

ty years as a Mormon, lived a guileless life devoted wholly to the highest good of all mankind, as he understood it. The life of this man alone, if there were no other fruit of equal quality, is sufficient to command at least the quiet respect of the world for the moral results of the system of faith he represented.

It has been said that he was for many years too old and feeble to exercise a directing influence. But that is a mistake, as I might show. He was never too old or too feeble to consider well every important movement in his high office, and nothing was ever done that did not meet his own exactions. Quiet, unassuming, without ostentation or pretense; always the humblest of men, he, nevertheless, possessed a will as firm as granite upon all questions involving what to him was right and duty.

Whatever, then, the world may say of his religion it must admit that he, having arrived at a settled conviction of God's relation to man and man's duty to God, involving not only mortal life, but laying the foundation for the highest life in the endless ages of a life to which this is only the period of infancy, steadfastly, modestly, honestly followed that conviction without swerving until his worn-out body could no longer obey his will, and sank to rest.

If, now, devotion to right as one understands it; if the doing of duty as one sees it under the command of Him who is the exponent of duty, is a just measure of the rectitude of a man's life, Wilford Woodruff had no superior on earth. Simple, uncrowned, known not to fame, never great as the world goes, who knows that in the dim unknown there may not be a verdict written that shall pronounce him not only one of the best, but one of the greatest of the world.

To me he was ever an inspiration for good. He was my friend. I loved him for his simple, homely, honest life. While I live he will be to me a blessed memory. Glad that I have known him. I beg to lay this humble tribute of verbal forget-me-nots upon his grave with "au revoir," but not "farewell."

CHARLES ELLIS.

Alta, September 8, 1898.

#### THE YAZOO AFFAIR.

Elder T. A. Condie writes from Jackson, Miss., under date of August 30th: "Our late report of this conference gave publicity to an incident that was anything but commendable to the accomplices thereof and for that matter to the state in which it occurred. In justification of many who had no concern therein and who are, many of them, in the highest social and moral rank, I enclose you for publication an article which appeared in many of the leading papers of the South and which expresses the sentiment of these. It is true that the civil officers have as yet discouraged us in bringing that lawless body to justice, but the fault must rest with the officials: and not with those friends to freedom, as our people will deduce and accord if they are assured that the author of the article only endorses many more of like noble mind.

"Owing to the unprecedented frequent rains the air seems everywhere malarial, more in the swampy districts than the higher altitudes. Sickness as a consequence has victimized nearly every family. Our Elders have also been afflicted, many of them.

"Fully one-third of them have done no work since our late conference owing to chills and fever that like that

dreaded yellow scourge relaxes its grasp only by being chilled itself by the frosts of winter.

"Work is nearly suspended for the present as the well Elders are employed in caring for their sick companions.

"Yours fraternally,

T. F. CONDIE."

The clipping referred to in this letter is from the Jackson Evening News of Aug 12, and is as follows:

To the Editor of the News: "The action of an armed mob in breaking up the meeting of the Mormon Elders near Mechanicsburg, Yazoo county, last Saturday, is a disgrace to the state of Mississippi, a serious reflection on our boasted civilization and a gross and flagrant trampling under foot of the fundamental law of this great Republic and the sovereign state, which guarantees to every citizen the right to worship God according to the dictates of his own conscience.

"Contemplate if you can with equanimity, the appalling spectacle of a professed Christian minister of the gospel of Jesus Christ leading a mob of one hundred and fifty armed men, in this Christian land and in the closing years of the nineteenth century, to shoot down a defenseless handful of Christians, of a different denomination, if they dared to attempt to exercise that dearest prerogative of American citizenship—the right to worship the Great Father of All according to the dictates of each individual's conscience.

"It was this spirit of intolerance that nineteen hundred years ago pressed down upon the agonized brow of the Divine Son of God, that cruel crown of thorns, pierced his sacred side with a spear and nailed His blessed and bleeding form to the cross to endure the fearful tortures of crucifixion and die a most ignominious death between two common thieves.

"Afterwards this sinister spirit furnished victims for the rack, the gibbet and the stake, and heaped more reproach upon the Christian religion than could all the Paines and Ingersolls and enemies of Christianity during an eternity of their attacks. This feeling of intolerance at once vitalized and brutalized the Spanish Inquisition, which is today execrated and reprobated as one of the foulest blots that stains the Christian era.

"As a Christian and an American, I blush to the roots of my hair to think that in my native state and under our vaunted Anglo-Saxon civilization, there should be found a community as destitute of religious tolerance and Christian charity as was bloody and benighted Spain in the dark ages. England was a close second in persecution for opinion sake and her outrages perpetrated upon the Puritans drove them from England to seek religious liberty and peace on the lonely shores of the new world, and who after finding it for themselves, tortured and mutilated this helpless Quaker in the most barbarous manner for his attempted exercise of freedom of thought. And all of this in the holy name of the Master.

"Madam Roland, who laid her head on the guillotine and gave up her noble life in the great cause of humanity, exclaimed: "Oh, Liberty! what crimes are committed in thy name," and in the light of history should we not as Christians hang our heads in shame and say, Oh, Christianity! Christianity! what crimes are committed in thy name! It is assumed that this persecution of the Mormons will be justified on the grounds that they practice a religion that perverts public morals, in that the doctrine polygamy is taught by them.

"The Mormons deny this charge. But

let us not forget that so-called solicitude for the salvation of souls, and the preservation of morals, has always been the excuse of tyrants and intolerants in their awful persecutions.

"Let us remember that the mob that howled itself hoarse on the summit of mount Calvary, and derided, buffeted and spat upon the Son of God, attempted to justify their horrible vengeance wreaked upon Him by saying: "We found this fellow perverting the nation and forbidding to give tribute to Caesar."

"That there is always room for a difference of opinion is shown by Pilate's reply: "Ye have brought this man unto me as one that perverteth the people and, behold, I have examined him, before you and have found no fault in this man touching those things whereof ye accuse him: No nor yet Herod for I sent you to him and lo, nothing worth of death is done unto him."

"When the laws of God and the laws of our land are set at naught and religious persecution of this sort is rampant in this alleged home of civil and religious liberty, the beam and mote parable is suggested by our pecksniffian protests against Russia's persecution of the Jews and the atrocities perpetrated on the Armenians by the Turks.

"When our devoted missionaries in distant heathen lands, spreading the Gospel in obedience to the Masters injunction: "Go ye, therefore, and teach all nations," are ruthlessly murdered by unconverted and untutored savages, let us, hereafter, not forget that the possibility of such tragedies exists at our own door—not at the hands of the heathen—but at the hands of the professed followers of the crucified Savior.

"If the Mormons are preaching polygamy our courts and officers of the law are thoroughly capable of dealing with them as section 1257, of the annotated code of Mississippi, makes such preaching a misdemeanor, punishable by fine or imprisonment or both. On the other hand if they are practicing a religion within the proper limitations prescribed by section 18, of our state constitution, they are entitled to the free enjoyment of their faith, as guaranteed by that instrument, and if we think their spiritual teachings are error let us call to mind the wise words of one of our greatest presidents who said: "Error of opinion may be tolerated where reason is left free to combat it." In conclusion let us remember persecution and intolerance are contrary to the doctrine of Jesus Christ, and that no murderous mob, even though led by a preacher, represents the religion pure and undefiled of that blessed Savior whose whole life on earth was a shining example of peace, good will, love and charity for all mankind. MISSISSIPPIAN."

The steam schooner Excelsior arrived at Seattle Monday afternoon from Copper River, Alaska, with 200 prospectors who failed to find gold. They report that the gunboat Wheeling will bring down 150 destitute men from Copper River.

The habeas corpus proceedings in the case of Mrs. Botkin was Monday continued for two weeks and the criminal case went over for two weeks from next Wednesday. Chief of Police Lees will attempt to force Gov. Budd to extradite Mrs. Botkin by applying for a writ of mandamus. The attorneys for the prisoner contend that in extradition matters the governor acts in a judicial or quasi judicial capacity, and therefore he cannot be mandamus. Chief Lees is insistent that the governor acts in such cases as a ministerial officer.