

mail service. Yet among their inhabitants are found some of the blood of Israel, and to these the Gospel call has come as a sweet and familiar sound. All the world must needs be warned, whatever the perils or difficulties that stand in the way. It requires no small amount of faith to face these obstacles, especially for a young man, but it is a labor in which every humble worker finds inexpressible joy. The heroes among men are not alone those who direct armies, manage states, or do great deeds which ring in the ears of communities and nations. There is a sublimity of heroism that is worthier and more enduring than all this, and nowhere is more of it to be found than among the faithful Elders who in this latest and greatest dispensation forsake all else, taking their lives in their hands, to bear the glad tidings of salvation to their fallen fellow men.

SCHLATTER, THE HEALER.

According to Denver papers, Francis Schlatter, known all over the continent as "the healer," has been summoned to appear before the bar of the U. S. court as a witness in a case in which he undoubtedly will have to testify as to the miraculous power with which he is said to be endowed. Dan Hanley and Leonard E. Daggett have been arrested charged with using the mails for fraudulent purposes. The complaint charges both men with the issuance of a circular setting forth that a certain J. D. Malone was ready to furnish a handkerchief having upon it an excellent portrait of Schlatter and properly blessed by him, which would heal any infirmity by application. One dollar was the price asked for these handkerchiefs, and the traffic seems to have assumed quite large proportions.

Francis Schlatter is a man that now is famous throughout the land. He is described as a strange person, with a remarkable face, mild blue eyes, long curly hair, and dressed in a rough suit of clothes. The Denver News says he stands daily from 9 o'clock in the morning until 4:30 p.m., bareheaded in all kinds of weather, in front of Alderman Fox's home in that city, and receives thousands of sick, lame, paralyzed, blind and deaf persons, whom he is said to heal with a touch.

Only two years ago, Schlatter sat on his shoemaker's bench in Denver, when he received, as he himself alleges, a command "to arise and go forth and heal all of the world who will believe." From Denver he journeyed to Arizona, where in the desert, it is claimed, he fasted forty days and forty nights, after which experience his healing commenced. Soon he was thrown into prison, because he insisted on walking about bareheaded and barefoot. In prison he thinks he lost his personal identity and became a reincarnated being.

At Albuquerque, New Mexico, he first commanded attention on account of some cures he is said to have effected. From there he returned to Denver where he now is. Thousands are said to visit him and seek his aid. He firmly grasps the patient by the hand, lifts his face upwards, his lips

moving in prayer. "Have faith," he says, "and you will be made well."

One feature of the work of this man is noticeable. According to the published accounts, it is impossible to prevail upon him to accept money or jewelry, which is offered him at every hour of the day by the rich and the poor alike. "I am always happy," he says. "I have no need of money. When the Father wants me to get anything, I get it. I do His will. It is all healing now; I never preach." Preachers and ministers who have visited him agree that he is not insane; and the ordeal which he passes through daily is enough to prostrate one of the strongest.

Opinions concerning this strange appearance differ, but that among the believers in his power over diseases are many of keen intelligence in ordinary affairs of life is not disputed. It only shows how willingly people receive impressions by anything that is strange and wrapped in mysticism. To Biblical students such phenomena in this latter age should not be unexpected; nor should it to them be difficult to discern between genuine messengers from the Father and those who only usurp authority, or even derive power from an entirely different source. The Father's children need not be left in uncertainty as to the authenticity of the credentials purporting to be from Him. Schlatter has had predecessors, and he will undoubtedly have successors as long as the present confused state of religious knowledge prevails among the children of men.

AN INFIDEL'S PRAYER.

August Strindberg is one of the best known Swedish authors now living. He belongs to a modern school akin to that of which Emile Zola is a French representative. Strindberg, like Bjornstjerne Bjornson, was in his youth an enthusiastic believer, but gradually his faith wilted and drooped, and he became a prominent infidel.

In a recent number of *Magasin fuer Litteratur*, however, he tells a simple story of his experience a short time ago. In the night, he was awakened by a heartrending cry from his wife: "Our little girl is dying." Strindberg hurried to his daughter's side and found her in violent convulsions. Doctors were at once summoned, but the child seemed to grow worse. The wife then turned to her husband in her agony and asked him to pray. But he, who had been looking upon prayer as something "immoral" because the supplicant asks for a change in what is supposed to be the natural order of things, at first refused. Still urged on, and the child apparently nearing the valley of the shadow of death, the infidel put his entire philosophy aside, knelt down and supplicated the Almighty for help. Soon, he says, the convulsions ceased and the little sufferer slept. Next morning the child was as well as ever.

Strindberg does not attempt to explain this phenomenon. His philosophy is not equal to that. But he frankly admits, that after the wonderful result of this prayer, he may pray again. It has been noticed lately that other infidels are coming out of the ranks, and it is hoped that Bjornson himself,

formerly an ardent admirer of Ingersoll, will be one of them. No wonder, for there is in infidelity absolutely nothing from which any man or woman with head and heart can draw inspiration or consolation.

AN ANTIPODEAN FRIEND.

A New Zealand correspondent whose letter appears in another column describes the death and funeral of brave old Piripi Te Maari, a New Zealand chieftain whose name and integrity are familiar to nearly every Elder who has labored in that distant missionary field. He was a man of great influence among the people of his own race, and was held in high esteem by all foreigners who came to know him. Under his dark skin there beat a true and honest heart, and his instincts and demeanor were those of one of nature's noblemen. He was a staunch Latter-day Saint, consistent in his conduct, and no less effective in the power of his eloquence as a preacher than as an exemplar of the better life that should characterize those who accept the Gospel. Elder Clarence Taylor, who labored in New Zealand for more than two years, tells the NEWS numerous instances of the profound oratory of this rare old Maori. He was thoroughly conversant with the Bible and Book of Mormon, and for any quotation he was always able to give chapter and verse. His memory will be cherished in the hearts of the Elders whom he befriended and who knew his worth; and their sadness at bearing of his death will be tempered by the reflection that he fought the good fight bravely and died firm in the faith.

COST OF SEVEN YEARS' STRIKES.

Summarizing a recent report of Mr. Carroll D. Wright, giving official statistics concerning labor, the New York World publishes some startling figures as to the strikes that have occurred during the last seven and a half years. It is worthy of remark that seventy per cent of all the strikes of this period took place in the five states of Illinois, New York, Pennsylvania, Massachusetts and Ohio, which have about 51 per cent of the industries of the country and 56 per cent of the capital invested in mechanical production.

The number of men involved in all these strikes is placed at 2,391,000, and the total loss from them reached \$35,000,000 for employees, and \$29,000,000 for employers, exclusive of the losses from lockouts, which aggregate about \$18,000,000.

These few figures are probably sufficiently impressive without any comment whatever. They ought to have taught the profound lesson that neither the strike nor the lockout can be resorted to with profit to anybody. The enormous losses resulting from a lack of common sense and a disregard of mutual forbearance are of course beyond recovery; but large as they are they will not have been altogether wasted if they have done anything permanent toward teaching both parties to such controversies that there