

ably free from the disaster which now follows a light winter, if somebody were to lead out.

It may be a little late to talk of reservoirs for this season, although there is yet time for people in some localities to go to work with a will and save for summer use much of the water that ordinarily goes to waste during the spring months. But this is not the only year for which there is an evident necessity for reservoirs. The full supply of water from natural sources through natural channels is just about utilized now in the most plentiful seasons. Any further development of agricultural facilities means that reservoirs must be built to obtain water for irrigation. The people ought to begin this building at once, and perhaps the doubtful crop prospect for 1896 will impel them to this course. If it will only accomplish that, even a dry season would not be an unmixed evil.

Reservoir building has been urged for years, but has not received sufficient practical attention. Possibly a dry season will prove sufficient motive power to start it going. Of one thing we may be assured, however, and that is that if the people here, local capitalists and laborers, do not launch forth in work of that kind, not only will the people suffer in years of drouth until the remedy is applied, but the remedy will be taken hold of by outside investors, who will dispense it to farmers and others who need at such prices as will keep them in comparative servitude for a necessity of existence in these valleys. Uninviting as is the irrigation outlook for 1896, it will not be altogether unwelcome if it will bring the whole people of the State to their sober senses on the subject of escaping present danger from drouth and the servitude referred to, and impel them to secure to themselves their whole available water supply.

END OF AN OLD CASE.

A case which recalls a memory of the earlier history of Utah was given a quietus at Beaver Thursday, it being that of the People vs John M. Higbee and others. The defendant named was impleaded with others in an indictment charging them with complicity in the awful tragedy at Mountain Meadows in 1857, and while there were so many named as leaders, there has been but one trial and conviction, that of John D. Lee, who was executed on the scene of the tragedy some twenty years ago. It is claimed that Mr. Higbee has been ready for trial at any time, the evidence as relates to him being all that his attorneys desired, but he did not fancy being incarcerated year after year awaiting a trial; so finally it was determined to make a movement against the indictment itself. During a recent trip south, one of the attorneys took a good study over the indictment and made the discovery that it was brought under no sovereignty whatever, the caption being "The People of the United States in the Territory of Utah," and as the Constitution makes no provision for passing along cases so entitled, it was held to be a fatal defect

and the court seems to have arrived at a similar conclusion. The motion for dismissal was made at Parowan a week ago to day and taken under advisement, the NEWS also containing an account of the matter at the time; it was incidentally supported by several strongly signed petitions; for many prominent legal gentlemen, and other leading citizens of the state have actively interested themselves in the matter. The attorneys for Mr. Higbee were Judge Sutherland and S. A. Kenner of this city and John Ward Christian of Beaver, and it is understood they have been at work on the case for some time. It is now ended and we hope the last has been heard of it and the dark subject to which it relates.

SALVATION ARMY TROUBLE.

As far as can be judged from the dispatches received announcing the trouble in the ranks of the Salvation Army, its chief cause is a growing sentiment on this side of the water in favor of an American army independent of headquarters in England.

"General" Booth's ideal has always been a universal organization under the one "salvation" flag; an army recognizing no political or geographical limits, but united in the "warfare for Christ." He always emphasized the cosmopolitan character of the wonderful creation of his genius. It will be remembered, perhaps, that in his address in the Tabernacle in this city, as elsewhere, he asserted that when at home he was an Englishman; here he was an American; in Canada he would be a Canadian; in Sweden he would be a Swede and in Denmark a Dane. His work was neither English nor American, but human, embracing humanity in its entirety.

Soon after the establishment of the "Army" in this country, however, it became evident that American methods necessarily developed in the direction of independence, and that the ultimate result would be a division. It was, if we remember rightly, to check this that Ballington Booth was sent to the United States and given charge of the entire field in this country. During his stay here he has succeeded in gaining the confidence and affection of his subordinates to a marked degree, and when therefore the announcement was made a few days ago that he and his gifted wife had withdrawn from the army, it came as a thunderbolt from a clear sky, causing consternation among the rank and file.

What the real ground for this step was has not been made public, but it seems to be understood that it is the beginning of the long expected schism. "Major" Glen, one of the oldest officers in the staff at headquarters in New York, has already followed the example of Ballington Booth, and others are expected to do the same. From various parts of the country come declarations to the effect that if he is willing to command an American army the deposed leader will be followed. The secession seems therefore to be inevitable. If Ballington Booth concludes to head

the movement, it cannot be averted; if, on the other hand, he declines, the probability is that someone else will assume the responsibility, and succeed, the greatest obstacle being removed by the resignation of the chief "commander" in the United States.

This step may therefore be regarded as an event in the history of the Salvation Army. The organization has had a marvelous growth, unprecedented probably in ecclesiastical history. Union has been its strength, weakness would surely follow a division. The work of the "Army," as outlined by its leaders, aims at rescuing the fallen ones by seeking and saving that which is lost. As long as unity is preserved, every energy can be directed towards this aim, but let once rival "Armies" spring up, and the consequence will be competition for numbers and territory; much of "that which is lost" will ultimately perish while the rival rescuers settle points of dispute of their own. This has been the story of nearly every religious movement of the world not directed by the Spirit of God. Those that are interested in the work of the "Army" may therefore well desire that some way out of the present trouble may be found and that unity may be preserved. Even the Apostolic Church was rendered powerless on earth after it had been broken up in factions.

A SABBATH DAY SUGGESTION.

Like the children of Israel anciently, the Latter-day Saints have received strict instruction from the Lord respecting the Sabbath day, that it should be kept holy. They are commanded to go to the house of prayer and offer up their sacraments upon that day; and are admonished that it is a day appointed to them to rest from their usual toil, and especially reserved for them to pay their devotions to the Most High. If they do this, the promise is made that the blessings of the Lord will rest with them to this life, as well as in the life to come.

From the conduct of very many of those who profess to be Saints, it might be easily concluded that they did not set much store by the blessings which attend the proper observance of the Sabbath, but rather courted the penalties that follow a forgetfulness to keep that day holy. In the cities, by many it is commonly made a day of pleasure, of social visits, or of lying around in that idleness which is productive of evil both in its example to others and its effects on the individual himself; while in the country districts the disregard of the occasion is only varied in the form of the daily program.

The condition which exists in this regard is one which should excite deep thought and even apprehension among the fathers and mothers in Israel, to lead them to inculcate the principle of repentance in their own conduct to the extent that it will have a beneficial effect on the youth, and the latter be taught to observe the divine law more closely than many do now. In this connection we desire to offer one suggestion to the fathers and