

notified Wulffenstein and others of the shooting. Wulffenstein, La Count, Tom Kelly, George F. Caldwell, Jos. Metcalf, John Ross and Cesar Locatelli immediately started for the scene of the mysterious tragedy and found the dead man as already described. No clue, however, as to who did the shooting, or the cause thereof was ascertained.

"The body was then taken to Pah Rump ranch eighteen miles distant where we washed and clothed and prepared to send it to Salt Lake for burial. From Pah Rump we took it to Vanderhill, Los Angeles county, California, where we intended putting it on the railroad for home. But we were here advised not to do so and the remains were interred at Vanderhill on the 29th, five days after the murder. I left for Salt Lake on the 28th the day before the funeral."

It is evident that Mr. Wulffenstein and the company for which he works have suspicion concerning the identity of the murderer. They do not care, however, to voice their sentiments on that point fearing that it might interfere with the ends of justice. At present the appearances indicate that the case will have a very interesting sequel.

SUNDAY SERVICES.

Elder Henry P. Richards of the High Council presided over the services held at the Tabernacle Sunday afternoon Nov. 1st.

The choir sang the hymn:

Come dearest Lord descend and dwell
By faith and love in every breast.

Prayer was offered by Elder G. G. Bywater.

The choir further sang:

All hail the glorious day
By prophets long foretold.

Elder Orson F. Whitney was the speaker. He began his remarks by reading from the first chapter of Genesis, relating to the organization of the earth and the creation of man. The passages just read, said the speaker, were supposed to have been written by Moses some 1,600 years before Christ. The doctrine that man was created in the image of God and that that Being consequently was in the image of man, was one which today held good among the religious world only to the Latter-day Saints. The Saints gave a literal interpretation to the scriptures so far as they were translated correctly, and in translating this portion literally they took it that the creation of man was two-fold, being in the image of God both spiritually and physically. The outside Christian denominations classed such a doctrine as blasphemy, claiming that a description of the Deity brought about His dethronement. The Prophet Joseph Smith classed God as an exalted man, who once occupied the position which we now occupy, but through his good deeds had been enthroned as the majesty on high. The polytheists of Asia had numerous gods in the sun, moon, stars and planetary systems of the earth. The early Egyptians looked upon the serpents and the creeping things of the earth as gods, and the killing of one of these was met by the severe punishment of

those who committed the deed. In the midst of this conflict however, Moses told the people to cease worshipping the things of nature, that those things, the sun, moon, stars and reptiles were but the creations of God, who had created man in His own image.

All reasonable argument sustained the doctrine laid down by Moses in the book of Genesis. The personage appearing unto the brother of Jared, was a being in the form of man, as were also the heavenly messengers, God the Father and His Son Jesus Christ, who appeared to the Prophet Joseph Smith. The revelations of God in these latter days had given the Saints sufficient light on this matter as to set at rest all doubt as to the meaning of the words of Moses. This light and understanding, however, was looked upon by the world at large as being unscientific as well as unphilosophical, while one party living in our own State had gone so far as to say that Mormonism broke down entirely under the test of science as applied by scientific men of the present day. The Gospel of Jesus Christ, said the speaker, was not the creation of one man's mind, but the word of God replanted in these last days for the benefit of humankind, and those who attempted to break it down would not only fail in their attempts but would some day see the folly of their way. The word of God was replete with philosophy, and would flourish in the earth and finally overthrow all opposing powers. Scientific theory was nothing for mankind to take as their infallible guide; neither was philosophy or the dead letters of the scriptures. The only sure and safe thing for an infallible guide was the word of God as spoken through revelation.

The Latter-day Saints differed from the Christian world in various ways. The latter asked the former to believe that the earth was created out of nothing—a doctrine which was wholly and purely false, unscientific and unphilosophical. Nothing amounted to nothing, and even with God it remained so. The Creator made the world from things that existed, and such was the claim of the Latter-day Saints. It was a claim which appealed to true philosophy and true science. Men of true scientific learning would scoff and ridicule at the idea that God led the multitudes with nothing or that He produced wine from nothing. His operations were those of gathering the pre-existent elements to produce and make that which he desired. Ralph Waldo Emerson the most noted philosopher of this dispensation uttered sayings that tallied almost exactly with doctrines enunciated by the Prophet Joseph Smith. The Latter-day Saints did not pin their faith to any one book or set of books. They took from each that which was good, but believed that as time advanced and knowledge increased in the earth, God would raise up men who would promulgate His doctrines of a more advanced nature. After the time of Plato, the Greek philosopher, whose utterances were regarded as above those of all philosophers who lived previously, Jesus Christ came upon the earth and taught mankind principles tending to their

exaltation, redemption and intellectual advancement.

In conclusion the speaker bore witness to the divinity of Mormonism, advising all who were not converted to its principles to seek with all sincerity in prayer and supplication before God for a knowledge as to its truthfulness.

The choir sang the hymn:

O My Father thou that dwellest
In that high and glorious place,

Benediction was pronounced by Elder James P. Freese.

HARD LIFE OF TURKISH GIRLS.

[From the Pittsburg Dispatch.]

The pleasures of Turkish girls are extremely simple and limited. Shut out from the great world of entertainment which the literature of civilized countries opens to the European child directly she can read, with the exception of festivities in the harem on red letter days, her pleasures consist in an occasional picnic or accompanying her elders on the visits which occupy so much of a Turkish lady's time. On household or religious feasts wealthy people often organize entertainments on a very elaborate scale.

Gypsy dancers or a troupe of clowns with some sort of pantomime are engaged for the occasion, and the neighbors, rich and poor, are invited to the performance. The Turks being exceedingly hospitable, a friend of the hostess is free to bring all her sisters and her cousins and her aunts, with their families on such occasions. These are high days for the Turkish girl—for her elders, too—though an English child of 10 or 12 would think the entertainment a very poor performance, indeed. The dances are at times rather graceful, and the music, when one is used to it, it is not always excruciating; but the coarse, almost brutish humor of the pantomime would be decidedly distasteful to a western audience.

A more pleasant side of the Turkish girl life is that which may be seen any day in early summer at the Sweet Waters of Europe, or some other favorite resort on the outskirts of Constantinople. The family will set out in the morning, and spreading their rugs in some field will spend the day there doing nothing, and apparently very contented with the occupation. The women squat on the ground with their feet under them in that peculiar way to which they are indebted for their bandy legs; it is not romantic, but truth compels me to state that all Turkish girls ultimately become bandy-legged; the fine, well-made women one occasionally meets in Stamboul are mostly Circassians.

A few cakes and some rahat lak-houm or other sweet suffices for both young and old. A stranger is invariably struck with the prematurely serious air that Turkish children wear. The elder girls do not play and run as do healthy children. They sit or stroll about quietly and gravely, their yashmaks loosened and forming a snow-white framework, which displays to advantage their complexion, as yet unspotted by paint or powder. On the approach of a man they will hastily draw over their yashmaks, not so close, however, that the stranger