

done with fuel of cow dung mixed with straw. There are no tables and very few chairs. The animal heat of the cattle aids the fire in keeping the family warm, and all of their living arrangements are of the simplest and cheapest nature. The houses of the better class are more comfortable, and in the big Turkish cities some of the rich Armenians have beautiful homes. The Armenian women are good housekeepers. They are much more cleanly than the Turks, and even their hovels are kept clean.

They have a better home life than the Turks. A man can have but one wife, but the families of several generations often live in one house, in which case the daughter-in-law is, to a large extent, the servant of her husband's family. She has to obey her father-in-law, and during the first days of her married life she is not allowed to speak to her husband's parents, or any of the family who are older than herself, until her father-in-law gives her permission. Up to this time she wears a red veil, as a badge of her subjection, and this veil is often kept on until her first baby is born. Armenian girls are married very young. Eleven or twelve is considered quite old enough, and women are still young when they have sons aged twenty. Marriages are arranged by parents or by go-betweens. The usual wedding day is Monday, and on the Friday before the marriage the bride is taken to the bath with great ceremony. On Saturday she gives a big feast to her girl friends. On Sunday there is a feast for the boys, and on Monday the wedding takes place. It usually occurs at the church, where the priest blesses the ring and makes prayers over the wedding garments. There are numerous other ceremonies, making the wedding last from three to eight days. One curious custom is that shortly after her return from the church the children present rush to pull of the bride's stockings, in which have been hidden some coins of money for the occasion, and another is the placing of a baby boy on the knee of the bride, and as she sits beside the groom on the divan, with the wish that she may become a happy mother.

The real cause of these outrages is, to a large extent, religious fanaticism. The better classes of the Turks and the more intelligent of the Mahomedans would probably stop them if they could. The sultan has, I am told, tried to do so, but he is afraid of his life. He realizes that if the common people get the idea that he is false to his religion he is almost sure of assassination. The Imams and the Sherks, or, in other words, the Mahomedan priests, to a large extent rule Turkey today. They are, in most cases, ignorant and intolerant. At the head of them is, the Islam, or Grand Mufti. He is appointed by the sultan, and the sultan cannot kill him so long as he holds his title, though he can depose him. The sultan himself cannot be deposed unless the Grand Mufti so decrees. He is a sort of a supreme judge in addition to his religious character. Among the Mahomedan fanatics there are a large number known as dervishes, who roam about from country to country inciting trouble. They are walking delegates, as it were, for the killing of Christians. They stimulate the religious zeal of the people and make violent speeches against unbelievers. They fast much and they

have curious methods of worship. One class is known as the wheeling dervishes, whom you may see any Friday going through their worship in Constantinople. They dress in long white robes, fastened at the waist with black belts, and on their heads they wear high sugar loaf hats. They sing the Koran as they whirl about in the mosques. As they go on the chief priest makes prayers. They whirl faster and faster, until at last their long skirts stand out like those of a ballet dancer. They become red in the face, and some finally drop to the ground in fits.

Another class of these fanatics are the bowlers. There is a great organization made up of these in Turkey, and they have probably been largely concerned in inciting feeling against the Armenians. I have visited their mosques, but I despair of adequately describing their religious gymnastics. They work themselves into a frenzy by gasping and howling out the name of God, and the dervishes of the interior parts of Turkey often take knives and cut themselves and each other in religious ecstasy. They go into epileptic fits and foam at the mouth, and the most of them think that the killing of a Christian is a sure passport to heaven. I would say, however, that these people are the cranks of Mohammedanism, and that they are not a fair sample of the Mohammedan world.

Frank G. Carpenter

SUNDAY SERVICES.

President of the Stake Angus M. Cannon presided at the services in the Tabernacle Sunday afternoon, December 29th.

Choir sang:

God moves in a mysterious way,
His wonders do perform.

Prayer was offered by Elder George M. Cannon.

Choir sang the hymn:

Glorious things are sung of Zion,
Knox's city seen of old.

Elder John Henry Smith was the first speaker. He had been privileged on late to take a visit through the various branches of the Church in Wyoming, Idaho and Colorado, and had good reason to believe that the Saints in those districts were in as good condition, spiritually, as could possibly be expected. During the past year the people have raised very good crops but they have found it extremely difficult to dispose of them to any great advantage. Just at the present time the people in San Luis valley are busily engaged in harvesting their grain, the late season having hurt them somewhat, but the threshers are running and the people have had a very large crop, but they are becoming acquainted with the fact that it is extremely hard to get prices for the products that they raise. They are getting along nicely, however, although it is quite hard for them to get the requisite clothing needed in this inclement season of the year. In San Luis valley typhoid fever is raging to a great extent, but there has been very few deaths from it, although there has been some very severe sickness. The spiritual condition of the Saints there is good and many who in

times past have been indifferent to their religion are now awakening to a sensibility of their duties before God and are renewing their covenants that they might be partakers of His blessing. Elder Heber J. Grant next addressed the congregation. He said the Saints should pay more attention than they sometimes do, to the requests of the Elders for their faith and prayers. It is quite essential that they give heed to these requests in order that the Elders may be blessed of the Lord and be led to say something that will be beneficial unto those assembled. Some people go to meeting, and after going to their homes and getting into conversation with their neighbors find fault with the speaker because his remarks did not exactly suit them. It would be better for this sort of people to stay at home, because if they can do nothing but find fault with the remarks, it will do them more harm than good to go to meeting. It is said that where much is given much is required, and if it profiteth us not to go to meeting, then it will certainly redound to our condemnation. The speaker then reverted to the principle of tithing. The most faithful tithing payers among the Saints of God are they whose incomes are very small and insignificant.

Elder Grant knew of Saints whose annual incomes while they were below the \$5,000 mark, generally tried to pay an honest tithing, but when they exceeded \$5,000 their greed for gold got the better of them and they forgot their obligations to God entirely. Many of the Saints fall heir to fortunes through the death of some of their wealthy friends. What good does it do them? None whatever. They generally spend it in foolishness, and in a few years, when their money is gone, they are miserable wretches. They have lost the favor of God and are ten times worse off than when they were living the lives of humble Latter-day Saints. What good is done by hoarding up money? It can't be taken with them when they pass away. No, simply save it and put it in a box to leave to some one else, and sometimes, said the speaker, they save it to purchase tickets to go to the devil. President Joseph F. Smith followed; his remarks being mainly on the Priesthood and the value of a membership in the Church of Christ.

Choir sang the anthem:

From afar, gracious Lord.

Benediction was pronounced by Elder William C. Dunbar.

MOB RULE WITH FIRE.

LOUISVILLE, Dec. 29.—A special to the Commercial from Lebanon, Ky., says: Within two miles of this city last night a relentless mob burned to death a pregnant woman and riddled with bullets her gray-haired paramour. The blackened and disfigured corpses of the victims, Mrs. Thomas West and William Devere, were found in the ruins of the woman's home today by the 14-year-old daughter of the old man.

The tragedy was one of the most brutal ever enacted under the gruesome sway of Judge Lynch. Despite the pleadings for her father's life of a half-clad, frightened child, and the