

to their spiritual teacher." In addition to the abuses of the church already spoken of another existed of the most flagrant character—that of the exemption of the clergy, monk and friar, from the civil law, whatever crimes any of these committed, and such crimes were not a few, as a bishop of those times stated that he had over "2000 malefactors, of whom not fourteen had received absolution from the parish priests, who yet defied punishment and claimed their right to the sacraments on the pretence of having been absolved by the friars."

Thus may be seen to what extent the church had built up

A SYSTEM OF FLUNDER
and at the same time had formulated methods by which they obtained immunity from the wrongs they practiced upon the people. The most significant singularity connected with these matters was the obsequious acquiescence in these abuses by the generality of the populace, notwithstanding the fact that they were daily fleeced of their means amounting to enormous sums, as may be inferred from the fact that the "Franciscans in the year 1299 offered his Holiness the Pope 50,000 ducats in gold (or \$100,000) for permission to own land—a petition which he refused, however, after quietly pocketing the means." Another notorious evidence lies in the allegation that the Pontiff drew yearly from England five times the amount of the whole royal revenue.

All this, and much more, was enacted under the name of religion. Not only were the ordinances which were held by the church, solemn mockeries in the sight of heaven; but the iniquities that were practiced by church officials, from the Pope in the Vatican to the poor mendicant in the street, were a standing insult to decency, and a stretch to all lovers of chastity. The social status of Christendom was the reflex of its religious condition, for as it was with the priest so with the people, the moral atmosphere was tainted with profligacy; virtue stood abashed and chastity hid her head in shame. While the Pope's cardinals, priests, prior monks and friars were under the solemn vows of celibacy, it is well known that nowhere in the ranks of society did such unblushing whoredoms exist as in theirs; and what is true in this connection extends to some extent to nunneries also.

The political condition of Europe at this period drew its inspiration from the religious and moral condition of the multitude, for the purity of the politics of a nation can never rise above the moral sentiment of its citizens. The Pope was the world's *alma mater* in ethics as well as in politics. By his divine permission kings and emperors wore their crowns and wielded their sceptres. Europe had only emerged from a long tenure of feudalism which had lasted for four centuries. The masses in a system of vassalage possessed as yet but the crudest conceptions of civil government.

In the maturation of events leading to the reformation, the student of history is attracted by

THE APPEARANCE OF JOHN WYCLIFFE, who was born in the year 1324, and became celebrated for his learning and piety. He began his reformatory career by inveighing against the prevailing abuses in religion, particularly against the real presence in the eucharist, and against the vices of the clergy. Milner informs us that Walsingham, a Popish writer, in speaking of the views of Wycliffe, says that he held "that the Church of Rome was not the head of other churches, that St. Peter was not superior to the other apostles, and that the Pope, in the power of the keys was only equal to a common priest." As might have been expected he was removed from his office of prior or warden of Canterbury College in Oxford, and the circumstances connected with his removal were of a character that intensified his antipathy against the evils which he described. He brought down a storm of persecution against himself. The Pope confirmed his removal, and about the year 1377 he was cited to appear before the Archbishop of Canterbury and the Bishop of London on a fixed day at St. Paul's. He accordingly appeared accompanied by John of Gaunt, Duke of Lancaster, and Henry Percy, Lord Marshall of England, both of whom, it appears, were friends of Wycliffe. The influence of their presence was favorable to the great reformer, and the convocation resulted finally in the discomfiture of the court and the release of Wycliffe. In connection with his self-imposed labors of reform he undertook and accomplished the translation of the Bible into the English language as then spoken, foreseeing that only with the Scriptures placed in the hands of the common people could the reforms which he sought to bring about be facilitated. Judging of the benefits that he had derived from a study of the Word of God, he naturally concluded that others would be equally benefited, and in the words of a celebrated writer, "The execution of that idea is the leading event of the fourteenth century. It would not be too much, perhaps, to call it the leading event in Anglo-Saxon history." Thus had a great stride been made in the direction of weakening the influence of Popery, by the translation of the Bible, although the art of printing had not as yet blessed the world. Though few copies of Holy Writ were extant in the lifetime of Wycliffe, notwithstanding those sublime truths that eventually broke the spell of Catholicism, took root in the

earth at this period and were derived from the Scripture, Wycliffe died a natural death in the year 1387.

The student of history may read with admiration and profit the labors and devotion of those who toiled, bled and died for their conviction and for the testimony of truth which they held. But of our reference to those who have figured in the Reformation we must content ourselves by speaking only of those who appear on the pages of history as the most prominent. In consequence of the close relations at this time of the Bohemian and English monarchies, as also the universities of Oxford and Prague, the latter city was brought into acquaintance with the views and writings of Wycliffe.

JOHN HUSS, whose surname was derived from his native town called "Hussinetz," on the borders of Bavaria, was born July 6, 1373, and became in 1417 president of the university of Prague. He was doubtless familiar with the views of Peter Waldo; and upon receiving in some way the writings of Wycliffe he immediately apprehended a kinship of character and became at once the champion and exponent of both. His vigorous attacks upon the prevailing vices of the clergy; his denunciations against their exemption from the civil law; his recommendation to despoil the churches of the useless ornaments, and with the proceeds to feed and clothe the poor—these soon called down upon him the displeasure of the churchmen, and a threatening summons calling him to Rome to answer to the grave charge of heresy. He was condemned as a heretic, and ordered to quit the city of Prague; and the works of Wycliffe, amounting to 200 volumes, were ordered burned. Huss strongly protested against the burning of the books of heretics, saying they ought to be read, not burned, and declaring that he was not afraid to defend Wycliffe, and that reason and scripture were the best and highest grounds of faith.

After leaving the city of Prague he still persisted in preaching and writing in the neighboring towns and cities and asserting the right of conscience over the edicts of the Pope and councils against the doctrine of transubstantiation. His course soon again attracted the attention of the Pope and at the instance of Emperor Sigismund, in 1414, Huss was summoned to appear at the Council of Constance. Against the advice of his friends he resolved to obey the summons and made his appearance at the time appointed. Upon his arrival at Constance he was welcomed by the Pope with fraternal greetings, and received assurance that no injustice would be done him. After a few days' delay, however, the Pope took his flight and Huss was transferred to a strongly fortified castle heavily chained. In the following June in 1415 a new commission had been appointed to examine and decide his case. Thirty-nine articles were prepared against him, in attempting to answer which he was met with so many interruptions and insults that he was unable to proceed. On the June 24, 1415 he was condemned to be burned as a heretic, and on the 6th of July following he was taken to an adjoining field and burned. His ashes were collected and thrown into the river Rhine.

The friendship displayed by the Pope proved to be a perfidious and hollow deception, only put forth to render the outcome more torturous and degrading. The safe conduct was base treachery and in keeping with the line of policy of his holiness the Pope. Jerome of Prague, the colleague and disciple of Huss, a man of rare talent, was by the same council condemned as a heretic and on the 30th of May, 1416, was burned at the stake. Such proceedings were the arguments of the Catholic church. A system requirer such vile and barbarous support began to awaken in many minds the gravity of the situation and resulted in after years in the accomplishment of the Protestant Reformation.

(To be concluded next week.)

Stockton, Cal., August 18.—The Southern Pacific added another one to the long list of its victims today. As the 11:20 train from Sacramento to San Francisco was approaching Guthrie station, a suburb of Sacramento, the engineer saw a horse and wagon about to cross the track. He whistled, but did not slacken his speed. This completely unnerved the driver of the wagon, who tried to get off the track, but failed. The locomotive struck the wagon, completely demolishing it, killed the horse and fatally injured the driver. When the engine struck the wagon the driver was thrown with terrible force upon the pilot, inflicting a frightful wound on the temple, about five inches long and three inches deep. The train backed down to the station and the hapless victim was placed on the platform. He was still breathing, but in a dying condition. The wagon belonged to a Sacramento bakery. The driver, whose name could not be learned at the time, was about 23 years old. This crossing is exceedingly dangerous, being hemmed in by trees and houses.

Chicago Editor—See here, sir, this won't do. You refer to the lamented Mr. Greatman of Chicago as having been "gathered to his fathers." New Man (from the East)—It is a Biblical term, sir, and I have seen it used in Philadelphia. "It won't do here. Mr. Greatman's mother was divorced and remarried half a dozen times, and it might look like a reflection on the family."

HOW THE BODY OF BEN HARRISON'S FATHER WAS FOUND.

[Special to the N. Y. World.]

CINCINNATI, June 27.—The nomination of Gen. Ben Harrison has set the tongues of all of the antiquarian gossip to wagging, and everything connected with the family history, from "Old Tippecanoe's" day to the present, is recalled and repeated, including the most novel and ghastly incident that of the stealing of the body of Gen. Ben's father from the family graveyard at North Bend, and its subsequent finding in the "well" of a medical college in this city.

John Scott Harrison, the nominee's father, was a son of President William Henry Harrison. He lived at North Bend, about twenty-five miles below Cincinnati, near the Indiana line, on the not very large or productive farm, that was all his famous father left him except his name, the "log cabin," which became so famous in the "hard cider, Tippecanoe and Tyler too" campaign, of 1840. It was not a cabin in the sense in which it was used in the campaign, but a very comfortable, old-fashioned, roomy, two-story house, flanked with porches, and shaded by a row of magnificent locust trees, a number of which still stand to mark the spot where the old home, destroyed by fire about thirty years ago, stood.

The real cabin part of the structure was an old log house of early date, against which the General had built his more pretentious mansion when, after his distinguished early career as warrior and statesman, he settled down in comparative poverty to make a living out of his farm. The cabin proper, its logs concealed by weather boarding, was used as a kitchen. Here lived and died Gen. Ben's father, John Scott Harrison, a kindly, lovable man, of scholarly habits and artistic tastes that his limited income did not always enable him to fully gratify. He lived the life of a gentleman farmer, respected by all of his acquaintances and "loved" by all the children and dogs of the neighborhood. He was a man of not very great force of character, devoid of ambition for distinction and particularly averse to the pursuit of practical politics and to mixing himself up in the contentions and squabbles of the period, and yet the fates had fixed upon him to be a figure-head in one of the bitterest political contests ever fought in the State.

The leaders of the party of that queer amalgamation of the Know-nothingism and Free Soilism known as the American party, out of which was afterwards born the Republican party, at the Philadelphia convention of 1856, in casting about for a candidate for Congress, in the Second Ohio District, hit upon Scott Harrison, and without an effort on his part, almost without his knowledge, while the plan was hatching, he was nominated and elected. Old "Pap" Taylor, editor of the *Evening Times*, the organ of radical Know-nothingism, and candidate for mayor on the "American" city ticket against Jas. J. Faxon, by whom he was defeated, was credited at the time with the discovery and resurrection of the son of old Tippecanoe, and probably deserved the distinction. Mr. Harrison served one term in Congress, achieving no distinction, and again returned to pastoral pursuits at North Bend. His regular habit, serene temperament and pleasant surroundings gave him length of years, and he became the patriarch of the place; but to the end of his days his chief distinction was that of being the son of his father, and as such his erect form and flowing white beard were pointed out to the tourist, along with the old locust trees, the site of the "cabin" and the tomb on the hill as one of the sights to be seen at North Bend.

Suddenly he was stricken with a mysterious disease that baffled the skill of the doctors, which in a comparative short time carried him off. The funeral services were held at the little church in the old village of Cleves hard by, and the body was interred in the old family burying ground on the rounded summit of the bold promontory that marks the "Bend" in the Ohio that gives the place its name. Either because the family feared that the peculiar character of the malady to which he succumbed would make his body tempting to the medical fraternity or the general fear engendered by the prevalence of body-snatching in the vicinity of Cincinnati at the time, extra precautions were taken to preserve the grave from desecration. It was made unusually deep, was walled and cemented, and a huge slab of stone placed midway between the metal casket and the surface, and guards were nightly stationed in the graveyard. In spite of these precautions, however, a few days later, the ghoul's tunnelled the brick work, pried the big stone partly out of place and stole the body. How this great work was accomplished without the knowledge of the guards, was a mystery. They were suspected and arrested, but nothing came of it. By a curious coincidence about the same time, but before the desecration of the Harrison grave had been discovered, another grave in the vicinity had been robbed and some of the Harrison family were among the party of citizens who had gone to Cincinnati to employ detectives and search for the missing body.

While engaged in the work, news of the disappearance of Mr. Harrison's body, reached them, and their efforts to discover the ghoul's marauders, and recover the bodies, were redoubled. Col. Tom Snellbaker, then

Chief of Police, was appealed to, and consented to take the case in hand. His first move was to go all through the medical colleges with a drag net, himself taking charge of that drawn through the Ohio College, on Sixth Street, near Vine, one of the oldest and most prominent in the West. The building was searched from cellar to roof, the "stiffs" in the pickling vats fished out and examined one by one, the half-carved subjects on the tables in the dissecting room scrutinized, but without finding a trace of the bodies from North Bend, and the search was about to be abandoned, when it occurred to Col. Snellbaker to take a look in the "well" or chute, by which subjects and other heavy bodies were raised to the upper floor by means of a windlass. He found the rope taut, and in the bare hope that the object of their search might be at the other end of it, laid hold of the arms of the windlass and began to haul up. Slowly the weight at the end of the rope approached the surface, and the face of the janitor, who had conducted the searching party over the building, grew paler and paler. When the object reached the surface of the floor, it was discovered to be a corpse, with the loop of the rope about the neck. Throwing back the remnants of the shroud that fell over the face, the horrified searchers saw the face of a venerable man with white, flowing beard.

Gen. Ben Harrison's brother and nephew were among the party, and as soon as the brother caught sight of the partially concealed face he advanced, trembling and pale, and when the full truth was revealed by the removal of the tattered remnant of the shroud, shouting "My God! that is father!" fell back in a swoon. Col. Snellbaker at once placed the janitor under arrest. The body was removed to an undertaker's and again prepared for the grave. Gen. Ben Harrison, who after the funeral had returned to Indianapolis, was telegraphed to as soon as the discovery was made, and used all haste to reach Cincinnati, arriving a few hours after the body had been found. He bent every energy to the detection and punishment of the perpetrators of the crime, but without result. Some others besides the janitor were arrested. There was some talk of indicting the faculty. The few facts gathered were laid before the grand jury, but nothing came of it, and to this day nobody knows the history of the journey of John Scott Harrison's body from its peaceful grave at North Bend to the end of the rope in the horrible well of the Ohio Medical College, where it was found.

PRUNING FRUIT TREES.

Why do we prune fruit trees? Ask this question of the orchardists of California, what answer would they make?

Three-fourths of them would probably answer: "We prune our tree to let the light into the fruit, and to properly form the heads of our trees." The other fourth would scratch their heads and perhaps have to answer: "We prune because our neighbors do, because it is the fashion." These are very lame reasons and have no force whatever. He that prunes to let the sunshine into the inside of the head of the tree as it is usually done from the inside outward makes the greatest mistake, for he has no use for light there, and exactly the means he employs to let the sunshine into the heads of his trees, results eventually in shutting it out very completely, for he begins by cutting the twigs from the center of his trees and trims outward, or in other words, begins at the trunk of the tree, or at the base of the large branches, cutting from them the smaller branches. This causes the foliage at the extremities of such branches to thicken up, and by such continued cutting from the inside of the head, the foliage will become so thick at the outer end of the branches that eventually no fruit or new twigs can grow in this space, with the result that he will have the poorest possible tree for fruit, or, in fact, a cluster of high headed trees all growing from the same root—one that a person could stand at the trunk of and not be within ten or twelve feet of a leaf or fruit. I have seen thousands of such trees; old trees forming a half-globe with fifteen to twenty feet of lost space in their heads, with long, bare branches with dense clusters of leaves and a few small runts of apples at their extreme outer ends. That is the result of cutting out the inside of the head of a tree to let the light in, and the cure for such a result is as bad or worse than the cause. The usual practice is, when the tree will no longer bear any good fruit, to cut a number of the main branches entirely out. This may result in giving a crop or two of fairly good fruit, but as the chance for foliage (and foliage a tree must have to live) is only at the end of the branches left, the opened space is soon closed up, and the case is worse than it was before, for the wounds made by cutting such large branches do not heal, decay sets in and soon permeates the whole tree.

Therefore, I say all such pruning is wrong, and also say that all pruning of trees in orchards until twelve or fifteen years after planting is wrong, very wrong, for start their heads at the right height, according to the vigor of the variety, and do no pruning whatever, they will give more and better fruit than they can do under any system that can be adopted. Let all orchardists try this plan on at least a few trees and see if it is not the right

one. I have tried it thoroughly and know it is.

The idea of cutting out the central branches so as "to form the top goblet shape" seems to me very unsound, and the result would be a tree that would all split asunder with its first heavy crop of fruit unless every branch was propped up. Some fruit-growers want more sun and air in the inside of the head of the fruit trees, and this is exactly what experience has taught me we do not want at all, and what we always have too much of from the bright skies of the prairie states and California. One of the two very worst enemies are these two things, especially too much sunshine. And this brings up the great question of why we think we must prune to get good fruit.

We inherited our notions about pruning largely from the British Islands and Western Europe. In these countries, especially England, the greatest want is more sunshine. They are obliged to prune their fruit trees to mere skeletons so as to get a little light to the fruit. Here, the best fruit in every way is such as can be grown shaded by the foliage. Besides, our fruit trees are mostly brought from those cloudy, foggy, wet climates, and of necessity must be acclimated in our bright ones. Such it seemed to me was our only excuse for pruning, and if we give it one moment's thought we will see that it is no excuse at all, and should lead us to the reverse of their practice.—*Rural Press.*

ANCIENT RELICS.

Sig. S. Margheri, the well known archaeologist, discovered and explored a hermetically sealed cave, at an elevation of nearly 4000 feet, on the eastern side of the Sierra Madre Mountains in Mexico, about 200 miles south of Deming, between Coramitos and Casa Grande, about two years ago. The floor was nearly smooth, the sides rough and rugged, and the vault covered with stalactites. In the far end of the cavern were found four desiccated human bodies.

The bodies were in a sitting posture, with the hands crossed on the breast, and the knees approaching the chin, with the head inclined forward. They were carefully shrouded in their burial garments, and placed facing the rising sun. The male and female were seated side by side. The older child, a boy, was at the right of the father, and the younger child, a girl, at the left of the mother. In addition to the funeral shrouds, the little girl was enveloped in the skin of an animal, similar to the method used in the island of Fuerte Ventura, the better to preserve its tender frame.

The floor of the cavern and the recesses were covered with a fine dust, but no footprints of man or beast could be found. The bodies were carried to San Francisco by Signor Margheri, and were purchased by J. Z. Davis, president of the board of trustees of the state mining bureau, and by him presented to the bureau.

No embalming process was used in the preservation of these bodies. They were dried by the air alone. The bodies are not like those of the Indians of the present day, because the fingers and hands and feet are smaller than the average, and the woman's hair is brown and silken, and of the Caucasian type. The body of the man must have weighed in life from 150 to 200 pounds, but it now weighs only 14 pounds, while the body of the woman weighs only 12 pounds. In the lobe of each of the small and well proportioned ears is a piece of hollow bamboo or reed as an ornament. The woman had a large forehead and well developed reasoning powers.

The little boy weighs but three pounds, and the girl only four and a half pounds.

The burial shrouds of the body are composed chiefly of cotton, hair, hide, grasses, and the bark of willows. The bodies may now be seen at the rooms of the State Mining Bureau.—*San Francisco Examiner.*

The "Exposition Universelle de l'art Culinaire" awarded the highest honors to Augustus Bitters as the most efficacious stimulant to excite the appetite and to keep the digestive organs in good order. Ask for the genuine article, manufactured by Dr. J. G. B. Siegert & Sons, and beware of imitations.

INVENTION

has revolutionized the world during the last half century. Not least among the wonders of inventive progress is a method and system of work that can be performed all over the country without separating the workers from their homes. Pay liberally; any one can do the work; either sex, young or old; no special ability required. Capital not needed; you are started free. On this out and return to us and we will send you free, something of great value and importance to you. This will start you in business, which will bring you in money money right away, thus anything else in the world. *Send for free.* Address: *Wm. Tuffield & Co., Augusta, Maine.*

REWARD FOR LOST HORSES.

STRAYED, IN APRIL LAST, TWO Sorrel Mares, two and three years old, branded JH combined on left shoulder. One has bald face and white feet and legs; the other white in face and some white feet. Anyone giving information which will lead to their recovery to J. Z. Stewart, Logan, will be liberally rewarded.

ds&w 26 20

STRAYED!

FROM EAST BOUNTIFUL, AUGUST 12th, a gray Mare, 8 years old, branded on left thigh T H, has a lump on right hind foot near hoof. Any person giving information where she may be found will be rewarded.

WM. TUFFIELD, ds&w1 East Bountiful, Davis Co., Utah.