

quired to be cleansed of their sins. To love our enemies does not mean that we should approve the wicked equally with the righteous. No; they draw the line themselves, by their own bad conduct, between them and the righteous. But we should always remember, as has been said, that they are the children of God. They came on the earth as we have come, to perform a mission. They are in the hands of God, and as His children we should love them. But we are not to pattern after or admire the evil they do. We should despise their evil ways with all our hearts, and see that we do not fall into the pits which they are digging for themselves. The Latter-day Saints have always believed this principle of having charity for their enemies. They may not always have practiced it as they should. I do not suppose that when twelve hundred of the Saints were driven with fire and sword from Jackson County, Missouri, and robbed of their homes and possessions, they felt very much like sitting down and writing essays on the golden rule. Or when in the winter of 1838-9, 15,000 men, women and children were expelled from the State, leaving their bloody footprints on the snow as they fled from their merciless oppressors, that they stopped to preach peace on earth, good will to man. When they were compelled to leave Illinois, after their Prophet and Patriarch had been cruelly murdered, and drew their wagons across the desert, to this land, and when, ten years later, they heard that an army was on the way, as they supposed, to murder and plunder them, as the militia did in Missouri, they did not mince their words very much, nor preach much of the golden rule. Their circumstances will account for much of the apparent harshness of the teachings of those days. But down in the heart of "Mormonism" there was imbedded the principle of love for mankind—and were it not so "Mormonism" would not be divine—only needing a change of circumstances to make itself manifest, and bear fruit in the lives of its disciples.

If it is creditable to us to manifest this love in times of peace, how much more creditable to do so in times of turmoil and trouble and persecution. Now is a grand opportunity for the Saints to show this love, when their enemies are oppressing them, and grinding them into the dust. Even if our Father required of us that we die that such men might be saved, I hope we would feel as Jesus did. "Not my will, Father, but Thine, be done." This is "Mormonism." It is appropriate at times to use the lash, as Jesus did when he drove the money-changers from the Temple. I do not, therefore, apologize for the words of fire spoken by our leaders in early days; they are justified by the occasion. But "new occasions teach new duties," and today we have a grand opportunity to forgive our enemies, return good for evil, and emulate that Being above whose humble cradle the angels sang: "Glory to God in the highest, and

on earth peace, good will toward men."

The choir sang the anthem:

Who is like unto Thee, O Lord?

The closing prayer was offered by Elder Jesse West.

A MONSTROUS EXPERIMENT.

THE details of the electrocution of William Kemmler, the murderer, are most revolting. Opinions appear to differ as to whether the poor wretch was killed by the first shock. A matter of that kind should be placed beyond the realm of mere opinion, otherwise no such barbarous tragedy ought to be repeated upon any other victim. It was evident that those who manipulated the dramatic performance did not believe that death ensued from the first shock, else they would not have shouted for the current to be again turned on and applied. It will not be denied that dead men don't breathe and seldom groan, and Kemmler did both after being subjected to the first application of the current.

It is also a matter of opinion as to whether Kemmler suffered in the interim between the first and second attempts to electrocute him. Doubtless none of the operators would be willing to become the subject of a testing experiment in order to demonstrate the point, and run the risk of a return to consciousness with a shattered system. Those who were present when Kemmler exhibited symptoms of what was believed at the time to be returning sensibility seemed anxious to prevent him getting an opportunity to tell them whether or not his experience hurt him, as immediate steps were taken to prevent an explanation, by their proceeding at once to roast him.

It might be in place to ask how much more refined and civilized such a treatment is than that in vogue among some of the nations of antiquity, who threw their culprits into a super-heated furnace. The ancient practice had the advantage of producing instantaneous and painless death, together with the avoidance, by suitable flumes, of the noxious effluvia inseparable from the roasting of animal flesh without the appropriate means of conducting away the disagreeable vapor emitted.

It is said that, in order to render the electrocution more effective, the warden proposed to shave the top of Kemmler's head. To this the doomed man objected, on the ground

that he had taken some pains with his hair, which was wavy, and he desired to preserve to the last a certain hyperion curl which ornamented his frontispiece. A local cotemporary of this city publishes this statement close to an alleged portrait of the deceased murderer. Unfortunately for the harmony of the two presentments the supposed likeness shows not the slightest undulatory symptom of the hair, the lines indicating its presence being as straight as a bunch of horseshoe nails, and the picture as a whole bears a striking resemblance to those artistic sketches occasionally observed on the slates of youngsters at school whose talents as draftsmen are struggling for outlets.

It is to be hoped that such a tragedy as the electrocution of William Kemmler will have no repetition in this or any other country. That process of ridding the world of its criminals should cease with the extinction of its first victim.

CITY COUNCIL.

Recorder Hyams always has the "minutes of the previous meeting" nicely written out in type-writing, and has been in the habit of reading the entire record, including the reports of committees, city officers, etc. On August 5th, Mayor Scott sensibly suggested that it was unnecessary to read lengthy reports that had been read to and acted upon by the council at the previous meeting. If the recorder will adhere to this suggestion, there will be a marked saving in time and the patience of members.

Edward Howe and others asked to have Fourth North Street graded. Referred to committee on streets.

Kelsey & Gillespie asked permission to use Emigration Creek water to irrigate two lots in the eastern part of the city. Referred to committee on irrigation.

Wm. Langton and others again petitioned to have the water mains extended on North Temple between Second and Third West streets. Referred to committee on water works.

J. C. Watson & Bro. asked permission to continue taking sand from a Jordan river bed belonging to the city, at \$10 per month. Referred to committee on public grounds.

Mr. Neilson asked for a free peddler's license. Referred to committee on license.

Wm. Carroll, whose petition for payment for the grand stand, etc., put up by him on Washington Square, was refused at the last session of the council, asked leave to remove the same. Referred to the committee on public grounds.

E. B. Wicks and others asked to have a canal on Seventh and Eighth West streets, condemned and filled up. Referred to committee on irrigation.