

reported that in Nazareth there are now seventeen liquor shops where there was but one ten years ago. Rum and religion, drunkenness and civilization seem to be inseparable in the progress of modern so-called "Christian" customs. Even the Mohammedan is affected by these influences and becomes demoralized with arrack punch like a "Christian."

However, it seems that the warring sects which have kept the capital of Judea in a ferment for centuries and have made the name of "Christian" a disgrace and a reproach in the eyes of Oriental people, are beginning to patch up their feuds and toleration is coming into fashion. Protestants and Catholics vie with Moslems in the promotion of education and enlightenment, and in this respect there is healthy progress in Palestine.

Agriculture is prospering. There are large numbers of Jewish colonists engaged in tilling the soil, and their success is encouraging, as fertility is returning to the land. Altogether the signs are favorable to the fulfilment of the prophecies concerning the restoration, and the future seems bright for the sons of Judah in the land of their forefathers.

DEATH OF MOTHER CALDER.

ANN JOHNSON CALDER died at the residence of her daughter, Mrs. John McKay, in Granger Ward, at five minutes after midnight, November 7th. The cause of death was general debility, superinduced by old age, deceased being in her 91st year. She was born in Caithness, Scotland, March 1, 1801, and was early left a widow with seven small children, the youngest six years old, to support and care for.

This noble woman heard the Gospel when it was first carried to her native land by Apostle Orson Pratt. She received it with gladness and was one of the initial thirteen who were baptized into the Church in the city of Edinburgh, August, 1840. Her children Margaret, Mary Ann, Georgina and David O. followed her footsteps the same year, while the younger ones, William, Isabella and George became associated with the work of God soon afterwards. From the time the deceased became identified with the Church until the family left their native land for America, her home was a resting place for the missionaries.

Sister Calder and most of her children left their native land in 1851 for the United States and located at Cincinnati, Ohio, where one of the daughters who had preceded the rest resided. They remained there for some

time in the hope that she (Georgina) would accompany them, but such was not to be the case, as she was taken ill and died in that city. Margaret, another of the daughters named, had previously died in Scotland. Subsequently, Mary Ann, who did not leave Great Britain with the mother, died at New Orleans while on the way to join the family here. After a residence of two years in Cincinnati, the survivors came on to Utah, where they arrived in the latter part of 1853.

Sister Calder was a model mother, discharging the arduous duties associated with the rearing of a family, without the support of a husband, with affectionate and scrupulous care. She was a true, unwavering and faithful Latter-day Saint, and lived to have every desire of her heart gratified in relation to the administration of sacred ordinances to bind together in eternity the family for whom she had shown so great a degree of devotion. She leaves a numerous posterity who will cherish her memory so long as life and memory endure. She was the mother of seven children, sixty grand-children and 40 great-grand children, making in all 107 direct descendants.

JUDGE ZANE GOOD AUTHORITY.

THE Cincinnati *Gazette* makes the following sensible comment upon the article from the pen of Chief Justice Zane which appeared in the last issue of the *Forum*:

"Judge Charles S. Zane, Chief Justice of the Supreme Court of Utah, has presided at the trials of all the Mormons who have been tried for polygamy. He is, therefore, entitled, as no other man is entitled, to describe the present situation in the Territory. Judge Zane has reached the conclusion that, when the President of the Church and his advisers formally renounce polygamy (President Woodruff having had an inspiration that the Church no longer required polygamy as a doctrine) they were sincere, and that this institution is now dead forever. In the November number of the *Forum* he explains the slow process by which the rulers of the Church were forced to come to this conclusion, and he shows their conduct and subsequent events that prove their sincerity. Judge Zane, therefore, after having executed the law which has rooted out this twin relic of slavery, now writes what may be called the official obituary of the institution. In his *Forum* article he does not look forward to nor express any desire for the early statehood of the Territory, but he does explain how, with the disappearance of polygamy, the Mormon Church will readily cease to be a hurtful institution, and that men in the Territory will divide in their political opinions along the same lines that divide men elsewhere."

This article is reproduced in the editorial columns of several papers. The *St. Paul Dispatch* has a long editorial on the subject, which it concludes as follows:

"It is quite evident that if the full measure of good sought for is to be obtained, the confidence of the community at large must be extended and an effort should be made to overlook the fact that the conversion was primarily the result of legislative enactment rather than religious conviction."

SALISBURY'S POINTERS.

PREMIER SALISBURY made some pointed statements on important public subjects, at the Lord Mayor's banquet. His remarks on the Irish question were somewhat tinged with irony, after the style of his model, the late Lord Beaconsfield. Late events in Ireland had not been of a character to induce the conservative ministry to change their policy. It had been made apparent that a domestic legislature for the Green Isle meant a recourse to blackthorn shillalahs for settlement of political differences, and the prevalence of priestly domination.

This position of the Premier is supported by the irresistible logic of existing facts. On the one side of the political dispute in that country are arrayed the Parnellite skull-crackers and bomb-bursters, while on the other are the McCarthyite agitators backed and escorted by squads of priests who join in the disgraceful rumpuses whenever political leaders appear or meetings are held.

The spectacle of a country fighting against itself is so absurdly brutal as to be exasperating to sensible people. It strengthens the position of the opponents of home rule for Ireland, and renders the confident predictions of Mr. Gladstone regarding a prospective triumph for the Liberal party exceedingly doubtful of fulfilment.

Lord Salisbury was unable to offer any hope for an improvement in the material condition of the country, because there appeared to be nothing upon which to base such an expectation. The situation of Great Britain seems to illustrate the fact that unrestricted free trade without reciprocity must lead to ultimate disaster. Countries which protect themselves have the power to shut England out of their markets, while she is comparatively powerless to have recourse to reprisals. It is not an uncommon situation for as many as fifty-thousand people to be thrown out of employment in a single district for months at a stretch. There is a great deal of wealth in Great Britain, but it is becoming concentrated in classes who, unable to find employment for their capital in their own country on account of the languishing condition of many of her industries, seek opportunities for investment abroad, where they thus provide