

mend it, case I should want to borrow it this afternoon."

"Acting on this as a precedent, I say: Here's your 'old chalked hat.' I wish you would take it, and send me a new one, case I shall want to use it on the 1st of March.

(Signed)

Yours truly,

A. LINCOLN.

It is wonderful how many stories President Lincoln told. Senator Voorhees, who died the other day, said that Lincoln had more stories than any other man he had ever met. He had a story for every occasion, and he illustrated everything by anecdote. Some of the best stories current today originated with Lincoln and hundreds of his best stories have never been published. Senator Voorhees had preserved a number which he expected to use in the lectures which he was preparing at the time he died. Here is one he told at the Capitol only a short time ago. "It was," said he, "in illustration of some parties who had been making a great fuss about Lincoln's administration, without having any ground for doing so. They had charged all sorts of things and, arguing from their own charges as premises, had made Lincoln out as being a very bad man. President Lincoln told me that their action reminded him of a law suit in which he was once engaged. The opposing lawyer was a glib talker, but a very light weight as a thinker and not at all careful as to the truth of his statements. This man made the first speech to the jury and Lincoln followed. He opened his speech by saying:

My friend who has just spoken to you would be all right if it were not for one thing, and I don't know that you ought to blame him for that, for he can't help it. What I refer to is his reckless statements without any ground of truth. You have seen instances of this in his speech to you. Now, the reason of this lies in the constitution of his mind. The moment he begins to talk all his mental operations cease, and he is not responsible. He is, in fact, much like a little steamboat that I saw on the Sangamon river when I was engaged in boating there. This little steamer had a five-foot boiler and a seven-foot whistle, and every time it whistled it stopped."

I was chatting not long since with Edward Rosewater, the editor of the Omaha Bee, about his experiences with Lincoln during the darkest days of the war. He told me that he believed Lincoln got relaxation by his story-telling, and that the hearing or telling of a good story gave him the mental rest he so much needed during those brain-taxing days. These stories came out under the most trying circumstances and at the most solemn times. A striking instance of this was just after the battle of Fredericksburg. After the union armies were defeated an official who had seen the battle hurried to Washington. He reached there about midnight and went directly to the White House. President Lincoln had not yet retired, and the man was at once received. Lincoln had already heard some reports of the battle. He was feeling very sad and rested his head upon his hands while the story was repeated to him. As the man saw his intense suffering he remarked:

"I wish, Mr. President, that I might be a messenger of good news instead of bad. I wish I could tell you how to conquer or to get rid of these rebellious states."

At this, President Lincoln looked up

and a smile came across his face as he said: "That reminds me of two boys out in Illinois who took a short cut across an orchard. When they were in the middle of the field they saw a vicious dog bounding toward them. One of the boys was sly enough to climb up a tree, but the other ran around the tree, with the dog following. He kept running until, by making smaller circles than it was possible for his pursuer to make, he gained upon the dog sufficiently to grasp his tail. He held on to the tail with a desperate grip until nearly exhausted, when he called to the boy up the tree to come down and help.

"What for?" said the boy.

"I want you to help me let this dog go."

"Now," concluded President Lincoln, "if I could only let the rebel states go it would be all right. But I am compelled to hold on to them and make them stay."

Some of Lincoln's best stories were told in answer to the criticisms made upon his administration. There was a large class of northerners who were always objecting to everything that was done. They made a great fuss, and they greatly injured the administration. The worst of these critics were those who complained about the war not moving fast enough. To a party of such men from the west he once said,

"Gentlemen, I want you to suppose a case for a moment. Suppose that all the property you were worth was in gold, and you had put it in the hands of Blondin, the famous rope-walker, to carry across the Niagara Falls on a tight rope. Would you shake the rope while he was passing over it, or keep shhuting to him:

"Blondin, stoop a little more! Go a little faster!"

"No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the government is in the same situation. It is carrying an immense weight across a stormy ocean! Untold treasures are in its hands. It is doing the best it can. Don't badger it! Just keep still and it will get you safely over!"

Frank H. Carpenter

AN OPEN LETTER.

SALT LAKE CITY, Utah,

May 8, 1897.

Rev. Frank Swartwout, Superior, Wis.:

Dear Sir—A friend of mine now residing in Chicago, Illinois, recently sent to me the following clipping from the Chicago Record of April 26th, 1897:

SUPERIOR, Wis., April 26.—At the conclusion of service in the First Baptist church here last night the Rev. Frank Swartwout, the pastor, resigned. In doing so he said:

"God has taken from me all hope in the present system of churches, and He has shown me the apostasy among the people who are professing a false doctrine and making the church an amusement bureau. I have also learned that the clergymen of today have no sanction of the word of God and that they stoop to please an unregenerated people. They discuss secular, ethical and popular

themes, and hardly ever a Gospel note is sounded by them from God to the lost. Therefore, as a protest, God leads me to entire separation from this man-made system for the rest of my life. The religious people of today have no scripture to back their apostasy, and the conditions are rapidly becoming worse. I now give up voluntarily everything that has marked me as belonging to the clergy ordained of man, but I do not go out of God's ministry."

When I read the above clipping, I immediately resolved upon writing you a personal letter upon the subject which led to your resignation of the pastorate of the First Baptist church of your city, viz., the apostate condition of Christendom. After consultation, however, with several friends, for whose judgment I have a profound respect, I concluded to address you in an open letter published in the DESERET NEWS, of Salt Lake City, believing that while such manner of address will answer all the purposes of a personal letter to you, it may also perchance meet the attention of others who are interested in the question involved in your act of resignation.

First, sir, let me compliment you for your courageous act; for to resign a position such as you occupied, and to fearlessly tell the religious world that their systems are vain, and the condition of the Christian churches apostate, is a courageous act. Especially if you appreciated what it may yet cost you. Saying this and announcing a restoration of the Gospel as cost some men their liver—not in primitive Christian times alone, and in pagan countries, but in our own nineteenth century, proud of its supposed tolerance and enlightenment, and in lands supposed to be Christian in their civilization—within the confines of the United States, to be more particular in a land where the guarantee of religious freedom is part of the fundamental law of the land. The man therefore that can stand up and say what you did to your church members deserves to be commended, not only for honest frankness, but for his courage.

You, sir, have evidently fallen upon a great truth—the apostate condition of Christendom. While it is a very bold thing to affirm, it is, nevertheless, easy of demonstration. There are several lines of evidence and of argument by which it may be proven. First, the effect of the long and severe persecution inflicted upon the early Christian church by the pagan Romans, by which the leaders of the Christian church were stricken down, leaving only weak and timorous men to cope with a subsequent age when compromises with paganism were to be effected, and flattery, and wealth, and the pride of worldly honors were to be the means of still further breaking down the Church of Christ. Nor need it be matter for wonder that force as manifested in the pagan persecutions of the Christians should operate as a means of destroying the church that had been organized. We have the words of Christ that before that day "the kingdom of heaven suffered violence, and the violent took it by force," and it is not matter for astonishment if the same force should again be found operating against it, and to some extent contributing to a condition which should