

happened, the tidings should have been at the President's office in this city as early as it was given in the press dispatches. The Elders travel in pairs, and under the positive instructions given them the accident would have been reported by telegraph to Chattanooga, and from there here. Since no report has been made, it is reasonable to believe that the unfortunate man was not from this part of the country.

But whoever he is, and whatever religious organization he belongs to, it is a sad event when a missionary, away from home and family, laboring in what he sincerely believes is a cause that will bring good to mankind, loses his life by accident or other means; the blow is doubly severe on the bereaved, and their loss calls for sympathy from all loving hearts. The Mormon Elders have been notably and peculiarly preserved in their missionary experiences. Some have been called to give up their lives as martyrs, some have been taken away by accident or by disease, while in the mission field, but the proportion thus taken has been marvellously small. The faith in their going in peace and returning in safety has been manifest to a wonderful extent in the results shown in this regard. And may the measure of preservation accorded them in this respect continue to be the lot of the hundreds that go out each year from these mountain vales to declare the Gospel of life and salvation to the nations.

CRETE AND THE POWERS.

Russia has finally spoken, it seems, in the Cretan question. A dispatch states that the czar's representative at Athens has demanded the withdrawal of Greek troops from the island within three days, and it is intimated that it is the intention of Russia to establish autonomy under the suzerainty of the sultan. This sounds like a notification to Europe that Turkish questions do not concern the other powers, but must be settled at St. Petersburg. It indicates that Russia is about to play the first violin in the European concert.

For a number of years the Turks have been permitted to carry on their unequipped atrocities among the sultan's Christian subjects, sometimes in one part of the empire and sometimes in another. The European powers have not only closed their ears to the appeals from the dying and bleeding victims; but they actually have prevented these and their friends from resisting the band that held the murderous scimitar. The action of the united fleets at Cana: last Sunday, when Christian Europe opened fire on Christian Crete, compelling them to leave an advantageous position in the hands of the cruel enemy, is but a repetition of the policy nearly always adopted with regard to the unfortunate people. Hitherto public opinion has been overruled on the false plea that the liberation of the Christians would mean more bloodshed than their total extermination by the Turks; and this allegation has been accepted as true. Now, however, the signs indicate that

public opinion is aroused to such a degree that even some of the cabinets hesitate to trifle with it. The "crime at Cana:" has somewhat revealed to the world the depths of infamy into which European politics has been allowed to sink.

It is easy to understand why a power like Austria should desire the extinction of the flame of liberty that has been kindled on Crete. For if the movement should be communicated to the Balkans, that loosely constructed empire would be in danger of dissolution. But the position of the other powers is not so easy to account for. On the same principles which the Greeks now maintain, German statesmen and generals calmly sliced off parts of Denmark and France. Italy was gathered together and reconstructed in pursuance of the great thought that now fills the Greeks with enthusiasm, and Russia has always championed the union of races—that is when the Slavs are involved, and this thought is prominent and always was in her own policy. And yet, at this time all seem united in one desire—to sustain the Turk and suppress the effort of Christians to escape the most tyrannical and arbitrary power in the civilized world. No wonder if indignation is hot against some European statesmen.

King George now stands as the champion of modern Christianity and civilization against the hereditary enemy. On his side he has a small but exceedingly brave and enthusiastic nation. He also has the moral support of public opinion in two continents, except Russia, where no public opinion exists. It is also thought that he has assurances from his sister, the dowager empress of Russia, to the effect that she would use all her influence for him. Against him are chiefly the capitalists who have invested money in Turkey and whose interests might be placed in jeopardy by a radical change on the shores of the Bosphorus.

The opinion is still expressed in some quarters that Russia, notwithstanding all appearances to the contrary, supports King George. Should this be correct, the diplomatic representations at Athens must be regarded as a means of gaining more time. In a few weeks the harbors of the Baltic will be navigable. The south of Russia will have spring weather, and the conditions for action will be more favorable than at present. The end of the struggle now commenced is, perhaps, not yet in view.

BISHOP DOANE OF ALBANY.

William Greawell Doane is an officer in the Episcopal church at Albany, New York. His ecclesiastical position is designated bishop of Albany. It is said that he has traveled extensively and is highly cultured; that locally he is much admired and respected; that he is a decidedly high churchman; that in the street, as well as elsewhere, he wears knee breeches and black jersey cloth leggings, buttoned to the knees, low cut shoes, with big silver buckles, and flat, wide-brimmed hats—in fact, the costume of an Eng-

lish bishop; that a pack of dogs of assorted sizes follow him in the street; that he is an antiquarian of some repute; that when he registers in out-of-town places he writes "William of Albany;" and that he moves in the best social circles. And if he be all this, then when he speaks of a religious organization with which he is not personally associated, he should at least speak the truth as it can be learned from the authentic records easily available. But if the New York Journal is correct in its report of Mr. Doane's speech before a legislative committee in Albany last week, the reverend gentleman does not do this.

In his speech Mr. Doane said that there was in New York a very common disregard of the marriage vow; that the act of adultery is really not regarded as a particularly serious offense; that very many divorces were secured by collusion and hence were invalid, and the commoner marriages of the parties were illegal; that the unions secured by this abominable practice are regarded by society as quite regular, and are recognized by the civil law, but he regarded them as unholy, and he believed a severe law against adultery would tend to reduce this class of offenses. Then he said:

For these reasons I made the remark that the Mormon Elder who went to New York to preach the doctrines of Mormonism had no necessity for such a mission, as there are there already many active exemplars of that faith, although professedly Christians. New York has an extremely large share of these illegal marriages.

The very reasons cited by Rev. Mr. Doane as showing that there is no need of preaching Mormonism in New York are imperative reasons in favor of such preaching; for Mormonism is opposed to all the conditions he describes and laments. Hence Mr. Doane's allegation that the persons he refers to are active exemplars of the Mormon faith is as untruthful a statement as can be uttered. Mormon plural marriage, when it did exist, was the very antithesis of the New York polygamy described by the Episcopal bishop of Albany—a fact that he cannot be ignorant of; and the Mormon faith condemns as a crime next in its awful nature to that of murder the acts which Mr. Doane says New Yorkers do not regard as serious.

When the bishop of Albany was maligning the Mormons, he probably forgot the command, in the good Book he is supposed to esteem so highly, which says: "Thou shalt not bear false witness;" and also that rule of the Master which informs us: "By their fruits ye shall know them." For if the fruits Mr. Doane describes as existing in New York are those of any religious organization, it must be such as have prevailed there—his own, for instance. They certainly are not the products of Mormonism, which has not had a controlling influence in the Empire state; though it would be a dispensation of Providence should it become such. And when such learned men as Rev. Mr. Doane, posing as guides to the people, can forget their Bible lessons as he seems to have done in this instance, and be admitted to the best social circles, no wonder the abominations he describes are con-