

evidently all right thus far, as his folks received a letter last evening dated at Camp Dewey, near Manila, Philippine Islands, July 28, 1898. From it the "News" is permitted to quote the following:

We are at last camped safe and sound on the island and are about half way between Manila and Cavite, or about three and a half miles south of Manila and only two miles or so from the Spanish firing line; but they are so fully occupied in watching the natives that they don't pay any attention to us.

Gen. Merritt and the third expedition arrived the day before yesterday, so we may take a hand ourselves before long, but anticipate more trouble keeping the rebels from murdering and robbing than we do in the reduction of the Spanish.

The natives—mongrels—(Malays) are not a bad sort, but anything Spanish has the power to make them hot as the climate here, or below either. They are of all shades, from a yellow to a black; their dress consists of a pair of trousers and a shirt-tail worn outside. Their hats or helmets are of straw or some kind of stuff woven up. The women are dressed about the same, except they have a skirt instead of the trousers and no tail to their shirt—or rather shirt waist.

It is the rainy season here and it is raining two-thirds of the time, but outside of being wet all the time I am in perfect health. The fruit—bananas, pine apples, coconuts, mangroves, etc.,—doesn't have any bad effect on me, and the cigars, for which you pay one cent American money or two cents Mexican or Spanish—"dos centavos"—are better than any Cresceda you can get in Salt Lake or the United States; so you see I am happy, as long as I can get enough to eat, and if pork and beans are nutritious, we have enough, though somewhat monotonous.

Now what I want you folks to do is, send me stamps, U. S. two-cent ones, and if you can get them, Hongkong five-cent ones; there are none in camp and you can't get them for love or money, and our only way of sending mail is by Dewey's dispatch boat to Hongkong, paying 10 cents per ounce, or by returning transports to San Francisco, paying the usual domestic rates. Also send papers, for news is news, even if a month old. Don't be worried if you don't hear from me for months, for you can see how we are situated, and "No news is good news." If anything happens you will find out soon enough.

Yours affectionately,

LINDSEY.

P. S.—My costume, except when on actual duty in drill, is a fever bandage, a pair of tennis shoes and identification tag, to keep me from being captured as an orangoutang.

DR. TALMAGE IN EUROPE.

The recent visit of Dr. James E. Talmage to Europe was a most interesting event in the gentleman's peripatetic experiences. It was also profitable to this section of the country in that it threw a great deal of light on questions that were little understood.

But, as to the popular verdict regarding the success of the doctor's addresses in the United Kingdom, let the following extracts from the British press speak for themselves.

Barnsly Independent, published at Barnsly, near Sheffield, presents the following under date of Aug. 6, 1898:

"On Monday evening a lecture was delivered in the Arcade Hall by Dr. J. E. Talmage, F.R.S.E., F.G.S., who was formerly a resident of England, now of Salt Lake City, U. S. A. Prof. J. H. Paul, Ph.B., M.A., officiated as chair-

man. There was an exceptionally good attendance of people from Hoyland Common, Wombwell, Royston, Hlgham and other parts of the district. The lecture was illustrated by limelight views, and was highly appreciated. The first part of the lecture was devoted to an interesting recital of the events leading to the migration of the Mormons westward from their former homes in Ohio, Missouri and Illinois, and their settlement in the then arid and forbidding valley of the Great Salt Lake. While the speaker refrained from any discussion of Mormon tenets or creed, he showed the close connection between the history of Utah, and that of the peculiar Church which has always been dominant in that place. The descriptive part of the address was rendered the plainer and the more interesting by the aid of a large collection of excellent lime-light pictures. Descriptions, eloquent and graphic, were given, illustrative of the wearisome march across the desert fraught with danger at every step; the first efforts at raising crops in the desert; the devastation of the fields by the dreaded Rocky Mountain locusts, the seasonable arrival of the sea gulls, and the providential destruction of the insect pests; the effect of the "gold fever" incident to the discovery of the yellow metal in California; the drafting in of the Mormon battalion to serve in the war between the United States and Mexico; and the more recent rapid development of the new State. A number of scenes were shown illustrative of the great Union Pacific railway; that road was referred to as the pioneer railway across the plains, and as the most important of the great trunk lines now reaching Utah. There were pictures of mountain scenery, canyons, mines, extensive fields under irrigation, towns and cities with their most imposing buildings and important streets. Special attention was given to the educational institutions of Utah, common schools, high schools, denominational academies and seminaries, and to the State university, and the State agricultural college. Amongst the churches were the famous Tabernacle and Temples of the Mormons; the Jewish synagogue; as well as Episcopalian, Presbyterian, Catholic, Methodist, and other edifices, including the barracks of the Salvation Army. Dr. Talmage paid a strong tribute to the pioneers, irrespective of creed, who have done so much to establish and develop the commonwealth now thriving in the great American desert. Irrigation was referred to as the magic wand by which the transformation from wilderness to flower garden was effected. The value of co-operation in business and other enterprises was commended. During the evening the audience were favored with a solo, Calvary, by Mr. Mellor (Sheffield), soloist of the Crystal Palace choir."

The Bradford Observer says:

"On Saturday evening a lecture on 'Utah and its People' was given at the Temperance Hall, Bradford, by Dr. J. E. Talmage of Salt Lake City. Dr. Talmage is making a lecturing tour in Great Britain and is giving addresses in all the principal towns. He is a professor of geology in the university at Salt Lake City, and a fellow of the Royal Society of Edinburgh. Possessing a good platform manner, he is able to enlist the attention and the sympathies of his audiences to a marked degree, and on Saturday evening his remarks were followed with close attention by a large audience. Dr. Talmage traced the early history of the Mormons, described the persecutions which they underwent, and their final migration to Salt Lake City. He then dealt in detail with the work they had accomplished in developing the resources of Utah. Incidentally Dr. Talmage re-

futed many charges brought against the Mormons, and pointed out that polygamy had been abolished some years ago. His remarks were illustrated by about eighty lantern views."

Another extract is herewith presented, this from the Evening Times, Glasgow, Scotland, Aug. 3, 1898:

For the average person who has never known the plains of Utah Mormonism suggests only matrimony run mad, and Salt Lake City a place where even the man who yearns after bigamy—the law courts of our prosaic land have never done justice to that heroic soul—would be overwhelmed with "too muchness" of opportunity, as rare Artemus would have put it. But last night we had Mormonism presented in a pleasanter light. Dr. James E. Talmage lectured in the City Hall on "Utah and its people." Had the cinnamon-colored placards been more plentifully posted on the city boardings there had doubtless been a bigger audience. As it was, the area of the hall was filled, and ladies were not in a minority. The doctor is worth hearing. With clean shaven, intellectual face, he has the appearance of a man who would look well in a wig and gown, and he has a power of

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which might carry him ahead at the bar. Owing to the promptness with which trains are run in this country, the doctor was half an hour late appearing on the platform. He did not start speaking until after 9 o'clock, but so interesting was his matter and so fascinating his style that he held the attention of his audience for close on a couple of hours. The doctor hails from Utah. He did not preach Mormonism, but he praised the Mormons in many an eloquent sentence. He reminded his hearers that in the early days of Christianity the enemies of the Meek Man of Nazareth infused into the "term Christian" all the hatred and rancor they could summon. To be called a Christian now was the greatest honor, said the doctor, and having got his audience, he added—"While I don't claim there is any honor in being called a Mormon, Mormons no longer feel that the name is used in ridicule." The doctor has the knack of the orator. He proceeds to tell, with

NO MEAN DESCRIPTIVE POWER, of the struggles of the Mormon settlers in their march to Utah, over 1,000 miles and more, the roads they traversed marked by "a boundary of graves." And when they got to the valley of the Salt Lake, how a swarm of locusts came down and threatened to devastate the land; and how just then a flock of seagulls swooped down and destroyed the insect pest. From that day the seagull is sacred in Utah. At the beginning the Mormons established a sort of co-operative commonwealth. When the first wagon of merchandise came, the people agreed that it should be distributed according to the size of the families. The principle has been carried out to this day. There is a touch of socialism in the doctor's nature. Nineteenths of the complaints of society are, he believes, based upon, not that the people have so little, but that someone else has more. There is no "more" in Utah, and hence he claims the

PEOPLE ARE CONTENTED AND HAPPY.

The lecturer showed a number of limelight views illustrating Salt Lake City, and the plans of Utah. We were shown temples and colleges, and co-operative buildings—marvelously fine structures, which stand as monuments of Mormon industry and culture. They have electric cars in Salt Lake City; the