

THE MILITARY STRENGTH OF FRANCE.

It is well known that France has recovered from her financial depression, occasioned by the disastrous war with Germany, in a wonderful manner and with marvellous rapidity. But it is not so well known that she has all along had an eye to the recuperation of her military strength and prestige, which received so severe a blow from the conquering Teuton. The following statistics, which we have clipped from an exchange, will give some idea of the present status of the army of France:

"Out of a population of 37,000,000, about 704,000 men are in the active army, 510,000 in the reserve, 582,000 in the territorial army, and 625,000 in the territorial reserve—making a total of about 2,400,000 men, all of whom have received some amount of military training. Besides these, there are about 1,330,000 men who, though nominally belonging to the army and liable to serve in certain contingencies, have received no training. Against these figures the Germans have to show in the active army 401,000, in the reserve 500,000, in the landwehr 580,000, and in the landsturm 1,030,000—making in all 2,511,000 men who have received some amount of military training, besides 3,345,000 men who have received no training. In the cavalry the Germans have the advantage, the figures for the two countries being 91,000 men and 70,000. In artillery the numerical advantage is with the French, the figures being, for France, 2,442 guns and for Germany 2,124 guns. The immense drain of labor which the maintenance of this army must impose upon France is in addition to, not in lieu of, a drain of money. The army estimates now reach \$142,500,000 yearly."

A SAMPLE PRESBYTERIAN BAIT.

THAT our readers may know what kind of bait the Presbyterian preachers, now on a money-gathering tour in the East use to catch silver and golden scaled gudgeons, we clip the annexed paragraph from an exchange. It was solemnly told for truth by Gallagher, of Ogden, and is endorsed by Coyner of Salt Lake. There is no need for us to say that it is untrue from beginning to end, nor to express our utter contempt for the clerical scoundrels who impose such absurdities on Christian people for the purpose of getting money, to aid them, as they pretend, in their hazardous labors among the terrible "Mormons," who never attempted to harm a hair of their ignoble heads:

"Four years ago was opened the first school in the town of Mt. Pleasant. Rev. Duncan McMillen was the first preacher. His first sermon was delivered with a loaded pistol laid across the open Bible, for there were ten men in the place who had vowed to kill him. When the service was over and he was in his room at night the window was stealthily raised and an assassin with pistol in hand began to crawl in. Mr. McMillen grabbed him by the hair and placing a revolver to his brow induced him to beat a quick retreat. He was a valiant member of the Church militant, and now, when that cowardly assassin sees his intended victim coming, he slopes to the other side of the street."

JEWS IN JERUSALEM.

As evidence of the progress of the work of the Lord in the redemption of the Holy Land, and the restoration of its ancient people and glory, we copy the following, which we find in an exchange under the head of "Religious Intelligence":

"At the beginning of the present century the number of Jews in Jerusalem did not exceed 300, but in the past 10 years, owing to the removal of the restrictions of the Porte, the influx has been great. Nearly all the old houses, as they became vacant, have been bought up by them, while a great many new ones have been built in all parts of the town. Schools, hospi-

tals and religious associations have been started, and the population, which was barely 300 eighty years ago, amounted in 1875 to 13,000 in the city alone. A rich Jew of Venice has founded and endowed a school of agriculture with several thousand pounds, so that the country seems in a fair way to recover some of its old fertility."

NASTY BUT NECESSARY.

A SHORT time since seventeen school children in Island Pond, Vermont, were seriously affected by disease which was caused through their drinking water from a little stream running near the schoolhouse. Eleven of them died and at last accounts the others were in danger. Investigation showed that the carcass of a dead colt lay in some swampy lands through which the stream passed and thus poisoned the water.

It is astonishing that worse effects do not follow the carelessness with which dead animals are disposed of in this Territory. If a horse or cow dies, the carcass is either left where it dropped, or dragged into some field or pasture, where it is left uncovered to rot and spread poison in the air, if not to contaminate running water from which some families at a little distance draw their culinary supply.

This is not a savory subject, but it is one that needs consideration. Apart from the noisome effluvia that arises from carcasses left exposed to the rays of the sun, the decaying matter is injurious to human life, and the case of the Vermont children should prove a caution to all whom it may concern. If an animal dies from disease or accident, it should be buried out of sight and scent, and not left on the surface of the ground to spread disease and nausea. And particular care should be taken to keep the streams clear from decomposing animal and vegetable waste, for these are prolific sources of agony and death.

A word to the wise should be sufficient, and if the foolish will not learn reason, a little wholesome law should be put in force for the protection of the public health and comfort.

THE BRITISH MISSION.

FROM the *Millennial Star* of May 26th we glean the following items:

Elder E. M. Curtis writes from Birmingham under date of May 14th:

"Elder W. S. Burton baptized several just prior to his departure for Utah, and we baptized three more at Wombourne two weeks ago. The present appearances are that we shall baptize several more at an early date."

On the 16th of May Elder Hugh Findlay wrote from Glasgow, Scotland:

"Our tract distribution and district meetings are doing a good work; also our Sunday preaching stations around the suburbs of the city promise an increase to our ranks at an early date. Last week I baptized three and others are favorably on the way to obedience to the gospel ordinances."

Elder George Partington speaks of baptisms in the Leigh Branch of the Manchester Conference.

Elder J. L. Bunting sends word from the Isle of Man, May 15th:

"We find many who are glad to see us and want us to remain longer than circumstances will permit at present. Several persons have invited us to hold meetings in their houses and we feel a good work can be done if an elder could be sent to labor here."

Several of the emigrating Saints had held special meetings with their neighbors and friends, bearing a parting testimony to the truth.

Elder George H. Taylor writes from London, May 16th, giving a good account of the labors of the local priesthood and says:

"Brother Ball writes me he is very successful in some localities in Kent and Essex. He lately baptized three and has more in prospect. Brothers Rampton and B. S. Young give very good news from the coast. They are having good meetings, well attended, and

have good prospects for baptizing. Our force is small in the field, and we are nearly all new at the business, but all bear testimony that God is working with us."

Elder W. N. Williams, under date of May 21st, sends word from Cardiff, South Wales, that the distress is still very great in that region, but the Saints are spiritually alive and strong. He says:

"They are united with us, and feel to do all they can for the furtherance of the cause of truth. Last evening I enjoyed the privilege of baptizing two adult persons into the fold of Christ, and six others have been baptized within the last two weeks."

President Budge has received a letter from Elder Wm. W. Jones, Sergeant-Major 36th Regiment Madras Infantry in Bombay. He was baptized by Elder W. C. Dunbar, in Scotland, in 1848, and has been in the East Indies for about 16 years. He has ever since labored among his comrades as opportunity offered. He says:

"I have never ceased to bear my testimony that Joseph Smith was the Prophet of the Lord, and was set apart by the Holy One of Israel and divinely chosen by him to establish his Church and Kingdom again on the earth, and to proclaim the everlasting gospel to the inhabitants thereof, and prepare them for the second coming of the Messiah."

It was a happy day to me when I was chosen as a servant of Christ, to proclaim the everlasting gospel to my fellow-creatures around me. The Lord blessed the preaching of his word to the bringing into his Church the honest in heart, some of whom are now rejoicing in the Valleys of the Mountains."

The following changes in the working of the mission are announced:

"Elder E. E. Brain is released from being Traveling Elder in the Manchester Conference.

The following brethren have been appointed Traveling Elders in the Conferences mentioned in connection with their names:

Robert Dansie, in the London Conference, to labor under the direction of Elder George H. Taylor.

William Goodman, in the London Conference, to labor under the direction of Elder George H. Taylor.

Geo. S. Grant, in the London Conference, to labor under direction of Elder Geo. H. Taylor.

William Barnes, in the Glasgow Conference, to labor under the direction of Elder Hugh Findlay.

William Robertson, in the Dundee Conference, to labor under the direction of Elder Andrew Watson.

Andrew Ferguson, in the Dundee Conference, to labor under the direction of Elder Andrew Watson.

Geo. Watson, in the Newcastle and Durham Conference, to labor under the direction of Elder Geo. Crane.

Jonathan Midgley, in the Leeds Conference, to labor under the direction of Elder Thomas Child.

William B. Parkinson, in the Sheffield Conference, to labor under the direction of Elder Geo. R. Emery.

Oscar F. Hunter, in the Manchester Conference, to labor under the direction of Elder John Rider.

John M. Moody, in the Manchester Conference, to labor under the direction of Elder John Rider.

Wm. McFadyen, in the Birmingham Conference, to labor under the direction of Elder E. M. Curtis.

John Alexander, in the Birmingham Conference, to labor under the direction of Elder E. M. Curtis.

Wm. W. Turner, in the Birmingham Conference, to labor under the direction of Elder E. M. Curtis.

Charles Monk, in the Liverpool Conference, to labor under the direction of Elder James L. Bunting.

Ralph Smith, in the Liverpool Conference, to labor under the direction of Elder James L. Bunting.

Evan Wride, in the Welsh Conference, to labor under the direction of Elder Wm. N. Williams.

David Bowen, in the Welsh Conference, to labor under the direction of Elder Wm. N. Williams.

Edward Cliff, in the Nottingham Conference, to labor under the direction of Elder William Bramall.

Moroni Snow, in the London Conference, to labor under the direction of Elder G. H. Taylor.

Edward E. Brain, in the London Conference, to labor under the direction of Elder G. H. Taylor."

The following appointment is made for Elder S. W. Sears, whose

arrival from Utah was immediately expected, and who formerly presided over the Liverpool Conference:

"He will spend Sunday, June 1st, in Liverpool. As his stay will be limited he will be unable to call personally upon his old friends, who, however, can have the opportunity of seeing him by attending meetings next Sunday."

The *Star* is increasing in interest, and in its new dress makes a handsome and attractive appearance.

MAN'S LAW VS. GOD'S LAW.

Editors Deseret News:

George Reynolds has gone to an American prison for conscience, sent there by a decree of the highest tribunal in the land—the land above all others wherein the rights of conscience and civil and religious liberty are the most fully guaranteed.

I don't know much about the finer technicalities of law, but I know, and his intimate friends and associates know, that George Reynolds entered upon plural marriage because he felt it to be an obligation enjoined upon him as a Latter-day Saint by revelation and commandment of the Most High God. Moreover, in doing so he did not believe for one moment that he was transgressing a constitutional law. He believed, as the Latter-day Saints generally do, that the constitution of the United States was framed under the inspiration of the Almighty, with a design to protect the rights of conscience and afford civil and religious liberty to all, and therefore that any act of Congress inimical to these must of necessity be unconstitutional, and with this belief he cheerfully consented to stand forth in order to bring the question of the constitutionality of the Act of 1862 before the Supreme Court of the United States, that the foul blot might be expunged from the Statute Book.

These are simply matters of fact.

The United States Supreme Court saw fit to declare in its decision on the case that "Congress cannot pass a law prohibiting the free exercise of religion," but held Reynolds to be criminal in exercising his religion because Congress had made a law prohibiting it! If Congress could not pass a law prohibiting the free exercise of religion even in the Territories, then the law of 1862, expressly framed against the plural marriage of the Latter-day Saints, ordained and commanded of the Most High God, is no law at all.

The Constitution does not give the right to Congress nor the Supreme Court to measure out the quantity nor prescribe the kind or quality of the religion to be exercised by American citizens, and the assumption of this right without such authority is tyranny and its enforcement treason. Right or wrong, Government must take the consequences of this act, whatever they may be, and the Latter-day Saints are left the alternative of obeying God or man. In the meantime George Reynolds goes to prison for conscience sake, carrying peace in his bosom and the blessings and best wishes of a whole people.

VERITAS.

Correspondence.

Organizing New Branches in Wasatch County.

ASHLEY, Wasatch County, U.T., June 1st, 1879.

Editors Evening News:

We send you the following minutes of our late organization at Ashley Valley, Wasatch County, Utah:

Ashley Valley is the eastern portion of Wasatch County, promising to become one of the fairest parts of Utah. It has attracted a goodly number of people, and as President Abram Hatch, of Wasatch Stake of Zion, deemed a permanent organization necessary for our future development and prosperity, he visited our valley for the purpose of designating the boundaries of the Wards and appointing brethren to preside over the same. General notice was given and a large bowery erected, and the people came from all parts of the county to be in attendance.

Meeting was called to order at 11 a. m., June 1st, 1879. Present on the stand, President Abram Hatch, Elders Jeremiah Hatch, Thos. Bingham and F. G. Williams. After singing and prayer, President

Hatch stated the object of the meeting to be the organization of the valley into Wards, etc.

The First Ward would consist of all that portion of country lying on Green River and up Ashley River to Velpman's, and to be known as "Incline Ward." Elder Frederick G. Williams, president.

The Second Ward to embrace all that country lying west of Velpman's to what is known as the Silver Gate, two miles and a half above Captain Dodd's ranch, and to be known as "Ashley Centre Ward," Elder Jeremiah Hatch, president.

The Third Ward to embrace all that country known as Dry Fork Valley, commencing at Silver Gate and extending northwest, and to be known as "Mountain Dell Ward," Elder Thomas Bingham, president.

The above named division of the country gave entire satisfaction to all present, and the brethren chosen to preside over the different wards were unanimously sustained.

President Abram Hatch then gave some very good advice, explained the duties of the presidents of the wards, and discouraged litigation, saying we should settle all disputes according to the laws of Christ. He advised us to organize our school districts and build school and meeting houses and see that all children of suitable age have the opportunity of attending both day and Sabbath schools. And that the labor tithing of these wards be appropriated to this purpose for one year. Also to see that our roads are properly laid out, and thereby save trouble in the future. He also gave good advice on the Word of Wisdom, on planting fruit and other trees, and the necessity of building up a good character, that we may show our faith by our works, that our example as well as our words may go forth among the people, quoting with great earnestness the words of Christ, "Therefore, whatsoever ye would that others should do unto you, do ye unto them, for this is the law and the prophets."

Elder Jeremiah Hatch spoke of the advantages of our country here and said his desire was to have peace and harmony and avoid litigation, as we had no time to attend to vexatious lawsuits. Advised all men to marry and establish for themselves a good character, and for all Latter-day Saints to set an example worthy of imitation.

Elder Bingham said the instructions given were good, and his desire was to carry out their counsel as far as he could.

Elder Williams said he hoped to be able to carry out the counsel and advice of the President of this Stake of Zion.

President Hatch made a few remarks, when the meeting closed.

Benediction by Elder Thomas Bingham.

JOSEPH H. BLACK, Clerk.

London *Fan*—Johnny—"Grandma, dear, will you lend me a pencil? I want to draw some ladies." Grandma—"No, dearie, you must not draw on Sunday." Johnny—"Not if I put on their Sunday mantles?"

A pretty girl told her beau that she was a mind reader. "You don't say so!" he exclaimed. "Can you read what's in my mind?" "Yes," she said; "you have it in your mind to ask me to be your wife, but you are just a little scared at the idea."

"John, did you go round and ask how old Mrs. Jones is this morning, as I told you last night?" "Yes, sir." "Well, what's the result?" "She said that seeing as how you'd had the impudence to send to ask how old she was, she'd no objection to telling you that she's seventy-four."

A wag brought a horse driven by a young man to a stop in the street by the word "Whoa," and said to the driver: "That's a fine horse you have there." "Yes," answered the young man, "but he has one fault. He was formerly owned by a butcher, and always stops when he hears a calf bawl."

He fished most perseveringly all day, used up his bait, and did not catch a fish. As he wended his pensive way homeward, a neighbor accosted him with, "What luck?" "Well," said he with deliberation, "not particularly good; and still it wasn't so darned bad; I didn't catch any fish, but I made out to drown a good many worms."