

"Among the converts finally came Schweinfurth, a young Methodist minister of pleasing address and appearance and of some mental power. He was soon installed as bishop and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd Bishop stepped into the breach, declaring that the divine spirit had passed from their former leader to himself. The claim was allowed, and today he is worshipped by hundreds, not merely as the Christ returned to the flesh, but as the maker and ruler of the earth as well.

These claims, made in the open light of the nineteenth century and allowed by people who have the means of finding out the truth by a little investigation, show that men are about what they always have been, and furnish an excuse for the wonderful spiritual impostures of the past. The various performances of the Faith Curists might also be cited in illustration of the same point.

"The impositions and vagaries above mentioned have been the performances of a class, and to enumerate all the fanaticisms and delusions of individuals recorded in America even in the last two years would demand an unreasonable expansion of space. One noted instance was that of Mrs. Pauline King, the colored woman of Oakridge Park, Ill., who advertised that, as she had fasted forty days, she would publicly turn water into wine as had been done at the marriage feast at Cana of Galilee. When the people had gathered on the appointed day she had a jar filled with water from a neighboring well; led in a hymn, and prayed, and then tested the contents of the jar and found nothing but water; and her leadership was gone, even though her faith remained.

"A brother and sister named Boland at High Prairie, Kan., became so excited at a religious revival that they went home and built a fire on the floor of their house, danced around it, and would have been burned to death had not the neighbors come to the rescue. John Kuhnt, a quiet laborer in a Wisconsin cheese factory, could not convert his room mate, and so he killed him, because he would be better dead than alive—cut out his heart to see if it was black, and buried it separately from the rest of the body, that it might not cause the whole body to go to hell. The people of a certain portion of North Carolina were greatly stirred up early this year by the preaching of a number of Baptist ministers that the world would come to an end before the close of the year. In Alabama certain churches of the Shemnite denomination had the end set for a certain day in February, and when it arrived they met at their various places of worship and spent the forenoon in singing and praying, and only went home when sunset showed them that some one had made a serious miscalculation in the date.

"Early in 1888 one Silas Wilcox made his appearance in Western Missouri, preaching but one doctrine—the care of the sick. Of course, he soon gathered a little band around him, the members of which took unto themselves the name of Samaritans. As his influence extended his creed expanded, and he finally declared that the drinking of blood would heal all manner of diseases, because the Bible declared that the blood was the life. In many cases children were found who had been bled that their elders might be restored, and the strong arm of the law had to be evoked before the practice was suppressed. Before the Rev. Stephen Nolan of Kentucky died, in January last, he declared that he had had three bodily visitations from Christ. In Indiana, in April, Clyde Long, a boy of 17, declared that he was Christ, and must be crucified. He erected a cross and begged to be nailed upon it, and when refused took a knife and cut himself in a fearful manner.

"Another instance was that remarkable exodus from Oakland, Cal., last April, when Mrs. Woodworth prophesied that many cities would be buried by earthquakes and tidal waves on the 15th, and many persons became so impressed that they packed their goods into wagons and fled to the hills, where they sat down to wait for the destruction that never came. Patrick Gorman set out to starve himself in a Connecticut jail because, he said, God had ordered him so to do, and for many days kept it resolutely up. William Thompson of Kansas attended Adventist meetings in El Dorado to such purpose that he went home and attempted to put his family out of the world a little before the end that he believed was near, but was overpowered and kept under restraint until the excitement wore away. James Baily was arrested in Alabama only three months ago for obtaining money from the colored people upon the pretense that he was high priest of the Queen of Heaven and could cure any ill by a touch. Mrs. Sullivan, of Springfield, Ohio, became exceedingly devout, sat up at night and read her Bible, talked and thought of nothing but religion, and finally constructed an altar in her house, upon which she prepared to sacrifice her six-months-old babe. She stripped it naked, placed it upon the altar, and reached for a knife, when the opportune entrance of other persons saved its life.

"In October the newspapers told the fearful story of that religion-crazed son and daughter in Michigan who determined that their bedridden mother needed to be baptized, and poured water over her until she died. Mrs. Woodworth, who was responsible for the Oakland exodus, moved her tent to St. Louis and for weeks kept up a scene of religious frenzy, scores falling unconscious each evening, seeing vision, receiving communications from the dead, and being cured of physical evils.

"None of these events—and scores of like character might be added—bears testimony against true and

reasonable religion, but they plainly show what human belief can be led to, and the harm that can be done by unscrupulous or misguided men and women. The recent Indian craze is only a portion of that mysterious wave that has swept over the human emotions from the beginning of time—the Indian showing that he is neither stronger nor weaker than his brother of other hues."

PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall, Salt Lake City, Saturday, December 6th, 1890, at 11 a.m., President Joseph E. Taylor presiding. There were present on the stand F. M. Lyman, of the Quorum of the Twelve Apostles, Joseph E. Taylor and Charles W. Penrose, of the Presidency of the Stake, Elias Morris and George B. Wallace, of the Presidency of the High Priests' Quorum, and other brethren.

All the wards of the Stake were properly represented excepting the Second, Twelfth, Thirteenth and Eighteenth city wards, and South Jordan, North Jordan and Pleasant Green of the country.

The presidency of the following named quorums of Elders responded to the roll call, viz: The first, third, fourth, sixth, ninth, tenth, eleventh, fourteenth, fifteenth, seventeenth, eighteenth, nineteenth and twentieth.

Seven brethren were recommended by their respective Bishops as being worthy to be ordained Elders and their recommends were endorsed by unanimous vote of the meeting.

President Charles W. Penrose spoke for a short time on the necessity of the Latter-day Saints discharging every duty incumbent upon them, whether of a religious or secular character. Both were essential to our wellbeing. He urged promptness in financial matters, calling the attention of the Bishops to present requirements. Whatever we are called to do let us do with our might, and in the season thereof, and the promised blessings will be sure to follow.

President Joseph E. Taylor dwelt at some length on the necessity of a perfect organization of the presidencies of the Elders' quorums, and other organizations of the Church in this Stake. When vacancies of any kind occur, they should be reported immediately, so that these organizations may be made complete as they are designed to be.

Bro. Taylor read a circular received from the First Presidency of the Church regarding the instruction of the children of the Latter-day Saints in the principle of revealed religion, and urged upon the Bishops to immediately make arrangements according to the instructions.

He touched on the question contained in the circular of providing places wherein the youth of Zion might have proper and legitimate recreation,