

coming Elsteddfod. The bishop was making his way to the rear of the store, with the intention of rejoining his companions a moment later. Generally speaking he was familiar with the place, but last night appeared to miscalculate distance in the semi-darkness that prevailed, and ran into the freight elevator shaft that led directly to the basement. He was heard to stumble and fall. Then came a series of groans that convinced the other gentlemen present that something was the matter. Rushing to where the bishop had fallen they found him lying unconscious at the bottom of the shaft. His breast had struck heavily upon a beam that extended across the shaft, and his head coming in contact with the floor, caused congestions of the brain.

Drs. Wilcox, Beer and Penrose were summoned and after brief examination resorted to the process of bleeding, an incision being made in the left arm for that purpose, to hasten resuscitation. But as there were no evidences of regaining consciousness he was removed home where the doctors further did all in their power to make him as comfortable as possible under the circumstances. Shortly before 1 o'clock he rallied for a moment, however, and later recognized Mrs. Morris and President Angus M. Cannon. This morning his condition was not what Dr. Wilcox expected to find it. Towards noon, however, the symptoms were somewhat better, rallying being more frequent and his pulse stronger.

A telephone message received at 4 o'clock this afternoon was to the effect that the Bishop had been sleeping for an hour; that he had aroused from his slumber but was still unable to recognize anyone or speak a word. Dr. Wilcox is now of the opinion that it may take a day or two to determine whether recovery or fatality will ensue.

The Utah Sugar company, of which Mr. Morris is president, held its regular meeting today, Hon. George Q. Cannon in the chair, and passed a unanimous vote of condolence over the unfortunate accident.

JUAREZ STAKE CONFERENCE.

The quarterly conference of the Juarez Stake of Zion was held at Colonia Juarez, Saturday and Sunday, Feb. 19 and 20, 1898. Elder Henry Irving presiding, Stake President Ivins being in the City of Mexico. There were also present Elder Helaman Pratt of the Stake presidency, Patriarch Lunt, Stowell and Macdonald, Bishop of the various wards and High Councilors.

Elder Irving reported the general condition of the Stake as being very encouraging. There had been a general increase in the payment of tithes and the people of the Stake had been greatly prospered. President Ivins is now in the City of Mexico, endeavoring to make arrangements with the general government for more lands in the vicinity of our colonies. The Bishops reported their respective wards as being in good condition, more grain being planted this year than usual; an increase in the water supply and a gradual increase in population. All the ward associations in good working condition. The reports also showed that considerable sickness had prevailed throughout the Stake, and some deaths had resulted therefrom.

The general and Stake authorities were unanimously sustained.

JOSEPH C. BENTLEY.

Stake Clerk.

To imagine that whatever remedy causes one to feel immediately better, as alcoholic stimulants, for example, is good for the system without regard to the after effects.

MISCELLANEOUS.

UTAH PARSON IN NEW JERSEY.

Westfield, New Jersey, March 12.

"Cries out upon abuses, seems to weep Over his country's wrong; and, by his face,

This brow of seeming justice, he did win

The hearts of all that he did angle for."

A futile attempt to play the role above described was made in the Presbyterian church at Westfield, N. J., last Sunday evening, by the Rev. W. R. Campbell, a Presbyterian clergyman of Salt Lake City, Utah. That gentleman was announced to preach against "the pernicious activity of the Mormon Church." His text was: "Neither will be with you any more, except ye destroy the accursed from among you," which is recorded in Joshua, 7, 12. In his exordium, couched in a style which could scarcely be excelled by a Colorado miner, he described the Mormons as, "beastly, sensual, devilish and without any redeeming feature." The inference was evident. The Mormon Church was the accursed thing in Israel and which Israel must destroy in order to regain the favors of God.

The first reason why "the accursed" Mormon Church must be destroyed, the speaker found in the teaching of that Church about the Trinity, which he supported by quotations from some books written by Mormons on that subject. He did not attempt to refute it by argument. That, indeed, was not necessary. Was it not sufficient to claim that the teaching of the Mormons was an "accursed" thing and hence must be destroyed? That was always the kind of arguments with the "Reformers" of the sixteenth century when they burned temples of worship.

While listening to the speaker I was reminded of the tragedy which occurred on the 27th day of October, 1553, in Geneva, then the abode of the "reformer" John Calvin.

On that day there appeared a dismal fire near the Sea of Geneva. A great crowd surrounded a funeral-pile. On it sat a man forty-four years of age, with a refined face, tied to the pillory, two books around his hips and a sulphurated wreath around his head. That man was the celebrated inventor of comparative geography, the best editor of the best edition of Ptolemaus and one of the most able writers of his time, the Spanish physician, Michael Servetus. Servetus was apprehended in Geneva, tried and condemned by an inquisition instituted by John Calvin, whose motto, like that of his co-religionist Zwingli, was: "Evangelium sicut sanguinem," "the gospel thirsteth after blood." Servetus asked to be beheaded, but was led away to the fire under the mockery of his tormentors. Some of the spectators took compassion and threw dry wood upon the slow burning fire. After an half hour of torture a shriek pierced the air and all was ashes and Servetus was no more. John Calvin, who watched the agony and slow death of his victim from his window, was the recipient of applause and congratulations upon his zeal in behalf of "a pure gospel."

The crime of Servetus consisted in his daring to hold views different from John Calvin concerning the Trinity. Yet his accuser, his judge, his executioner, John Calvin, "was himself a heretic; he himself made the denial of all authority his cardinal dogma and—the bitter mockery—pretended to fight the "tyranny of Rome" and in behalf of "religious liberty."

And so the Rev. Mr. Campbell, a

true disciple of the founder of his church, desires to see the "accursed" thing, Mormonism, destroyed because of heresy on the Trinity.

Just a little contrast, Mr. Editor, for the sake of an agreeable change:

"If I were the emperor of the world, the ruler of the human family, I would never do violence to any man on account of his religious views."—Joseph Smith.

The speaker evidently noticed that his hearers did not enthuse over his doctrinal discourse, and in order to "catch the crowd" he appealed to their patriotism in behalf of his bleeding country which is being stricken down by the Mormons, who are only Americans in name. He called upon them to protect their homes and their beloved land. He told them of a bill which is now before Congress to pay a certain sum of money to a high dignitary for services rendered the government. Of course the speaker did not mention that at the present time there is a bill before Congress to pay \$250,000 to the Methodist church in the South for alleged damages done to that church during the late Civil War, when the ministers of that denomination were preaching rebellion from their pulpits against the United States government. He pictured the destruction of American institutions by the Mormons.

"Strike—till the last armed foe expires;

Strike for your altars and your fires."

And the effect was wonderful. The Maine disaster, Weyler "the butcher," the lynching of negro postmaster, the "maltreated" Cubans, the annexation of Hawaii, and even the silver question, were all forgotten and every man and woman in the audience was ready to march with hymn book in hand and to beselge the great Salt Lake City.

Of course, the speaker forgot to state that originators of his church were the originators and instigators of every revolution against the governments of their times. History will bear me witness that whatever the Mormons said or did against the government of the United States, as claimed even by their bitterest enemies, was devoted loyalty compared with the perfidy and treachery taught and practised by the "Reformers" of the sixteenth century. I stand ready, Mr. Editor, to make good my assertion by indisputable evidence.

But the "best wine," the grand climax, the Bassuets finishing touch came in the peroration. It was about polygamy. Hush! The audience was all attention. The young ladies leaned forward, the matrons straightened their head-gear, and the men were nervous. They heard the speaker read from Mormon books and so they thought he had some wretched polygamist husband and wife hidden under the pulpit and would produce them. He disappointed them, but all the stronger were his denunciatory exclamations about "devilish sensualism." Here again I must come to the aid of the speaker, for he omitted to tell the audience about the views held on chastity by the licentious "Reformer" Zwingli; he did not allude to the besetting sin of John Knox, the founder of English Presbyterianism; nor did he mention the letter of Luther to Chancellor Brucks in which he says: "I indeed confess, that I cannot forbid anyone taking many wives, as it is not against scripture." In a letter to the Landgraf Philip von Hessen whom he and the "gentle" Melancthon gave a dispensation to live in polygamy, he writes: "What is permitted concerning matrimony in the