

easily to the plan. What they object to is being compelled to surrender the most valuable part of that which they now possess the title to in common; and to overcome their objection and silence them it is proposed to add the penalty of disfranchisement. If such a scheme as that proposed should be carried out it would add a blacker page to the government's Indian policy than any of those which now darken its volume of history.

IN BEHALF OF THE ARMENIANS.

The latest reports from Armenia give the number of victims as two thousand, but it is not impossible that when all the details are known, the first estimate of six thousand will be found but little exaggerated. Still, the sacrifice of two thousand persons on the altar of religious fanaticism is a crime against humanity—barbarous and deplorable in the extreme, especially when committed at the threshold of the civilized world and in a country whose rulers are maintained by the power of Christian nations. The conditions that make such outrages possible call for a speedy remedy.

The sultan, we are told, has already sent a commission to investigate the affair, but those acquainted with Turkish diplomacy will not look forward with confidence to the results of such an inquiry. It will be to the interest of the Mohammedan Imperial commissioners as well as that of the Turkish government to present the matter in a light as unfavorable as possible to the Armenians. That they will do so is a foregone conclusion. If any further investigation is needed it should be conducted by impartial men, in order that the whole truth may be laid before the world. If the strong missionary societies in this country and in England would take the matter up in earnest they would undoubtedly be able to impress upon the rulers of Turkey the necessity of protecting the Christian subjects from violence at the hands of the marauders that infest the empire and prevent a repetition of the crime. The matter would be eminently within the scope of the Evangelical Alliance which has influential members in all parts of the world.

The present sultan is known to be a well educated, liberal-minded gentleman, and if he had his own way, he would introduce western civilization among his subjects on a generous scale. In traveling through his dominions little innovations can be noted almost everywhere as a result of his efforts. But he is, himself, limited by his surroundings. The ecclesiastical head of people, the sheik-ul-islam, frequently possesses more influence over the people than the sultan and can annul any imperial decree. He is the chief exponent of the laws of the land, and as all legal decisions rest ultimately on the Koran and its commentaries, it is clear that development is next to impossible. To the narrow conservatism of this official and all his subordinates most of the bad conditions of the Turkish dominions are due, whatever may be said in exoneration of the sultan personally. In the case, however, of the Armenian massacre it was stated

that the pascha who conducted the sanguinary affair exhibited an order from Constantinople, commanding the soldiers to execute their victims. By whom this order was signed did not appear, but, if the command really came from the capital, it was probably issued by the sanction of this sheik-ul-islam who saw a desired opportunity of striking a blow in the interest of his religion. The true facts in the case may never be fully known, but this surmise is so near at hand and supported by so much circumstantial evidence that it seems almost beyond a doubt.

The persecution of Christians in Turkey is chronic. Once in a while stories of wholesale slaughter have reached the world from Bulgaria (when under Turkish rule) from Asia Minor and the interior of the country. Such persecutions are by no means confined to the region infested by the Kurds. It is more or less general. Then, only a small part of the story has ever been published. The petty and daily annoyances to which Christian families are subjected and which make life to them miserable, are seldom known beyond the borders of the empire. For such a condition the government of the country cannot escape responsibility. Its power is sufficient to punish the perpetrators, if the intention to do so were honest. It is the failure to protect the Christians from being robbed and murdered and otherwise persecuted by the Mohammedans—except in places where the foreign consuls exert their influence—that shows the real sentiment of the government. It is one of animosity toward the followers of other creeds, a feeling which occasionally breaks out among the common people.

The condition calls for foreign and decided interference, because it can be remedied in no other way. It is due to the millions of suffering Christians, ignorant and superstitious though the majority of them are, to interfere in their behalf; it is due to the advance of the age to wipe away the stains of barbarity that still have been allowed to cling to it; and it is due to the sultan of Turkey to render him the aid needed to reform his benighted subjects. Handicapped as he is by fanatical surroundings, alone he is helpless. But if he be placed in a position to speak to his people, backed up by the powers of western Europe, that is an authority they will understand and appreciate. They have done so before when financial interests have been involved and when the Christian powers have been ready enough to emphasize their authority; they will submit again if the same powers could be induced to speak a word in the interest of Christian tolerance on behalf of millions of confessed followers of the Prophet of Nazareth.

TEMPERING THE ELEMENTS.

The manner in which the climatic and other conditions in these valleys have been changed and modified to the advantage and comfort of those who are settling up this region of country is frequently a subject of comment on the part of the Latter-day Saints, who cannot fail to recognize in these affairs

the patent fact that the Lord has been and is operating by that means to make this land "choice above all other lands" for the dwelling place of His people. To the early settlers of these mountain vales, the intense cold, the late and early frosts, the fierce winds, and the long and severe winters that were the rule in years ago are now but a memory with the hardships of the days that are past. And accompanying this tempering of the elements there has been a constant and marvelous increase in the supply of water whose agency was a necessity in transforming an erstwhile desert region into a fruitful field, and from all sources have come augmented contributions of those things which are conducive to the material welfare of the people.

These being the facts, it is well to keep the object lesson before the Saints, that through an understanding of the operations of cause and effect in the past they may have its light in directing their future conduct. In the earlier history of Utah there was an outpouring of inspiration in guiding the people toward permanent success in their temporal affairs, so that the earth should yield in abundance for the comfort and sustenance of man. As a condition precedent to attaining the desired end in material matters, there was kept prominently before the Saints the necessity of observing a great religious truth, a principle of sacrifice it may be said—a rule of wise investment. This principle found its practical application in the law of tithing; and so closely was it associated with temporal prosperity, that the burden of the instruction referred to was crystallized by the late Bishop Edward Hunter into the axiom "Pay your tithing and be blessed."

One of the many illustrations of the correctness of this principle is recalled in the proceedings of a district conference of Saints in the Bear Lake Stake of Zion, held at Randolph, Rich county. It is current knowledge that as late as a score of years ago, the climatic conditions in the county were so unfavorable that the people had great difficulty in maintaining themselves in that section of the Territory, and at times were very much discouraged. Under the beneficent counsel of the Church leaders and the necessary assistance afforded, however, they remained, confident in the divine inspiration of the promises made by the servants of the Lord. One of these that may be referred to was a prediction by the late President John Taylor, who, about the time referred to, stated to the Saints there that if they would observe the law of tithing the action of the elements would be so controlled by the Almighty that potatoes and other vegetables, which at that date could not be grown successfully there, would yet be produced in abundance for the people's support. So impossible of fulfillment did this promise appear to some that these expressed the opinion that a mistake had been made. But the bulk of the Saints observed the condition stated, and the result can be read in their own record of the conference which began on the 17th instant. One of the speakers there was Bishop McKinnon, of Paris, who related the incident