

pers of idols and of the chief priest who officiated at pagan rites, they willingly assigned a similar veneration to the pope as chief priest of the Christian church and to the subordinate clergy they transferred the same feeling of credulity and reverence which they formerly allotted the priest of their heathen mythology. Indeed, their ignorant credulity, superstition and reverence seemed as Hallam says, "to invite imposture" and papal Rome was not slow to advance a claim or to improve an opportunity. The rude invaders devoutly offered peace offerings for the rapacious deeds of which they were too often guilty and Catholic Rome gradually learned to indulge in a barter of souls for worldly pelf. Indeed, while she was doubtlessly in precarious possession of land unsecured by legal titles (for these imperial Rome would never grant) when first the barbarians descended and slew the empire, we find her, in the course of a few centuries, possessed of the lion's share of all the countries of Europe and we stand aghast at the record of sordid worldliness which she has made. Her covetousness became amazing in the middle ages. The devotion of an ignorant and superstitious people, as we have just pointed out, enriched her with pious bequests. Eager to mount heaven "at a single bound," anxious to obtain remission for the sins of a marauding existence, the dying sinner, terror-stricken at the prospect of eternal damnation for the sins that appeared, but to often, red-dyed in retrospection, knew no bounds to the munificence of his bequest in the hope of gaining priestly absolution.

But the simple faith of those early times conspired in many other ways to fill the coffers of the pope. It is true she had many irreprehensible sources of wealth. Such were the cultivation of unappropriated lands, the thriftiness and industry of monastic associations, the purchase of landed estates from alodialists or nobles for which she was amply able to pay through long accumulations. The states of the church, granted the pope by Pepin and confirmed and enlarged by Charlemagne, may also be said, in the language of conquest, to have been not illegal. Though here we cannot but charge fraud, as it was largely through equivocation of former pretended claims that the papacy obtained these grants of temporal possessions. Representing that a charter of land had been presented to the holy see by the Emperor Constantine, the pope exhorted the Frankish emperors, under penalty of the displeasure of God, St. Peter and the saints, to ratify and imitate the pious act.

The Merovingian, Carolingian and Saxon dynasties, as well as the kings of England and Spain were lavish in their endowments of the church and, early in the twelfth century, the Great Countess Matilda of Tuscany further enriched it by a bequest of the duchy of Spoleto and the March of Ancona. But we find ourselves disgusted and wearied by a recital of clerical appropriations of legacies and donations intended for charitable purposes; of the enforcement of tithing as the highest duty; the scandalous traffic in indulgences and all the various methods of oppressive avarice which the church adopted. Among them we find not the least reprehensible of these despicable

methods the forging of deeds or charters to property to which they were not entitled. The general illiteracy of the times made these impositions easy of accomplishment by a priesthood trained in scholastic arts. Then there was the relic superstition. The rule of the Catholic church requires that every altar used for celebrating mass must indispensably contain some authorized relic inserted within a sealed cavity or receptacle prepared for them. These were for sale by the holy see and commanded immense prices. Thus, for instance, we find that Canute, the Dane, who ruled over England, commissioned an agent to go to Rome and purchase the arm of St. Augustine for one hundred talents of silver and one of gold.

To illustrate this strange and foolish superstition, we will quote an ancient writer:

"A monk of St. Anthony having been at Jerusalem saw there several relics, among which were a bit of the finger of the Holy Ghost, as sound and entire as it had ever been; the snout of the seraphim that appeared to St. Francis; one of the nails of a cherubim; one of the ribs of the Word made flesh; some of the rays of the star which appeared to the three kings in the East; a vial of St. Michael's sweat when he was fighting against the devil; a hem of Joseph's garment which he wore when he cleaved wood, etc., all of which things I have brought very devotedly with me home." Can we wonder at the wars pronounced upon a church which would practice such blasphemies in the name of Christ for the sake of increasing its "business?"

The church received and bestowed benefices in feudal tenure which were exempted from taxation but for which she was sometimes required to furnish military assistance; this military service was generally looked upon by the clergy as a great hardship. One piece of fraud was in lay members transferring their property to the church and receiving it back in tenure to avoid taxation. Frequently, on the other hand the latter had recourse to bestowing property in the same manner to obtain powerful protectors against marauders (who, in turn, often enough, became hard and fraudulent masters). Thus we find that wealth poured into the coffers of the middle age church through many channels and that they who stood in high places as the shepherds of the flock, scrupled not, at any means, however dishonorable, to increase their worldly opulence and power. The most sacred things which humanity hold dear and holy were subverted and prostituted to the same sordid end. "They failed not," as Hallam says, "above all, to inculcate upon the wealthy sinner that no atonement could be so acceptable to heaven as liberal presents to its earthly delegates."

The church was wealthy and, with it, powerful, for in this world wealth and power, alas, generally go hand in hand. Every day we see arrogance ascend the throne and meekness bleeding at his feet. But right comes uppermost in time, even though that time extend into eternity.

Power was what papal Rome lived and worked for. She scrupled not to lay claim to dominion over the temporal affairs of men since she claimed the higher right and wisdom to direct in their salvation; ideas of the old Roman

universal dominion mingled, perhaps, in her assumptions.

We have spoken of her wealth. At some future time we may devote a chapter (with the editor's consent) to the power of the church of Rome and her struggles for supremacy in the wars of the investitures. RUBY LAMONT.

PROSPEROUS MAYFIELD.

Receiving permission to visit my home and family once more, I left Salt Lake City immediately after the adjournment of the most excellent Conference of the Church recently held. Arriving at my destination, viz: Mayfield, Sanpete county, I found my family and the Saints in good health, and in possession of the bounties of life to their full satisfaction. In addition to this they are enjoying the Spirit of God, of heavenly peace and the contentment which is only known by the true worshippers of the Lord.

Mayfield and her people are seldom reported in the columns of your valuable paper, hence I kindly ask that you allow me a little space in which to represent the people of that quiet though progressive village.

Mayfield is twelve miles south of Manti and is beautifully located in the same valley as Manti. Our village contains a population of 400 inhabitants, chiefly farmers. We are greatly blessed above very many of the cities, towns and villages in Utah and elsewhere, as we have none of the destroying and death-dealing institutions which eat the vitals out of "highly enlightened" and civilized (?) cities throughout all our fair land of America.

Our people are strictly temperate of their own will, and as a rule are a God-fearing people. We have no saloons where intoxicating liquors are sold; nor no doctors or lawyers, but to say we are free from evils would be exaggerating. We feel proud, however, that we are free from many known enemies. We are trying to keep abreast with our neighboring cities in educational matters as well as striving to live the lives of Latter-day Saints. We have all the Church organizations necessary for a ward, with efficient helps and government; also two day schools in active operation. The general and special religious meetings are well attended, as are also the different organizations, the Sunday schools and the day schools.

We have a live and active leader in our ward affairs in our much esteemed Bishop, Parley Christensen. His associates and co-workers labor earnestly and unceasingly for the best good of all the people. They encourage legitimate and innocent amusement for the young and the aged.

While I was home this time a theatrical entertainment was given for the benefit of the ward, to help pay its expenses. All deserve credit for the part they took in making the entertainment a success; but especially much credit is due Sister Minnie Nielsen for the able manner in which she conducted the affair from beginning to end. Every person who was present at the entertainment was delighted with it. It was a juvenile entertainment. Those taking part ranged in ages from four years up to the teens. The first consideration in getting up