

her hand to France, for she has her own vital interests to guard from foes lurking on every side. *Das Deutsche Blatt* says that Emperor Alexander is the judge of peace and war in Europe.

The tract of Dreyfus will have no bad effect and his only object was to create alarm. The *France* thinks it not necessary to have a war, neither does it follow that France must make the first move. Only one paper in France coincides with Dreyfus, and that is the *Concorde*, Boulanger's organ.

A great majority of people are loud in their denunciation of Bismarck for keeping such a vigilant watch over the army and its interests and evincing so little interest for the welfare of the people; but right on the top of his resignation comes the news from governmental headquarters that the army is to be increased to five hundred and forty thousand men, with officers approaching twenty thousand. Now this simply means the addition of something over seventy-five thousand men, and, as a matter inevitable, an enormous additional expense saddled on the already overburdened people.

Does this look like the load would be made lighter or the burden easier to bear?

The actions of the present minister are watched eagerly and much interest is evinced on the part of Bismarck's friends to see how much better the Reichskanzler von Caprivi will discharge his important duties than his illustrious predecessor has done.

Some fears are expressed for von Caprivi's ability to unweave the tangled web of politics as it now exists, and it is whispered around that as he contemplates his prodigious task, his heart almost fails him lest he should not succeed.

BOOKER, JR.

BERLIN, May 15, 1890.

CHURCH PROPERTY BILL.

WASHINGTON, June 21. — The House bill supplementary to the act of May 22, 1882, with reference to bigamy, was taken up in the Senate today. It provides that all funds and property belonging to the Mormon Church shall be devoted to the use and benefit of the common schools of that Territory.

Butler offered an amendment devoting the funds to the endowment of institutions of learning in Utah, and for that purpose turning it over to the general board of education of the Church of Jesus Christ of Latter-day Saints, subject to regulations, to be approved by the President of the United States, and that it is not to be used in teaching or propagating polygamy.

Edmunds, in charge of the bill, opposed the amendment.

Voorhees intimated that Edmunds was in too great a hurry to get at the results of litigation not yet concluded. With that litigation still undecided in the Supreme Court of the United States, he thought this was not a proper time to decide where the fruits of the litigation should go.

Butler also argued that the proposed legislation was premature.

Teller also favored delay. If the Mormon Church could use the money for proper and right purposes, the Mormon Church ought to have it. That was the plain ethics of the matter.

Butler's amendment was defeated, yeas 9 yeas 24.

All the yeas were democrats, and all the nays republicans, except that Payne also voted in the negative. There was no quorum, but Butler, in view of the vote, withdrew the amendment.

Voorhees moved to postpone the bill until the second Tuesday in December.

Edmunds opposed the motion and said the bill did not affect the property at all until after the Supreme Court should dispose of everybody's rights, public and private.

LATER.

By special from Washington at 4:25 this afternoon we learn that Edmunds railroaded his bill for the distribution of Church property through the Senate today. All amendments and motions to postpone consideration of the measure were voted down.

MISSIONARY BLUNDERS.

I am informed upon credible authority, says a Congo correspondent of the *New York Tribune*, that 58 per cent of the Taylor missionaries have retired from their fields of labor within a year. This loss is as follows: Sickness, death, hunger, incompetency. It is said that Bishop Taylor places one or two missionaries on a station with one year's supplies of a very doubtful character. He says to these people: "After one year this station must be self-supporting—at any rate, you must not look to me for further assistance!"

During the first year it is impossible for these missionaries to become self-sustaining, even if they devoted all their time and strength to physical labor. The first thing they must do is to learn the native language, in order to put themselves upon pleasant terms with the people they have come to teach. But, according to the Bishop's plan, the first year upon the field must be occupied by a fierce and exhaustive struggle to keep from starving during the second year. There is one instance of the unwisdom, not to say inhumanity, of this policy. Two missionaries from the United States, husband and wife, had passed their first year at their station. The food was exhausted, and they applied to the Bishop for food or transportation back to America, but they received no food and no transportation. Finally the woman fell into a burning and consuming fever, and her husband, in despair, went on board the *Cameroon*, and begged Captain Turnbull to take them to England, explaining that the Bishop had refused him both aid and transportation, adding that he was without money and his wife was dying. The captain carried the sick woman to his ship in his arms, and conveyed them to England, whence they begged their passage to America.

I visited one of the Bishop's missions near Banana about three weeks ago. It was a difficult canoe trip up a filthy little creek with a swift current. It is situated in the bush, three hours from Banana. At this station I found one lonely white woman, just recovering from a fever of two weeks' duration, during which time she was entirely without medicine or food or attendance. I asked Miss Kildare if she were not lonely, and she said she was perfectly happy, and that she was delighted to be by herself. She is of Irish extraction, 55 years of age, and had taught among the freedmen in the Southern United States. She was pleasant and fervent in her conversation, as is the manner of most Methodists. Her house stood upon high pillars, was of galvanized iron, and contained two rooms. She had no kitchen and did no cooking. Like most of the Taylor missionaries, she trades some with the natives.

I asked her if she was not afraid of being molested, and she told me that she had a revolver which she occasionally discharged to intimidate the natives. Her house stands in the center of a large lot surrounded by a very high pole fence. On one side of her is a small native village, on the other side reside a few people from Liberia, whom the Congo State brought here because their ancestors had been stolen from the Congo a century ago. These peoples are not on friendly terms. The natives do not like the Liberians, and I suspect there are ample reasons for this dislike. The Liberian is not a harmonious element in Africa. Well, if Miss Kildare teaches the children of one faction, the other faction refuse to send their children or to trade with her, and thus she finds herself between two fires. Even if all were harmonious, this lonely woman is not equal to the work to be done upon this field, and I regard this mission as utterly worthless. In fact, it is a scandal to leave this woman in such isolation. She seems to be a thoroughly good and earnest woman, but talents of a high order are required for such fields already ripe for the harvest.

Bishop Taylor himself seems to be an excellent man, but a poor missionary bishop. He has a habit of refusing hospitality at night, preferring to sleep upon the ground with a stone pillow, in imitation of Jacob of the Old Testament. I believe that this young man slept out upon the ground because there was no shelter for him. Moreover, he was a fugitive from the just anger of an injured brother. The greatest of missionary bishops, St. Paul, always accepted hospitality, and when he remained in a place for a long time lived in his own hired house. Bishop Taylor is suffering now from bronchitis, because he chooses to expose himself by sleeping upon the ground in the heavy and poisonous air of this wild country. Thus his usefulness is impaired and his life endangered. Some of his brethren are frequently sick by imitating his dangerous example.