve other substances is very much increased. For instance, pure water, running over limestones, exerts only a very slight solvent action on the rocks; but water that has soaked through soils on which crops have grown, has a very strong tendency to dissolve all kinds of lime-rock. Wherever plants have grown, there are decomposing vegetable remains, which give out the gas carbon dioxide. This gas is soluble in water: therefore, rain water passing through soils, will dissolve a considerable amount of it. Such "carbonated" water dissolves lime-stone with great ease; and will form deep furrows in the limestones over which they pass. In

just this manner have the great caves in limestones been formed. It may be, at first, that there was a small crack, penetrating far into the limestone cliff. Water, holding carbon dioxide in solution, soaked into this crack, filled it, dissolved away a thin layer from the walls of the crevice, and thus made it larger. The water, as it drained away, was replaced by new portions; and each addition dissolved away a quantity of limestone, until, at length, the cave was formed.

Water has been the active force in producing many large iron deposits. Some soils contain a high proportion of iron. When the water containing carbon dioxide mixes with the iron in soils, some of the iron is dissolved, and is carried along with the stream until it issues from the ground. Here a portion of the carbon dioxide, which is a gas, will escape into the air, and a corresponding amount of iron will be deposited. Thus, at the head of many springs, we observe a yellowish brown deposit of iron oxide. In past ages, when this process occurred on a much more extensive scale, large beds of iron ore were produced; from them comes much of the present iron supply. In like manner, water that has passed over limestone, when it comes to the surface, will deposit limestone; hence, a white deposit is seen about many springs, especially, about the so-called mineral springs.

The hardest rocks, and those that we think of as being the most insoluble, are partly dissolved by water, that holds carbon dioxide and ordinary air in solution. In all rocks there are tiny cracks or openings that were formed when the rock was made. In the fall, these cracks become filled with water; in winter, the water freezes, expands, and the cracks are made larger. At times, this results in huge rock masses splitting off from the cliff where they originally belonged. In the spring, when the snows melt, the water begins to dissolve the accessible portions of the rocks; the dissolved material is carried away by the water, and furrows and gullies are produced. Every year these processes are repeated; and with the help of the mountain streams, with their load of stones, the gullies are deepened into great canyons. By the persistent action of water, aided by air, carbon dioxide, and other substances, the mountains have been worn down thousands of feet, and are still being worn away every year.

Water as an active agent is met on every hand in inorganic nature. It has been a controlling factor in shaping the earth's surface, and in producing many materials of which the crust of the earth is made.

In the vegetable kingdom also, water plays a fundamentally important part. The germination of seeds can take place only under the influence of a certain degree of heat, and in the presence of a definite amount of water. If a seed that has partly germinated, be dried, further germination is immediately arrested. In a soil that is too dry, seeds will not germinate, no matter how favorable all other conditions may be. When the seed has become a young plant, the influence of water is equally great. For the maintenance of its life, the plant must take up from the soil certain mineral ingredients. This is done by means of little root-hairs, that grow in between the small rock particles of which the soil is composed. The mineral matters dissolved by the root-hairs are distributed throughout the plant by the water that fills all the plant tissues.

The substances produced in the leaves are carried by the water of the plant tissues to the organs that may be in need of nutriment. Very often a young plant contains nearly ninety per cent of water, which is more than the amount contained in milk. Many plants at their time of most rapid growth contain not less than seventy-five per cent of water. In Utah, we are very familiar with the need a plant has for water; we know how soon a crop will wither if the water supply be insufficient. When a plant dies for want of water, it simply means that the nutritive materials of the plant can no longer move freely from place to place, and the plant organism becomes clogged. The material of the plant, in which the plant-life resides—the protoplasm—is, also, incapable of acting, if deprived of a portion of its water.

It is not only as a carrier of food materials that water is of importance to the vegetable kingdom; for it undergoes remarkable changes under the influence of the life processes of the plant, and becomes part of the plant structure. As explained in previous articles, the leaves of a plant gather carbon from the atmosphere. This carbon, of itself, is of no value to the plant; it must be elaborated into other compounds before it can be of value to living

things. The tiny laboratory-cells of the leaves seize upon one particle of carbon, and another of water, compel them to unite, and by that wonderful chemistry of nature that man cannot imitate with success, sugar is produced. Strange as it may seem, sugar is nothing else than charcoal and water united under the influence of the living plant. From this sugar, starch, gums, woody fibre, fats, and many other substances of value to the plant, are made.

The water used by a plant is taken from the soil by means of the roots. The soil particles, in land that is moist enough for crop production, are surrounded by a film of water. The root hairs already mentioned, touching these water films, draw the water into the roots. While this is going on in the roots and soil, the hot sun, beating down upon the plant, evaporates water from the cells of the leaf. These cells, to live and do their work, must have enough water; and they, therefore, draw water from the roots to replace that evaporated by the sun. In this way, a plant becomes a machine, in the root-end of which, water is drawn in; and at the leaf-end of which, water is given off. Incidentally, attention may be called to the fact that sunshine is the cause of this movement of water from the soil through the plant into the air. The amount of water thus passing through the plant is very high. When we consider the total quantity of water required to produce a crop, it will be found that nearly five hundred pounds of water are necessary to produce one pound of dry matter. A barley field that yielded about two tons of dry matter—straw and grain—required for maturing, that nearly one thousand tons of water be applied in irrigation.

The animal kingdom is equally dependent for its well-being on a plentiful supply of pure water. The process of digestion in animals is essentially a process of making soluble the food eaten. In the mouth, the food undergoes changes that tend to dissolve certain portions; in the stomach, meat, and many flesh forming elements, are attacked by the gastric juice and dissolved; in the intestines, the starch and sugar, and remaining materials of the food, are acted upon and rendered soluble. The food thus prepared, penetrates the walls of the stomach and intestines, enters the blood, and is distributed throughout the body. Because the

blood is composed mainly of water, this distribution of the food within the body is made possible. Besides, as the processes of life go on, the tissues of the body break down and leave injurious waste products. These, the blood dissolves; they are passed through the lungs where some are removed, those that remain are removed when the blood passes through the kidneys. When the blood is too thick, it becomes sluggish in its action, and the processes of building up the body, and of keeping it in good condition, are hindered or prevented. A large quantity of water is separated from the blood every day by the kidneys, and another large quantity is evaporated from the pores of the skin. There is, therefore, a constant tendency to thicken the blood, and, as a result, to make it sluggish. For the best health, a large quantity of water should be taken daily into the system: there is seldom any danger of drinking too much, for most people suffer because they do not drink enough. Death from want of water is directly due to an accumulation of injurious materials in various portions of the body, and an inability to remove them from the system.

Further, the body, for its best health, must be kept at a certain temperature. Sudden changes of temperature will affect the body unfavorably. The body heat is produced by the burning of the food in the blood; and the water in the blood serves to take up the heat and to regulate the temperature. Water has a larger capacity for heat than most substances, and is not therefore subject to sudden temperature changes.

In the summer, the water in the blood enables us to withstand excessive heat. The sun's rays warm the air, fall upon our bodies, and tend to make us uncomfortable; but part of the water in our blood evaporates, through the pores of the skin, and cools the body, and makes us comfortable. This is due to the fact that water will evaporate only when heat is given to it; on a hot summer day, the sweat coming out on the skin will draw from the body the heat needed for its evaporation. Thus we are cooled.

Instances, showing the value of water to the animal and plant structures, and to inorganic nature, might be multiplied through many pages of this magazine. It would also be of interest to examine into the conditions upon which the suitability of

water for drinking purposes depends; that subject falls without the purpose of the present writing. The object of this paper has been to show some of the general relations of the common substance, water, to the complexity of nature.

There must come to all who look under the surface of things, the overpowering thought, that, after all, the mightiest changes, and the highest organizations of nature, are but variations of a few simple, usually well-known forces. Water is simple in composition, in structure, in behavior, yet it is essential to the things in nature that are most stupendous to our thoughts, and most complex to our senses. This world possesses a great variety of objects; still the majority seem to be only incidents in the scheme of creation. A few simple melodies skilfully combined, produce the great song of the universe. Is that another evidence of the supreme wisdom of Him who built the earth and placed man upon it?

GENIUS.

All the means of action—
The shapeless masses, the materials—
Lie everywhere about us. What we need
Is the celestial fire to change the flint
Into transparent crystal, bright and clear.
That fire is genius! The rude peasant sits
At evening in his smoky cot, and draws
With charcoal uncouth figures on the wall.
The son of genius comes, footsore with travel,
And begs a shelter from the inclement night.
He takes the charcoal from the peasant's hand,
And by the magic of his touch at once
Transfigured, all its hidden virtues shine,
And in the eyes of the astonished clown
It gleams as diamond. Even thus transformed,
Rude popular traditions and old tales
Shine as immortal poems at the touch
Of some poor houseless, homeless, wandering bard,
Who had but a night's lodging for his pains.

H. W. LONGFELLOW.

RETRIBUTION.

BY W. J. SLOAN.

Some men's sins are open beforehand, going before to judgment; and some men they follow after.

The time and place of birth are of little consequence to the story; sufficient to say, that the character herein described was born of goodly parents, reared in a Christian home, and taught to fear God and keep his commandments. His training in youth differed but little from that of those with whom he associated. Exposed to the many temptations which beset a young man in a large city, yet he broke no great commandment, and committed but few of the smaller follies of youth. Thus was life passed until the age of twenty-five years.

A temptation came, not entirely a new one, but one in stronger form; it was overcome; added strength seemed to come with the victory, and he felt to thank God for it. A few weeks later, with renewed force, the enemy returned to be defeated again. Once more it returned, and then——. Was it a moment of thoughtlessness concerning a life's teachings, or of sudden and overpowering weakness? A thousand times in after life, he asked himself these questions.

A few hours, and a realization of his wrong began to dawn upon him, and with it came a feeling of horror. If he could only right the wrong, undo what had been done? yet he knew full well such was impossible. Then came the thought, the law! if discovered, the result, the disgrace, misery, perhaps prison. For the first time in his life, he found himself arranging to defend a wrong. The

import of the first law of nature rushed upon him as it had never done before. Days became weeks, weeks months, each hour bringing its fear of detection; no words can describe the feelings of heart and mind during those days of mental anguish. He felt that every eye that gazed into his must read his secret; he feared to meet his friends lest they would shun him and thus let their actions say, they understood. A sense of relief came at the close of day, when he could retire to the privacy of his own room and think—, and yet, would that memory was such that we could forget that which we wish not to remember.

Sleep, until outraged nature refused longer to submit, refused to come, even then it brought but little rest, being broken by dreams and thoughts such only as the wrong doer can feel and understand.

At last, a feeling that the danger was passed, came, no fear of detection need longer be nursed. But peace and happiness refused to return. Years rolled on, and yet, from the hour of his wrong, three words seemed to ring in his ears, until it seemed to him that they were burned into his heart and soul for life and eternity. They were the words of God thundered from Sinai, "Thou shalt not." Only too well did he remember the remaining words of the commandment, which at times he felt had waited for thousands of years to hurl its full force at him. He knew that others were as guilty as he, yet he found no comfort in the thought, only pity for them.

Wealth and honor was his to command,
And a spotless woman gave him her hand.

He was a kind husband, a loving father, and a much respected citizen, for the world knew not. Yet the ghost of the past refused to be shattered, refused to leave him. And as the silent messenger hovered over the aged and sunken form, he was heard to mutter: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

As the spirit took flight to the Maker, whose command he had broken long years before, those who heard shook their heads, "Sickness has made his mind wander," they whispered.

God is merciful, but the evil which men do is unrelenting.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

Inauguration of President McKinley.

President McKinley is the eighth in the long line of illustrious presidents of the United States who has received a second and consecutive term of office. The fact that he succeeded himself in that distinguished position made it possible to accord him a more magnificent inaugural than would have been possible had someone at the same time been going out of office, and perhaps carrying with his retirement the pangs of defeat. In this case, all parties joined in the inauguration with more or less freedom and natural patriotic sentiments. It is the universal verdict that this has been the most brilliant inauguration ever witnessed in Washington, and there are certain reasons for this. In the first place, a successful war had been concluded and the military spirit at Washington is more or less prevalent, and at the same time is part of the patriotic sentiment of the country. For that reason, the procession could be made up of three parts military and one part civilian, without exciting any very great criticism throughout the country, and without a notion that we were giving to the military department of our country undue consideration. One of the incidents of the inauguration was the battalion of Porto Rican soldiers who formed a part of the procession. While all of our territories recently annexed were not represented, the Porto Ricans served to emphasize the fact that we have already become a world power. Perhaps in future inaugurations, we shall enjoy fantastic military and official displays from all of our possessions beyond the seas.

This may really be said to be an era of good feeling throughout the country. Whatever may be said of President McKinley from a partisan point of view, and by way of impeaching his judgment, no one has questioned the strong patriotic sentiments with which he is endowed. Along with him there was inaugurated into office our new military hero, Vice-President Roosevelt. Roosevelt is altogether a striking character. We have perhaps never had in any executive chair of our nation a man who represented so generally and universally the elements of our national life. In the first place, Roosevelt is a scholar and an eminent author; he is a man of affairs, and has been an indefatigable worker. He is familiar with all departments of our federal government, municipal, state and national. He is a military hero and represents the army; he is at home in the east in her great universities and public institutions; he is familiar with the west, and sympathetic with the westward march of empire. Whether in our mountains or traversing our prairies, he finds interest and profit. There is in him something which all parts of the nation may claim, and the ceremonies attending his induction into office have perhaps never been accorded any other Vice-President of the United States.

More and more, the inauguration of the President of the United States is becoming a national fete. It is everywhere beginning to display our national grandeur, and giving expression to our wealth as well as to our commercial, military and diplomatic achievements. Whatever may be said in other parts of the country of the general democratic character of our people and institutions, it is certainly evident that Washington, on inauguration day, is rapidly approaching similar ceremonies to those practiced in the great capitals of the world. Wealth and rank, on these occasions, take the foremost place.

The War in South Africa.

Lord Kitchener, we are informed, has just granted general Botha of the Transvaal army an armistice. This temporary suspension in the war, it is said, is for the purpose of entering negotiations respecting the surrender of the Boers. Whether Dewet, who is leading the Orange Freestaters, will feel bound by any negotiations which General Botha may carry on with the Transvaalers,

we are not informed. The raids of Dewet have been carried on in Cape Colony with great tact and military foresight. He has pervaded again and again the English army at the most critical junctures, and is making a reputation equal to that acquired by the early Boer heroes of the war.

The difficulty which confronts the English in South Africa is found in the enormous stretch of country and its mountainous character. It is fervently to be hoped that the struggle is practically at an end, and that the English will manifest as liberal a disposition to treat the Boers as their heroism, bravery and former position in that country, entitles them to. The Boers have at least achieved this, that they have prevented their republics from sinking into the position of British colonies without first giving to the world the assurance of their possibilities to become a glorious and powerful nation. Some day they will be heard from again.

The Algoma Central Railroad.

The great railroad projects by which the people in the United States, in the last sixty days, have been greatly startled, and upon which we look with wonder and deep concern, causes us, in a large measure, to lose sight of the great undertakings in railroad construction which are going on elsewhere. For more than twenty years, there have been plans and schemes and public agitation looking to the construction of a great railroad from the shore of some one of the great lakes to the Hudson Bay, through the province of Ontario. What has long been a railroad ideal, the faintest possibility, is now to become an established fact. The Algoma Central Railroad, as it is to be called, is already under construction. It will leave Sault St. Marie, on the shore of lake Superior, near the conjunction of lakes Michigan, Superior and Huron. More than a month ago, twenty-five miles had already been constructed, and the builders were plunging into the forest at the rate of half a mile a day. This road will extend through hundreds of miles, and it is intended to open an empire of wealth, not only to Canada, but to the United States. Its mountains of copper and iron, its solid beds of gypsum, eight miles in length, and valuable ores, it is plain, will make the road an extremely valuable one to investors. The products, however, which promise so much to the interest of

the United States, are to be found in the great forests. Lumber is not only growing scarce in the United States, but it is extremely expensive. British America, and the country adjoining the Hudson Bay, contain greater forests than have ever been known in this country. Who has not looked at the beautifully polished curly-birch and wished that it could be bought for less than forty dollars a thousand? In the region to be penetrated by this railroad, it can be had for forty cents a cord. Our elm wood, that now costs us twenty-five dollars a thousand, can be had for ten cents a cord, and the forests of this timber, it is said, are practically limitless. Another feature of the new road which seems most picturesque will be found in the summer resorts on the shores of the Hudson Bay. Hotels are already in the process of construction; both game and fish are plentiful; and the wilds of a region heretofore untraversed, except by the red man, will yield to invention, accumulated capital, and their force in civilization.

The marvels of the road will be found in the enormous equipments of engines and cars. Eighty-five pound steel rails are to be used, rails much heavier than the largest found anywhere in our state. The enormous locomotives are said to weigh one hundred and thirty-five tons. They are so large that railroad corporations refuse to carry them over their bridges from Chicago, and they are therefore shipped by water. This road is constructed, it is said, largely by means of capital raised in the United States. This certainly looks as though capital is becoming adventurous. The Algoma railroad is undoubtedly one of the wonders that shall characterize the beginning of the twentieth century.

Royalty in Great Britain.

The induction of King Edward VII into office has, by the unfolding of many of its mediæval ceremonies, attracted very general attention to the forms and traditions of royalty as they existed hundreds of years ago. The quaint dresses, the bugle calls, the forms and chivalry, the antique ceremonies, all remind us that royalty is tenacious of these forms which constitute a part of its prerogatives, even when the substance has largely faded away. As a rule, they are all harmless, and have been entertaining to those whose

curiosity and love of novelty led them to take delight in quaint ceremonials. There is, however, one feature, though understood generally to be a harmless insinuation, that might very well be buried with many other kingly trappings of the past; it is the oath which the king subscribes to and which does not commend itself to the spirit of the age. It is a relic, purely a relic, and should go into the cabinet of medieval curiosities. Think of such an oath as follows, taken at the dawn of the twentieth century: "I do solemnly and sincerely, and in the presence of God, profess, testify, and declare: I do believe that, in the sacrament of our Lord's supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at, or after, the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of mass, as they are now used in the church of Rome, are superstitious and idolatrous." This is the oath taken in a kingdom where there are ten million Catholics. Such an oath will not help to pacify the Irish and, even in the opinion of many Protestants, ought to be abolished.

Relief of the Legations in Pekin—the Other Side.

From the time the allied powers met at the mouth of the Pei Ho river, and wantonly destroyed the Taku forts, and savagely murdered three hundred innocent coolies, reports of the barbarities of the soldiers of the European armies, and some of the Japanese, have been reaching this country from one source or another. There have been frequent outbursts of indignation, and people generally throughout the world have come to suspect that the allied forces, or at any rate some among the allied forces, are guilty of outrageous conduct towards those whom we have been pleased to style heathens. No writer has created such a profound sensation throughout the world, respecting these excesses, as Mr. Dillon in his correspondence to the *Contemporary Review*. His articles are headed, "The Chinese Wolf and the European Lamb." From his writings, I make some extracts, in order that the reader may take another view of the question which has aroused throughout the civilized world such ill feelings towards the Chinese. Almost daily, the papers bring us the news of additional demands which the powers are making for the heads of the leading Chinese, in the

revolution led by the Boxers. It might seem ironical, and yet there would be a sense of justice in a demand on the part of the Chinese for the heads of certain European generals. In this work of barbarism, Russia is credited with first place; France, Germany and Japan, the second; and England and America are usually exonerated. Mr. Dillon opens his correspondence with the following introduction:

To take but a sample: Wilhelm II, who is undoubtedly the shrewdest statesman of our times, declared war on China one day; made it officially clear another day that war with China was the very last thing he contemplated, and then sent a very wisely worded telegram to the Imperial Son of Heaven. During the war which was waged, but not formally declared, no quarter was given to Chinese regular soldiers; in battles and skirmishes, no prisoners were taken, and after easily-gained victories, wounded enemies, instead of being cared for, were put to death like venomous reptiles; nay, thousands of defenseless and well-meaning Chinamen were slaughtered in cold blood, and not always, it is said, with the swiftness of the minimum of physical pain with which the man of average humanity would snuff out the life of a wild beast. In Tung Chow and Peking, Chinese girls and women of all ages, were raped first and bayoneted afterwards, by men whose governments were wrapping themselves up in the soft wool of Mary's little lamb. A Christian crusade against the heathen Chinese was publicly preached by one of the highest of the German clergy, and a large part of the press of Europe re-echoed the pious sentiments, which, however, were listened to without any unseemly ecstasies of delight by the heathen and atheistic Japs who formed the valiant vanguard of the chosen troops in this holy war. These events will, as the German kaiser said, mark the beginning of a new era in history, but an era, one may hope, in which strenuous efforts may be put forth to infuse humanity into war, and Christianity into European diplomacy.

It will be remembered that when the allied powers undertook the relief of the foreign ministers at Peking, their first act was the wanton destruction of the Taku forts, and the allies then proceeded up the Pei Ho river to Tien Tsin, and had to be towed in barges up the river in the direction of the Chinese capital. Mr. Dillon gives a most vivid description of the scenes that followed the march of the forces of civilization. If the following is exaggerated, I am not aware of any specific denial to that effect. The following

is a most awful arraignment upon the great powers, and it is a wonder that some of the more enlightened among them did not turn their guns upon those Christians who insisted on extending their civilization at so horrible a cost:

The doings of some of the apostles of culture were so heinous that even the plea of their having been perpetrated upon wild savages would not free them from the nature of crimes.

I myself remember how profoundly I was impressed when sailing on one calm summer's day up to the bar of Taku towards the mouth of the river Pei Ho. Dead bodies of Chinamen were floating seawards, some with eyes agape and aghast, others with brainless skulls and eyeless sockets, and nearly all of them wearing their blue blouses, baggy trousers, and black glossy pigtails. Many of them looked as if they were merely swimming on their backs. Hovering over each was a dense cloud of flies, and higher still, in the hot, heavy air, unclean birds of prey wheeling round and round, but never once descending. They had long been fattening on shore, and had grown squeamish. The sky was stagnate with heat; the air quickened to fire, and quivered till its vibrations were visible to the eye. There was not a breath of wind to stir the leafage of the willows on the distant banks. Away out in the offing one could descry the heads of men swaying from side to side with a motion very different from drifting. On drawing nearer and looking through the glasses, I became aware that scores of Chinamen, scattered over the space of many miles, were up to their necks in water. Each and every one of these toilers of the sea were standing upon stilts fishing for soles, and holding a net which he worked with both hands. Their heads were imperfectly shielded from the sun's blistering rays, by the coils of their plated hair, and their bodies, up to their necks, had been soaking thus in brine since early morning. These men were working for the surviving members of their families. Far as they were from each other, they were still more distant from the shore, the nearest stretch of which was some three miles off. Now, none of these busy fishermen ever moved away from the bodies of their townsmen, which kept floating slowly past, each accompanied by its black cloud of flies, and infecting the air for many a rood around. Those wretched helots, who thus left the dead to bury their dead, had little of the magic power that excites fellow feeling. And it would have stood them in poor stead if they had possessed it. Yet they sorely needed solace; for their souls were as completely steeped in misery as their bodies were in water. "Funny fellows, the Chinese; heartless brutes," was the only comment I heard as we sailed past, and other scenes gradually unrolled themselves to our eager gaze.

The next picture that engraved itself upon my memory had for its frame the town of Tongkew. The contrasts there were specially striking. Vessels of every kind, steam launches, barges, sampans, junks and sailing boats, commanded by the culture-bearers of the world, and manned by the Chinese barbarians, were passing each other on the winding river. Now and again one of the civilizers would strike one of the uncivilized in the ribs or on the back, eliciting naught but a mild conciliatory smile. The narrow creeks which here cut far into the land are spanned by picturesque bridges over which Chinamen were coming and going with seeming unconcern. On the right bank, naked children were amusing themselves in the infected water, which covered them to armpits, dancing, shouting, splashing each other, turning somersaults, and intoxicating themselves with the pure joy of living. A few yards behind them lay their fathers, mothers, sisters, brothers, dead, unburied, mouldering away. On the left bank, which was also but a few yards off, was the site of Tongkew; a vast expanse of smoking rubbish heaps. Not a roof was left standing. Hardly a wall was without a wide breach; formless mounds of baked mud, charred woodwork, and half-buried clothes were burning or smouldering still. Here and there a few roofless dwellings were left as if to give an idea of what the town had been before the torch of civilization set it aflame. Every one of these houses, one could see, had been robbed, wrecked and wantonly ruined. All the inhabitants who were in the place when the troops swept through had been swiftly sent to their last account, but not yet to their final resting-place. Beside the demolished huts, under the lengthening shadows of the crumbling walls, on the thresholds of houseless doorways, were spread out scores, hundreds of mats, pieces of canvas, fragments of tarpaulin, and whips of straw which bulged suspiciously upwards. At first one wondered what they could have been put there for. But the clue was soon revealed. In places where the soldiers had scamped their work, or prey birds had been busy, a pair of fleshless feet or a plaited pigtail, protruding from the scanty covering, satisfied any curiosity which the passer-by could have felt after having breathed the nauseating air. Near the motionless plumage of the tall grass, happy children were playing. Hard by an uncovered corpse, a group of Chinamen were carrying out the orders they had received from the invaders. None of the living seemed to heed the dead. Altogether it was one of those sights which burn themselves into the memory for a lifetime. Here was the scene less of a battle than of a massacre, more grim and gruesome than that which had once taken place in the hall of the Nibelungen; streams of blood had watered the parched earth, given moisture to the dry air, and mingled

with the thick water of the river—the lifeblood of the kith and kin of the very men who stood talking there about the dreariest prose of life. And now the dew of slaughter had scarcely waxed stiff, those survivors chatted as though their faces were of marble and their hearts of ice, while the once famished dogs prowled about sated, sleek and fastidious.

As soon as the ice seemed broken I asked one smiling individual:

“Why do you stay here with the slayers of your relatives and friends?”

“To escape their fate if we can,” was the reply. “We may be killed at any time, but while we live we must eat, and for food we have to work.”

“Were many of your people killed?” I enquired.

“Look there,” he answered, pointing to the corpses in the vast over-ground churchyard, “and in the river there are many more. The Russians killed every Chinaman they met. Of them we are in great fear. They never look whether we have crosses or medals; they shoot every one.”

“You are a Christian then?” I queried.

“Yes, a Christian,” he eagerly answered. “And I,” “And I,” chimed in two others.

Ten minutes’ further conversation, however, brought out the fact that they were Christians not for conscience sake, but for safety, and they were sorely afraid that they were leaning on a broken reed. The upshot of what they had to tell me was that the Europeans, mainly the Russians, looked upon them all as legitimate quarry, and hounded them down accordingly. They and theirs they declared, had been shot in skirmishes, killed in sport and bayoneted in play.

The following is a description of a massacre of three hundred coolies at Taku.

Some three hundred hard-working coolies eked out a very cheerless existence by loading and unloading the steamers of all nations which touched at Taku. For the convenience of both sides they all cooped themselves up in one boat, which served them as a permanent dwelling. When times were slack they were huddled together there like herrings in a barrel, and when work was brisk they toiled and moiled like galley slaves. Thus they managed to get along doing harm to no man and good to many. The attack of the foreign troops upon Taku was the beginning of their end. Hearing one day the sharp reports of rifle shots, this peaceable and useful community was panic-stricken. In order to save their dreary lives they determined to go ashore. Strong in their weakness, and trust-

ing in their character of working men who abhorred war, they steered their boat landwards. In an evil hour they were espied by the Russian troops who at that time had orders, it is said, to slay every human being who wore a pigtail. Each of the three hundred defenseless coolies at once became a target for Muscovite bullets. It must have been a sickening sight when it was all done. But it was not on that "sentimental" ground that the Chinese felt indignant at it; they stigmatized it as an act of cruel injustice. It was also utterly useless.

It taxes ones credulity to believe that there can be any verification of the awful condition which the following describes:

Men, women, boys, girls and babes in arms had been shot, stabbed and hewn to bits in this labyrinth of streets, and now, on both banks of the river, reigned the peace described by Tacitus. In the trees of the deserted tea gardens, and in the great weeping willows by the way, no solitary song-bird relieved the eerie silence; the bats alone flitted about in the dusky air, and ungainly carrion birds circled around with funereal clang of wings.

Fire and sword had put their marks upon this entire country. The untrampled corn was rotting in the fields, the pastures were herdless, roofless the ruins of houses, the hamlets devoid of inhabitants. In all the villages we passed, the desolation was the same. Day after day, hour after hour, sometimes minute after minute, bloated corpses, pillowed on the crass ooze, drifted down the current, now getting entangled in the ropes, now caught by an obstacle near the shore. Three livid corpses were thus held fast on a little islet in midstream, and the shallows around kept me a few yards to the lee of them for not less than six hours of a scorchingly hot day. Hard by a spot named Koh So, I saw two bodies on the low-lying ledge of the shore. Accustomed by this time to behold in the broad light of day some of the horrors which the soil of the graveyard hides from all living things but the worms, I should have glided carelessly past them but for the pathos of their story, which needed no articulate voice to tell. A father and his boy of eight had been shot down in the name of civilization while holding each others hands and praying for mercy. And there they lay, hand still holding hand, while a brown dog was slowly eating one of the arms of the father. To Europeans at home such a sight would appeal with force; to Chinamen it is the embodiment of spiritual as well as physical misery, for the son who should have kept his father's memory alive in this world, and been helpful to him in the world to come had been cut down as well as himself. It was like killing a man in his sins so as to ensure his eternal damnation,

which was one of the many forms of assassination in medieval Italy. I looked at the faces of the little boy and his father, and I can see them still, as clearly, and almost as concretely as I saw them on that day. Truly it is not "sickly sentimentality" that marks the attitude of European culture-bearers towards China.

A VISION.

Disconsolate and weary,
I plodded through the rain;
When suddenly my inner eyes
Lit up and I saw other skies—
My soul that was so dreary,
Came back to life again.

A sunny sky, a yellow strand;
Blue waters lap against the sand;
Soft breezes come from o'er the sea
And bend the blue-bells on the lea.
A little child upon the shore,
With golden curls that tumble o'er
Two pearly cheeks; the soulful eyes
Bear blessed light from Paradise.
With tenderness they gaze in mine,
I feel the thrill of love divine—
And then the whole bright scene is gone,
And in the rain I'm plodding on.

Thus when despair is nearest,
Some ray of hope is seen;
A landscape fair, a smiling face,
Will glorify some commonplace;
Low clouds, 'though black, have clearest
Partings of light between.

NEPHI ANDERSON.

Brigham, November 11, 1900.

THE PHILOSOPHY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

It is not my purpose in appearing before you on the present occasion to enact the role of a missionary or a proselyter; nor do I understand from the spirit or the letter of the invitation extended by the Denver Philosophical Society, that such was the desire or intention. Though many words of our rich English tongue have lost the deep fullness of their original signification, and have today but a faded meaning, "philosophy" still shines forth in the lustre of its derivation as the love of wisdom and of truth. My humble effort is to present before you the plain and simple truth concerning the religious system known to the world as "Mormonism," leaving to your good judgment the question of worth as to the matter presented.

And if in pursuance of this purpose I show myself opposed to some of your cherished beliefs and firmly established precepts, you will, I doubt not, allow me the liberty of plain statement, and the right to differ from you, as you most assuredly have the right to differ from me.

Yet I believe that a fair and unbiased comparison of the doctrines of "Mormonism" with the professed beliefs of other Christian sects, may show more points of agreement than of antagonism, more resemblances than differences.

In attempting to address you on "The Philosophy of 'Mormonism,'" a subject that has been chosen for me, I assume that

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no discussion of Christianity in general or of the philosophy of Christianity is expected. The "Mormon" creed, so far as there is a creed professed by the Latter-day Saints, is preeminently Christian in theory, precept, and practice. In what respect, then, you may very properly ask, does "Mormonism" differ from the faith and practice of other professedly Christian organizations—in short, what is "Mormonism?"

First, let it be remembered that the term "Mormon," with its derivatives, is not the official designation of The Church with which it is usually associated. The name was originally applied in a spirit of derision, as a nick-name in fact, by the opponents of The Church; and was doubtless suggested by the title of a prominent publication given to the world through Joseph Smith in the introductory epoch of The Church's history. This, of course, is the Book of Mormon. Nevertheless, the people have accepted the name thus thrust upon them, and answer readily to its call. The proper title of the organization is "The Church of Jesus Christ of Latter-day Saints." The philosophy of "Mormonism" is declared in the name. The people claim this name as having been bestowed by revelation and therefore that, like other names given of God, as attested by scriptural instances, it is at once name and title combined.

The Church declines to sail under any flag of man-made fabric; it repudiates the name of mortals as a part of its title, and thus differs from Lutherans and Wesleyans, Calvinists and Menonites, and many others; all of whom, worthy though their organizations may be, elevating as may be their precepts, good as may be their practices, declare themselves the followers of men. This is not the church of Moses or the prophets, of Paul or of Cephas, of Apollos or of John; neither of Joseph Smith nor of Brigham Young. It asserts its proud claim as The Church of Jesus Christ.

It refuses to wear a name indicative of distinctive or peculiar doctrines; and in this particular, it differs from churches Catholic and Protestant, Presbyterian, Congregationalist, Unitarian, Methodist and Baptist; its sole distinguishing features are those of the Church of Christ.

In an effort to present before you in concise form the cardinal doctrines of this organization, I cannot do better than quote the so-called "Articles of Faith of the Church of Jesus Christ of

Latter-day Saints," which, under this title, have been in published form before the world for over half a century.

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

This brief statement appears over the signature of Joseph Smith—the man whom the Latter-day Saints accept as the instrument in Divine hands of re-establishing the Church of Christ on earth, in this the Dispensation of the Fullness of Times. Let it not be supposed, however, that the Articles of Faith which I have read to you, are, or profess to be, a full code of the doctrines of The Church, for, as declared in one of the “Articles,” belief in continuous revelation from Heaven is a characteristic feature of “Mormonism.” Yet it is to be noted that no iota of doctrine has been promulgated which by even strained interpretation could be construed as antagonistic to this early declaration of faith. Nor has any revelation to The Church yet appeared in opposition to earlier revelation of this or of by-gone dispensations.

To most of the declarations in the Articles of Faith, many sects professing Christianity, to many of them, all Christian organizations could and professedly do subscribe. Belief in the existence and powers of the Supreme Trinity; in Jesus Christ as the Savior and Redeemer of mankind; in man’s individual accountability for his doings; in the acceptance of sacred writ as the Word of God; in the rights of worship according to the dictates of conscience; in all the moral virtues;—these professions and beliefs are common property in the realm of Christendom. There is no peculiarly “Mormon” interpretation, in the light of which these principles of faith and practice are viewed by the Latter-day Saints, except in a certain simplicity and literalness of acceptance—gross literalness, unrefined materialism, it has been called by some opponents of this people.

The Gospel plan as accepted and taught by the Latter-day Saints is strikingly simple; disappointing in its simplicity, indeed, to the mind that can find satisfaction in mysteries alone, and to him whose love for metaphor, symbolism and imagery are stronger than his devotion to truth itself, which may or may not be thus embellished. The Church asserts that the wisdom of human learning, while ranking among the choicest of earthly possessions, is not essential to an understanding of the Gospel; and that the preacher of the Word must be otherwise endowed than by the learning of the schoolmen. “Mormonism” is for the wayfaring man, not less than for the learned, and it possesses a simplicity ad-

apting it to the one as to the other. A few of the characteristically "Mormon" tenets may perhaps be profitably considered.

"Mormonism" affirms its unqualified belief in the Godhead as the Holy Trinity, comprising Father, Son and Holy Ghost; each of the three a separate and individual personage; the Father and the Son each a personage of spirit and of immortalized body; the Holy Ghost a personage of spirit.

The unity of the Godhead is accepted in the literal fullness of scriptural declaration—that the three are one in purpose, plan and method; alike in all their Godly attributes; one in their divine omniscience and omnipotence; yet as separate and distinct in their personality as are any three inhabitants of earth. "Mormonism" claims that scripture passages declaring the oneness of the Trinity admit of this interpretation; that such indeed is the natural interpretation; and that the conception is in accord with reason.

We hold that mankind are literally the spiritual children of God; that even as the Christ had an existence with the Father before coming to earth to take upon himself a tabernacle of flesh, to live and to die as a man in accordance with the pre-ordained plan of redemption, so, too, every child of earth had an existence in the spirit-state before entering upon this mortal probation. We hold the doctrine to be reasonable, scriptural and true, that mortal birth is no more the beginning of the soul's existence than is death its end.

The time-span of mortal life is but one stage in the soul's career, separating the eternity that has preceded from the eternity that is to follow. And this mortal existence is one of the Father's great gifts to his spiritual children, affording them the opportunity of an untrammelled exercise of their free agency, the privilege of meeting temptation and of resisting it if they will, the chance to win exaltation and eternal life.

We claim that all men are equal as to earthly rights and human privileges; but that each has his individual capacity and capabilities; that in the primeval world there were spirits noble and great, as there were others of lesser power and inferior purpose. There is no chance in the number or nature of spirits that are born to earth; all who are entitled to the privileges of mortality and have been assigned to this sphere shall come at the time ap-

pointed, and shall return to inherit each the glory or the degradation to which he has shown himself adapted. The gospel as understood by the Latter-day Saints affirms the unconditional free-agency of man—his right to accept good or evil, to choose the means of eternal progression or the opposite, to worship as he elects, or to refuse to worship at all—and then to take the consequences of his choice.

“Mormonism” rejects what it regards as a heresy, the false doctrine of pre-destination, as an absolute compulsion or even as an irresistible tendency forced upon the individual toward right or wrong—as a pre-appointment to eventual exaltation or condemnation; yet it affirms that the infinite wisdom and fore-knowledge of God makes plain to him the end from the beginning; and that he can read in the natures and dispositions of his children, their destiny.

“Mormonism” claims an actual and literal relationship of parent and child between the Creator and man—not in the figurative sense in which the engine may be called the child of its builder; not the relationship of a thing mechanically made to the maker thereof; but the connection between father and offspring. In short it is bold enough to declare that man’s spirit being the offspring of Deity, and man’s body though of earthy components yet being in the very image and likeness of God, man even in his present degraded—aye, fallen condition—still possesses, if only in a latent state, inherited traits, tendencies and powers that tell of his more than royal descent; and that these may be developed so as to make him, even while mortal, in a measure Godlike.

But “Mormonism” is bolder yet. It asserts that in accordance with the inviolable law of organic nature—that like shall beget like, and that multiplication of numbers and perpetuation of species shall be in compliance with the condition “each after his kind,” the child may achieve the former status of the parent, and that in his mortal condition man is a God in embryo. However far in the future it may be, what ages may elapse, what eternities may pass before any individual now a mortal being may attain the rank and sanctity of godship, nevertheless man carries in his soul the possibilities of such achievement; even as the crawling caterpillar or the corpse-like chrysalis holds the latent possibility, nay, bar-

ring destruction in an earlier stage, the certainty indeed, of the winged imago in all the glory of maturity.

"Mormonism" claims that all nature, both on earth and in heaven, operates on a plan of advancement; that the very Eternal Father is a progressive Being; that his perfection, while so complete as to be incomprehensible by man, possesses this essential quality of true perfection—the capacity of eternal increase. That therefore, in the far future, beyond the horizon of eternities perchance, man may attain the status of a God. Yet this does not mean that he shall be then the equal of the Deity we worship, nor that he shall ever overtake those intelligences that are already beyond him in advancement; for to assert such would be to argue that there is no progression beyond a certain stage of attainment, and that advancement is a characteristic of low organization and inferior purpose alone. We believe that there was more than the sounding of brass or the tinkling of wordy cymbals in the fervent admonition of the Christ to his followers—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

But it is beyond dispute that in his present state, man is far from the condition of even a relatively perfect being. He is born heir to the weaknesses, as well as to the excellencies, of generations of ancestors; he inherits potent tendencies for both good and evil; and verily, it seems that in the flesh he has to suffer for the sins of his progenitors. But divine blessings are not to be reckoned in terms of earthly possessions or bodily excellencies alone; the child born under conditions of adversity may after all be richly endowed with opportunity, opportunity which, perhaps, had been less of service amid the surroundings of luxury. We hold that the Father has an individual interest in his children; and that surely in the rendering of divine judgment, the conditions under which each soul has lived in mortality shall be considered.

"Mormonism" accepts the doctrine of the fall, and the account of the transgression in Eden, as set forth in Genesis: but it affirms that none but Adam shall ever have to account for Adam's disobedience; that mankind in general are absolutely absolved from the responsibility for that "original sin," and that each shall answer for his own transgressions alone. That the Fall was foreknown of God—that it was the preordained means by which the necessary

condition of mortality should be inaugurated; and that a Redeemer was provided, before the world was. That general salvation, in the sense of redemption from the effects of the Fall, comes to all without their seeking it; but that individual salvation or rescue from the effects of personal sins is to be acquired by each for himself by faith and good works through the redemption wrought by Jesus Christ. The Church holds that children are born to earth in a sinless state, that they need no individual redemption; that should they die before reaching years of accountability, they return without taint of earthly sin; but if they attain youth or maturity in the flesh, their responsibility increases with their development.

According to the teachings of "Mormonism," Christ's instructions to the people to pray "Thy Kingdom come, thy will be done, on earth as it is in heaven" was not a petition for the impossible, but a fore-shadowing of what shall eventually be. We believe that the day shall yet come when the Kingdom of God on earth shall be one with the Kingdom in heaven; and one King, shall rule in both. The Church is regarded as the beginning of this Kingdom on earth; though until the coming of the King, there is no authority in The Church exercising or claiming temporal rule or dominion among the governments of earth. Yet The Church is none the less the beginning of the Kingdom, the germ from which the Kingdom shall develop.

And The Church must be in direct communication with the heavenly Kingdom of which the earthly Kingdom when established shall be a part. Of such a nature was The Church in so far as it existed before the time of Christ's earthly ministry; for the biblical record is replete with instances of direct communication between the prophets and their God. The scriptures are silent as to a single dispensation in which the spiritual leaders of the people depended upon the records of earlier times and by-gone ages for their guidance; but on the contrary, the evidence is complete that in every stage of The Church's history the God of heaven communicated his mind and will unto his earthly representatives. Israel of old were led and governed in all matters spiritual and to a great extent in their temporal affairs by the direct word of revelation. Noah did not depend upon the record of God's dealings

with Adam or Enoch, but was directed by the very word and voice of the God whom he represented. Moses was no mere theologian trained in the bookish chronicles of earlier times; he was not dependent for his authority or acts on what God had said to Abraham, to Isaac, or to Jacob; he acted in accordance with instructions given from time to time, as the circumstances of his ministry required, unto him. And so on through all the line of prophets, major and minor, down to the priest of the course of Abia unto whom the angel announced the birth of John who was to be the direct fore-runner of the Messiah.

When the Christ came he declared that he acted not of himself but according to instructions given him of the Father. Thus the Messiah was a revelator, receiving while in the flesh communications direct and frequent from the heavens. By such revelation he was guided in his earthly ministry: by such he instructed his disciples; unto such he taught his apostles to look for safe guidance when he would have left them.

During his ministry in the flesh Christ called and ordained men to offices in The Church. We have a record of apostles particularly, numbering twelve, and beside these, seventy others who were commissioned to preach, teach, baptize and perform other ordinances of The Church. After the departure of Christ, we read of the apostles continuing their labors in the light of continued revelation unto them. By this sure guide they selected and set apart those who were to officiate in The Church. By revelation, Peter was directed to carry the gospel to the Gentiles; which expansion of the work was inaugurated by the conversion of the devout Cornelius and his household. By revelation, Saul of Tarsus became Paul the Apostle and a valiant defender of the faith. Holy men of old spake and wrote as they were moved upon by the Holy Ghost and depended not upon the precedents of ancient history nor entirely upon the law then already written. They operated under the conviction that the living Church must be in communication with its living head; and that the work of God, while it was to be wrought out through the instrumentality of man, was to be directed by him whose work it was.

"Mormonism" claims the same necessity to exist today. It holds that it is no more possible now than it was in the days of the

ancient prophets or in the apostolic age for the Church of Christ to exist without direct and continuous revelation from God. This necessitates the existence and authorized ministrations of prophets, apostles, high priests, seventies, elders, bishops, priests, teachers and deacons, now as anciently—not men selected by men without authority, clothed by human ceremonial alone, not men with the empty names of these and analogous offices, but men who bear the title because they possess the authority, having been called of God.

Is it unreasonable, is it unphilosophical, thus to look for additional light and knowledge? Shall religion be the one department of human thought and effort in which progression is impossible? What would we say of the chemist, the astronomer, the physicist, or the geologist, who would proclaim that no further discovery or revelation of scientific truth is possible, or who would declare that the only occupation open to students of science is to con the books of by-gone times and to apply the principles long ago made known, for none others shall ever be discovered?

The chief motive impelling to research and investigation is the conviction that to knowledge and wisdom there is no end. "Mormonism" affirms that all wisdom is of God, that the halo of his glory is intelligence, and that man has not yet learned all there is to learn of him and his ways. We hold that the doctrine of continuous revelation from God is not less philosophical and scientific than scriptural.

(To be concluded in next number.)

EDITOR'S TABLE.

A SKETCH OF PRESIDENT DIAZ.

Readers of the ERA will be delighted with the article in this number on the life of Porfirio Diaz, the respected and popular president of our neighboring republic—Mexico. The author is a well-known Utah man, whose experience as general manager of the Mexican Colonization and Agricultural Company, enables him to speak with authority on the subject treated. In a letter to the editors, he says, in fact, that the sketch “contains my honest estimate of the man.” Considering the friendly relation existing between our country and Mexico, and the close affiliations of many of the Latter-day Saints with the citizens and government of our neighbor on the south, the article will be interesting reading to our young men and women who, with the older people, will join us in the hope that these peaceful and pleasant relations may become closer, and long continue. In this connection, we present our readers with a first-class portrait of President Diaz, taken from a photograph recently printed in Mexico.

DR. TALMAGE'S LECTURE IN DENVER.

The first part of an exceedingly interesting lecture delivered before the Philosophical Society of Denver, by Dr. James E.

Talmage, of the University of Utah, on the 14th of March, 1901, is presented to the readers of the ERA in this number. The membership of the said society is composed of men of learning, having all and no shades of religious belief. The gentlemen are very free in their criticisms and pointed in their questions, and have been known to greatly confuse lecturers who have appeared before them. Dr. Talmage, however, was able to maintain his position to the satisfaction and edification of his critical hearers, and the discussion demonstrated that the philosophy of the doctrines of "Mormonism" is true and incontrovertible. The lecture is a splendid study for young men, and for investigators of the true doctrines of salvation, and as such we commend it to the reader.

MISSIONARY WORK.

The annual report of missionary work for 1900, as published in the *Millennial Star*, shows 199 branches of The Church in Europe with a total membership of 10,714, of which there are 3,660 in England, 4,535 in Scandinavia, the remainder being divided among Germany, Switzerland, Netherlands and Turkey. There were 591 missionaries in the field, of which number thirteen are ladies all of whom labor in England, except one who is in the Netherlands. There were 1,606 baptisms, 488 being in England; 471 in Scandinavia; 301 in Germany; 158 in Switzerland; 159 in the Netherlands, and 29 in Turkey, an average of a little over $2\frac{1}{2}$ baptisms to each missionary. The German mission nearly doubled its baptisms for the previous year.

The annual reports for 1900 of the Southwestern and Northern States missions are printed in the *Reflex*, and show that in those two missions there are 325 elders at work, and that there have been 562 baptisms. Over three hundred and twenty-five thousand families were visited, and thousands of meetings and fireside conversations were held.

Add to these missions, the statistics of the Southern, Eastern and Northwestern States, Hawaii and other missions in the Pacific,

from which we have no printed reports, and it will be seen partly what a great labor is being performed by the Latter-day Saints in preaching the Gospel, in conformity with the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Let all the Saints remember with faith, prayers and means, the noble army of young men and women engaged in this labor of love.

The call of Apostle Heber J. Grant, who will soon visit Japan, with a view to the opening of the Gospel door to the people in the far East, is an indication that the Latter-day Saints sense the responsibility resting upon them in the promulgation of the restored Gospel to all the nations of the earth before the promised end shall come. God speed the work!

NOTES.

The best business man is not the graduate of the business college or the business course of the high school, but the graduate of the classical course: for to think is the duty of the business man, and the power to think is best trained by the classical course of the high school or college. The business man will learn easily enough all the details about business when its principles are mastered. Train the woman and the man to think, to appreciate, and to be righteous, then send each out to do his work, to live his life.—*Charles F. Thwing.*

"If I had a boy, I would tell my wife and his mother: 'Don't coddle the boy; don't be always asking him if his throat feels sore, and if his head aches, and if he is sure he has not been sneezing; don't tell him that a few drops of rain on his back will be fatal; don't talk to him about dyspepsia while he is eating and enjoying the food his system craves. Let him eat; let him run; let him play; let him climb trees; let him have a place where he can hammer and whittle, to his heart's content without being warned that he will cut off his fingers.'"

Every boy envies The Man in the Conning-Tower when he sees him off duty, driving through cheering crowds to a hundred-dollar-a-plate banquet, or when he hears that he has unlimited credit at the tailor's. And every boy that is worth his salt straightway resolves to travel the road that leads to banquets and unlimited credit, without understanding that Dewey spent half his life learning to obey that he might be fit to command; and that the first dollars of a million are often made by seeing that the old man's desk is carefully dusted in the morning and his errands run with neatness and dispatch.—*Saturday Evening Post*.

Some discontented ones will tell you, young man, that, the more labor-saving devices human intelligence produces, the smaller grow your chances of success. Let me tell you that, the more labor-saving devices we have, the greater becomes the field for the brain, and the brain makes abundant work for the hands, and the hands are the only things on this earth that can relieve idleness of its horror. It was considered a labor-saving device to build the steamship, but the steamship has brought the world into four very close and compact corners. It was considered a labor-saving device to build the locomotive, but the locomotive takes you to the open plains, the fertile valleys, and the mountain sides, so you can reach the harvests of the Almighty, which, had you relied on your tired legs, could never have been gained. It is for you, who are just beginning, to think what a wonderful world this is, to study well the achievements of the past, and to see in what manner you can improve them for the future.—*C. M. Depew*.

Have you a mother? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached. Her eyes may have dimmed. Her brow may contain deep and unsightly furrows; her cheeks may be sunken, but you should never forget the holy love and tender care she has had for you in years gone by. She has kissed away from your cheek the troubled tears, she has soothed and petted you when all else appeared against you. She has watched over and nursed you with a tender care known only to a mother. She has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your short-comings; with all that disinterested affection, would it not be ungrateful in you, if in her declining years you fail to reciprocate her love and honor her as your best friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her and do all in your power to make her happy.—*Selected*.

IN LIGHTER MOOD.

A traveler relates the following in *Current Literature*:—A teacher was questioning the class on the meaning of the word "brittle," and obtained the answer, "Things easily broken." Examples of such things were asked for, cups, slates, chalk, etc., being given. One boy of eight years was particularly eager to answer, therefore I questioned him, and to my utter surprise received the answer, "The Ten Commandments."

* * *

J. M. Barrie's story of how a telegraph editor, receiving a dispatch that the Zulus had "taken umbrage," headed the news "Capture of Umbrage by the Zulus" has been paralleled by an editor in the west. Shortly after the anti-Semitic riots in Austria, a slight shock of earthquake was felt in the vicinity of Vienna, and a cable despatch put it tersely that there had been "seismic disturbances" near the capital. He headed the item, "Down with the Jews!"

* * *

An eastern paper says that the energy of one of the oldest inhabitants of a Massachusetts town is a byword among his neighbors and a trial to his grandchildren, who have not inherited their full share of his active temper.

His grandson John, in particular, suffers from the old man's untiring industry, for John is his assistant in the little grocery shop where everything, from codfish to brooms, may be found. A purchaser of gingersnaps lingered one day to hear the noontime address delivered to poor John by his grandfather.

"Now, Johnny, I'm a-going home for my dinner," said the old man briskly, "and on the way I'll carry up these pails to Mis' Manson, and fetch back her kerosene can. I shall be gone up'ards of half an hour. You'll have plenty of time to eat your luncheon, and whilst you're resting after it, I wish you'd saw up that little mess of wood that lays out by the back door, and split it up for stove kindling, for the weather's turning sharp a'ready.

"Most likely I'll be back 'fore you get out o' work, and anyways I don't want to keep you at it all the time; so if there's a few extry minutes, jest set down and make out a bill or two; the fust of the month'll be upon us 'fore we know it!"

OUR WORK

DO COUNSELORS GO OUT OF OFFICE WITH PRESIDENTS?

We agree fully with the sentiments, in the following note from Elder Joseph E. Taylor, and print his letter, lest some may have misunderstood the answer formerly given. It is well understood that counselors, as counselors, have no further authority to preside after the presiding officer is removed, but in the case of Y. M. M. I. A. officers, the General Board, who stand at the head of the organization, decided to authorize counselors to continue until a new presiding officer is appointed. This authority to continue the work of the presiding officer has often been given temporarily to counselors in the priesthood, by the proper stake or general authority. It was in this sense we stated: "these officers are exactly similar to the counselors to officers in the regular Church organization." Brother Taylor writes:

In your issue of February, page 316, in answer to the question: "When a superintendent or president of Y. M. M. I. A. is released or removed for any cause, do his counselors remain in office and become the counselors of his successor, or do they go out of office with the president?" the following appears: "This question, having been submitted by several persons, was considered at a meeting of the General Board on Wednesday, January 9, and the Board unanimously decided that: when a superintendent or president is released for any cause, the assistants or counselors continue to preside over the organization, until a new presiding officer is appointed, and then he chooses his own counselors with the approval of the stake presidency in the case of a stake superintendent, and the bishop of the ward, in the case of a ward president. In this respect, these officers are exactly similar to the counselors to officers in the regular Church organization."

It is the last sentence I wish to notice, which, if construed according to the language used, and as it would be generally interpreted, might mislead many of your readers.

In my judgment, it is perfectly proper for the General Board to

establish such rules as in their wisdom may be deemed the best in reference to any and all vacancies created by death or otherwise, because the Y. M. M. I. A. is not essentially an organization of the priesthood. But in all organizations of the priesthood, there is no rule that can be established to govern the same, other than those established by God himself.

While counselors to a president in any organized quorum or council of the priesthood are important, yet a counselor has no separate life, or, in other words, any life apart from his president. He exists only by virtue of his president: and should he die or be removed, the president retains his position undisturbed so far as his authority is concerned. He can exercise the functions of a president without a counselor, and time can be taken to make choice of and set apart another, or others, to act as counselors.

This has been demonstrated many times in the history of The Church. With the death or removal of a president, the case is vastly different. Subsequent to the death of the Prophet Joseph, all claims of his first counselor, Sidney Rigdon, to exercise any presiding authority were justly ignored. And why? His president was dead. After the death of President B. Young, no attempt was made by either of his counselors to exercise authoritative power. This was also the case after the death of President John Taylor, as also after the death of President Wilford Woodruff.

I am not aware that any attempt was ever made or claim set up to exercise the right of presidency by any counselor in a stake of Zion, or any organization of priesthood therein, or in any ward in a stake, when the president or bishop had died or had been removed. But I do know of several cases where presidents and bishops have outlived several counselors without their positions being in the least disturbed thereby. If any such authority was exercised by a counselor, after the death of his president, it was by virtue of appointment by the proper authority and not by virtue of the former relation of counselor. The wording of the appointment of the presidencies of the various quorums in the priesthood, by the Lord, as recorded in the Book of Doctrine and Covenants, section 124, verses 125, 126, is very significant: "I give unto you [The Church] my servant Joseph, to be a presiding Elder over all my Church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon, and my servant William Law." The twelve are then named and given to you [The Church] with Brigham Young as the president over the twelve traveling council. This is also the case with the high council whose names were mentioned as given to The Church.

In verses 133-136 this is repeated: "And again, I give unto you Don C. Smith, to be a president over a quorum of high priests * * I give unto him Amasa Lyman, and Noah Packard, for counselors."

I repeat, a president is not in the least degree deprived of any authority by the death or removal of a counselor; while a counselor has no authority of presidency when his president dies or is removed. If he does exercise such authority, it must be again conferred, in connection with another president, or he receives appointment thereto to act in the interim while the presidency is vacant. The appointment of any man to any position made by proper authority is recognized as legitimate by the people. At the same time, a fullness of strength can only be obtained by a completeness of organization.

NEW STAKES AND SUPERINTENDENCIES.

During December and January last past, several new stake organizations were effected. This necessitated additional stake superintendencies of the Y. M. M. I. A. Accordingly, when the Sanpete Stake of Zion was divided, on the 10th of December, 1900, into two stakes, there were chosen Y. M. M. I. A. officers for the North Sanpete Stake as follows: superintendent, Ezra Christensen, Moroni; assistants, John S. Blain, Spring City, Jabez Faux, Jr., Moroni; secretary and treasurer, C. C. Livingston, Moroni. For the south stake: superintendent, G. A. Iverson, Manti; assistants, L. R. Anderson, Manti, Frank L. Copening, Gunnison; corresponding secretary and treasurer, J. Hatten Carpenter, Manti; secretary, Mahonri Thompson, Ephraim. There has been a notable increase in interest in mutual improvement affairs; and the good work begun by former Superintendent George Christensen, who was released to become a member of the stake presidency, has been pushed with vigor. We greet the new officers, and bid them welcome into the army of earnest workers engaged in the pleasant cause of mutual improvement.

On January 13, 1901, the Utah Stake was divided into three stakes and the central or Utah Stake was organized, the following brethren being appointed and set apart as officers of the Y. M. M. I. A: superintendent, Josiah E. Hickman; assistants, W. E. Rydalch, Joseph A. Buttle; secretary and treasurer, Thomas S. Court, all of Provo. Elder John D. Dixon who had ably presided over the whole stake was honorably released, having removed to Salt Lake City. On the 20th, the Sunday following, the two new stakes were organized under the names of Alpine

and Nebo, the former comprising the north end, and the latter the south end of Utah county. In Alpine, we have the following officers: superintendent, G. N. Child, Lehi; assistants, James C. Wagstaff, American Fork, John Y. Smith, Lehi; secretary and treasurer, Lorenzo Wells. In the Nebo Stake, these brethren were installed: superintendent, Heber C. Jex, Spanish Fork; assistants, Samuel E. Taylor, Payson, Wm. E. Stokes, Spanish Fork; secretary, George T. Wride, Payson, corresponding secretary, M. W. Bird, Spanish Fork. All have taken hold of the work with a zeal that promises great advancement among the young people. The General Board and all mutual improvement workers welcome you, brethren, into the field, and look to you to do your full duty in the noble cause of progress.

OFFICERS, NOTICE THIS.

It is desired that during the summer months, the associations shall at least meet one night each month in conjoint session with the young ladies, or in general meeting. In many of the stakes, the first Sunday night of each month is given to the young people, for this purpose; in others, the third, or second Sunday; but in all, one night is set apart for these meetings. It is important that they should be continued and that the officers should jealously guard the time, so that nothing shall be permitted to interfere to prevent them. Some forethought is necessary to arrange a program that will be entertaining and instructive. Good music should be provided. Short lectures from lessons in the Manual, that have been missed or hurriedly passed, should be assigned to members and given. Other attractive features should be added. The meeting should be short and lively. Every detail for its conduct should be provided for in the officers' meetings held prior to the night of meeting.

NEW MEMBER OF THE BOARD.

At the meeting held on January 16, 1901, Elder B. F. Grant was unanimously chosen and sustained a member of the General Board of the Y. M. M. I. A. Elder Grant has long been deeply interested in mutual improvement work, and thousands of the young people have listened to his inspiring talks. His experience as a missionary among the people, and his love for the work to which he has been chosen, will make him a valuable member of the Board.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*February* 18—The McMillan anti-compulsory vaccination bill is passed by the House of Representatives over the Governor's veto by a vote of 33 to 12.....Professor J. H. Paul, President of the L. D. S. College, Salt Lake City, is fined fifteen dollars for violating the orders of the City Board of Health requiring the exclusion of unvaccinated children from all the schools.....21—The Empire construction company, organized for the construction of the San Pedro, Los Angeles and Salt Lake railway, files its articles of incorporation with the county clerk of Salt Lake county.....The Senate passes the McMillan vaccination bill over the veto of the Governor by a vote of 13 to 5.....23—Edw. H. Anderson is appointed surveyor-general of Utah.....Mrs. Henrietta Keys Hales, a pioneer who came to Utah in 1847, dies at Kaysville, Utah, aged 80 years.....The coal mine strike at Winter Quarters is declared off at a meeting of the strikers.24—Chas. Lapworth, a pioneer of 1853, dies at Payson, Utah, aged 78 years.

March 2—Alva Alphonzo Green, a pioneer of 1847, dies at American Fork, aged 61 years.....4—Daniel S. Spencer, for many years chief clerk in the passenger department of the Oregon Short Line railroad is made assistant general passenger agent.....5—As the result of an order issued by Mayor Thompson, all the gambling houses in Salt Lake City are closed.....7—The Evans bill, relating to prosecutions for adultery and unlawful cohabitation passes the Senate.....11—The House passes the Evans bill.....12—John Pymm, a pioneer and for many years postmaster at St. George, Utah, dies at that place.....13—William F. Rigby, first counselor to President Thomas E. Ricks, of Fremont stake, Idaho, dies at Logan, in the 68th year of his age.....14—Governor Wells vetoes the Evans bill.....15—The Senate sustains the Governor's veto of the Evans bill.....17—The Utah Legislature adjourns. The appropriations made for the years 1901-2 amount to \$1,327,693.01.

DOMESTIC—*February* 17—Four persons are killed and six injured in

a wreck on the Southern Pacific railway near Mills, Nevada.....
 21—Eleven men are killed and many injured in a collision on the Pennsylvania railroad, near Bordentown, N. J.....22—The Pacific mail steamer *Rio de Janeiro* runs onto a hidden rock while entering the Golden Gate, San Francisco, Cal., and sinks in a few minutes; one hundred and twenty-eight lives are lost..... 25—Fire breaks out in coal mine No.1, at Diamondville, Wyoming, and twenty-six lives are lost.....26—George Ward, the negro murderer of Ida Finkelstein, a school teacher at Terre Haute, Indiana, is lynched at that place and his body burned..... Senator Allen severely criticizes Admiral Sampson in the Senate for a letter written by the admiral to the secretary of the navy, urging that warrant officers in the navy be not promoted to the rank of commissioned officers because they have not the necessary social standing. 28—William M. Evarts, ex-secretary of state of the United States, dies at his home in New York City at the age of eighty-three.

March 1—Orders are sent to General Chaffee, at Pekin, to further reduce the forces of the United States at that place.....The Nebraska state prison, at Lincoln, is destroyed by fire.....3—The bill providing for an increase in the appropriation for the public building for Salt Lake City, from \$300,000 to \$500,000 passes both houses of Congress.....4—William McKinley takes the oath of office, and is a second time inaugurated as president of the United States. A vast multitude witness the inauguration, and the display was greater than ever seen on a similar occasion.....Senator Carter of Montana, makes a remarkable speech by which he talked the river and harbor bill to death. He held the floor for thirteen hours.....Congress adjourns *sine die*.....7—Advices from Honolulu, dated March 1, are received to the effect that the first session of the Hawaiian legislature began on February 20. The majority of the members are natives and some trouble is looked for. On the third day, the secretary of the territory was ordered to leave the house and was escorted out by the sergeant-at-arms..... 8—The legislature of the state of Delaware adjourns without electing a United States senator. This leaves the state without representation in the United States Senate.....11—Eight persons are killed by a boiler explosion in a Chicago laundry.....The answer of the British government to the Senate's amendments to the Hay-Pauncefote treaty, relating to the Nicaraguan Canal is received in Washington. The British government declines to accept the amendments.....13—General Benjamin Harrison, ex-president of the United States, dies at his home in Indianapolis.....Andrew Carnegie, the great steel manufacturer, gives \$5,000,000 for endowment of a pension fund for employees of

Carnegie Company. He also gives \$25,000 for a library in Ogden, Utah, on condition that that city appropriate \$2,500 per annum for its maintenance.....John Henderson, a negro, is burned at the stake in Corsicana, Texas, for outraging and murdering a white woman.....14—President McKinley has decided to visit Salt Lake City, about June 1. He will be the guest of Senator Kearns.....The town of Cloverport, Kentucky, is destroyed by fire; \$500,000 worth of property is destroyed and one thousand people are rendered homeless.15—Orders are sent to General Chaffee for the evacuation of China by the American troops, leaving only a legation guard of one hundred and fifty men.....Andrew Carnegie gives \$5,200,000 to New York City, to establish sixty-five branch libraries there, and \$1,000,000 for a new public library in St. Louis, Missouri.....Captain-General Mariano Trias, commander-in-chief of the insurgent forces, with nine officers, two hundred men and one hundred and nineteen rifles, surrenders to Colonel Baldwin of the Fourth infantry at San Francisco de Marabon, Cavite province, Philippine Islands. After taking the oath of allegiance, the officers are set at liberty.

FOREIGN—*February* 26—Two Chinese officials, Chih Tin, former grand secretary, and Hsu Cheng Yo, implicated in the Boxer troubles, are publicly beheaded in Pekin, China.....General Gomez, in an interview with Gov-Gen. Wood, assures him that the Cubans are satisfied with the continued American intervention in Cuba, and says: "If the Americans were to withdraw today, I would go with them."

March 5—While driving to a railway station in Berlin, the Emperor of Germany is struck in the face by an iron missile, thrown by a man who is said to be mentally irresponsible. The emperor, though severely cut, is not seriously injured.....6—A riotous scene occurs in the British House of Commons when sixteen Irish members are forcibly ejected by the police for refusing to obey an order of the speaker.8—General Kitchener, commanding the British forces in South Africa, has granted a seven days' armistice to Gen. Botha, commander-in-chief of the Boer forces, to enable him to confer with the other generals.....A crisis has arisen in Chinese affairs owing to the opposition of certain of the powers to Russia's apparent intention to take permanent possession of Manchuria.....16—The statement is made in the *Reichstag* by the minister of war that there are at present in China 64,000 foreign troops, including 17,750 Germans, 14,050 French, 12,850 English, 9,000 Russians, 6,000 Japanese, 2,350 Italians, 1,600 Americans and 250 Austrians. The Americans have now been ordered to leave by the United States government.

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