

furnish the public through the NEWS some details of the propagation and cultivation of the plant, and how it can be procured? When this is done we can look for public spirited farmers in various parts of the Territory who are willing to make the required tests of growth and to forward the root for chemical analysis. There has been some talk on the subject, all of which was necessary, and much more may be; let us also get down to work, that we may have some practical knowledge of what can be done in the way of tanning with the plant in Utah.

BISMARCK'S FALL.

Another link in the chain of reconciliation between the German emperor and ex-chancellor, says a dispatch from Friedrichsruhe, has been forged amid the almost frantic cheers of an enthusiastic crowd. Yesterday, February 19, the kaiser paid Prince Bismarck a visit and was received with the greatest loyalty and cordiality, and it became apparent once more that the rays of the imperial sun were much enjoyed by the aged statesman, who has so long languished in the chilling shades of displeasure, at the very close of a stormy life.

The circumstances that led to the fall of Bismarck may be traced back to his contest, over twenty years ago, with Count Arnim, one of the most influential diplomats at that time and the special protege of Empress Augusta. Bismarck was then in the zenith of his glory and, suspecting Arnim of plotting against him, resolved to overthrow him. The count, who was the German ambassador to France, was accused of having stolen certain official documents and published their contents, and also of having delayed the negotiations with the French government for the payment of the last instalment of the war indemnity. It was generally considered, however, that his greatest offense was his independence of and opposition to the chancellor.

Bismarck's persistent efforts resulted finally in the old emperor giving his consent to the arrest of the count, which speedily followed. He was placed on the bench of the accused in a common criminal court and sentenced to nine months' imprisonment. He fled to Austria, where his continued intrigues against Bismarck brought him another sentence by a German court to five years' penal servitude; but as he remained outside the boundaries of Germany, the sentence was never enforced. He died in exile.

But Count Arnim had many friends. They formed a combination for the evident purpose of overthrowing Bismarck. The empress secretly encouraged the movement and the Catholics, socialists and Poles combined on that issue, each for reasons of their own. A special organ, *Die Reichslooke*, was started for the purpose of slandering the chancellor and other party organs joined in, being subsidized by his powerful antagonists. As long as the old emperor lived, however, Bismarck's position was impregnable. Once he left Berlin and remained away for ten months, but he was recalled and found himself again

in a position to shape the fate of the empire.

The change came with the accession of the present emperor to the throne. He lent a willing ear to the enemies of the "man of iron," and took from the first a firm stand. Waldersee and Boetticher, both men in trusted positions, openly conspired his majesty to break with Bismarck. It was then that the much worried statesman conceived the idea of proposing that no minister should be allowed to communicate with the emperor officially except through the chancellor. The constitution, he said, supported this rule, but the emperor refused to consider the proposition. Bismarck then entered into secret negotiations with Windthorst, the leader of the clerical party, probably promising that group certain concessions in exchange for their support. The emperor grew suspicious and demanded to know the object of the negotiations. He also demanded that Bismarck notify him whenever he intended to discuss politics with party leaders. To all of this Bismarck contemptuously replied that the commands of the emperor ceased to be binding at the threshold of his wife; he himself was the only master in his own house. He would, however, be willing to resign his office at the pleasure of the sovereign. William accepted this answer without objection, but Bismarck then refused to resign. His refusal was followed by a command to do so, which, of course, he obeyed. On March 3, 1890, Bismarck wrote an autograph letter to his young master, requesting to be retired, but at the same time setting forth the political reasons why his retirement would be almost disastrous to the German state. It is thought that William sent his chancellor the papers of dismissal before he had had time to read the remarkable document.

Bismarck at once left the capital, but has spared no effort to obstruct the policy of the new regime. He must at last have been led to acknowledge that the fate of the empire he was instrumental in building up rests in stronger hands than those of mortal man. He has, at all events, grasped the hand stretched out to him in a spirit of reconciliation, and his final exit from the stage of life will be in splendor, as his part all through has been one of remarkable attractiveness.

PAUL AND SUFFRAGE.

The woman suffrage question is one of the many questions that claim the attention of our progressing age. It must be settled one way or another, and many clear seeing men and women think every indication goes to show that the ladies will before long emerge from the struggle triumphant.

In the heated discussion on the question the opponents of suffrage have often appealed to holy writ, quoting the passages which seem to subordinate woman to man; which argument has sometimes been met by the statement that such rules were never framed by the great Originator of our religion, but by Paul, "a man as liable to err as any man of the present day." Both these positions are untenable, and to defend them is to injure the cause in favor of which they are held.

If Christianity is represented as hostile to apparently good, social reforms, those who are on the line of progress will turn away from the whole system. If, on the other hand, the advocates of reform must belittle the men who lived and died for the cause of Christ, their efforts will be in vain as far as the believers in Christianity are concerned. Fortunately, no such conflict exists between that religion and progress in the direction of anything that is good.

As for woman suffrage and Paul, it must be remembered that the great preacher never was called upon to discuss that question. The writers of the New Testament do not deal in a direct way with any political questions and with but few social problems. They enjoin loyalty to the existing government, even though the emperor be a Nero; in the same way they exhort the Christians, both men and women, to conduct themselves in a way so as not to give unnecessary offense to their adversaries. In other words, they were to consider themselves under obligation to accept the political and social conditions as they existed and to submit to them as long as they legally existed, but this did not mean that they were prohibited from laboring for reforms. On the contrary it was clearly understood that Christianity would bring about a complete revolution. This was preached in clear terms in the meetings of the Christians and alluded to in prophetic writings, the meaning of which was for prudential reasons hidden to the outsiders. But the members of the Church understood them, in the main. They looked for a coming universal change of conditions and labored to that end. Only they were not revolutionary in their work. Their means were those of peace.

While the first writers of the Church do not discuss such questions in direct terms they often lay down broad principles covering the ground completely, and so far the system of Christianity as built on those great principles has proven itself fully competent to comprise within its limits every beneficent political and social reform. Paul, for instance, lays down the great principle that membership in the Church is without regard to nationality, social status or sex. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," seems to involve as strong an argument in favor of the cause of the ladies as could be advanced at that remote age. The same may be said of the injunction given by the same authority to husbands to love their wives as they love themselves and as Christ loved the Church. Paul in these views is in full harmony with the Master, and it may safely be emphasized that on this question he did not err, as little as on any other subject on which he wrote while under the influence of that Spirit which was given to lead into all truth and to reveal the mind and will of the Father.

In Nevada, Bernard Arntzen, government allotting agent, has been assigning lands to Indians in the more desirable valleys. The Indians are assigned 100 acres each and the government will assist in constructing irrigation ditches in the Indian settlements.