

ference respecting these classes. He read a letter from the First Presidency of the Church received some time since urging the immediate establishment, where possible, of this kind of classes in every ward throughout this State.

The question of continuing the religious classes now organized, and the organization of others, as advocated, and also the providing of suitable houses by erection or otherwise for the purpose named, resulted in a unanimous vote in the affirmative being taken.

Bishop William B. Preston wished all Israel a Happy New Year. He then advised the brethren and people generally to improve the time to better advantage this year than the one just closed, to live nearer to the Lord, to exhibit a kindlier feeling towards each other and be more brotherly than heretofore, to settle up all accounts where it is possible to do so, see where we stand before each other and the Lord, render unto Him the things that are His, such as tithes and offerings in the season thereof, care for and provide for the poor and see that none suffer, but at the same time teach them to be economical, and also exhibit the same spirit in our own lives, make their homes and surroundings beautiful, repair their fences, plant trees of different kinds for use and for ornament, and make the desert blossom as the rose. He also gave some instructions on the duties of the lesser Priesthood.

President Joseph E. Taylor delivered some timely remarks on the necessity of employing the unemployed, the great good resulting from treating each other as brethren, the responsibility devolving upon the Saints as to the building of temples, etc.

President Angus M. Cannon urged a continuance of good works, the living of pure and holy lives, and the necessity of being wholly and solely devoted to God and His cause. He reminded the Bishops of their statistical reports, and asked, where any had been amiss in this respect during the last six months, that they do not fall to hand in full and complete reports at the next Priesthood meeting.

The statistical report of the Stake conference and also the General conference of the Church depended upon the reports asked for, hence the importance of their being forthcoming in every instance at the time named.

Adjourned until the first Saturday in February, 1892, at 11 a.m.

THE SALVATION ARMY ATTACKED BY A MOB.

LONDON, Jan. 4.—The troubles between the Salvation Army and the authorities at Eastbourne resulted yesterday in a riot of unusual violence. For a long time there has been open war between the Salvationists and the police. The former assert that the Eastbourne officials displayed a feeling of religious intolerance in their treatment of the army, and so determined were the members of the Salvation Army to maintain what they deemed their judicial rights that they proposed to introduce a bill in Parliament to repeal or amend the Eastbourne improvement act, under which the town

officials prevent the Salvationists from holding meetings on the streets. Yesterday the Eastbourne contingent of the Salvation Army was divided into four sections stationed in different parts of the town. The police broke up their meetings with some trouble, but in the afternoon sixty of the army again sallied from the barracks and started to preach followed by an immense crowd, who menaced them with all manners of ill-treatment. Once upon the beach the Salvationists knelt down on the sands in prayer. As they did so they linked arms, the better to repel the assaults of the irreligious mob, should the latter take it into their heads to charge. The mob hooted and yelled, and finally made an ugly rush. Some of the Salvationists were thrown to the ground, but immediately assumed a kneeling position and continued praying. Several times the rushing was repeated but the Salvationists paid no more attention than was necessary to prevent being seriously hurt. A number of police were present and the mob reviled them for not dispersing the Salvationists. As soon as the praying was concluded the Salvationists rose to their feet. This seemed the signal for a preconcerted attack, for the mob immediately swooped down upon the devoted band, scattering them in wild disorder. Many were struck, kicked and otherwise ill-treated. The musical instruments used by the Salvationists seemed especially to excite the ire of the mob, and the persons bearing them were singled out for more than usual brutal treatment. The mob got possession of the instruments, and, after smashing them, threw them into the sea. Then a detachment of mounted police charged upon the crowd. They made no distinction between men and women. They rode down upon the crowd, trampling the rowdies, male and female alike, under the feet of the horses. Many of the crowd were severely injured. The Salvationists declare that the police, instead of protecting them, deliberately struck them and rode over them. Their clothes were torn and their hats lost. A number of women lost their skirts and jackets in the wild rush following the charge of the police, their garments being torn off them in the desperate struggle to escape, being trampled on by the horses. During the melee, the standard of the salvation army fell into the hands of the enemy. Some of the Salvationists charged to regain the flag, and a fierce fight resulted. Finally, the Salvationists regained their standard, and, under a rain of blows succeeded in getting away from the mob with the flag in their possession. After some little time, the Salvationists, their clothing bedraggled and their faces showing the marks of ill-treatment, rallied around their standard. They formed in regular lines, and, surrounded by police, marched back to their barracks. Despite this protection, they were not safe from attack, for the mob several times charged upon them, and the police were almost powerless to prevent injuries being inflicted. Some more rabid of the mob got possession of vehicles, and, paying no attention to the police, drove deliberately into the Salvationists' ranks, with the object of running over them.

NEW YEAR'S WITH PATTI.

[Copyright 1891 and all rights reserved by Godfrey Williston Christine.]

Of all the days in the year observed by the people of Wales, I have found during my residence among them that there is none which the peasantry of this country endow with more charms, superstitions, ghostly legions, spells and incantations, weird traditions and folk-lore of all kinds than New Year's Day and the night immediately preceding it. In the estimation of the Welsh peasantry these two occasions differ very materially from Christmas. These good people believe that on New Year's Eve all evil spirits have more license and are more potent than at any other time in the whole twelve months, while they believe that during the Christmas, season fairies, witches, ghosts and goblins are not only powerless but are even afraid to venture abroad. Shakespeare refers to this superstition of the Welsh peasantry in "Hamlet," where he puts the following lines into the mouth of Marcellus:

"Some say that ever 'gainst that reason comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit stirr'd abroad;
The nights are wholesome, then no planets
strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time."

While Shakespeare has thus set forth that portion of the Welsh superstition regarding Christmas, a Welsh folk-poet of some ability, in a volume of folk-ballads published in 1780, has illustrated in the following lines the peculiar dread with which the peasantry of Wales regard the augmented power of fairies, witches and evil spirits upon New Year's eve:

"On New Year's Eve the path along,
The milkmaid shortens with a song
Her solitary way;
She sees the fairies with their green,
Trip hand-in-hand the circled queen,
The ear-enchanting lay."

Among the Welsh people fairies are known as y Tylwyth Teg, which means the fair folk or family, and they are believed to be rampant and to possess unusual power upon New Year's Eve. They are thought to have a great fondness for children, and woe betide the fond mother who has in any way offended the y Tylwyth Teg during the now dying year. Let her watch well the cradle where her darling lies sleeping, for if she fails to do so the malicious fairies will come in her absence, steal away her child and substitute for it a "plentyneuld" or changeling, who though it may at first be the exact counterpart of the stolen babe, will soon alter into a frightful-looking shrunken, puling brat, not unfrequently becoming idiotic. Any child of that description is always regarded in Wales as a New Year's Eve changeling, and such children do not usually live long. There are said to be well authenticated cases of this kind having transpired in Wales within the past twenty years. This belief in New Year's Eve changelings, however, is by no means confined to Wales. Martin Luther, the great reformer, tells us in his "Colloquies Mensalia" that while traveling in Anhalt he saw one of these changelings who "would eat as much as two threshers, would laugh and be joyful when any evil happened in the house,