

of a general election the present Ministry tried in vain to persuade Queen Natalie to postpone her visit until next December, when the new Ministry will have assumed control. Her arrival at Belgrade on Sunday, September 29th, was the occasion of a popular demonstration. But when she arrived at the castle gates she found them barred, so that she could not see her son. Under these circumstances it is easy to perceive why Russia is so anxious that Germany should detach herself from her Austrian alliance. That, once accomplished, the army of Austria, however well-drilled, would be no match for the countless legions of Russia, while at the same time the peasantry of the Balkan principalities would no doubt, under the influence of the priests, welcome Russian supremacy. Russia at this moment is not greatly in favor in German official circles, especially as regards her treatment of the German-speaking population who largely predominate in the Baltic provinces of Russia. The Russian government has officially announced that on and after the 1st of December next, all pleadings in the courts must be done in Russian. The Russian newspapers declare this is a virtual denial of justice to the German-speaking population who do not understand the Russian language. The Baltic provinces of Russia comprise an area equal to that of England, and contain several millions of inhabitants. From December 1st of this year no school, church service, or civil court will be permitted to be conducted or considered valid except such service or pleading shall be performed in the Russian language.

The gay city of Paris is just now enjoying a British sport that comparatively few Englishmen have ever witnessed. By this is meant the visit of five hundred real Highlanders, dressed in their picturesque garb of kilts, bonnets and tartans, and accompanied by their pipers, who are now creating a genuine sensation on the banks of the Seine. To the native Parisian sipping his wine on the boulevards and indulging in politeness and attitudes almost bordering on effeminacy, the sight of these stalwart sons of the North in their national costume must be, to say the least, a little peculiar. The Duke of Wellington, when viewing the field sports of England, was wont to exclaim that "So long as these continue, Britain will never be in danger." In the same manner the dandy little Frenchman with his perfumed locks and daintily polished boots may learn a lesson concerning the character of Scotland's sons when he views the Caledonian games which the Highlanders propose to exhibit. For whether they most admire the tossing of the caber, the throwing of the heavy weight, or the sword dance by moonlight, of one thing they may be certain, and that is the warlike appearance of the clans. The aspect of a regiment of Highlanders in their native costume is decidedly martial, and of all nations the French delight in military dis-

play. But if the sight of the Highlanders creates a sensation, what may not be said of the music? A genuine Highland pibroch played with the full strength of the lungs of, say a dozen pipers, can hardly fail to make an impression even on ears accustomed to the debates and uproar of a French Chamber of Deputies. But apart from the sensation caused by the strange and picturesque garb of the Highlanders and the wild or at least primitive style of their music, there are other considerations that ought to give success to this visit of the Scots to beautiful France. Scotland and France, as everybody knows, are old time friends. In the days of Mary Stuart, and long before, Scotland imported manners, ideas and royal consorts from France, and gave in turn many a gallant knight and brave soldier to the kingdom of the Bourbons. Even at the present day the works of Sir Walter Scott are perhaps more frequently translated and read in the French capital than those of any other foreign author. But however many Frenchmen have read of Rob Roy, and Marmion and the Lady of the Lake, but comparatively few have had till now the opportunity of seeing a company of live kilted Highlanders.

The order received by an English company to manufacture a large number of steel rails for China has drawn the attention of Europeans to the fact that the sleeping giant of the East is at length awaking. The many peopled empire of the rising sun is rousing itself from its lethargy, and the world will soon have a chance of forming an idea of what it will do when it has completely shaken itself free from its drowsiness. The young Emperor of China has decreed that a railway shall be constructed from Peking to Hankow. This first line will doubtless be followed by longer lines; and, as the *Spectator* says: "China in ten years may have ten thousand miles of railway in full work." The effect of this new enterprise will be far reaching. Most, if not all, the engineers will have to be supplied by Britain and America. The steel rails will likely be sent by England, and capitalists will find a new field for investments. The influence of the new railway system, however, will be most deeply felt in China itself. The world will wear a new aspect, and life will present new possibilities to those who for the first time will hear the shriek of the steam whistle and the snort of the iron horse. The taste for travel will be fostered. The people will go out and learn from other people. In commerce, in science, in the arts of war there will be great changes, but, judging from the civilization of western nations, it is doubtful if China will make an advance in morality.

To many people the announcement that Eliza Cook is dead will seem as superfluous as the intelligence of a similar accident to Queen Elizabeth. So very few were conscious that she was alive. Yet so it was. She died suddenly at Wimbledon on the 24th of Septem-

ber. Her reputation as a poetess passed away many years ago. She lived an invalid for many years. Her Civil List pension of one hundred pounds a year kept her from want. Eliza Cook was born about 1818; the date of her greatest popularity was between 1840, the date of her first volume, and 1864, the date of her last. Her simple lines required no profound learning, no protracted thought, to understand their meaning. She wrote for the million, and the millions sang her songs, sometimes with elegance, always with pathos. Her themes were such as the common people could comprehend and relish, and she poetized those themes by a hundred lyrics. How many of our parlor singers of today recognize the author of "The Old Arm Chair" and "Sweet Hour of Prayer?" In the golden days of prosperity she edited a paper, *Eliza Cook's Journal*, and the name was in itself a talisman of success. The *Weekly Dispatch* would as soon thought of appearing without its title page as without one of her poems. The writings of an authoress so widely perused and so sincere in her mission could not but have exercised a beneficent influence on the great middle class of England. J. H. WARD.

EUROPE, Oct 7, 1889.

#### TENNESSEE CONFERENCE.

The Tennessee Conference was held in the Seminary, at this place, on the 28th and 29th of Sept. Eight Elders were present, including President Spry of the Southern States Mission. Conference convened at 10 a. m., on September the 28th. F. W. Chambers presided, announced the object of the conference and solicited the attention of those present.

Elder W. F. Henegar delivered an interesting discourse on the principles of faith, repentance, baptism, the laying on of hands for the reception of the Holy Ghost, and pre-existence. He said that our present condition is the result of a primeval origin, and that our sole object should be to obtain salvation in the Kingdom of God. It is the greatest object that can be obtained. We must have inspired teachers and the Holy Ghost, or we cannot become perfect. None can act without authority from God. Salvation will follow all who accept the Gospel which we teach.

Elder Philo Dibble said that the immutable law given in former ages must be adhered to now. He bore a living testimony that Joseph Smith was a Prophet of God, and said there is salvation for all in this life who merit it.

Elder Isaac O. Brown pointed out that the true Gospel lay in the Bible. By faith and good works we shall see the face of God, who is a rewarder of those that diligently seek Him. Present life is nothing; for "though we gain the whole world and lose our own soul," what shall we give in return? We have a free salvation through obedience to God. The speaker exhorted all to diligence in well doing.