

battlefield. This is the official report of the casualties, and is issued by the government to put a stop to the exaggerated stories that came into immediate circulation. An experienced strategist who witnessed the melee cuttlingly remarked that it was fortunate the warfare was mimic instead of real, since otherwise there would not be enough soldiers or officers left alive to bury the dead. The Kaiser's fondness for action as well as dress parade being thus confirmed, the remaining problem is whether in actual battle his sense will be equal to his dash.

A PRACTICAL RELIGION.

In the early days of the Mormon Indian colony on the Malad river, in Box-elder county, the Indians, under the advice and urging of the missionaries in charge of them, began digging a ditch by means of which to convey irrigating water. Work with pick and shovel was not congenial to the natural disposition of the aborigines, and their conversion to the Gospel did not at once overcome their preference for ease and idleness. In fact much exhorting was required to keep them at their task, and often much of the time of the Sabbath service was occupied by the missionaries in impressing upon the minds of the Indians the necessity of industry and diligence in prosecuting work on the canal.

On one occasion the only white Elder in the colony was compelled to be absent over Sunday, and he spoke to an Indian about conducting the meeting and addressing the congregation. The red brother said he was willing to do as well as he could. Curious to learn further the state of the dusky brother's mind, the missionary asked: "What will you preach about?" "O, me heap preach 'em water ditch, water ditch!" replied the Indian.

The Lamanite had partaken of the spirit and genius of Mormonism. "Water ditch" and water baptism are both vital principles of that religion. The redemption of the soul, the body and the home of man is its purpose. A religion which seeks to redeem the soul, to the neglect of the body, is inadequate; so is a religion which seeks to redeem man's soul and body, but not his home. This earth is the future abiding place of its mortal inhabitants, or such of them as may be found worthy to inherit it in eternity, but before it will be a fit home for a saved and exalted race, it will require to be redeemed. The redemption of the earth, and its restoration to a paradisaical state, will be brought about in part by the blessing and power of God, and in part by the labors and sacrifices of its inhabitants, under the light of the Gospel and the direction of the authorized servants of God. The Lamanite who had grasped the need of a water ditch by means of which to redeem a portion of the earth's surface that was a desert had grasped a vital principle of the Gospel of Christ.

Such is the belief of the Latter-day Saints; and out of this belief arises much of the preaching heard in their sanctuaries on the Sabbath or at all their religious assemblies. Discourses upon what are commonly called temporal subjects are here referred to. Any topic that claims the time, thought or effort of man during his probationary state on this earth, and concerning which he needs advice, instruction or encouragement, is a proper theme for a discourse before a worshipping assembly of Latter-day Saints. From the pulpit the early settlers of Utah were taught and urged to found new settlements, build comfortable homes, plant trees, construct irrigating works,

establish wholesome municipal regulations, educate their children, honor and sustain the law, and advance in every phase of civilization; and it is to these efforts of the pulpit more than to any other single cause, that not only the present advancement but the very existence of the glorious commonwealth of Utah is due.

The right to instruct, advise and exhort the people with a view to their welfare in respect to any subject or matter affecting their interests or prosperity, temporal or spiritual, is a part of the religious liberty and freedom of speech guaranteed by the charters of our State and Nation; but the listener is always and forever free to accept or reject that which is offered from the pulpit, as from the press, or any other source. Coercion and constraint, contrary to the judgment or inclination of the individual, are not, nor can they ever be, any part of Mormonism.

AN ABSURD PROPOSITION.

An assertion may and often does acquire some degree of credence from sheer repetition, notwithstanding that upon its face it is an absurdity and cannot be supported by any sort of logic.

The politicians of one particular standard are trying to make the people believe that the non-partisan movement is an assault on the interests of silver. Reiteration but not reason is the means they are adopting to convince the people that this ridiculous fallacy is really a truth. The truth is, the McKinley Republican has just as good reason for asserting that non-partisanism is antagonistic to the single gold standard, as the Bryan Democrat has for saying that it is inimical to the cause of free silver. Neither would have any reason whatever for his assertion.

This State has shown that it is overwhelmingly in favor of free silver. It is an issue upon which about eighty per cent of the voters of Utah saw eye to eye last November. Now, if this silver sentiment can be invoked in a political contest it is liable to carry the day; hence the reason why the fallacy was coined. If it can be made to appear that William McKinley is concealed in the timber of the non-partisan ticket, it is hoped by the politicians of a certain stripe that many voters will flee from it.

But the subterfuge is too strained. It won't work. As well try to make the people believe that the ghost of Jefferson Davis, or the cause of slavery, has something to do with the non-partisan ticket, as that Major McKinley, or any other anti-silver champion or influence, has. What could John Clark as Mayor of Salt Lake City do for or against the cause of free silver, were his inclination either way ever so pronounced? Nothing at all. And Mr. Dale, whom the Democrats have nominated, as well as any candidate whom the Republicans may name, will be equally powerless. Last year the Republicans of this city split asunder, and the biggest half of them voted for Bryan. Then the silver issue divided them. In the municipal campaign this year, however, all the Republicans of this city who do not support the non-partisan movement are united solidly, because there is no silver issue to divide them. This is their own admission, and it supports entirely the "News" contention that the silver question is not, never was, and cannot be made a dividing issue in any election that looks only to the improvement of governmental methods in cities.

This attempt to inject into the control of this city a question that by no

possibility can have anything to do with it or affect or be affected by it, is a ruse of your light-weight politician, and is unworthy of serious or extended discussion.

ELDER PAXMAN'S DEATH.

It is a source of deep grief to learn of the death today, Oct. 13, at American Fork, of Elder William Paxman, president of the Juab Stake of Zion. Brother Paxman met with an accident a few days ago while on a visit to some of his relatives who live at American Fork, his former residence, but there was no idea that his demise was so near at hand. By his death, which was sudden and unexpected, the State loses one of its best and steadiest citizens and workers, and the Saints are called upon to mourn the departure of a faithful and efficient servant of the Lord. Brother Paxman's life has been that of an earnest laborer for the cause of righteousness and for the blessing and salvation of his fellowmen. Whether it has been as a messenger of truth in foreign lands, or as a zealous worker for the temporal and spiritual welfare of the people of Utah, with whom he has passed the greater portion of an active, upright life, he has merited and won the esteem and love of all who knew him. He goes down to the grave with a rich harvest of noble actions to his credit. Grief over his departure will not be confined to his family, or to the Saints of Juab Stake over which he has been called to preside for a number of years, but to thousands in these valleys and in foreign lands where he has traveled and made himself beloved. May the comforting influence of the good Spirit rest upon the bereaved, who have the consolation of knowing that he has fought the good fight and has kept the faith, and that his reward in Christ is assured.

WHERE PROSPERITY REIGNS.

The people of Cache valley, especially the northern part of it, which is embraced in Idaho, are to be congratulated. Over that section, embracing a considerable extent of territory, a high degree of prosperity reigns. The people there have solved the problem of a livelihood. They have only to care for what a bountiful providence pours out upon them. The climate is all that any man ought to ask, the soil is rich, water is abundant, a good market is at hand, and this year heavy crops and high prices conspire to make the farmer king.

Fine horses, fat cattle and big hogs are seen everywhere. New and long fences, and new and good houses, cross and dot the landscape, whose most striking feature is comprised of the vast areas of plains, rolling hill and mountain side that wear the beautiful garb of an autumn grain field, and are known as dry farms. Emancipated from the expense of irrigation, the farmer plows the prairie, the slopes and the tops of the hills, and even the steep mountain side, and waits in confident satisfaction while his crop grows and matures. Then he harvests it and enriches himself with the proceeds.

A man who traverses the region tributary to Logan and Preston, at this season of the year, and does not experience a kindling of enthusiasm, must be indeed a pessimist and misanthrope, blind alike to the beauties of nature and the opportunities the Creator has prepared for man. A little figuring will show how easy, how very easy, it is to make a home and acquire a competence in this beautiful and fertile region.