

the glory of the man, because through and by her is endless increase, involving power and dominion and happiness and union for ever and ever.

WHAT IS ANARCHY?

JULIUS HARBURGER, grand master of the Independent Order of Free Sons of Israel, is reported to have said in New York on Sunday last that "all aliens who are known to be nihilists, dynamiters and anarchists" should be expelled from the United States.

This is good, as far as it goes, but what remedy would he suggest for native born anarchists? Speaking a few days ago in Chicago Mrs. Parsons said:

"I belong not to the upper ten thousand and but to the lower ten million. I never stole \$1,000,000, so my word goes for nothing. I know well that when the next disturbance takes place here I shall be arrested as a dangerous anarchist. We are growing, and we will sink this capitalist ship of state."

Mrs. Parsons is not an alien, neither was her husband. Her children, whom she is schooling in anarchy, are not aliens. The audience to whom she addressed these words was far from being entirely alien, and her most vigorous applauders were native Americans. The men who assailed Russell Sage was not an alien. The most desperate criminal in all the world is the native American, when he goes into a career of crime.

LIZZIE BORDEN CHARGED WITH MURDERING HER PARENTS.

A DISPATCH from Fall River states that Lizzie C. Borden was formally charged with the murder of her father and step-mother, and that she was committed without bail.

Miss Borden is 32 years of age, and is accounted a handsome woman. She moved in the best society of her town, and is a prominent member of the Congregational Church. Her father, the murdered man, was about 70 years of age. His first wife, the mother of Lizzie and her sister Emma, died about 27 years ago. Mr. Borden married a second time and the woman murdered was therefore Lizzie's step-mother.

On the day of the murder, the 4th inst., the Borden household consisted of Mr. and Mrs. Borden, Lizzie and Emma Borden, a servant girl, and a man named Morae, brother of Mr. Borden's first wife. On the day mentioned Mr. Borden went out for a walk around town and returned at 10:30 a. m. His daughter Lizzie met him on his return, and helped him to take off his coat, and prepare a lounge for him to rest on in the parlor. Morae at this time was out, the servant girl was on the third floor, Mrs. Borden was on the second floor, and Emma was out visiting friends. Lizzie then left the house and went to the barn. She was there, she thought about 20 to 30 minutes when she heard moans. She came back to the house, entered the parlor, found her father lying as she had left him, but with his face and head chopped as with an axe. There were 11 cuts on the face. Lizzie gave the alarm. The servant

was first to enter. Morae who was out, soon after came in. A policeman named Dougherty also appeared. He asked for Mrs. Borden. Then a search was made for her. She was found on the second floor, face downward, lying in a pool of blood, her skull cut open, and 18 cuts on her head.

The evidence at the inquest as published did not give any tangible clue to the mystery. It was shown that Lizzie and her step-mother never were on good terms. Her father was accounted a close man in money affairs, and prohibited his daughter from entertaining or receiving company, though he was worth half a million dollars. Both daughters are unmarried.

TOO MUCH PLEASURE-HUNTING.

THESE are strange times. Any person professing to be a Latter-day Saint who takes the trouble to scan the situation throughout the world ought to be able to see that ancient and modern prophecy is being fulfilled with marvelous precision. Large numbers of the people belonging to the Church either do not take the trouble to give any attention to this fact, or else, in the face of the gravity of the situation, treat it with an indifference equal to that manifested toward the message carried by the Elders to the people in some of the nations abroad. This is a day of warning. It applies at home as well as abroad.

Among the Saints many are lukewarm, a condition that is displeasing in the sight of God. This is evinced by the mad rush after gaiety and pleasure, leading in some cases to vice. The present tendency of the community in this respect is phenomenal. It has reached a stage that appears to us to be incompatible with the profession of genuine disciples of the Lord Jesus Christ.

Even aside from the strictly religious aspect of the situation, it is regrettable from an economic standpoint. For the sake of spending a few hours in the species of recreation obtainable by participation in excursions, many people spend money which they can ill afford to apply to such a purpose. Some even incur indebtedness to gratify the popular inclination in the direction of pleasure-seeking. Thus numbers of families are pinched by the inordinate indulgence in fleeting amusement. They have in consequence to subsequently go without supplies that conduce to their health and permanent comfort.

Doubtless many are led into the popular pleasure-hunting drift by example. Parents who are not in a position to afford such indulgences—to say nothing about their questioning their propriety from a religious standpoint—are appealed to by their children, who point, for argument, to the way in which other young folks are indulged, and so it goes.

The effect of the prevailing stampede after certain forms of pleasure-seeking has a demoralizing effect upon the public mind. We have special reference to the Latter-day Saints. It increases the tendency toward frivolity, and when the minds of the young are absorbed in that direction, the mental space is occupied and no room is left for the contemplation of the solid and serious. Yet we are living in the most

important age of the world's history, and one of the most critical in that of the Church. It is a time when every officer and member ought to be considering how they can best serve God and build up His work; how they can occupy their time in doing good in place of selfishly and continuously ministering to the gratification of their personal appetites. If such a course were taken, what an inviting spectacle the community would present. As it is, however, a portion of the people exhibit a different picture.

We do not intend to convey the impression that we are opposed to proper recreation, confined within the lines of moderation and good judgment. On the contrary we favor it. But when indulgence in it overleaps the bounds of common sense we hold that it is morally, physically and religiously hurtful. We wish some of those who have been going to excess in this direction would stop and reflect, that they might agree with this view and act accordingly. Those Latter-day Saints who are forgetful of their religious obligations ought to consider the times in which we live and the nature of the work in which they are, or ought to be, engaged.

THE BRIGHAM YOUNG COLLEGE.

The Brigham Young College of Logan, Utah, will begin its fifteenth collegiate year on September 5th. We have received the circular of this institution for the present year, and we think the issue will commend itself to a large number of young men and women in this Territory and its vicinity.

The college offers three two-year courses of study, the elementary, the normal and the business course; and two four-year courses, the scientific and the literary. These courses cover a wide and well selected range of study.

The elementary course is designed to furnish a thorough training in the elementary and common branches. The normal course qualifies students to assume professionally the duties of teachers in Territorial schools. The scientific course provides four years' training in the sciences, mathematics, language and philosophy. The literary course comprises languages, history, political science, philosophy and selected courses in natural science. The business course provides thorough training in the branches most used in business life.

The college aims to furnish a complete course in the theological doctrines of the Church, to give the students practice in their various Church callings, and to develop those high ideals of manhood and womanhood, those sentiments of honor and virtue, and that practical faith and works everywhere cherished by true Latter-day Saints. We note as follows from the college circular:

In the first year Roberts' The Gospel is used as a text book for two terms, and is followed by lectures on Messianic Prophecy and the Life of Christ during the second two terms.

In the first term of the second year a study of Penrose's Mormon Doctrine and the Articles of Faith, with references, introduces the work. The principles of the Gospel as expounded in Orson Sp