

gium which ended in a quarrel, and last February one was held in Lyons, which has caused any amount of dispute in that famous "City of silk." At the close of this competition the prizes were awarded to two ladies whose faces, it is said, were so thickly painted that many declare the prizes were given to Art rather than to Nature, that bismuth and carmine and "Circassian powder" had been esteemed preferable to harmony of features and natural delicacy of complexion. What a comment is all this on the degeneracy and folly of the times, when thousands upon thousands of all classes of society become excited over the relative merits of the painted countenances of disreputable women.

Wherever one may go in literary circles in Europe he will hear from many only scorn and contempt for those who advocate female suffrage. And yet in France the influence of women in politics is perhaps greater than in any other country. True, a century ago the "Primrose League" of English women, under the leadership of the Duchess of Devonshire, had a mighty influence in the politics of that day. Woman, then as now, is generally on the side of reform. William Pitt, son of the great Earl of Chatham, was then a young man, and leader of the Whig party in Parliament. For some reason it was generally considered by the Whigs that the election of Pitt would bring not only political privileges, but likewise reforms in cookery and domestic comfort. Indeed some of the campaign mottoes of that day, such as "Pitt and plum pudding for ever," sound very strange to modern American ears.

At the present time the *Countess de Paris* is engaged in founding a political association of women under the title, *La League de la Rose*, which will have evidently a great influence on the general elections which will take place in France within six months from the present time. There seems no reason to doubt the movement will attain a fair measure of success. The organization of the "League" seems to be complete, and the appeal of the Countess, who is the consort of the heir to the crown of France, will not be without effect. "Women of France, your dearest convictions and the interests and future of your children are at stake." Most Frenchmen will know what is meant by these words, and many may resist the "League" as an alliance between the women and the priests, against which the disciples of Voltaire have so long contended. Enrolment in the League of the Rose will mean to many more than mere assent to monarchy; it will imply an embarrassing connection with the Catholic party. Wisely ingenuity may triumph over marital reluctance. Still, it will not do for the lady Leaguers of the Rose to be too sanguine. The power of woman is great in all civilized countries, and the means adopted are undoubtedly the most effective that could be employed for enlisting that power in the service

of the monarchy. The badge of the league is certainly a beautiful one. And so far as circumstances will permit of the free operations of the league the appeal to the men of France should be sufficiently strong, for no nation is more fond of parade or ornament.

J. H. WARD.

EUROPE, March 18, 1889.

A FAIR PRESENTATION.

The following appeared in the *Newcastle Daily Chronicle* of March 13th:

During the last week or two, a Mormon Elder from Salt Lake City, Utah, U. S. A., has been conducting services in Newcastle, in the Eldon Hall, Clayton Street. On Sunday evening last, Elder A. W. Rankin delivered his last lecture in this city, his subject being "The Divine Mission of Joseph Smith." Although an "Elder," Mr. Rankin is still a young man. His discourse to the score or more of people who were gathered together in the Eldon Hall was thoroughly earnest, and he spoke of the life and character of the founder of "the Church of Jesus Christ of Latter-day Saints" eloquently and well.

He prefaced his lecture, however, by numerous arguments, drawn chiefly from Holy Writ, with the purpose of demonstrating that Mormonism was the true faith of the present generation. The people, he said, had departed from the laws of the Gospel, and their salvation was pre-ordained to be brought about according to the revelation of St. John the Divine, who prophesied in the following verses:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come."

This prophecy was fulfilled in the person of Joseph Smith, to whom several angelic visitors appeared. The second of these was on September 21st, 1823, at Manchester, in the State of New York. Smith was told that the covenant which God made with Israel of old was about to be fulfilled, that the preparatory work of the second coming of the Messiah was to begin, that the time was coming for the Gospel to be preached in all its power and fulness to "every nation, and kindred, and tongue, and people," and that this unlettered son of poor farm people was himself to be the instrument, in God's hands, to bring about some of His purposes in this glorious dispensation. Smith was also informed where to seek for certain plates, which had engraven upon them an abridgment of the records of the ancient prophets that had lived in America, but it was not until four years afterwards that the Angel of the Lord placed these records in his hands. These records were written by the Prophet Mormon, who had hidden the plates in the earth, where they

remained until God inspired Joseph Smith to bring them to light, in that they might be made to unite the Bible "for the accomplishment of His purposes in the last days." The plates were seen also by Oliver Cowdery, Martin Harris and David Whitmer. Smith preached the approach of the millennium, in the face of bitter persecution and to the peril of his life. His courage drew disciples to him, and, on April 6th, 1830, "the Church of Jesus Christ of Latter-day Saints" was organized. Converts rapidly increased the new sect, and a thriving colony was formed in Missouri; but, in 1838, in consequence of continued persecution, the whole body of Saints, numbering about 15,000, quitted Missouri and took refuge in Illinois, where they founded Nauvoo, or the City of Beauty. Fresh disturbances arose here, and Smith was thrown into prison, at Carthage, where, on June 24th 1844, Smith was shot by a mob that broke into the prison, and died a martyr to the faith by which he had unflinchingly held since it had been revealed to him.

THE INTERVIEW.

After the lecture, a representative of the *Chronicle* had a talk with Elder Rankin, who gave him a good deal of interesting information concerning the Mormons and their doings. It was, he said, in July, 1847, that the first of the Mormons, then under the guidance of Brigham Young, who had succeeded Smith, arrived in the Great Salt Lake Valley. The place was then a wilderness, and it was believed that the cultivation of cereals was impossible, but the land was reclaimed to cultivation by the industry of the people, and it was now as fertile a place as one might wish to live and die in. The Salt Lake City was founded, an emigration fund was established, and settlers poured in from all parts of Europe. In 1850 the region occupied by the Mormons was organized as a Territory, under the name of Utah; and a Territory—not a State—it still remains. A Territory, Mr. Rankin explained, stands to the government of the United States very much in the same relation that the Dominion of Canada bears to Great Britain. The government appoints a governor and district judges. The history of Mormonism had, continued Mr. Rankin, been one of continued progress. Forty years ago, the Mormons numbered 15,000; now they counted, roughly, 250,000. They had three temples in Utah, and a fourth was in course of erection. The command to preach the Gospel to all nations and to all peoples was being carried out to the letter, and missionaries were making converts in every part of the world. The first preachers, Orson Hyde and Heber C. Kimball, came to England in 1837, and made many converts in Leeds, Manchester, Liverpool, Birmingham, Glasgow, and especially in the mining districts of South Wales. So the work had gone on, even unto the present day. Most of the converts, as soon as they were able, emigrated to Utah. Mr. Rankin furnished our representative with