

did not perhaps understand "what's in a name." But at all events he meant to show that for Canada and John Bull he had a sublime contempt. The American captain got away all right. No insult was offered to his flag, and he was simply cautioned not to repeat the exercise of seal fishing in Russian waters.

### A SPECK OF TROUBLE.

REFERENCE was made in these columns a few days ago to a possible misunderstanding between the United States and Venezuela, over the forcible abduction of six refugees from an American passenger boat, named the "Carraccas." Our government has not let this matter drop. The gunboat "Concord" is now on the way to La Guayra, the port town of Venezuela. Immediately on her arrival in that port she will learn the true state of affairs from the American Minister. The "Carraccas" is now in New York taking a cargo for La Guayra, and is expected to reach that port about the same time as the "Concord." The man-of-war "Kersage" is in South American waters, and it is said that she is under orders to proceed also to La Guayra.

When these two American vessels arrive, the United States minister will make a formal demand for the six refugees taken from the "Carraccas." In the event of refusal it is not yet known what course will be pursued. The Venezuelan navy consists of two vessels, which mount in all eight guns. The country is absolutely in a state of anarchy. There is no settled government. Even the Venezuelan consul at New York did not know, at latest account, who was President of his country. It is thought that England is taking advantage of this confusion to push her own interest on the British Guiana frontier. The commander of the "Concord" has instructions to ascertain the correct situation in regard to John Bull, with a view of reminding him of the Monroe doctrine.

### HISTORICAL TIMES.

It may not occur to a great many people, but it is nevertheless a fact, that an unusual number of events of potential interest to this nation, and incidentally to the rest of the world, are catalogued for the near future.

A partial enumeration would include the dedication of the World's Fair grounds, on the 21st of next month, the four hundredth anniversary of the discovery of America by Columbus. The numerous State elections throughout the Union in November will be a matter of unusual moment. The Presidential election in the same month promises to be of a character to cause much more than ordinary national interest. The political fight will be to some extent at least a triangular one, with a possibility of throwing the selection of President into the House of Representatives. This result is deemed remote, yet no person can safely say that it is not within possible range. In the following March will come the presidential inauguration day. In a little over a month subsequent it is anticipated that the grand and beau-

tiful Temple erected by the Latter-day Saints in this city will be dedicated for the sacred purposes for which it is intended. This may not be deemed by the people at large as an occurrence of wide significance. That, however, is a question viewed from two different standpoints. Those who have reared the structure regard it as a circumstance of far-reaching importance, relating to the well-being of the whole of our globe, and extending into the spirit world, being an agency for extending the benefits of the Gospel of peace and salvation to the spirits of the dead as well as to those who are still living in the body. In the month following (May, 1893) it is intended to open, in the city of Chicago, the greatest world's exposition of all history—one of the wonders of all time.

The fruitful, reflective mind can, with more or less accuracy, fill in the spaces between the occurrences enumerated, including the probable and possible, and it will thus at once be observed that history is about to be manufactured in this country with a rapidity that perhaps has never been excelled in the career of any other nation. At present, by way of addition, the grim prospect of a visitation from one of the worst plagues that ever afflicted the family of man hangs over the national horizon.

### THAT CHICAGO TRAGEDY.

THE tragedy enacted at Chicago yesterday was a thrilling affair. Popular sympathy will justly go out toward the two brave officers who were murdered while performing their sworn duty. There will be small regret regarding the fate of Brown, the Texas millionaire, who precipitated the bloody drama. He only received a dose of the same deadly medicine he had many times, according to his published record, administered to others.

There is a strong dramatic thread running through the entire story which led up to the scene enacted yesterday. We are reliably informed that Carri-gan, now one of the chief proprietors of the Hawthorne race track, formerly occupied the same position in connection with the Garfield track, but severed his connection with the latter about two years ago. Lately he has been working to have the opposition track with all its gambling appurtenances and concomitants broken up; and now there are statements to the effect that he has sought to attain his object by bribing officials. An idea of the situation in this connection can be obtained from the contention on the subject between the mayor and chief of police, one or the other of whom has made false statements on the subject.

Twenty years ago this Chicago tragedy would have been a national sensation. We are now, however, entering upon an epoch of violence, and comparatively speaking it is, in these times, only an insignificant affair, being obscured by the numerous bloody deeds that are operated on the wholesale principle.

The Peace Unions in Sweden claim now a total membership of 2000.

### ANCIENT PRIZE FIGHTS.

THE origin of prize fights must be sought far back in barbarous antiquity. It was a custom among ancient nations to sacrifice prisoners of war in honor of fallen heroes. It was part of the funeral ceremonies of a time when the torture of human beings was looked upon as legitimate amusement.

As time went on, the prisoners were made to fight for their lives, and the sacrifices took the form of mortal combats in the presence of thousands of spectators. In ancient Rome the combatants were known as gladiators. They were either prisoners of war or slaves, and were especially trained for the purpose. To the conquered slave the end was generally death, unless the spectators extended mercy to him and allowed him to live for another fight. The conqueror was rewarded and sometimes given his liberty.

This kind of amusement became common. The people flocked to the forum to enjoy the spectacle of gladiatorial exhibitions, and soon public officers and particularly candidates for the suffrage of the citizens, sought to capture the votes of the people by giving them, free of charge, admission to these sanguinary encounters. The emperors spent vast sums of money for this purpose. It is recorded that Julius Caesar gave a show of 320 fighting couples. Titus arranged an exhibition of gladiators, wild beasts and naval battles that lasted for one hundred days. Trajan gave a show in which two thousand men fought with each other or with wild beasts. This was witnessed by 70,000 spectators of all classes, including many aristocratic ladies of Rome. So numerous were the slaves kept and trained for this barbarous purpose that they were finally considered a menacing danger to the commonwealth.

When the persecutions of the Christians were commenced, many of them were sentenced to fight in the arena, but they persistently refused either to fight or defend themselves, preferring to die without blood stains on their hands. The spectators were not entirely satisfied with this kind of exhibition. The Christians were, therefore, usually thrown before the wild beasts, which, as a general rule, ended their sufferings in a short time.

Constantine was the first emperor who prohibited prize fights in his empire. He saw clearly that this kind of amusement was antagonistic to the principles of the Christians, who formed a majority of his subjects. This emperor, although not much of a Christian himself, was anxious to gain the affections of the Christian portion of the people and did all he could to sustain them. He legalized their custom of celebrating the Lord's day, extended their privileges as citizens and even tried to act as arbitrator in some of their doctrinal disputes. Out of regard for their sentiments, the barbarous gladiatorial fights were prohibited. It took a long time though, before the nation as a whole had been educated to detest this kind of amusement. But this feeling came gradually. In the reign of Honorius history