

citizenship. Then, and not before, will officers of the highest integrity be chosen. The greater burden of blame for poor officials and corrupt administrations in different parts of the nation today rests upon the mass of respectable voters, otherwise alive to duty but neglectful in this through what is sometimes termed stubborn misconception of obligations, who stay at home when the officer-making machinery is being started, and when the grade of officials is determined upon by the quality of those who select the candidates before election day comes on.

### CONVERSIONS AMONG HEBREWS.

A French writer, M. de Caze, calls attention to the fact that there is at present a remarkable movement among the Hebrew race toward Christianity. One of the characteristics of the present century is indifference to religious matters, and yet the conversions from Judaism to the Christian faith are now so numerous, the writer says, that the adherents of the Moslem faith are not much stronger numerically now than they were thirty years ago. Whether this is entirely a pleasing sign or not depends on the motives underlying the conversions. To many they are simply a proof that the line of demarcation between the two faiths has become obliterated, and the standard lowered so as to facilitate an amalgamation.

According to German statistics between the years 1890 and 1893, 711 Jewish families in Berlin alone joined Protestant churches. In France and Austria the conversions are taking place on the same scale, and in Russia and Poland they are still more numerous. Some join a reform church called The New Israel, that accepts Jesus of Nazareth as the Messiah; others adopt the Catholic or the Protestant faith.

These changes of religious views are often found in the most influential families. M. de Caze mentions the finance minister of Napoleon III, M. Achille Fould, whose acceptance of the Catholic faith did not become generally known until after his death, when the Rabbi refused to officiate at the funeral. In Germany many of the prominent statesmen—Delbrueck, Falk, Giesler, Lucius, Schilling and Miquel—are of Hebrew origin, and even Prince Bismarck counts a Jew among his ancestors.

Among Mendelssohn's posterity the curious fact is noted that the men generally are Protestants and the women Catholics. The Hebrew reformer, Israel Jacobson, had the mortification of seeing his own son adopt Protestantism and devote his life to the propagation of this faith. The celebrated Creizenach had a similar experience. His son Theodor started a reform movement and finally became a Christian. Other Jewish reformers adopted a similar course.

In 1820 the conversions in Germany had become so numerous that it was found desirable to form a society for improvement and science, with the special object in view of countering the Christian influence among the Jews. The society existed a few years and finally all the leaders became Christians.

It is claimed that the pope Pius IX,

was of Jewish extraction, and it is not an exception for converted Jews to attain high ecclesiastical functions.

### QUICK TRANSIT.

"No man can tether time or tide" is true enough; but man can go a long way in minimizing both as barriers to his purposes. One illustration of how, in modern times, time and space are comparatively annihilated by improved methods of transit is given in the fact that a letter reached this city early this morning, October 14th. It was written in England on October 3rd, and bore the Liverpool postmark after 5 p. m. of that day, thus making ten days intervene between the date of writing and the date of receipt by the addressee. This is decidedly quick service, and at this rate would cut the notable "around the world in eighty days" journey in half.

Although a marvel compared to the possibility of a few years ago, this feat of rapid transfer of mail, or of passengers, is by no means uncommon in the summer months when the fast transatlantic steamers are plying between Europe and America. A letter written in London or other large city of Great Britain on the afternoon of a day on which one of the fast steamers such as the *Lucania* or *Campania* leaves Liverpool can be mailed at the local postoffice; it is taken up and conveyed by the "Irish mail," which thunders across the country at a high rate of speed, picking up the mail matter collected from all points that evening, and carrying it to Holyhead, Wales, by about midnight; then the mail packets convey it to Dublin in about five hours, and another fast train carries it to Queenstown, where, in the morning, it is placed on the ocean steamer, and in very little over five days is landed in New York, and thence taken across the country. Thus the letter referred to was little more than half the ten days on the water, and the rest of the distance was carried by rail, probably undergoing no delay except that caused by the robbery of the train on which it was being borne, near Uintah this morning. By the power of steam and modern machinery man comes pretty near tethering time and tide to do his bidding.

### NOT MORMON MISSIONARIES.

An Associated Press dispatch received in this city during last night reads as follows:

Chicago, Oct. 13.—A special to the Journal from Perry, O. T., says two Mormon Elders, named Swan and Burch, were dragged from their homes at Shaner, twenty miles west of here, by a band of citizens and beaten with switches. They were then run out of the neighborhood. The Mormons had been located at Shaner for some time, proselyting, and had been repeatedly warned to leave.

The missionaries referred to are not Mormons, or Latter-day Saints. It is quite possible that the whole story is a scandal. At any rate, no Mormon missionaries have been disturbed in Oklahoma. There are none at Shaner, nor have there been, or anywhere in "the Strip." If the missionaries of any religious denomination

have been treated as the dispatch states, the action is a disgrace to Oklahoma which can be wiped out only by the severe punishment of the mobbers. A community which sympathizes with or endorses mobocracy in the interference of the latter with people because of their religious views is un-American and unworthy the confidence of an enlightened public. So far as Oklahoma is concerned, the experience there of the Mormon missionaries has not been of a kind to bring the Oklahomans under such severe criticism. As a rule they have treated the Elders with kindness and courtesy, pursuing that course which marks them generally as a hospitable civilized people.

### AN ARIZONA TRIP.

TAYLOR, Navajo, Co., Ariz.

Oct. 9, 1896.

Monday, August 31st, 1896, a company of eleven, viz.: President Jesse N. Smith and his first counselor Lorenz H. Hatch and their wives and little four-year-old George A. Smith, Brother A. L. Rogers, Sister Driggs, Z. N. Decker and wife and Misses June Bushman and Mary Westover, started for Tuba, Coconino county, Arizona, right after the last meeting of a very interesting conference of the Snowflake Stake, held at St. Joseph. Wednesday morning Brother Joseph H. Richards, second counselor to the Stake President, overtook us.

We were surprised and disappointed by finding that the luxuriant grass around our homes was replaced by a barren waste of brush and sand after leaving our first camp. This caused a very unpleasant feature in our traveling, making it impossible for my team to keep up with the others, as I had a heavy wagon and the rest of the party had carriages. But we all reached Tuba by Saturday night in time for the ward conference which was held Sunday and Monday. The instructions that were given were timely and to the point.

The people of Tuba and Moenava are living in hopes of better times, but their crops are not as good as last year, mainly because the Navajos cut their dam and their fields suffered for water. The frost killed their fruit except grapes, but they have an abundance of choice melons.

I am indebted to Brother Hatch for the following: "The brethren with carriages started on their return journey the next day after the conference and when nearly half way to St. Joseph a raging torrent crossed their path. Brother Rogers thought they would cross next morning and though it rained all night his prophecy came true.

The Little Colorado was very high when the company reached St. Joseph but after riding a horse across three times a suitable place was found and all went over safely but Brother Hatch. One of his singletrees broke in the middle of the stream and our venerable Patriarch was in the cold, muddy water for nearly two hours, but all were finally rescued."

I am quite certain that all of us felt that the Lord was watching over us and were thankful to Him for our safe return home.

Z. N. DECKER,  
Historian of Trip.