

to the constitution of the church is obligatory on all presbyteries, the presbytery of New York be instructed and enjoined not to receive under its care for licensure students who are pursuing or purpose to pursue their studies in theological seminaries respecting whose teaching the general assembly disavows responsibility.

This decision even the *Independent*, a non-sectarian paper with extremely liberal views, characterizes as a "hoax," applied not to Union Theological seminary, but to its students who knock at the church's door for admission to the ministry.

It will be remembered that the general assembly at an early stage of the controversy disapproved of the election of Prof. Briggs to a chair in Union Theological seminary on account of his modern views on the inspiration of the Bible. After a long trial on a charge of heresy he was suspended from his ministerial functions. The directors of the seminary, however, refused to discharge him as a teacher and the general assembly next disavowed any responsibility for the doctrines promulgated at that seat of learning. This declaration caused some discussion in the New York presbytery as to the advisability of accepting Union seminary students as ministers, and as opinions were divided, the general assembly this year was asked for instruction in the matter. The response was the injunction not to accept such students, although every professor, except Dr. Briggs, is a member in good standing and presumably orthodox.

The consensus of opinion, even among those who disclaim any sympathy with the critical methods and reasonings of Dr. Briggs, is that the decision of the assembly is highly unjust. The fact is that no theological institute is entirely confined to the young members of the denomination by which it is supported. In the Union seminary itself many of the students are Baptists or Congregationalists, and not a few Presbyterians are studying in colleges and universities controlled by other churches. If therefore Union students must be "hoaxed," it would logically follow that all scholars not educated in Presbyterian schools must be barred from the ministry, even if they have succeeded in preserving their faith unimpaired, and proven this by adherence to the "standards."

During the old reign of alleged inflexible orthodoxy in the Christian world it was found necessary not only to confine the standard bearers of learning to certain narrow limits, but also to furnish a list of prohibited publications, the rule being that to read or to possess such marked books was a punishable offense. Early reformers, too, seem to have regarded with some favor the compilation of an *Index librorum expurgandorum* of their own, to genuine medieval spirit, but gradually Protestants have been forced to recognize the liberty of individuals to select for their own instruction or edification such works as in their judgment are adapted to their wants. An applicant for a ministerial position is no longer required to account for the sources from which he has drawn his knowledge, as long as he gives satisfactory evidence of possessing the qualifica-

tions supposed to be required. It would, therefore, appear that the final decision in the Briggs case is a remarkable contrast to one of the leading principles of Protestantism, although it is evident that the members of the assembly acted with the best motives.

Probably the Union Seminary will from now on be declared an undenominational institution, and the name and fame of Dr. Briggs may, in that case, attract to it students from many churches. Dr. Parkhurst is one of the trustees. He is reported as saying that the work to be done by the seminary cannot be brought to a standstill by any such "silly" move as contemplated by the assembly. With him the other trustees are said to agree.

#### OKLAHOMA AGAIN.

In the dispatches today there is a statement sent out from Eold, Oklahoma, denying the accounts of destitution in that territory, as given in our telegraphic news on Monday. It is asserted that there may be isolated cases, where the parties came into the territory with insufficient means to start in a new country, but that outside of this there is no such suffering as is claimed.

In connection with this we call attention to a communication from Andrew Kimball, of this city, published today. Elder Kimball is president of the Indian Territory mission, which includes the Oklahoma conference, where a number of Utah's young men are engaged in preaching the Gospel as did the servants of the Lord anciently. From these, and from personal observation there, Elder Kimball learns and states the situation. None of these parties has any interest whatever in making things appear at their worst; in fact all the interest would be the other way—to induce the people of Oklahoma to remain and by their energy, thrift and industry do with that territory as the Latter-day Saints have done with Utah, make it blossom as the rose as a result of their honest, unceasing toil. Hence the accounts of destitution given by Elder Bowling yesterday and by Elder Kimball today may be accepted as conservative narrations of actual events. In the face of this disinterested testimony, it will be seen that the denial of hardships, when there exist to the deplorable extent that they do in Oklahoma, is a cruel misstatement.

There is no difficulty in finding a motive for the denial. It is to the desire of "boomers" to profit by increased immigration, as anything that will keep people away from Oklahoma will not be to the pecuniary advantage of these land sharks and speculators. They would make money for themselves even at the price of starvation for men, women and children. It is about time for a stern rebuke to this cruelty arising from the greed of gain, at least to the extent that these "boomers" shall find no fresh victims, but that the whole truth regarding Oklahoma shall be made known, regardless of the depressing effect it will have on the real estate speculator.

It will be readily understood by men

of thought and experience that with a two years' drought and failure of crops such as Oklahoma has had, the roseate account of agricultural and even mining prospects there cannot be true. Even in an established community like this, such a disaster would fall with terrible effect; and of course it would be much more severe in a newly-settled country. With the experience of the past two seasons, it is no wonder that the settlers find themselves with insufficient means and are starving. It would take quite a fortune to make a start in a farming and grazing country where for years in succession grain and grass are destroyed by drought. The people who rushed into Oklahoma when the Cherokee strip was opened now have much stronger reason to leave, if the opportunity is given. The News realized at the time of the rush that such would be the case and so stated, although at that date the drought was not anticipated, but a knowledge of usual conditions in that part of the country was regarded as sufficient basis for the prediction.

In the course of events, as stated in Elder Kimball's letter, it is quite probable that a few families of Saints from Oklahoma will seek homes in Utah. Under the circumstances referred to, it is not to be expected that they will be very well supplied, having lost nearly everything where they are; consequently the hospitality of the Saints here should be extended to them, as they extended it to those from here who were bearing the Gospel message. These families expect to earn their living when they come here at such labor as they can find, in all probability in the farming districts. They have no reason to anticipate that there is anyone in waiting here to carry them about and along to them, but it is expected that they will be treated with that kindness and hospitality which their honesty, integrity and industry entitles them to, and which will enable them to make a good start by dint of perseverance in hard work and the deeds of good citizenship. As to the general proposition to aid the destitute in Oklahoma, there is no question but the help is sadly needed in many places, and something ought to be done to supply it, notwithstanding the assertion of well-fed "boomers" that families who exist on half rations of bread and rusty bacon are not suffering from hunger.

THE ISSUE of the San Francisco *Chronicle* for Sunday last contains a well written article, by Ninetta Eames, on "The Dead Sea of North America." The article occupies more than half a page of the large paper, is illustrated with excellent views of Saltair Beach and pavilion, Antelope Island and Gunnison Island, and gives interesting descriptive matter concerning Great Salt Lake, its bathing resorts and other places of interest on the shores and within the area of the Lake.

A BERLIN scientific society has been discussing the question whether Blamark was, anthropologically considered, brachycephalous or dolichocephalous, that is long or round skulled. The word for tough-skulled is not at hand at this moment, but considered anthropologically and every other way, that's what Blamark is.