

not observe the rules too closely, so long as they conduce to the objects and purposes of the conflict. But there should be discretionary power given to every commander and his only orders should be general."

"Indeed! Now, to be more specific, it is presumed that you think, like most Western people who are far from the strife, that Admiral Sampson, for instance, ought to be given carte blanche to make his own fight?"

"Exactly so, after the nature of his mission is defined."

"Now, then, would you kindly suggest some improvement in what we have so far let him do? Could you, for example, tell us how to advise him to expedite matters in catching Cervera's fleet?"

I was beginning to be a little nettled with their irrelevancy and replied testily:—

"You might instruct him to try to get near enough to throw salt on its tail."

The President looked thoughtful for a moment and then the awfulness of the joke dawned on him, whereupon he laughed so loud that he woke up Secretary Alger, and three department clerks who spend \$3,000 a year out of a salary of \$1,500 rushed in in their shirt sleeves to see if an explosion had occurred.

"No flippancy," resumed the questioner. "Do you know, sir, that the war conducted as you would have it would mean the exclusion of mercy to a portion of the human race? That it would mean bloodshed, havoc, ruin, and eventually the utter subjugation of one or more nations?"

"Perhaps. By the bye, what do nations go to war for? To exchange compliments, to engage in lawn fetes, to pat each other on the back and relate pleasant falsehoods meanwhile? What should they do but sail in, smash right and left, smite hip and thigh, tear up, pull out, raise Cain and force the enemy to quit or be crushed?"

"Oh, ah! You now speak with the true Western fervor. Why not add the taking of scalps and mutilation of the bodies of the slain? Know you not, sir, that this is an age of superior advancement, of higher civilization and a purer Christianity than any yet recorded and that the United States as an exemplar of these conditions is far ahead?"

"Your conclusions are right, but your approaches are no more relevant or correct than a Madrid special delayed in transmission. When you begin a war of force and hostilities you thereby exclude Christianity from the computation. Christianity means peace and war means war. Christianity teaches us that if we are smitten on one cheek we must turn the other, war requires us to give blow for blow and exact measure for measure. If you want kind-hearted Christian agencies to prevail, why did you not, when the Spaniards blew up the Maine, send the Indiana down there so they could smite us again by blowing it up too? Instead of that you adopt the un-Christian but wholly justifiable plan of adding to the already lengthy list of Spanish widows, orphans and paupers. Let the program proceed as decided upon. Don't cause the American people to look for one thing and get another. Deal with them in good faith and they will be likewise with you. Don't send out news now and contradict it an hour hence. Do let that invading army get far enough away from the United States to contemplate the country from at least a distance for once. Try and fix things so that General Miles can leave headquarters without having forgotten some portion of his uniform, so that when he makes another of his numerous expeditions to Tampa he will be able to remain long enough to take dinner. Kill off a few politicians. See to it—"

Here a decided interruption occurred. It was very evident that I was magnifying my calling more than was desired. The chairman interrupted me by saying:

"You will please call again at this hour tomorrow, as this is our regular adjourning time. We will then take the liberty of occupying a little of your time ourselves."

A pleasant-looking sort of sergeant-at-arms, arrayed in a bright smile and a new \$17 suit, appeared on the scene and escorted me out with a low bow. His countenance bore an expression that was almost human.

Going down the steps my feet got tangled up in a wad of red tape which had been negligently dropped there, and I went down, like the colors of a Spanish ship at Dewey eve, except that I got up again without assistance.

ESSAY CAIGH.

RETURNED MISSIONARIES.

Elder Nathan Hawkes of West Weber reached Ogden on his return from a mission to England May 30. His field was the London conference. He left Utah on his mission April 25, 1896. His labors consisted largely in preaching in towns and villages where no Elders had previously labored, or where none had been for many years. He assisted in holding many open air meetings, and in distributing large numbers of tracts. He regards the future prospects in his field as being quite promising.

Elder German E. Ellsworth of Payson left Utah May 2, 1896, for a mission to California, and reached this city on his return, on the 7th inst. He labored principally in Los Angeles, Orange county, and Oakland. He reports that the work in California is making rapid progress.

Elder H. W. Noble of Smithfield, Cache county, returned Thursday from the Southern States mission field, for which section he left home Nov. 9, 1895. Elder Noble labored first in Indian Territory and then in Kansas, in which parts he reports the work of the Lord progressing nicely. His health was good while away and he greatly enjoyed his labors in the ministry.

Elder John A. Fawson of Grantsville, Tooele county, returned last week from a mission to the Northern States, for which section he left home March 8, 1896. His labors were confined principally to Omaha, Nebraska, where a good work is being accomplished. Elder Fawson enjoyed good health and returns home in excellent spirits.

Elder David R. Gill, formerly of the Fifteenth ward, but now of the Twenty-fourth ward, this city, returned Monday from the Eastern States mission field for which section he left his home April 18, 1896.

Elder Gill presided over the Pennsylvania conference during his entire absence, and notes a decided change for the better the last few months. On entering the field, says he, the Elders encountered considerable opposition, but gradually the way has been opened up for the promulgation of the Gospel, and now the missionaries have many friends and hope to organize branches there before a great while. The seed has been sown for a good harvest and the prospects for numerous baptisms in the near future are indeed bright. The conference is in good condition and on May 28 and 29, enjoyable meetings were held at Scranton. Elder Joseph Wallace of Ogden has succeeded Elder Gill as president and sixteen energetic missionaries are visiting the different counties, tracting and otherwise making themselves and their message

known to the people. Elders acquainted with the Welsh and Dutch languages, says Brother Gill, would do a good work in Pennsylvania, as there are many honest people throughout the state, who speak almost entirely in their mother tongue. The health of the missionaries is good, and they feel that the words of the Prophets have been truly fulfilled in their behalf.

VIEWS OF A NON-MORMON.

The writer of the following communication is not a Mormon, a fact that adds interest rather than otherwise, to his observations:

Farmington, New Mexico,
May 25, 1896.

Last Saturday I took advantage of the very thoughtful invitation of my friend, Elder John R. Young of Fruitland to enjoy the well known hospitality of the Fruitland citizens during the conference of the 21st and 22nd instant. The eminent practicality of your tenets is undoubtedly shown in the treatment of the stranger within your gates; this is from a pleasing experience.

The village was filled with visitors from Mancos, Bluff and other points of the San Juan Stake, Apostle Brigham Young and Elder Halls of Mancos I had met before, and those added to my list of valued friends included such genuine, wholesouled and enthusiastic members of the Church as President Hammond of this Stake, Bishop Nielson (am not sure of that name) a prominent man at Bluff, foremost in all good works, whether spiritual or temporal, and hale and hearty at the age of 79; and others, doing yeoman service in the cause dear to their hearts.

The crowded state of the meeting suggested the propriety of building a more commodious church, and commencing the work at once, this enpassant.

My mind was strongly imbued with certain impressions conveyed by this conference and these very briefly expounded. Each member of the Church present on the platform rose at the request of the president and gave expression to his opinions and feelings, having reference to the affairs of the body religious and politic, as appealed more nearly to his own immediate recognition.

There was no hesitation in the performance of this duty, except, perhaps, the natural one of exercising one's power of oratory before so large an audience. The speeches were most interesting, displaying close knowledge of Church matters, and a deep sense of responsibility for the promotion of the general welfare. I allude to the remarks made by those not holding high positions, but merely ordinary members. This all-important fact impressed me deeply—that there must be a careful and unselfish study on the part of the vast majority of your people before the details of the organization could become so easy of exposition and their veracity evidently so patent to the minds of the congregation.

Speeches eloquent and convincing were delivered by Apostle Yung, the Halls' brothers, the president, and others. Comprehensive and able discourses, dealing with subjects affecting the community, both from the platforms of Church advancement and the moral and progressive tone of the people. Now, by way of criticism, one point I yield readily, and that is the ability of these orators to speak fluently when requested, without that preparation, too frequently esteemed an accompanying necessity to the efforts of other ministerial workers.

One discourse in particular, by Brigham Young, without the slightest