

moment our man became confused and in the turn lost confidence and felt as though he was sinking. Then he began to cry out to the ferry boat on the opposite side, gel, gel, (come, come). This started Brother Lund and now everybody, except the donkey in the ferryboat, were excited. The donkey was perfectly cool and got an extra ride. All the time treating the matter indifferently. The ferryboat came on to the rescue but fortunately it was not needed. For at the most critical moment, our brother asked himself the question, "Have I come to drown in Jordan?" To which the response was no. Confidence and strength returned and he swam to a place of safety in the river. The old gent was by this time too mad, that while our man stood on the bar, waist deep in water, he flung a great stone at him, not knowing just what he did. An Arab had by this time stripped and came out at full speed and not knowing that it was an intentional swim he insisted on dragging our swimmer on shore. But he was not allowed it, as our brother after a pause swam to another point up the stream where he was met by Brother Lund and one of the boatmen in our own boat, and the excitement was over. It would have been unwise to have attempted to swim back under the circumstances. Our brother firmly believes that had he not been confused by the yelling of the old Arab he would not have been in any danger whatever, as he is a fairly good swimmer for a short distance.

The incident furnished a good deal of merriment and also some serious reflection. For how easy is it not to lose one's life at such a critical moment. A whirl pool is not a thing to be fooled with. We saw in this a parable of how easy many people go down the stream of life not heeding the warning from the shores of experience and when they see the whirlpools of life they are willing enough to turn but it is often too late.

In the evening we arrived safely at Tiberias. During the day about 1,800 Russian pilgrims had arrived in Tiberias. These were taking in the sights when we left the next day. Many of these persons are very old and seem imbued with strong religious feelings. They walk all the way from Jerusalem to Nazareth and Tiberias and back to Jaffa, a distance of about 260 miles. They look poor but honest. One bunch, while leaving Nazareth prayed and chanted and felt that they now made their calling and election sure.

F. F. HINTZE.

From a Saint in South Carolina.

E. T. Coleman, a member of the Church, whose address is Union City, South Carolina, writes a letter to the "News," dated May 29th, from which the following extracts are reproduced: To the Editor:

The last Elders that labored in this county were Elders Morris Wilson from Mountain Dell, Washington county, Utah, and Henry Bekemann of Richfield, Colo., who left here on the first day of last month for conference near Society Hill in Chesterfield county. As all the Elders were sent in the lower counties, we did not have the pleasure of having any with us until about the first of April, when Elder T. J. Yates, of Scipio, Millard county, Utah, and his companion, Elder Nelson of Idaho, passed through on their way from Blacksburg and Spartanburg down in Fairfield, and the lower part of the state, visiting Sunday schools.

They spent a few days with us which we enjoyed. I have been very anxious and looking for a letter from our conference president, S. P. Oldham, for over a month, giving notice of the annual spring conference, so I would have the chance to go and have a spiritual feast with Elders and Saints of this

state. But it seems like now the conference will not meet this year until perhaps summer or fall as I have not received word of it yet.

But I received a letter a few days ago from Elder Morris Wilson who is now in Polk county, Ga., stating that Elder George Reeder from Brigham City, Box Elder county, Utah, and Henry Behrmann, who has been laboring in Alein county, this state together ever since last November, was going to labor in Union and he guessed they were with us at that time, which was May 24th; but I have not seen or heard of them yet, though they may be down in the lower part of the county with friends. They are liable to be up at any time, and then won't we have a fine time together.

I miss the pleasure of mingling with the Elders and Saints, as myself and mother-in-law, Sarah Ann Brown, who lives about six or seven miles from us, are the only Saints in this county. We have a good many friends, but they are badly scattered in different parts of the county. I go down to see my mother-in-law once in a while, and we have a good time together talking on the Gospel and about the Elders and the Kingdom of our Heavenly Father.

I would be pleased to live to see the Tabernacle and the Salt Lake Temple, also the Elders in the different parts of the West who have labored in this county, and with whom I have enjoyed many a happy hour. But it is counsel for the Saints to stay here for the present, but as soon as it is not against counsel I want to come to Utah.

Letter from Haifa.

Haifa, Syria, April 26, 1898.

At Beyrout we called on the United States consul, Mr. Doyle, whom we found quite a gentleman, being also a near relative of a prominent ex-judge in Utah. After some preliminary remarks, the conversation turned to the rights of foreigners in Turkey and to the method of protecting them from the unreasonable and unreliable courts of justice in Turkey. It is probably a little harshly stated of a land which has as good laws as are usually made, based as they are upon a religious constitution (the Koran), and at the same time being of a despotic form of government. The facts are that as subjects perfectly subjected Christians are safe in the Ottoman dominions, for as such they will make no special demands, but will submissively take justice as it is meted out whether right or wrong and let it go, not being able to test the matter any further. They are seldom molested in that condition, and they often prosper and do well, which can be shown in the case of the Armenians, who a few years ago held many fine positions and whose petitions were seldom refused if within reason, as they were trusted by the Turks. They then enjoyed a species of home government nearly equal to the power of a probate judge in Utah. This was held as a religious privilege, their marriages and the settling up of the estates of deceased Armenians, a limited peace court and other matters pertaining strictly to their own people, including the levying of certain taxes, were prerogatives of the church acknowledged by the government. Most of these they retain, but their influence and offices with the government are gone because of their political mistakes. Of course other religious sects acknowledged by the government hold the same rights, which are very extensive, when it is also remembered that no Christian is required as a soldier. The battles are all fought by the Moslems. This order of things insures perfect religious toleration among the Christians, so long as they do not attempt to convert the Mohammedans. They may otherwise preach, convert

and divide up to suit themselves; indeed, it is said, that the government rather encourages division among the Christians upon religious matters.

But now coming back to the rights of foreigners, we found them about so: Turkey has been subjected to certain ravages by the foreign princes whereby she has lost almost all control of foreigners within the empire. For instance, all mail matters of importance are handled by the foreign powers. It is true that Turkey is in the postal union, and that she has a regularly constituted postal service, but it is so poorly conducted and so regardless of business that no business can be done through it. Letters and papers are often lost, papers particularly. As an evidence, we point out that we have not yet received a paper from home. The Beobachter reaches our Saints very irregularly, the "Deseret News" and Bikuben not at all. We have therefore asked to have all our papers addressed in care of the Austrian mail to Haifa. If this is done then there is some show of our papers reaching us. Money orders sent through the P. O. just the same, they have been known to be held back by some trifling official in some way for months and as much as a year.

Now this condition, which is not yet improved, was met with years ago, and the powers doing business here stipulated with the Ottoman government for their own postal service wherever they chose in the empire. This was of course done by the nations interested to increase and facilitate business. Hence in Constantinople the British, Russian, French, German, Austrian and Italian governments have all post-offices and a delivery system each independent of the other, doing an international postal exchange within one city, under a foreign government. Is this not a curious affair? Smyrna and Beyrout the same. At Beyrout the foreign postoffices are all in one building, all neighbors, the Austrian has smaller offices at all the small ports for the accommodation of foreigners, hence we have here at Haifa one, and also one at Jaffa and Jerusalem. Such a condition of affairs is incomprehensible in a progressive country like America, but Turkey submits tamely without an effort to improve her condition or to shake off the foreign yoke by internal advancement. This postal service is one of the stranger's sights.

Now, if the individual gets into trouble with a Turkish subject i. e., where the Turkish subject is the defendant the case is tried by a Turkish judge in the presence of a consul of the country to which the foreigner belongs, thus the right of the plaintiff may be heard. But if the case is reversed and the plaintiff is the Turk and the defendant the foreigner, then the case is reversed. The laws of Turkey being followed in either case unless otherwise arranged by mutual consent. Both countries being represented to see that justice is done on both sides.

But is the case one of two foreigners the consuls if desired have judicial powers, and they can settle the dispute upon some acknowledged basis of law, either of one country or the other, or they may adopt the Turkish code, all according to the agreement of the parties at law.

Should the case, however, be one of two foreigners both citizens of one country, their cases are tried by the laws of their own country, just the same as though they were at home, the consuls and ministers having certain specified judicial powers.

Now, this condition extends to civil and criminal cases alike. The Otto-