

granted amnesty? These and a number of similar questions have been asked by stump speakers, and answered by their opponents as best the latter could reply.

While it is true that men who suffered from the injustice referred to have taken part in the discussion, the latter was not occasioned by any demand for retribution, or arraignment of the oppressor, coming from the oppressed. Under an overruling Providence a condition of things was brought to pass in Utah which made individuals who in former years had been harsh and unjust in their treatment of a class of their fellow citizens, exceedingly anxious to exculpate themselves, and place in as favorable a light as possible the wrongful conduct which they could not deny, while throwing on others, as far as they could, the responsibility for the injustice that had been inflicted. At the same time all concerned were eager to claim credit for such atonement as had been made.

Here is exemplified an eternal principle. The Mormons of Utah have suffered. The extent of their sufferings has never been uttered nor written. But they were patient, and reviled not again. When their cup was full the flow was stopped, and suddenly there arose among the men who helped to fill it, a discussion, and charges and counter charges, as to who did most to make it overflow. Without ill will towards any, and with charity for all, the Mormons have listened to this discussion, with one supreme desire in their hearts, that all the wrongs and heart burnings of the past might be buried in eternal oblivion, and that every cause tending to prevent the most cordial relations between them and their fellow citizens might be removed forever. But retributive justice had begun to operate.

The Mormon people will never seek revenge nor demand retribution. On the contrary, their hope and effort will be to bury all the painful memories of the past, if for no other reason than to prevent them from throwing a cloud upon the future. But those memories will not die. They will continue to be discussed by the very men most responsible for their creation, and by succeeding generations. They are a part of the eternal history of our time and country, and as year succeeds year and decade follows decade, the events to which they relate will occasion more and more astonishment and condemnation among mankind. Retributive justice will grow more and more severe in its censure of the wrongs that have been inflicted upon the Mormon people, and in the odium it will attach to the individuals responsible for them. The hideous character of that spirit which long actuated the persecutors of that people will be more and more apparent as the landscape of current history, in which it stands forth such a prominent figure, recedes into the distance.

These truths teach, in tones that pierce the very heart, the need that men have of being cautious in condemning their fellow men because of differences of opinion. They teach with an impressiveness at once solemn and terrible, the need that men have to be charitable towards

each other in matters, both of belief and action in pursuance thereof, up to the very boundary that marks the liberties of others. Let the lesson be learned by all the citizens of Utah. Let the wrongfulness and folly of prejudice and ill will that have no foundation except in differences of opinion on religious or political subjects, be universally acknowledged. Let the principle be planted in the hearts of our citizens, as well as engrafted on the Constitution of our new State, that henceforth and forever there shall be liberty of conscience in Utah, without let, hindrance or penalty of any kind.

RELIGIOUS LIFE IN RUSSIA.

Word comes from Russia of a peculiar movement—a kind of revival—among a religious sect known as the Dukhoboristi. It seems that they are leaving the fertile lands of Caucasus, where they have had flourishing colonies, and are migrating northward to the frozen regions of the shores of the White Sea.

But little is commonly known about this body of Russian dissenters. The name means "Warriors of the Spirit," and would appear to indicate views somewhat similar to those of the German Pietists. They are described as a sect originally exhibiting much personal faith, although their doctrines were a strange mixture of mysticism and rationalism. In the beginning of their existence they endured much persecution, but as time went on and the persecutors left them in comparative peace, they commenced to adopt many customs of the world, which they had formerly denounced. They were also remarkably successful in accumulating wealth and indulged proportionately in the luxuries of life. Their spiritual condition seems to have alarmed their leader, Verigin, and he has now called upon them to give up all their worldly possessions that these may be equally distributed among the people. The young men and women who have been working in neighboring towns and settlements have been called back and counseled not to leave their own people any more. And in order to prevent a relapse into a state of worldliness, Verigin advocates an exodus from the prosperous settlements in the southern parts of Russia to the province of Archangel, where he evidently hopes that the severity of the climate will prevent his followers from falling into the supposed temptations of a more congenial region. The sect numbers about a hundred thousand souls, and it is said that its leading members are generously responding to the calls made upon them.

The movement is noticeable mainly as giving a glimpse of religious life in the vast empire controlled by the iron hands of political and ecclesiastical autocrats. These "Warriors of the Spirit" are but one of the numerous odd sects born of Russian conditions. It is estimated that the various dissenters among the czar's subjects amount to no less than twelve million souls, and probably more than that. Some believe in the Divine authority of the clergy, and some do not. The distinguishing mark of one sect is that its members cross themselves with the

first and middle finger instead of with three fingers, as is the orthodox custom; some consider it unlawful to shave or cut the hair, that being an "innovation" of which their forefathers were innocent; some refuse to offer prayers for the czar, whom they regard as antichrist; others regard baptism invalid as usually administered; among these each one baptizes himself, ordains himself, and their monks and nuns consecrate themselves. Mixed up with these peculiar tenets is, among most of the dissenters in Russia, an undercurrent of disaffection toward the government and the established order of things, coupled with a tendency to communism, all natural in a country where poverty and serfdom are the rule among the vast laboring classes.

In view of such conditions the new czar has great opportunities. He may not be able to give to his people all at once a constitution such as the United States enjoys—the majority of Russians would not know what to do with it—but he might throw down the bars which now prevent education from shedding its light upon the masses. He might give to the people free schools and a free press and liberty of speech. This would in time change the peculiarly Russian conditions and lift the people up to the plane where they could appreciate the blessings of an advanced civilization.

MAJOR GENERAL M'COOK.

In the honor that has come to Brigadier General McCook, just promoted to the position of major general made vacant by the retirement of General Howard, no section of the country will take greater joy than does Utah, where the gallant officer is well known, and where he has a very large circle of warm friends. Of course during the closing days of the period when General McCook was in command at Fort Douglas there was in some quarters a measure of dissatisfaction with certain proceedings he felt it his duty to take; but since that time, and especially during recent years—in short, while he has been in command of the department of Colorado—a thorough understanding of past differences has been reached, and a sincere personal friendship has been developed between him and the entire local community. This was pleasingly shown in the readiness with which leading and influential citizens of all shades of religious and political faith joined in petitioning the President to advance him to the vacant position outside of the regular order of promotion; in hardly a single case was there reluctance on the part of either present or past officials—Federal, Territorial or municipal—to signing the request referred to. This must be a source of real pleasure to the General; for besides being an evidence that there is a host of congratulations from Utah on his success, it is still more precious as an illustration of the high esteem in which he is locally held as a soldier, a citizen and a man.

Under the law, the date of General McCook's retirement will come within a few months—next April, we believe. His new honors, therefore, will not long be worn in active service. But