

demonstrates the fact that it can be kept, with decidedly beneficial effect on the community, well removed from the residence portion of a city, and that the saloon congregations can be avoided; for Cambridge is the residence district of many people whose business employment is in Boston, where saloons prevail in abundance. Yet it is said they are so far removed that the youth of Cambridge do not congregate in them, and therefore have a higher moral standard than others not so situated, while the Cambridge man who wants a drink can get it by taking a street car ride to Boston. The Cambridge claim is that its no-license system does preserve its families from the repulsive influences of the drinking saloon, and makes the town cleaner in its morals and politics than those places where such saloons exist.

IS THERE TO BE A "HOLY WAR?"

The rumor that the ecclesiastical head of the Ottoman empire is urging the proclamation of a so-called holy war seems inconsistent with the statement that the sultan is anxious for a termination of hostilities at an early date. When the holy war is proclaimed it is the duty of every true follower of Mohammed to rally for the defense of Islam. All property is to be consecrated for the cause and the whole country to be turned into a vast military camp. There is apparently nothing in the present situation to call for such an outbreak of Mohammedan patriotism. Greece is prostrate before the feet of the sultan. If a holy war is to be proclaimed, the Sublime Porte must either be apprehensive of an attack from some power whose overwhelming strength necessitates a union of forces under the green flag of the Arabian prophet; or an attack is contemplated against all the Christians under Turkish rule.

Lately there has been some talk among observers of the signs of the times in Turkey of the probable revival of Mohammedan interests, looking toward a second epoch of Saracen prowess with the sultan at the head. The rumors of a holy war at this time lend support to this suspicion.

PIONEERS PASSING.

Whether it is that the semi-centennial celebration of Utah's settlement gives special prominence to that class of events, or whether this particular period just about terminates the natural lease of life to many who entered the Salt Lake valley in 1847, the present year thus far seems to have a larger record than usual of deaths among those who crossed the plains the first season, and thus became classed among the Utah Pioneers. Among the prominent workers of those early times now called to rest, Sister Elizabeth Brotherton Pratt is among the last who has complied, as yet, with the summons from the other side. Her death occurred Sunday, May 9, in this city. She was an active participant in the scenes immediately prior to the Mor-

mon settlement of Utah. She had listened to the testimony of Mormon Elders in her native city of Manchester, England, and believing it to be a divine message, accepted it in 1840; a year later she came to Nauvoo, and on the 24th day of July, 1843—four years to a day before the institution of Utah's Pioneer Day—she became the wife of Elder Parley P. Pratt, one of the Twelve Apostles, the ceremony being performed in Nauvoo, by the Patriarch Hyrum Smith. In 1846 she was among the Saints driven from Nauvoo, and was with those who spent that winter at Winter Quarters. Her family occupied a wagon that winter, her husband being on a mission, and in her journal she refers thus to the experiences at Winter Quarters, the journey across the plains, and the first year in the Salt Lake valley:

We suffered with cold, hunger and sickness. Our bread was corn meal ground on a hand mill, and not much to go with it. Mr. Pratt returned from his mission in April, after being gone over seven months. In his absence our cattle and horses died and some were lost. When Mr. Pratt returned President Young and a company were camped on the Elk Horn river, twenty miles west, ready to start out as Pioneers to the mountains. After a little rest Mr. Pratt began to prepare to go with a company that was going to start in June. There were 500 wagons, and being short of teamsters the women had to drive. I drove an ox team a good part of the way and walked a great many miles. After traveling a long distance we met the Pioneers returning from the valley and camped with them one day. We continued our journey and after many losses, trials and hindrances we arrived at our place of destination in September, 1847. This then was a barren, desolate looking place, but we were thankful to be where we could have a rest from our enemies, have peace of mind, and worship the true and living God without any to molest or make afraid. We renewed our covenants, had a short winter and very mild one. Early in the spring we commenced to plant our gardens and were blessed with early crops. We appreciated this very much as we had been on short rations all winter. We had to work hard to raise it, as then we did not understand irrigation. The crickets were troublesome, and many of our people suffered for the want of food. We had lost nearly all our cows and the few left were dry.

She has lived to see her co-religionists become a great people in the valleys of the Rocky Mountains; has witnessed the growth and prosperity of Utah for nearly fifty years, and the change of sentiment in that time toward her people; she has seen arise, in these once barren valleys, cities, towns and villages, temples, homes, business houses and public buildings, the railway, the telegraph and other great modern conveniences; has seen a new generation grow up to rejoice in the triumph of the pioneer efforts put forth by herself and associates in opening up a new world, as it were; and her testimony of the divine inspiration and power in the religious cause she espoused fifty-seven years ago was to her dying day as bright, as strong, as positive, as testimony can be. Her testimony in this regard is like that of all the Pioneers, unwavering, and confirmed by the lapse of years. For forty years she has been a widow. A few days ago she

met with an accident, which hastened the end of mortality, already approaching close to one who had passed the eightieth milestone, and she goes to her rest one who has earned the rich reward of faithfulness and devotion.

As Sister Pratt and others have passed to the other world, so the remaining Pioneers will pass in their turn; but their work is here—a foundation strong and firm, for the glorious work of a great commonwealth. May the present generation learn from the Pioneer example some lessons to aid them in building as wisely and well for the future as did the fathers and mothers of Utah's pioneer days!

THIS YEAR'S ICEBERGS.

There probably has been no season in the history of transatlantic trade in which so many craft have come to grief as a result of encounters with the giants from the Arctic glaciers, says the New York Mail and Express. The blockade is still at its height and is drifting directly across the two steamship lines. So great has been the disaster this year to vessel property through ice, that the principal transatlantic steamship companies have directed their vessels to cross longitude 49 in latitude 41, going west, and in latitude 40.10 going east. These routes will, it is thought, bring the vessels southward of the ice and even of the iceberg. The danger of meeting ice on the banks of Newfoundland is intensified by the fact that it is the exception and not the rule for a craft to sight the ice in clear weather. Our New York cotemporary goes on with a long list of disasters that have occurred the past three months, by vessels going into ice at a more southerly point than has been known before. The record is a rather formidable one, and goes to show that the menace of life on the waters has increased this year in proportion with that on the land, as shown through recent disasters. But the big ocean steamer lines must find the safest way for the transfer of their human freight, hence the adoption of the southern route, which, while its increased distance causes loss of time, yet makes up for it in the additional safety afforded.

THE PRESIDENT AND UTAH.

"If I can, I shall go," said President McKinley to the Utah delegation which waited upon him on Monday and requested him to be present at the Utah Pioneer Jubilee in July next. The President's response is all that could be wished for under the present circumstances. It is a direct promise that if official business does not intervene to make it impracticable for him to come, the Chief Magistrate will unite with us in celebrating Utah's semi-centenary; it is also probable that if the President comes he will be accompanied by several members of his cabinet. In connection with the formal presentation of the invitation, there must be recognized also the fact that several western Congressmen