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What Mormonism Stands For. An Address by DR. JAMES E. TALMAGE, at the Special Tourist Service in the Tabernacle, Salt Lake City, January 3, 1909.

(Reported by F. W. Otterstrom.)

ouncement made, this servis in a way exceptional ong the services of the On the afternoon of every church. except the first Sabbath of te menth, in service is held in this building, under the direct presidency of de general authorities of the Church at one of the peculiar institutions in the Church is that known as the Fast The first Sunday of ot apart and observed among the people, the ordance with the docenchcial to the physical particularly, to the spir-s also asked of the peohi give, on this day, at h they would have con-not fasted; and, whethnot, that they will give uch, and as much more be distributed among or. Among the char-res of the Church of Latter-day Saints, or he gospel represented by that h, is the principle of true benavo-

d Mormonisni, the gos hrist, teaches that t God we must be true . It teaches the sanc-ole declaration of old, to for a man to does not see, if he low man whom he does mether, that man may for an answer to his these prayers come up be-one of grace mingled with the suffering and the wall dinte and of the hungry. m is pre-eminently a practic-i it entails upon its adher-s that seemingly are of temimport, requiring them to pray dy in words but in deeds; and this a day of fasting, and the stablished amongst this people effection and distribution of the constitute but one are in the great scheme of henevo

WORK OF RELIEF SOCIETIES.

are are organizations within the ch especially devoted to benevolent c one, which is confined to the en of the Church, is known as the d seclety, an organization having is purpose the pollef of distress. sisters who labor in conwith that organization meet at har intervals to plan their work, then go forth to carry those plans i effect, comprising the gathering applies, the soliciting and obtaining means from the members of the rch. Beside this, a part of their consists in their ever readiness to t the homes of the distressed, to has made its appearance, to com-those who are called to mourn, m the hand of death has made itsent are mand felt in the family circle. It work they curry on from year to year realising that it is a duty, and knowing that it is a pleasure, for it brings with it the satisfaction of hav-ing does more than the satisfaction of havng done good.

MISSIONARY SYSTEM

Aside from these institutions, the at work of the Church is carupon a stupendous scale, in nary system, Thousands ing and middle-aged men are now missionary field, some without hire, without expecone without hire, of pecuniary reward. They have called, some from the plow, some from the plow, some from tablish-

5 YOU have learned from the announcement made, this serv-it is so, As we sometimes sing, in one of the hymns of the Church

'What was witnessed in the heavens? Why, an angel, earthward bound. Had he something with him bringing? Yes-the gespel-joyful sound!

"Had we not before the gospel? Yes-had several taught by men. Then what is this latter gospel? "Tis the first one come again."

There is nothing new in the system of truth proclaimed by this people, except the natural development and advancecont. of principles that have been long the second secon that have been promised for obedience and compliance with the laws and or-dinances of the grapel, there must be sincerity, and wholeheartedness in that obedience and compliance, and, furtherobelience and compliance, and, further-more, that every man shall receive the natural and the just results and de-serts of his acts. Mormonism does not proclaim a single heaven and a single hell, to the one or the other of which every soul shall be confined, perhaps upon the evidence of a very narrow margin of good or ill. Mormonism declares that every one of us shall find his place in the bereafter, according to his nature and his fitness. It declares a system of graded glorles in the heaven of our Father-mansions, to which the Christ referred, prepared for all; and every one shall find his place. Mormonism declares that every man who is sincere and earnest and who is true, shall find his place amongst the earnest and the true, after he has earnest and the true, after he has passed beyond that vale which sep-arates time from the eternities that are to follow. It, therefore, enjoins upon us the toleration of other beliefs and other creeds. One of the articles of the faith, is this:

LIBERTY OF CONSCIENCE.

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them wor-ship how, where or what they may." We do not believe in that freedom to worship God exemplified in the zeal of the Pilgrim fathers. They came to this lend that they might worship God

to worship God exemplified in the zeal of the Pilgrim fathers. They came to this land that they might worship God according to the dictates of their own consciences, they said, and then de-creed punishment unto the man who worshiped otherwise in the land they had made their own. If it be so that we have anything better to offer you than that which you have, it is offered freely, and your religion is sacred in our eyes, as it is in your own. We seek not to deprive you of that freedom and that ilberty of conscience to wor-ship as you will. We do not wish to take from you that which is good. Religious intolerance is the curse of the world. We are told that when the truth has been revealed, the truth shall make us free. Do you remember how offended some of the early Jews be-came because Jesus of Nazareth prom-ised them that great boon: Come un-to me, said He, and I will teach you the truth, and the truth shall make you free. They spurned Him and scorned Him, and they said: We be free; we be Abraham's children, and never have been in bondage to any man, and how durst thou say thou wilt make us free? They boasted of their

man, and how durst thou say thou wilt make us free? They boasted of their freedom, boasted of their liberty, when even then they were under the hand of a foreign power; even then, their most sacred institutions were gov-erned and controlled, by a nation they whither they regarded as heathen; and yet they pro-vithout expec- claimed their freedom.

My friends, how many of us are free? We claim to be citizens, free citizens in this land of the free, this home of the free and the brave: and so we are, if we have made good our claim. But, no man is free until he has learned to apply in his life the principles of truth that will lift him above the bondage of error, the tyranny of sin.

ed, in their simplicity, according to the highest and best knowledge that has come unto them, if they have been true to what they through it is be best, they shall come forth in the resurrection abead of those who have professed knowledge beyond all that these poor benighted ones have draamed of, and have been untrue to that knowledge The Church of Jasaë christ of Latter day Salus does not say. All you who belong to this church are going to have not the rest of you are going to have hell. It was unto its afterents Your membership in this Church ere this upon you find you not professed that membership. See that you live up to t, been und you had you not conscion shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save, if you be untrue therets for any shall serve to condemn and not to save the Church to all the world. to save, if you be unitue thereto, So ourselves, is my prayer, in the name says the Church to all the world; of the Lord Jesus, auch. which the trials and possibilities of mortality alone could give. We came here willingly for the purpose of fitting and preparing ourselves for something yet higher and grander beyond. We regard death as quite as much on element of mean age to be a south

GENEALOGY.

We regard death as quite as much an element of importance in the scheme of our father. for the progression and advancement of als children' as his birth. We believe, even as Hugo, the great French writer, has sold, that we must have lived a life before we cathe here, for we have brought with us half-forgotten memories of that by-gone time, and sometimes, when all is peace within our souls, we may hear the echoes of the songs we used to sing and faintly call to mind some of the All communications for this departs [From this date duplicates were sent ment should be undressed to the secre lary of the Geneulogical society, Joseph F. Smith, dr., care of Historian's office Sail Lake City, Utah.

Some notes made by the late tempt condit, John Nicholson, have come t light; they concern the times and a ditions in England several build add, they concern the times and con-ditions in England several hundred rears ago, and to the practiced gen-calogists they will prove a most inter-esting fund of information, notwith-standing their fragmentary character. It would be well for all to paste them into the genealogical scrap book, as their value will increase with knowlege and massing scars. and passing years.

We proclaim that man is the child of God, literally, so that the spirit of man is the spiritual offsping of Delty. This is a doctrine and a gospel of progress. I doubt if you will find any NOTES ON PARISH REGISTERS.

progress. I doubt if you will not any religious system more completely com-mitted to the doctrine of eternal prog-fices than is that system which is known as Mornonism. Why, it pro-claims that there is no end to the ad-vancement of the soul of man, that as how as he will complete with more set (For genealogical matter prior to the dates given below, the following records must be consulted: The pedi-grees in the Heraid's Visitations, which instances to recess in the Heraid's Visitations, which extend back in many instances to carlier centuries; Ancient Wills: In-quisitions post experency Manor, Contt Hundred and Pipe Rolls; Monastic re-cords, etc., etc., to the Domesday Books, and Saxon Chronicles from which much has been printed).

vancement of the soul of man, that as long as he will comply with rules and laws of progression, he will progress. It goes so far as to say that the law of each after his kind applies to spirit-ual existence as well as to the lower orders of creation; and if that means anything, it means this, carried to its logical conclusion, that if we be the sons and daughters of God, we have inherited from Him the powers and capacities of advancement, even such as to make it possible for man to at-tain the rank and the sanctity of god-ship. How many eternities shall pass 1556-Said by some to be the year that the first injunction was made for regular registration of baptisms, marregard registration of apprimum, mar-risges and deaths, after the dissolution of the monasteries. It was considered a novel method for imposing a tax and a grevance "that no infant shall re-ceive the blessed sacrament of haptism bott onlesse an trybelt be payed to the king." There are about six registers only beginning at this date. 1528-Registers were ordered to he kept; and directed to be placed "in one sure coffer with two locks and two keys." Only \$12 out of H.000 begin at this date. (see note)." 1558-The injunction repeated. 1558-The injunction again repeated, when the minister had to subscribe to the protestation. "I shall keep the reg-lister book according to the queen's in-junction." They were not, however so clages and deaths, after the dissolution ship. How many eternities shall pass before man shall have trodden beneath his feet all the weaknesses of his na-ture I can not tell; but within him

there is that power of minite advance-ment. He is the child of God, and it is within his power to follow in the foot-steps of his celesital parents and to reach the rank and station occupied by those who have trodden that path be-ters. The Morence Church has been

ere. The Mornion Church has been harged with heresy because of the lainness of its declarations, but heresy f bellef is perhaps less injurious than many people have supposed. This Shurch has gone so far as to put in pigram form its declaration of belief ion." They were not, however so entered and preserved as was

thought necessary antil 1597. 1597—Every parish had to provide a book of parchment, and all previous entries were to be copied into it from the paper books in use before this date. Copies were also to be sent annually to the bishop of the discover avan

y many people have supposed. This Church has gone so far as to put in well entered and preserved as was thought necessary until 159. IST-Every parish had to provide a book of parchment, and all previous entries were to be copied into it from the paper books in use before this date. Copies were also to be sent annually to the bishop of the diocese, exam-ined, and that this family to which we be here to fail for the advance-ment of his children, is unlimited in its possibilities; that we are going on, and that this family to which we be here to feel and know that he be the child of God it will be an incentive to right doing, and it will make him feel that he is the offspring of a brute, t teach a man that he is going to die in the beaks, and the tendency will be to live like a brute. Let him feel that he has within him the power to rise and he will seek for that which is good, and learn to love that which is same Futher. We can allenate our-rise and he will seek for that which is good, and learn to love that which is good and baw will be tolerant of one another, for we are all children of the same Futher. We can allenate our-same Futher that which is good, and it we seek after that which is good, and it we seek after that which is good, and it was not to fails and the tendency will a have not lost faith in twp failament. During the fournowing: ablick by that which is good, and it we seek after that which is to of an is we seek after that which is to of an is we also to the late act to failament, id est, a company of (Registrar) according to the late of parliament, id est, a company of parliament, id est, a company of rebels assembled under yt tyrant Oliver Cromwell-came into fashion in time of the Rebellion under that monster of nature and cloudy tyrant Oliver Cromwell Wootton, Lines-Levellers and phanaticks rushing into other men's offices-a hold, but witless jusmen's offices—a bold, but witless jus-tice of the peace—foroeth ye King's subjects (quite against the grain) to elect, and he "to confirm a mere lay-man in the office of parish register." (Registrar). Plympton, Devon, "This is the hour and power of darkness." Bearing this circumstance in mind and the fact that the books fell into almost any books fell into almost anybody's hands when the ministers were bankshed, will account for the many scanty entries (or none at all) one sees at this time, and prepare him for the disappointment he is pretty sure to meet with.

o the local registrary of the district and deposited with them. ISM-An act for civil registration, and

1826-An act for civil registration, and a new form for marriage entries, giving every particular. Before this date the are of the persons married, or their parent's names and occupations are copies of the registers sent to Somerset House, London, these are indexed.

TRANSCRIPTS OF THE PARISH REGISTURS.

As will be seen, no uniform method existed before ISE, Entries were usual-iv made on slips of paper, and from these were copied into the register by these ware copied into the register by the eleck or casual officiating minister as the end of the ecclesiastical year, when a copy was also made by the in-cumbent, and that by computation, with-in one month on Easter to the Diocesan registers, at the Mahop's visitation. These are called the "Episcopal Trans-cripts" and may be regarded as dupli-cates of the register, and are of the utmost value: for where a register itmost value; for where a registe has been lost, as so many have been by fire, violence, neglect or decay, these are often the only earthly source whereby one can gain the information he needs. Half the partshes have lost registers of a date earlier than 1600, and several hundreds have none com-mencing before 1752. The transcripts are often more complete than the regis-ter itself, as they were supervised, but the register was not. Thus one often finds in the baptisms the parent's name given. At Soham, Cambridge-shire, the marriages from 1559-94 art without the wife's summer. The register at Halbeach, Lincolnshire, con-tains the following: 1662, Aug. 20. "Taking this book into my own care and keeping I find three and twintie blanke leaves and some written cuit on the they william Ballenden or his it wither by William Ballenden or his blanke leaves and some written cutt out either by William Ballenden or his clurke." Culled, "the usurping Vicar." At Plymton, Devonshire, the pages of marriages entered during the rebel-tion and commonwealth were contempt-uously cut in halves, not being con-inacted before a justice of the peace. The transcriber of the Holbeach, Lin-seinshire, resister necevered 29 years

ashira; register recovered 29 years entries (which were either omitted lost from the register) from the hop's transcripts, which contained all 287 marriages, 723 bantisms, and 05 burlais.

To copy and to print parish registers, or the transcripts, secures them against lestruction, and makes them safe for destruction, and makes them safe for all time, and meets the increasing de-sire to know what the parish chest con-tains, especially when that parish has been the home and burying place of progenitors. It would save time and progenitors. It would save time and expense in searching them, and the pos-sibility of overlooking some important entry owing to the strange forms of characters used, contractions, had writ-ing, and overcrowded pages. Except to comparatively few, they are a sealed book not only for the difficulty in get-ting at them, but the greater difficulty of deciphering them. That the older of deciphering them. That the older entries were fading away 100 years ago may be seen from the following note in the register at Whorlton. Durham, Signed R. Wilson: "Where the names were grown dim I renewed them with nov nen. Likewise renewed the names -I likewise renewed the name in the register at Gainfor, 1794." Many have already been copied and are waiting seemingly in valu, for pub-lication. Custodians of the registers tre generally willing to have thein ranscribed, and printed; and when they are not, there are the bishop's transcrints to fall back upon. The legal fee for searching a regis-ter is one shilling for the first, and six ter is one shilling for the first, and six pence for each subsequent year. This is not often exacted when the appli-cant does the searching himself—when this is allowed—the custodian charges any sum he thinks proper. Searching at the "Registries" varies from two shillings and six pence or three shillings and four pence per hour up to the full statutable fee. At Somerset House, London, the re-

WOMAN'S TRIBUTE TO DR. ELVIRA S. BARNEY



DR. ELVIRA STEVENS BARNEY:

Dr. Barney, whose picture is herewith reproduced, has been a famillar figure in this city for many years. Her douth was not unexpected, as she had been ailing for some time. She died at herhome, 29 west North Temple street, on Tuesday morning, Jan. 12, 1909

Elvira Stevens (her malden name) was been in Gerry, Chatanqua county, was born in Gerry, Chatauqua county, N. Y., March 17, 1832. She was the daughter of Sumuel C. Stevans, a mer-chant, and her mother was Minerva Atthea Field, a achool teacher before marriage. Elviro's great-grandfather, was a soldier of the revolution and her grandfather, Simon Stevens, a doctor; her uncles were doctors and lawyers by merchanten.

Mis. Barney came of good old Puri-tan, New England stock, and she had many Yankee traits strongly developed in her character. She was a born sur-fragiat, believed in and advocated equal

fragist, believed in and advocated equal privileges for man and woman, like Susan B. Anthony, and in a number of ways she was not unlike that famous woman, in fact Miss Anthony herself recognized a sort of kinship. The Stevens family reserved the gos-pel in the state of New York and Elivira was baptized when 12 years of age in 1844. The family went to Nauvoo III, in 1845, where the parents died, and left their five children almost penni-less; shorify after when the family was preparing to leave Nauvoo at the time preparing to leave Nauvoo at the time of the exodus, Elvira says she parted with her twin brother, Bernard, she always alluded to this incluent as one of her severest trials, he died six years fter and she never saw him after-

What Elvira passed through from the What Elvira passed through from the time of being left an orphan until she grew to womanhood is almost past be-lief; but she had an abiding faith and unflinching integrity to the gospel and the perseverance under difficulties in-herited from her Puritan ancestry. She was determined to learn to gain an education and she had the ambilion to equal and through her en forts and parsistent seal she overcome almost persistent zeal she overcom almost insurmountable obstacles and succeeded amost.

n fitting herself for a teacher in the arly days, studying at night to keep

ahead of her pupils. Miss Elvira Stevens crossed the plains in the first company that came in 1848; she drove two yoke of oxen most of the way from the Missouri river here; she accompanied her sister, who was sick, and the burden fell on her. Her brother-in-law broke his arm and Elvira took her first lesson in surg-cry helping to set the broken arm. She was then 16 years old. The story of that journey would fill pages, but to say the least, Mrs. Barney has been a very remarkable woman all through

ble will surmounted all obstacles. In 1849, Elvira Stevens matried, and he in connection with her husband was called on a mission to the Society was called on a mission in the initiation was called on a mission in the society infinity, but the mission was posiponed and finally in 1520 or 1851 she started in computy with Aportic Pariey P. Pratt, who was going to Chili. It was a sort of perilous journey, attended by many hardships and sickness, and meantime, because of some trouble between the Society islanders and the French the mission was changed to the Sandwich islands. After various exigencies by the way she at last reached and sur-ceeded in finding her husband, who had preceded her. She soon acquired the language for she barned multily and taught the native women and children her own native tongue. After some time spent on the islands she cam-back to California, just when the gold fever was ment exclusion; she obtained her own mative tongue. back to California, just when the gold fewer was most avoiding: also obtained fueratives employment and secured means to return to her valley home. Mrs. Barney has always been success-ful in many matters; she has accumu-lated means and built houses of her own, in fact not only superintended the work but helped to do it. There are four good houses in Salt Lake City she has been instrumental in building with her own means. Dr. Barney has educated herself; she attended for one or iwo years the Descret university and educated herself; she attended for one or two years the Deservet university and struct her own money to go to emstern colleges and study medicine. After her roturn she tanghi classes in obstatries and helised in various ways other young women to get on in the world. Mrs. Barney has easily been a promoter of home industries in the strict sense of the world. like Solomon's woman in the Proverbs. "She gathered meal and flax and worked with her own hands, and not only these but stik, and if there was anything hard to do among the

her life; in fact a particularly strong

character, indeed masterful, nothin daunted, her energy and her indom

was anything hard to do among the sisters, she would undertake d, and abe could be relied upon to do a full share; she helped to establish the Woman's Co-operative store, and on this searcely recall and emimerate the of trust she bas filled with

ndistions of trust she bas filled with credit and honor, at home and in jour-neying for and wide. Mrs. Barney was a woman of affairs-could deal in merchandise or any kind of husiness: she was kind-hearted and charitable and often gave to these who needed help without caking any show of her wome deals meeted help without making any ghow of her goor decis, and possessed in a good degree spiritual sitts that en-deated her to the sick and sorrowing, and she was a good and forceful public speaker. In the days of the Retrench-ment association she was one of its most carnest advocates and practised what she preached. Among the hereines and ploncers of the Church and of Utah she marked with the foremost. Perhaps the greatest work she has done and that which is most distinc-tive is the general work for her dead; for several years she was tracting, collecting and arranging a tree of her

collecting and arranging a tree of he anoastry and has succeeded in publish ing a creditable book of the Steven Stevens genealogy containing a complete record of thousands of names and dates of the family and collatual branches. She has had many of her dead relatives of-ficiated for in the Salt Lake temple. Much more could be said in her praise, but her own works praise her in the gates of the promised land, she has gone to her loved ones behind the vell, and after a long life of foll and had. and after a long life of toll and hard-ship she has entered into the glorious rest that remains for the saints who have overcome and endured faithful to the end. "Blessed are the dead who die in the Lord from henceforth," etc. E. B. W.

25



CORN, OATS,

and faintly call to mind some of the neidonts with which we were familiar

in that condition of primeval exist-

MAN THE CHILD OF GOD.

ad from all walks and vocations out and serve their time the gospel, carrying the and of the gospel, carrying the speed of this gospel unto the people sworld; and as they travel without mention, so they offer what they be give without money and with-price. They go in the spirit of asion not seeking to compel, inter-s in ho sense with the cherished i of ofters, except as they may of others, except as they may then, berhaps, something better they have, and inviting them to and partake, as they themselves partaken of the spirit of truth. GOSPEL OF BENEVOLENCE.

that the gospel of Jesus Christ henevolence, the gos-ministration, the gos-love. No gospel, no an permanently flour It is chu than this. world today that the co is manifesting kays and by means never be-latessed. Call to mind, you a of history what you have read lories of ancient The Roman and and Rome and scarcely been any doctrine. Even a came, had to con-militions of old. His wi, had been living taliation man should love not but his enemies, that o do them good, and unto those who, perkindly disposed to-

The barries that we have been told that

CHURCH AND KINGDOM NOT IDENTICAL

CHURCH AND KINGDOM NOT IDENTICAL. We believe the Church of Christ is not identical with the kinghom of God. We believe that the Church will ever be smaller than the kingdom. We look forward to the day when that kingdom shall be verily established in the earth, and when Jesus Himself shall reign in person. We expect that; and when that kingdom is established. we believe there shall be guaranteed unto every man his rights, and he shall be protected in the freedom of his con-science, and he may live in happiness, and he may progress just as far and as fast as he submits himself unto the righteous rule of that kingdo. I can-not believe that Christ will be less tol-erant, when He reigns in person, than are some of the monarchs that occupy the thrones of the world, than are the heads of existing nations. I believe He will give unto us liberty and right, and yet He will require submission unto that which is right, or the natural consequences of our fil-doing shall be tome, The Roman and e soie, though today half be their epitaph. They wonders. We marvel as with eshales of the great ter erected: and yet, buildings, did you ever schemal system of relief ted samongst them? The mess ruled. Altruism and lines had scarcely been to the a fact to correspond to the structure of the structure consequences of our fil-doing shall be visited upon us. This Church preaches the doctrine of the inviolable relation believe in chance. It does not believe in chance in the start of the Eternal Father Himself. We believe ance with the principles of justice and of right. We regard this life of ours as but one stage and one incident in been for right. We regard this life of ours Event as but one stage and one incident in the great plan of progression that has been provided for the sons and daugh-ters of God-a link. If you please, ters of God-a link if you please, ters of God-a link if you please, ters of God-a link if you please, ters of carth, the eternities that are to come. Mormonism proclaims that man is higher and greater than a thing of earth, that man did not originate on this earth, and does not belong here, that ing which your spirits and mine lived as intelligent entities, as individual be-ings, and that we knew the importance of the change that was to come into out existence, when we came from that

we seek after that which is evil. But I have not lost faith in my Father's children, I have not lost faith in the family to which I belong. I believe that the human family is destined to pro-gress, to advance and to go from one stage to another, higher and higher, ever extending its influence for good.

MORMONISM MATERIALISTIC.

You will say that the gospel called Mormonism is materialistic, grossly so, some have said. We admit it. A relig-ion that has to do only with theory and dogma can have but little immedi-ate effect upon us in this life. I would rather see a man pray by his deeds that the poor may be relieved, than to see him spend his life worrying over the intricacles of the doctrine of ori-ginal sin. I would rather see him go forth and accomplish something in the Father's service than spend his time in words, prayer. Prayer, my friends, is made of stuff more durable than words, and we should interpret that scripture, that we should 'pray with-out ceasing.'' to mean that we should forever be working out deeds as pray-grs for good. We believe in asking the Lord to answer our prayers and then doing all we possibly can to bring about that answer. I remember once being a guest at a house far from home. The father called the members of the family about him for family prayer in the morning, and he prayed every carnestly. He prayed that the widows and the fatheriess might be looked after, that the hungry might be fed, and that the cold might be clothed. He was known among his fellows as You will say that the gospel called fed, and that the cold might be clothed. He was known among his fellows as one who was well to do, who had many of this world's goods, a very substan-tial citizen. When his prayer was fin-ished, his boy made a remark that has lived in my memory; said he, "Father if I had as much as you have got, I would answer that prayer myself." And do you know I was ancrizedous snough to believe that that boy's pray-er would have as much effect as his father's prayer, because with that wish and with that honest heart I be-lieve he would go out and try to an-swer it according to the means with-in his power. Yes, we can answer many fed, and that the cold might be clothed. in his power. Yes, we can answer man

<text>

1667-An act compelling burial in

wool. 1678-An act requiring an affidavit that it was carried out. This was to encourage the fulling wool trade. 1694-A tax for five years: on births 2 shillings: on marriages, two shillings and sixpence, and on burfals, four shill lings was innoved to carry on war.

and sixpence, and on burials, four shil-lings, was imposed to carry on war with France "with vigor." 1753—An act to prevent clandosthe marriages, by prescribing a printed form for the entries of the same, and record of publication of banns for three successive Sundays. Prior to this date the ecclesiastical and civil year began March 25. March 25.

1781-A duty of three pence was im-posed on all entries. 1784-Repealed.

1812-An act ordering books with printed forms for buptisms and burials. Refore this date these were entered into one book having plain pages, as were also the marriages up to 1754, which renders speed in sourching impossible. The form in the baptism and burial re-gisters is as follows:

BAPTISMS.

When Haptized	ChBd's Name.	Parent's Name.		1	1. Quality	
		Christian.	Surnama	Abods.	Trade or Profession.	Minister.
			1		[a.toression)



At Somerset House, London, the re-urns are done up in bundles containing ve years of entries, and are charged ne shilling a bundle. At Edinburgh, here all the original registers of Scotnd are deposited, the charge is £1 y a general search, which may last

0 days. Many libraries contain genealogical nather, manuscripts, and in print; such a the British museum library. London. Iniversity and Cains college libraries, 'ambridge: Bodlelan, Oxford: Cheb-am, Manchester; the Advocate's Edin-ang, which are free: but permission must be obtained to enter most of them, of a further nermission to take exd a further permission to take ex-outs is required at the latter library. The population of England and

Valus: In 1377, 2,350,000 antoroximately: 1400, 700,000; 1580, 5,000,000, parish register erlod: 1801, 8,892,536, parish register erlod: 1891, 27,420,984 parish register

period. Before the present century the num-ter of register books at the various parishes would possibly not exceed 10 for the largest, and 5 for the smallest parish. At Wigan the number now is 64, at All Saints, which is one of the least populated parishes in that town. To find a register indexed is most ex-centional, at any place. contional, at any place.



When shown positive and reliable proof that a certain remedy had cured numerous cases of female ills, wouldn't any sensible woman conclude that the same remedy would also benefit her if suffering with the same trouble?

Here are two letters which prove the efficiency of Lydia E. Pinkham's Vegetable Compound.

Red Banks, Miss. — "Words are inadequate to express what Lydia E. Pinkham's Vegetable Compound has done for me. I suffered from a female disease and weakness which the doc-tors said was caused by a fibroid tumor, and I commenced to think there was no help for me. Lydia E. Pinkham's Vegetable Compound made me a well woman after all other means had failed. My friends are all asking what has helped me so much, and I gladly recommend Lydia E. Pinkham's Vegetable Com-pound."-Mrs. Willie Edwards.

Hampstead, Maryland.—" Before taking Lydia E. Pinkham's Vegetable Compound I was weak and nervous, and could not be on my feet half a day without suffering. The doctors told me I never would be well without an operation, but Lydia E. Pinkham's Vegetable Compound has done more for me than all the doctors, and I hope this valuable medicine may come into the hands of many more suffering women." — Mrs. Joseph H. Dandy. Dandy.

We will pay a handsome reward to any person who will prove to us that these letters are not genuine and truthful - or that either of these women were paid in any way for their testimonials, or that the letters are published without their permission, or that the original letter from each did not come to us entirely unsolicited.

What more proof can any one ask ?

For 30 years Lydia E. Pinkham's Vegetable Compound has been the standard remedy for female ills. No sick woman does justice to herself who will not try this famous medicine. Made exclusively from roots and herbs, and has thousands of cures to its credit.

Mrs. Pinkham invites all sick women guided thousands to health free of charge. Address Mrs. Pinkham, Lynn, Mass.







Gray Hair Restored.

estores Gray, leached Hair

WALNUTTA HAIR STAIN"