

connects the columned drum with the pyramidal top.

The flawless granite of which the tomb consists, is of dotted whitish gray, taken from a quarry of uniform grain, and its so light in tone that in the strong sunlight it is hardly distinguishable from marble.

Passing up the great steps which extend three-quarters of the way across the front of the structure, one comes first to the doors of the tomb, filling a space 16 feet and $4\frac{1}{2}$ inches in height and 9 feet in width. Of bone-dried ash, covered thickly with a composition of copper and tin, these doors weigh three and one-half tons. In each door are three panels, ornamented with 148 bronze rosettes, the 24 on the larger central panel being each twice the size of a man's fist, and all riveted to the doors with heavy bolts.

Beyond the doors, after a clear space of thirty-eight feet, is a twenty-five-foot opening directly over the crypt beneath. The interior of the monument is cross shaped and the four corner arches are fifty feet above the floor. On these arches rests an open gallery with an inner diameter of forty feet, which is approached by two circular corner stairways, each with sixty-nine steps. Above the gallery extends the paneled dome, one-fifth foot above the floor, and below through the opening can be seen the lower floor, and still lower the crypt with the sarcophagus.

The pendentives forming the circular dome and the arches are decorated in high relief sculpture, emblematic of the military and civic life of General Grant.

The windows are twelve in number, three in each side of the cross-shaped interior.

The crypt is reached by side stairways which lead directly into the passage encircling the space in which rests the sarcophagus. The passage is shut in by square columns which support the paneled marble ceiling. The sarcophagus rests in the centre of the crypt, 140 feet below the dome.

The pedestal on which the sarcophagus rests is a square of ten feet ten inches. The lower course of one foot eight inches is made in sections, above which is a five-tooth indented course. Still above this are two heavy blocks of marble on which the sarcophagus directly rests. The total height of all is seven and one half feet.

Some day the body of Mrs. Grant will repose beside that of her husband in a duplicate of the sarcophagus now in the crypt of the tomb.

Riverside Park is, indeed, a fitting place for the tomb of a hero. Nestled on the banks of the Hudson it seems to lift itself up from the smoke and grime of the scenes below to a purer atmosphere. Massive walls of gray granite that from the river look like rows of parapets guard the park on the water front. The steep incline is thickly wooded and only here and there can the grey rugged sides of the hill be seen from the river.

The striking features with which kind nature has endowed the Park have been added to by the mechanical genius of man, for almost within a mile of the great tomb colossal structures have been erected and today this part of the city is practically the educational center of the metropolis, al-

though some of these buildings are not yet entirely completed.

The area of the park is about 177 acres and its exact location is on the bank of the North river from 72nd Street to where 104th street would cut through.

Its average breadth is 500 feet but the "drive," as the park is more familiarly known, is much broader where the curves on the coast or inland sides contribute to its area. Running north it presents a series of elevations, each rise a little higher than the last, until at the summit of the hill it meets an abrupt descent of 150 feet.

The history of the park is as interesting as it is unknown. Before revolutionary times the English aristocrats built their summer homes there and around many a board, in mansions long since gone to decay, glasses clinked to the health and long reign of George III. It was not until 1872, however, that the city acquired the property, although negotiations for the purchase had been opened in 1869.

Of the old mansions which still remain in the park the Claremont, by reason of its size and the fact that nearly all its outlines are still preserved, is the most remarkable.

Between the Claremont and the river is a plain little marble monument, about two feet square, which is surmounted by an urn whose outlines have not been so dulled by the storms of years, but that this inscription can be read: "To the memory of an Amiable Child, St. Clair Pollock, Died July 15th, 1897, in the Fifth Year of His Age."

St. Clair Pollock is believed to have been the son of wealthy English parents who were visiting Lord Courtney when the boy died. The monument is said to have been erected by Lord Courtney.

It was good that to such a spot as Riverside Park such an honor should have come, for there the general lies in the bosom of nature's glory, within the sight of a great city but beyond its tumult. And for miles around his tomb can be seen, towering above the stately Hudson, a fitting tribute of the nation's honor to its noble dead.

SUNDAY SERVICES.

Elder O. W. Penrose, first Counselor in the Salt Lake Stake presidency, presided over the services at the Tabernacle Sunday afternoon, April 25, 1897.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word.

Prayer was offered by Elder Joseph Nelson.

The choir further sang:

Though deepening trials throng your way,
Press on, press on, ye Saints of God.

Elder Antony W. Evans, president of the Mexican mission, was the first speaker, who, after reading from the book of Jeremiah, said that he presumed the majority of those assembled were members of the Church, and to whom he would more particularly direct his remarks. The Latter-day Saints had published to the world articles of faith which read: "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." He took it for granted that his hearers had faith in the written word of God, by which the past, present and future might be judged. Holy men of old predicted things which are now being enacted and of things which were yet to transpire. The Latter-day Saints differed from all other Christian denominations, because they believed the words of the prophets were being literally fulfilled. The people had gathered to these valleys in fulfillment of prophecy. The Christian world believed that the angel which John saw while on the Isle of Patmos, having the everlasting Gospel, was yet to come, but the Latter-day Saints declared to the world, in all soberness, that that angel had come and the message he bore is being preached to all the world for a witness, before the second coming of Christ. The history of the world showed that whenever there had been a Gospel dispensation, great penalties had been attached to the rejection of the law and ordinances advocated by those sent to deliver the message. Noah preached to the people for 120 years and warned the people of what would follow. His warning went unheeded and destruction came upon the people. Enoch preached the same Gospel in his day, but his words were rejected, when he with others were taken from earth up into heaven. Christ came and preached the same truths in plainness and simplicity. He too was rejected and finally put to an ignominious death. His persecutors and murderers saying, "Let His blood be upon us and upon our children." The time of Judah's redemption would come when she was ready to recognize Jesus as the Christ and the Son of the living God. The same consequences will result from a rejection of God's message in this age and dispensation. It was natural for those who received the Gospel in foreign lands to want to gather to Zion, to come out of the world—out of Babylon, that they may not be partakers of her sins and receive not of her plagues. Every Latter-day Saint who had gone down into the waters of baptism, knew his or her sins had been remitted and that they had received the Holy Ghost that gave them a testimony, whereby they knew the work they had espoused was of God and not of man. Those who thus accepted the Gospel assumed and took upon themselves greater responsibilities than before their conversion. The words which Christ spake to His disciples and to the Nephites were just as applicable to the people of God today as they were the day they were uttered. It was those who remained true to the end that would receive eternal life. If after gathering to Zion the people would forget the covenants made with God it would be far better for them had they never seen the light. The Saints of today had embraced the same Gospel taught by Jesus Christ and His Apostles and greater promises were given to those who remained true and steadfast. The Latter-day Saints by their actions in life should be an example to the world that men seeing their good works may be led to glorify God. It was not given for all