

the work was then in England unorthodox. Bruno wrote poems in praise of Elizabeth. He called her Diana and Venus, and placed her at the pinnacle of all womanly beauty and culture. She was now advancing in years, and was growing stout and coarse. Still she fancied herself the possessor of beauty. Flattery from Bruno was well received, a man who was the talk of all Europe, and remarkable for anything but soft speech. Bruno was soon engaged with the sons of Oxford University. He called them asses and pig's heads, and said the University was the widow of sound learning. There were great men living in those days. Walter Raleigh was now about thirty years of age, and surprising the world, both old and new, by his enterprise and extravagance. Lord Bacon was about twenty-four years of age, and Shakespeare twenty-one, both yet unknown to fame, the latter perhaps poaching in Sir Lucy's preserves, or holding horses outside of Drury Lane. Mary Queen of Scots was at this time in prison in England, and two years later (1587) was executed. About this time were born two men who figured largely in European history. These were Orenstiern in Sweden and Grotius in Holland. But Bruno soon found England getting too hot, and his friends hinted to him that Elizabeth might read something else besides sonnets.

Bruno wandered back again to Paris. Politics and religion in France were badly mixed up. The Catholic League, at the head of which was the Duke of Guise and his brother, the Cardinal of Lorraine, was becoming active. Henry the Third was not a favorite with these. His interesting mother, Catherine de Medecis, was yet alive, and though quite old, had lost none of her youthful cruelty. The massacre of St. Bartholomew's day was not yet forgotten—it having occurred only fourteen years before. Two years after Bruno's second visit to Paris, Henry III had the Duke of Guise and his brother the cardinal both assassinated by advice of his venerable mother, Catherine. Catherine died a year later (1589), and in the same year a monk stabbed Henry III himself. So that Bruno must have found Paris in 1586 a place for knives and poison rather than for polemics and dialectics.

Bruno next turns up a professor of theology in Marbury University. He wanted to lecture on philosophy, but the privilege was denied him, whereupon he tweaked the nose of the president. Nothing was done to Bruno for the insult, but it occasioned considerable discussion. Bruno next went to Wittenburg, which place he styled the Athens of Germany. He remained there two years. He wrote a defense of Satan, but treated his sable majesty somewhat different to what Robert Burns did at a later day. Bruno was asked to become a Lutheran, and though he pronounced a splendid panegyric on Luther, he could not conscientiously accept Luther's religion. In fact, Bruno could accept nothing that would debar him from having a whack at Aristotle.

From the capital of Lutheranism to the capital of Romanism Bruno jumped at one bound, from Wittenburg to Prague. From Prague he went to Helmstadt, where he received the papal communication. From there he went to Frankfort, where it appears he kept quiet for a time. He next turns up in Padua. Some authorities contend that he was decoyed from Frankfort to Italy, under pretense of becoming tutor to a young nobleman, and that this same nobleman afterwards exposed Bruno to the Inquisition. Soon after Bruno's arrival in Padua, he was placed in prison and kept there for several years, deprived of books, of writing material and of society. To a man of Bruno's temperament this was a terrible torture. In 1598 he was removed to Rome. Being in priest's orders, the papal inquisition could claim him, and did from the Venetian government. Several times Bruno was called on to recant, but he became more firm; solitude, persecution and confinement strengthen men of enthusiasm and of high spirituality; so there was no retracting in Bruno. Finally it was decided to chasten him without shedding blood: as the official document had it, "extra sanguinis effusionem puniretur." This means burning at the stake. By this process there was no effusion of blood. On the spot where Bruno was burned in 1600 was erected a statue in 1889. Pope Leo XIII, made the erection of this statue the subject of an allocution which was read on Sunday, Nov. 3d. in all countries, and in mostly all languages of the world. In it the Pope says Bruno was a rebel to his last breath.

JUNIUS.
CHICAGO, Nov. 13, 1889.

SOUTHERN STATES MISSION.

The Southern Alabama Conference convened at this place on Saturday and Sunday, November 2nd and 3rd. There were present President Wm. Spry, of the Southern States Mission; President of Conference Wm. J. Taylor, Traveling Elders J. Larsen, George M. Pickett, Arthur Maxwell, James C. Orr, Josiah F. Martin, Henry Gardner, John P. James and Peter Flamm. Owing to the inclement weather conference did not assemble until 2:30 p.m. President William J. Taylor presided.

After the usual opening exercises, President Taylor explained the object of the conference and said he was glad to meet with the people on that occasion. He bore his testimony to the divine mission of Joseph Smith.

Elder Pickett exhorted all to faith and good works. He also spoke upon the coming of Christ and the judgments which are to come, warning all to repent.

President Spry next gave a spirited address on coming events, and said the Elders are the fore-runners of the second coming of Christ, sent to call upon the people to repent and prepare themselves for that day. He also referred to

the gathering of the Saints as a part of the Gospel plan.

Elder Larsen bore his testimony to the truth of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints, and felt to rejoice in the privilege of being an ambassador thereof. The speaker exhorted his hearers to seek after light and knowledge, and to continue faithful in all things.

Singing: "Glorious things are sung of Zion." Benediction by Elder Henry Gardner.

On Sunday, at 10 a.m., after singing and prayer, Elder Maxwell spoke on the subject of the Holy Ghost, explained the fruits of the Spirit, and their benefit to mankind.

Elder Flamm read Galatians 1st chapter, 6th and 9th verses. There is only one Gospel, he said, and if we preach another we stand under condemnation. Repentance and baptism are essential to salvation.

Elder Gardner said the Church of Christ is thoroughly organized, no office connected therewith being unnecessary.

President Spry remarked that the world characterized the Latter-day Saints as a peculiar people, and this lay in their believing the Bible. The Latter-day Saints had the only plan of salvation. The same blessings follow it now as anciently, and are promised to all who obey the Gospel.

Singing, and benediction by Elder Larsen.

At 2 p.m., after the usual opening exercises, Elder Martin dwelt upon faith, as did also Elder James, who showed the advantage of a correct understanding of the Kingdom of God in enabling us to found our faith upon true principles.

Elder Orr, taking as a text 1 Corinthians xii, 12th verse, showed the need of a perfect organization in the Church of God, so that there may be no schism existing therein.

President Spry explained the destiny of the Kingdom of God and its ultimate triumph.

President Taylor thanked the Saints and friends for their kindness and goodwill.

After singing "Adieu, my brethren, adieu," conference adjourned, with benediction by Brother Maxwell.

Several council meetings were held and many valuable instructions given by President Spry. All the Elders felt well in their labors and encouraged by the instructions received.

HENRY GARDNER,
Clerk of Conference.

The new city of Johannesburg in the South African gold region is attracting attention, and there are those who predict for it a phenomenal future. They promise 1,000,000 inhabitants in five years, an output of gold that shall gild the whole world, a commercial importance threatening the established trade centers of the old world, and a political and social position second to no city in Africa, north or south.