

consigned to him there. Then he will be set to work in a prison shop, but will not be permitted to speak to any of the other prisoners. He will know absolutely nothing of what the world is saying of him and cannot even look forward to a day when he can die in public, spitting fire at society.

The cantonal penitentiary of Geneva, the consul says, is a gloomy graystone building hard by the famous old Cathedral Church of St. Pierre (the church of John Calvin) in the Rue de l'Eveche. Some fifty prisoners are confined there at present—all males. Of these only one is a life prisoner, a parolide, who has already passed sixteen years in his cell. Here Lucheni will enter never again to come out. He will be put to work at shoemaking. On Sunday mornings there is a service in the penitentiary chapel, which Lucheni may attend if he wishes, but as anarchists scorn religion he may deny himself this comfort. There is also a prison library from which the prisoners may each take a book every Sunday. They are permitted to read on Sundays and may also read at the dinner hour.

If there is any power in punishment to act as a deterrent, the fate of Lucheni should prove a terrible lesson to his associates. As the consul points out, he sees before him a life absolutely without hope; the ceaseless talker will be reduced to everlasting silence, the preacher of the bad cause will be without an audience and without a public; he will be forced to work industriously every day of his life from 6 in the morning until 6 at night and cannot even dispose of the fruits of his own enforced labor.

GAMBLING AGAIN.

It looks as if gambling as a business were one of the things with which the solons and the constabulary of the city were unable to cope. So it appears from the admissions of Chief Pratt, who we doubt not has been as energetic and efficient in his efforts to "clean the platter" as anyone could be under similar circumstances, and this being the case and his labors amounting to no more than measurably isolating the business, it looks as if we would have to let it go at that.

In saying this, let not the reader make the mistake of supposing that there is any disposition on the part of this paper to accept of vicious conditions resignedly or to temporize with even a modified evil; far from it. But the "News" is no part of either the legislative, executive or judicial departments of the city, and what they cannot accomplish it cannot be expected to do. But it can and it will do its full duty in its own sphere, by pointing out offenses when possible, leaving the task of locating offenders to those whose duty it is.

Let us be thankful, however, for as much in the right direction as has been accomplished. Any evil grows by non-interference, and that of gambling asks nothing more than that its devotees be permitted to ply their vocation without disturbance, for which consideration they are always willing to give another in the shape of coin of the realm. This has been the practice for a long time and it amounts to a quasi license of the business, as a result of which the gamblers become bolder and bring their business further and further from out of the darkness and nearer and nearer to the busy thoroughfares of men. This will not do. Let them understand that they are always under the ban, that there is ever a penalty hanging over them, that no terms are to be made but that with each detection the limit of the law will be imposed; then

they proceed with their nefarious pastime, as should be the case, not with the half-expressed sanction of the law but at their peril.

Undoubtedly some forms of gambling are more pernicious than others. So are some forms of robbery, burglary, arson and theft more despicable than others. The right kind of citizen will positively decline to choose the more moderate form because of its being more moderate, although if he must submit to one or the other he would naturally accept of that which was least injurious to him. So if we can't get rid of gambling as a business, we will take as much satisfaction as we can in the knowledge that it is circumscribed, "spotted," so to speak, and that boys and greenhorns are (if the personal word of the principal gamblers is to be taken, which may be the case) to be rigidly excluded from the dens where the gaming is carried on.

THEOLOGICAL INSTRUCTION.

The readers of the "News" are interested in knowing something about the theological instructions given in the schools immediately connected with the Church. An account of this work, as conducted in the Brigham Young academy at Provo, has been furnished us, and from it an idea can be formed on this subject. There are, we are informed, twenty-six regular theological classes in the academy, and one class in ethics, attended by 676 students.

Every alternate Friday, the students devote an hour to the bearing of testimony. The object of this is to give them practice in public speaking, and to encourage them to strive for a testimony for themselves. Alternate every other Friday with the testimony meetings are the Priesthood meetings, also young ladies' meeting and a meeting of lay-members and non-members. Suitable programs and exercises make the hour a very profitable one.

Twelve quorums of Deacons are organized, three quorums of Teachers and one of Priests. The Melchisedek Priesthood meets in a body without respect to quorums. Each of these quorums is presided over by students, but superintended by regular teachers of the Academy. The aim of these various organizations and quorums is to give the students instructions and practice in their duties in the Priesthood and in the Church. Besides these exercises, once a week Elder David McKenzie delivers a lecture on the Bible, his object being to prove its divinity; to show up the sophistry of the infidel; to illustrate and point out its wonderful prophecies; and to encourage the study of the Word of God. Elder C. W. Penrose has also commenced a series of lectures on the principles of the Gospel and kindred topics.

Provo City is laid off into four domestic wards, dividing the students as nearly as possible into four groups. Every Sunday evening the students of each ward meet for religious services, as the Saints do in the wards of the Church. Their meetings are presided over by three students, one acting as president and the other two as counselors. Students furnish the singing, do the speaking and carry on all exercises, thus deriving much benefit spiritually and otherwise. These Sunday evening meetings are optional, though the students are encouraged to attend.

Regular fast days are held once a month at one o'clock p. m. On these occasions the time is always too short. The Spirit of the Lord is most abundantly

manifest. There is also a missionary class where young men are trained for the mission field. A Sunday School training class is in operation; also a Mutual Improvement class.

It is evident from this sketch, though it is hasty and incomplete, that the theological instructions are largely of a practical nature, as is indeed religion itself. It aims at preparing the student for active participation in the several duties devolving upon Church members at home and abroad and at the same time it endeavors to give an intelligent understanding of the principles of the Gospel. The work done by the Church schools in this direction is of great value to the Latter-day Saints.

RESCUED FROM THE GRAVE.

According to the London Mail a Russian count, chamberlain of the czar, has invented an apparatus which, the inventor claims, will save persons who may have been buried alive from a horrible death in their graves. He is firmly convinced that thousands are laid in the silent tomb before life is extinct. Right or wrong this belief is held by a great many persons.

The apparatus, as described, is quite ingenious. A tube protrudes four feet to four and a half feet above the surface of the grave, and upon the top of it is fixed a small metal box with a spring lid. To the lower end of the tube, which just enters the upper lid of the coffin, is fixed an india rubber ball, charged pretty full with air, so that the slightest extra pressure upon it would cause a discharge of air upward through the tube, and thereby release the lid of the box, which springs open upon the lightest pressure. The opening of the lid automatically raises a small flag, and sets an electric bell in motion, which rings immediately over the grave and in the sexton's house, where it also releases a flap which indicates the grave over which the box has opened.

As will be seen, the slightest sign of breathing on the part of the buried person, or the slightest motion of the heart, will suffice to open the box and sound the alarm, and the open box, by a clever and intricate little mechanism, pumps a sufficient quantity of air down into the coffin to preserve the buried person from suffocation while assistance is arriving.

WHICH IS THE WOLF?

The Springfield Republican is a persistent opponent of the patriotic and philanthropic demand for the extension of American protection to the victims of Spanish misrule. In a recent editorial on the question it gets things mixed up more than usually, and its statement of the case is important because it shows exactly that the protests of the anti-annexationists are piled up on ground no more solid than quicksand.

The Republican, speaking of the deliberations of the peace commissioners at Paris, says it recalls the old fable of the wolf and the lamb astray from the fold. The wolf resolved to eat the lamb, but to be courteous and diplomatic about it. So he presented his case against the lamb and impatiently awaited the conclusion of the lamb's response, which demolished the wolf's argument at all points. Then the wolf pounced upon the lamb and devoured him, saying that he was not to remain supperless out of consideration of being worsted in an argument. "The tyrant will always find a pretext for his tyranny."

To an ordinary mind this must appear strange. There must be some-