

seems to be no faith. The white republican distrusts the colored republican. Whenever a solitary vote for Sherman or Alger is announced from a Southern delegation, roll call is immediately demanded.

THE SEVENTH

ballot showed that the crisis was fast coming. California broke away from James G. and gave fifteen votes to Harrison and one to Alger. The roll of states had to be called. A Mr. Pratt, mayor of some small town, announced himself as voting for William B. Harrison. Of course he meant Benjamin. But to correct Mr. Pratt the secretary said: "You mean William B. Harrison." This second mistake caused boisterous merriment. However, the matter was got right and Benjamin Harrison got the vote. The names Allison and Harrison caused great confusion to persons keeping tab of the balloting. Only one incident of any touch of humor in it occurred during the seventh ballot. Mr. Raymond of California received one vote for nominee. This was coming very near Dennis Kearney, who it was stated was not a dark horse. After the result of the ballot was announced, Allison of Iowa was withdrawn, and then the convention settled itself to see the close very soon.

During the roll call of

THE EIGHTH

ballot the greatest disorder prevailed among the delegates. The police and officers were called on, but unless they used force no order could be restored. Mr. Foley of Nevada volunteered to act as policeman if the constituted force were incapable of maintaining order. Foley is true to his name, which, in Gaelic means bloody, full being the word for blood in that tongue, the same word in Greek stands for clan.

The balloting, however, went on, but Mr. Foley's threat did no harm. When Harrison came out with 544 votes under his name, the convention felt more relieved than enthusiastic. Everybody stood up, but it was to ease their poor legs and knees. A few shouts and hurrahs here and there, but nothing like a Blaine burst of genuine applause came out. It was tame compared with the St. Louis jubilation over Cleveland.

A kind of

LOVE FEAST

was next in order. Foraker, Horr, Farwell, Hastings, Depey, Henderson, Bouteille, Hammond, Davis, all made speeches favoring a unanimous nomination for Harrison. Wise and Mahone of Virginia both spoke, and some peacemaker called on them to shake hands. This caused great laughter:

Argue with the winds or reason with despair,
But tell not Mahone and Wise to call it square.

Here again, names are strangely misleading. Wise is not by any means a wise man, on the contrary-wise in this case it is suggestive of whisky. Mahone was well received by the delegates and spectators. He said he was for the nominee of the party, and would fight for him. His quivering little frame, his piercing eyes, and his grizzly, bushy whiskers meant fight to the end. Proctor, a Vermont Yankee, and Lynch, a smoked Irishman from Mississippi, made good speeches in eulogy of Harrison, and predicted an easy victory in November.

Thurston of Nebraska made one of his quaint orations about a Bruce, and a Douglas, and about knights and chivalry, etc. Probably the name of Harrison carried him back to cavalier days, as even to crusading times. He boasted of equal rights and political liberty, though the platform of his party belied him. Harris of North Carolina hopes the abolition of internal revenue and Harrison will break the solid South. He complained of being politically disfranchised in the South. Yet, he stood up a day or two ago to endorse a platform with

A DISFRANCHISEMENT PLANK

in it. Williams of Arkansas spoke for Harrison. Arkansas used to cast 14 votes for Alger every time. Alder has a barrel and spent \$150,000. Bradley of Kentucky came next. There is something florid, something oriental in Kentucky oratory, whether delivered in St. Louis or in Chicago, in Utah or in Washington. And there is something pecksniffian about it, suggestive of self-righteousness if not infallibility. When I say oriental, something suggests that bird mentioned in the old testament brought from Tarshish, and which was called by the Hebrews *Tukki* or *Tuekki*. In Central America there is a place called *Tukakas*. The word *Tukki* is not found in any language or in any country save in Ireland and in America, and in the aboriginal tongues in each. Today the peasant woman in the mountains of Kerry when calling her chickens together uses the word *Tukki! Tukki!*

But to come to Bradley. He said: "We prefer to stand under that banner and make our fight for protection rather than be found under the cowardly flag of England, which waves in ruffling triumph over the homes of desolated Ireland." This is an illustration of Mr. O'Bradley's speech. He made this speech supporting the descendant of one of

CROMWELL'S SOLDIERS.

Did he mean to insult Irishmen, or does he think all Irishmen are devoid of reason. In Ireland the foulest malediction that can be uttered is "The curse of Cromwell on you." And

yet this man stands here to sympathize with Ireland, over a name whose associations ought to make the blood of every Irishman tingle. It brings to mind Puritan and Cavalier, both curses to Ireland and the Irish race, yet Pat Egan and Pat Connor are on the delegates' floor listening.

Mr. Bradley need only read the statute, books of his own country for a more infamous law than can be found in any of the penal codes of Ireland. It is true the Cromwell-Harrison soldiers in Ireland cut out the hearts of Irish priests, and hung their bodies at cross roads to be defiled. But is not that

EDMUND-TUCKER LAW

a combination of Puritan and Cavalier just as atrocious, as tyrannical today as the Cromwell-Harrison laws of two centuries ago, yet Bradley stands here in solemn earnest, talking of the woes of Ireland, in advocacy of one of the men whose father's forged Ireland's chains. But yesterday Bradley ratified a platform second only in its disfranchisement clause, to an Irish coercion act, or a *habeas corpus* suspension bill.

It began to look as if every delegate wanted to

MAKE A SPEECH.

Thompson of Indiana wanted the buncombe speaking cut short. Bradley's oration was not in good taste. Confusion prevailed for some time. Some clamored for a recess, others wanted the business of the convention finished at this session. Finally a Mr. Dennis of Kentucky placed Mr. Bradley of Kentucky in nomination for the Vice-Presidency. Dennis wanted a southern man on the ticket. He waved the bloody shirt, but he was called to time. He kept on speaking regardless of the cries of "time." The gallery visitors got to guffing him, and shouting "Let her go, Gallagher," but he would not stop. A government mule and a Kentucky man are two very similar animals in obstinacy. The chairman called for order several times, and looked significantly at Mr. Foley. Mr. Foley looked at Dennis, and Dennis collapsed. Mr. Hastings was in the chair at this time. Estee of California had completely given out. To preside at a convention of this kind I know of no one but Carter Harrison, also a Kentucky man; who would be capable. Carter is a dead shot, and he would keep order with a Colt, not with a Galena gavel.

The confusion and disorder became such that a recess was taken from 3:10 to 6 p. m. At the latter hour the convention again was called to disorder. Johnny Griggs presented the name of Phelps for Vice-President. He made a speech, a manuscript one at that. Henderson of Iowa seconded Phelps. Patrick Egan of Nebraska next came up to second Phelps. He got away with a splendid sentence in praise of Harrison. Suddenly Pat became dumb as an oyster, his face changed color. He presented a pitiful spectacle of imbecility and idiocy. The chairman tried to reassure Pat as one would pat a child. Did he see the ghost of Oliver Cromwell looming up before him? Did he remember the penal laws of Ireland and did he think of his standing up but yesterday to ratify

WORSE PENAL LAWS FOR UTAH?

Did he remember why he was forced to leave Ireland himself? Did he remember those grand men, Gladstone and Parnell now fighting at desperate odds against the Tories, while he was here trading the Irish vote to the puritan, federalist, whig, know-nothing, pro-China man, anti-labor man, etc. The audience laughed good humoredly at Pat. Finally Pat pulled a roll of manuscript out of his pistol-pocket and fired it off. Then he went to his seat, feeling very cheap. He has a bad memory, and forgot his little oration for Phelps.

Warner Miller of New York placed Levi P. Morton in nomination. The

CROP OF MANUSCRIPT ORATORY

which followed was terrible. It promised to last a whole week. Black and white, Mulatto and copper, all wanted to speak. The black oratory is the best. The negro can't write, and this helps his oratory. It was a relief to the convention when Morton was declared the nominee. Morton has a barrel. Another period of disorder was created by Bouteille bringing a resolution to tag on to the platform, about temperance and morality, etc.

THUS ENDED THE CHICAGO CONVENTION

of 1888, after six days of tiresome work. The auditorium contained a vast audience today. Every place and corner and aisle was full. In the press quarters ladies were pushed in among reporters but the scribes would not kick. The seat represented by a paper not a thousand miles from Salt Lake, was filled by a muscular lady with a double chin; she hailed from Bridgeport. It is strange that this seat had a strange occupant at every session except the first two, when, it was occupied by its legitimate owner. A pretty young lady occupied it to-night, the wife of a Wabash railroad man. At another session it was occupied by a man who carried a large whisky bottle in his inside pocket. This seat must have realized a nice sum to its original possessor. Did he sell it by the session and thus make his expenses and hotel bills by his seat? The national committee ought to honor the holder of ticket "Stage, B. 41" in future conventions. It has been

A GREAT WEEK IN CHICAGO.

An incalculable amount of money must

have been spent. The different factions had armies of heelers and money was freely spent on them. Hotel-keepers and saloons are satisfied. The St. Louis convention was much better managed. Republicans seem well pleased with the ticket. Harrison is a good compromise between the factions and Morton has plenty of money. If Blaine takes the stump a lively time is anticipated. In fact, without Blaine, the Harrison managers have no hope of victory. Blaine is expected to fix that Chinese business, that labor record, and also that lack of magnetism in Harrison.

The Gresham men feel sore, and so do the Allison men, though they don't say so. The Prohibition party will flourish henceforth in Iowa and in Illinois.

JUNIUS.

SUNDAY SERVICES.

Our Origin in the Supreme Being.—The First Principles of the Gospel.—Inspiration and Apostolic Organization.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, July 1, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Arise, my soul, arise,
Shake off thy guilty fear.

Prayer by Elder Jesse West.

The choir sang the hymn:

Earth is the place where Christ shall reign
With all His Saints a thousand years.

The Priesthood of the Eighth Ward officiated in the administration of the Sacrament.

ELDER GEORGE G. BYWATER

was called to address the congregation. He knew by the experience of a long series of years that without the aid of the inspiration of the Holy Spirit, a minister of Christ standing up before a congregation to enunciate the doctrine of truth, would be unable to divide the truth aright, and so the congregation would be little benefited. He desired to honor the spirit of the ministry, and solicited that the faith and prayers of the assembly be concentrated that we may receive that spiritual food, divine manna from heaven, which is given by the Holy Ghost and which is bestowed through the divine ministry and advocacy of our Lord Jesus Christ.

We are living in what is called an enlightened age. We occupy a position in the history of the human race that is regarded as pre-eminently superior to almost every other age during the great past. The Christian world are willing to recognize the claim of Prophets and Apostles of other dispensations, as having been the ministers of a Divine God to the human family, and that the staff of Divinity accompanied their utterances and acts.

I wish now to leave these generalities and direct your attention more to the particulars of the plan of redemption of the Church of Jesus Christ. It is known from the writings of the Old and the New Testament that God, the maker of heaven and earth and all that in them are, has revealed but one method of redemption to the human family. It is written, there is but one faith, one Lord, one baptism, and that there is but one God and Father of all. These passages are significant and important to all who would understand the problem of being. From the pages of holy writ we learn the origin of man's existence and the problem of his destiny, and gather there, besides, intelligence regarding the intermediate and progressive conditions, and truths elucidating his duties in the mortal probation here.

We learn that we have our origin in the Supreme Being. We learn that we derive our existence from Him, and have been created in His image and likeness. We can hardly conceive of a more lofty condition or claim than that we are not the production of an unforeseen cause, the creation of chance, but that the Creator of all things is our father and we are the sons and daughters of God. And this knowledge we obtain not only from the ancient patriarchs and prophets of the Old Testament, but more in detail from the dispensation of our Lord and His Apostles. In training His disciples to be sent out into the world to preach, He taught them to pray saying, "Our Father who art in heaven," etc. The Latter-day Saints rejoice exceedingly in that man has descended from the Source of all life. They are satisfied as to their origin, and do not desire to delve in any uncertain ground for the purpose of exhuming therefrom any other origin. We believe in God, and so predicate our faith in His revelations to man, not only ancient but modern revelation as well, for it is written, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

In His revelations to man the Infinite Creator has brought to light a most adequate and well defined system of principles and doctrine constituting the necessary plan of salvation for the human family. But from certain causes, with subtle and false reasoning, a great diversity of religious beliefs have grown from a misunderstanding of these principles.

But as there is but one God, those of the human family who worship any other are idolatrous; and whoever an-

nounces any principle at variance with the declarations of God and his inspired ministry, are surely in error.

In the age in which we live there are a great many faiths and doctrines strangely at variance with one another. Each denomination has its own ritual, liturgy and homilies and yet all claiming to have the right faith, in the face of the enunciation, "There is but one faith, one Lord, one baptism." It is of importance, vital in its nature and eternal in its consequences, to determine if we have that faith which was once delivered to the Saints, and that there is no doctrine, principle nor institution, nor part, nor particle of a system wanting that was revealed to the former day Saints, and is necessary to save mankind.

Of all these doctrines enunciated the first principle is faith, and there are conclusive reasons why this is so. Paul says, "Faith cometh by hearing, and hearing by the word of God, but how can they hear without a preacher, and how can he preach except he be sent." Faith is the foundation of all righteousness, the mainspring of all human action. But that salvation faith, without which it is impossible to please God, comes by hearing the word of God by those sent of God and not words of men who deny that spirit of inspiration of God which was possessed by the Apostles and the Prophets before them.

The word of God must be preached by a preacher who is called of God and is not a volunteer. Paul further says, "No man taketh this honor unto himself, but he that is called of God as was Aaron." We all know according to scripture how Aaron was called. He did not go before God and say that having now addressed himself to the study of the liturgy and ritual of the law, and believing he was now qualified, he thought Moses ought now to send him forth a minister. The first we hear of it is that the Lord said to Moses call Aaron and let him be a spokesman to officiate in the Tabernacle. A man may be animated to do good deeds, to comfort the sorrowful, give succor to the needy, and may beseech God in his mercy to bless his fellowmen, but has no right—uncalled of God, to go forth and preach the words of life and administer in His sacred ordinances. In such a case the preaching would not occasion that faith of divine power which is necessary to salvation.

If in a comparison of worldly ethics with the divine faith the believer finds he has gone astray from the revealed law, that individual or people will have occasion to repent of their error. Indeed if their faith is strong enough they cannot help but repent. Repentance then is the second principle and means not merely sorrowing for error or sins committed, but a turning away from all wrong doing and to follow a life of righteousness.

The next principle in the visible expression of repentance is the conformity to an outward ordinance, namely, the principle of baptism. The mode of baptism of a true Christianity as held by former and by Latter-day Saints, is by immersion. And a true, penitent believer will be ready to comply with whatever is required of him. Not only is baptism an external symbol, an outward sign of an inward grace, but is for the remission of sins. By this ordinance we become as new born babes free from sin, answering to the Scripture, "Unless a man be born of water and of the spirit he cannot enter the Kingdom of God." With baptism we rise from a liquid grave to walk in newness of life in Christ Jesus. If we were unwilling to accept the ordinance it would evidence our faith was insincere and our repentance incomplete. Baptism is an essential ordinance to salvation, being placed between us and fellowship with Saints and communion with the Spirit.

And so the succeeding ordinance is the bestowal of the spirit by the laying on of the hands of those who have authority. And here as in all the principles and ordinances of the Gospel comes that sacred principle of authority. Analogous to which is this, that no man can assume, without an express commission, to perform for another any official act, governmental or personal. If this is true in earthly how much more true in heavenly things.

These first principles complied with, then of course we must continue in the course of life we have entered upon. "He that endureth to the end shall be saved." Continue on "not laying again the foundation of repentance from dead works," but going on from principle to principle until we reach the doctrine of "the redemption of the dead and of the resurrection and eternal judgment."

These are the first principles of the faith and doctrine of the Latter-day Saints, and this doctrine never existed but when inspired men were on the earth. Here is a test of a true church in any age, that there never was a church without Apostles and inspiration that did not teach these principles and in this order: and so a church that does not teach faith as the first principle, then repentance and baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Spirit, it is conclusive evidence that church is not of God.

Paul to the Ephesians said God had placed in the church "First, Apostles," not popes, cardinals, nor bishops first. Wherever His church exists there will be an apostolic organization and inspiration, for Paul said further, "They were to continue until we all come to the unity of the faith, etc. Why for eighteen centuries has Christendom

become more and more divided? It is because they have not been led by an inspired ministry.

May God let His spirit move in the heart of the honest among all people that they may search the scriptures and be led to the truth. May the day come speedily when the earth will be filled with the knowledge of God.

Singing:

O, Saints have you seen o'er yon mountain's proud height,
The day star of promise so brilliantly beaming.

Benediction by Elder A. Milton Musser.

NEWS NOTES.

Butte, Mont., June 26.—This morning William R. Cartwright murdered his wife by splitting her head open with an ax. The tragedy occurred at the Homestead mine, fifteen miles east of Butte, where Cartwright lived in a cabin. It is not known what caused the deed, but it is presumed that whisky had something to do with it. The murderer was brought to this city tonight and jailed.

Tacoma, W. T., June 26.—Charles Evans, aged 21, was killed yesterday near the West Coast junction, in King County, by a construction train. Evans was walking down the track, and apparently could not hear the train as it approached him from behind. The engineer did not see him till too late to stop the train. He blew the whistle and rang the bell, but all to no avail. The car struck the young man in the head, killing him instantly.

Denver, June 26.—Mathias Foderath was struck by the in-bound passenger train on the Denver and Rio Grande at 12:30 o'clock yesterday afternoon near the Denver, Texas and Gulf crossing, while he was gathering coal on the tracks. His face and shoulders were frightfully mutilated, there being a deep gash in the left temple, a hole about one-half of an inch wide over the left eye, a long cut across the chin, the cheeks pierced in several places, and the shoulders terribly cut. Foderath was 34 years of age. The conductor of the train notified the coroner as soon as he reached the city and the body was promptly removed.

Oregon City (Or.), June 27.—Sunday morning Rev. W. A. Willison started for Arthur's Prairie, ten miles up the Clackamas River, to marry a couple. Toward evening the couple came into town to find out why the parson had not come to marry them. This created excitement, and a party was at once sent out to search the missing man. He was tracked to the bridge over the Clackamas, but there all traces were lost. The couple wished to be married by some other preacher, but Mr. Willison had their license in his pocket, so it could not be done. They went home and sat up all night waiting for him, and about 4 o'clock in the morning he came to hand and performed the ceremony. He had got lost in the woods and had tramped a weary twenty-six miles. He arrived at home at 10 o'clock that night, to the great relief of his friends.

Walla Walla, (W. T.), June 26.—While searching in an old Indian burying ground near the mouth of the Walla Walla river a day or two since, Charles F. Cummings of Wallula exhumed a silver medal two and a half inches in diameter. On one side was the inscription, "Peace and Friendship," with clasped hands and pipe, and a tomahawk crossed. On the other side was the face of Jefferson, and the words, "T. Jefferson, President U. S. A., 1801." The early explorers, Lewis and Clarke, camped at Wallula in 1806, while on their return to the east, and were hospitably entertained by Yellept, chief of the Indians there, who furnished them with ponies and provisions. Their diary states that they presented Yellept with a medal like the one about described, and there is no doubt that this was buried with him, and is the one found by Cummings. Lewis and Clarke were the first white men who ever visited Wallula, and so the medal is a relic of the early history of the country.

Albuquerque, (N. M.), June 26.—Ike W. Stevens, a well-known prospector, accompanied by Pochete, a Navajo Indian, reported that while passing through the Navajo reservation from Bloomfield Ferry to Gallup, with a pack-train of three burros and a saddle-horse, on the 21st inst., when about 30 miles east of Gallup, this country, he was fired upon by ambushed Indians whose weapons were bows and arrows. One arrow struck him in the back, near the shoulder blade, embedding itself in the flesh so firmly that it took a stout man with pinchers to extract it. Mr. Stevens succeeded in escaping from the attacking party and reached Pochete's place, where he found protection, the Indians giving him every assistance and coming with him as guard to Gallup. Pochete says that the party who attacked Stevens are ex-United States scouts who were employed by the government during Geronimo's raid. He states further that there is a large party of bad Indians in the vicinity where Stevens was attacked, and thinks it unsafe for a single white man to pass over the road at present. He does not look, he says, for any open outbreak, but thinks there will be more such outrages as that perpetrated on Stevens unless great caution is observed. Pochete has always been friendly to the whites, but says the Indians are being provided from some source with whisky, and an outbreak may occur at any moment. The troops of Fort Wingate have been notified.