

the intersection of South Temple, at which point the various divisions fell into line.

All moved smoothly until the head of the procession had reached a point near Third South street, which brought its rear into East Temple near South Temple. At this juncture the miners' float had reached a point a few rods south of First South street. This realistic portrayal had been attracting much attention and applause. At frequent intervals a blast was discharged in the tunnel, a man at the anvil was sharpening drills, "Doc" Faust and a group of miners were examining ore samples through a glass, and the counterpart presentment of a mining camp was the center of eager observation by an enormous throng of people which packed either side of East Temple street, when suddenly the mountain in which the tunnel had been driven, and whence ever and anon issued the sounds of the explosions that were shattering vast ore bodies, became a mass of flame.

In an instant the cry of fire resounded up and down the street. The multitudes in the immediate vicinity of the conflagration rushed to and fro. Women and children who were in vehicles near the spot hastily leaped to the ground and for a few moments the scene resembled a panic.

In an incredibly short space of time a hose cart, which luckily was in the procession, was alongside the burning float. The hose was coupled to the hydrant near the clock corner and the nozzle men were in position. On the site of the burning scenery opposite the nozzle men was an immense crowd of people who were sure to get a drenching should the stream be turned on the fire. Warning shouts caused most of the crowd to get out of range, but when the nozzle men let the water go a large number of persons received a fresh shower bath.

The sight of the hose cart seemed to subdue the alarm, and the flames were quickly extinguished. A frame work of wood and iron was all that was left of the mountain in which the mines had been working. This occupied the forward part of the float. The rear portion of it, on which stood the miners' cabin, was uninjured. So far as could be learned, no person was hurt. The pecuniary damage was slight. The exact manner in which the canvas, which covered the framework of the mountain took fire, was not ascertained.

On Saturday night the Carnival came to a close. The three days of its duration, while not too long a term in view of the extent and magnificence of the celebration, was long enough to afford the vast multitude in attendance ample opportunity for enthusiastic enjoyment, and to fatigue them sufficiently to make them willing to witness the end.

Promptly at 11 o'clock on Saturday forenoon the parade began to move. It was decidedly the best of the three days, and was witnessed by much larger crowds of people that packed the streets along its entire route. It is estimated that fifty thousand people saw the magnificent exhibition.

Pursuant to the program, when the procession reached the city and county building, the Queen of the Carnival, Miss Jean Russell, was deposed by the

Goddess of Liberty, Mrs. Harry L. Jennings, who with fourteen young lady attendants, clad in Greek costume, took possession of the throne and royal car.

On the arrival of the procession at the city and county building on Saturday, there occurred the literary exercises which are supposed to be inseparable from a celebration of our national holiday.

Elder Brigham Young offered an invocation, after which Governor Wells read the Declaration of Independence. Rev. T. C. Iliff, chaplain-in-chief to the G. A. R., Judge W. H. King and Hon. Geo. L. Nye each delivered an address, and John P. Meakin recited "The Address to the Flag."

The speeches were characterized by fervid eloquence and sentiments of lofty patriotism, and were listened to and enthusiastically applauded by a vast concourse of people.

Mr. Iliff showed the need of the country was patriotism of principle and intelligence, Judge King showed what freedom gained when the declaration of Independence was signed, and Mr. Nye spoke of the heroes of the Revolution and the influence of their example.

In the evening another parade was given, which included many of the leading features of the one which occurred in the forenoon, and some others, and was witnessed by vast crowds of people. Incident to this parade was the accession to the Carnival throne of King Carnival.

The evening was further signalized by a grand display of fireworks, which was made in the grounds of the city and county building. It was a handsome feature, and created much enthusiastic admiration.

During the Wild West performance on the Exposition grounds, on Saturday evening, a casualty occurred. The sham battle between whites and Indians was in progress. A man impersonating an Indian had just fallen, supposed to have been shot, and a young man named Morris, also impersonating an Indian, was bending over him, when Arizona Charley fired at the latter. To the horror of all who witnessed the incident, it was instantly apparent that Morris was seriously wounded. He was bending forward towards the shooter at the moment of being hit, and the charge, which was of shot, struck him in the face and breast. He was conveyed to St. Mark's hospital. It is not thought his wounds are dangerous. Arizona Charley had been shooting at glass balls, with shells loaded with shot, and unintentionally put one of these shells in his gun during the sham battle.

MOSES AND THE RED NILE.

The account of the turning of the waters of the Nile into blood is found in Exodus vii: 18-25. At the command of God, Moses stretched out the symbolic rod, itself a miraculous portent, over the waters and smote the Nile in the sight of Pharaoh, "and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river." The miracle extended to all the canals and reser-

voirs, and even domestic supplies of Egypt; as verse 19 says: "Upon their streams [canals], upon their rivers [branches of the Nile], and upon their ponds [or lakes], and upon all their pools of water [reservoirs], * * * and upon the water both in vessels of wood and in vessels of stone"—that is, the stone cisterns at the corners of the streets, and the domestic vessels in the houses. In this account, may not one say in passing that in the very description of the operation of the plague the historian proves his intimate acquaintance with the details of the geography of Egypt, and of the home life of its people, which is strongly presumptive of personal observation of what he describes? But I do not dwell on this. I want to deal with the main fact of the plague—the water turned into blood. Is there anything like it today in the phenomena of the Nile? That is, is there any natural condition of the Nile which the miracle could lay hold of and by intensification produce the plague? For soever let me begin with a quotation from Osburn's "Monumental History of Egypt;" it will lead up to the full explanation. "The sun," says Mr. Osburn, "was just rising over the Arabian hills, and I was surprised to see that the moment its beams struck the water a deep red reflection was caused. The intensity of the red grew with the increase of the light, so that even before the disk of the sun had risen completely above the hills the Nile offered the appearance of a river of blood. Suspecting some illusion, I rose quickly, and leaning over the side of the boat, found my first impression confirmed. The entire mass of the waters was opaque and of a dark red, more like blood than anything else to which I could compare it. At the same time I saw that the river had risen some inches during the night, and the Arabs came to tell me it was the Red Nile."

I do not use this common phenomenon of the Nile, as an explanation of the plague, because the Red Nile, although it has the appearance of blood, has none of the other deadly effects of the miracle.

On the contrary, it is said that the waters of the Red Nile are specially delicious and refreshing. But yet it does point us in the direction we must go for our geographical identification of the natural phenomenon and the miraculous plague. For the reddening material which is in the change, and which may be healthy in a degree of moderation, may become fatal when present in an excess such as the plague takes for granted. The question is, is there what may be called a blood material present in the common phenomenon? and is there any proof that it can assume such deadly intensification as is seen in the miracle? The naturalist Ehrenberg has investigated the cause of this blood-red appearance of the Nile, and has shown that it arises from the presence not of mud, as was for a long time supposed, but of Infusoria and minute cryptogamous plants of a red color. As soon as we know this we can see the operation of the miracle—its operation, though of course not its originating power. For one of these plants is the algae, and the algae, so minute in itself (there are from 48,856,