

caused the earnest demand for a speedy cessation of hostilities. It would not be to the disadvantage of Spain to settle up Cuban affairs in a manner consistent with the requirements of civilization.

THE LYNCHING OF BAKER.

The killing of a colored postmaster, Fraser B. Baker, some time ago at Lake City, S. C., is about as black a deed as was ever registered in the annals of crime. It is extremely significant as showing the influence over public morals by the frequent application of lynch "law," without the interference of the legal authorities. Beginning with sanguinary revenge for some unspeakable outrage it leads the mob on to the taking of life for smaller offenses and ends, as in the present case, with murder without provocation.

Last July President McKinley appointed Mr. Baker postmaster at Lake City. The white population opposed the appointment on account of race prejudice, and because it was supposed the appointment was in payment of a political debt. Owing to this feeling it was impossible to secure in the village a place for the postoffice, and this was finally located in a school house on the outskirts. On the night of the 22nd of February a crowd of white persons gathered around Baker's house and set it on fire. When the family attempted to escape from the flames, they were fired on. Baker fell dead at the first volley. His wife was severely wounded and a baby in her arms killed. Two daughters were also wounded. It is doubtful whether among all the deeds of savagery attributed to the wild aborigines of this country there is any that surpasses in cruelty this cold-blooded assassination.

The only crime charged against Baker was that he, not having a white skin, had dared to accept the appointment to a Federal office. For this he and his entire family, including the innocent babe, were doomed to die by decision of that court in which lynch law is supreme and from which there is no appeal. Unless such proceedings are speedily put a stop to, they will multiply in the land until neither life nor property is safe. The people of the South are at present clamoring for the liberation of the Cubans; it seems to be high time for organized and energetic effort to free some sections of the same South from the tyranny of a lawless mob, and that in the interest of the whole country.

THE TESTIMONY OF HISTORY.

The Evolution of the Idea of God, is the title of a volume by Grant Allen, in which the author endeavors to give a scientific explanation of the origin and growth of man's conception of the Deity. It is stated that he has spent twenty years in gathering materials for this book and part of ten years in writing it.

Mr. Allen takes the view that the basis of all religion is ancestor worship, or the deference paid by the living to the dead. From the worship of mummies and ghosts there was only one step to the practice of worshipping at their tombs, shrines and temples covering their graves, and paying homage to tombstones, images and statues representing the dead. In this way, he thinks, the idea of a multitude of gods originated. But how did mankind pass from polytheism to monotheism? Mr. Allen does not attempt to reply to this question but denies the fact that Abraham was a monotheist and also the supposition that this form of religious belief was due to the labors of the great lawgiver Moses. He rather thinks that the Deity whose sacred

name no devout Jew dares to mention for fear of profaning it, at first was a tribal ancestor-god, represented, perhaps, by a sacred pillar, and that this crude idea finally expanded, until Jehovah became "a power eternal, omniscient, almighty, holy; the most ethereal, the most sublime, the most superhuman deity that the brain of man has ever conceived."

And this conclusion—that the idea of God is evolved from the practice of paying respect to dead ancestors—is the result of so-called "scientific" research! Irresistibly it recalls the observation of the ancient sage: "The fool says in his heart, There is no God."

The theory rests wholly upon the assumption that man commenced his career upon the earth in a state not different from the animals, and that every forward step is the result of development from internal causes. It takes for granted that the different stages in which the various branches of the human family at present are found with respect to arts, sciences, morals and so on, is to be accounted for on the ground of difference in the speed with which the forward movement has been carried on. But these assumptions seem to be entirely unfounded. The history of nations rather favor the old view that all civilization is due to external causes, to instruction, training, to knowledge imparted by someone superior in this respect. What else is the teaching of the history of Japan and China and of the islands of the sea where comparatively a short time ago cannibalism and idolatry prevailed? The evidence is all in favor of the view that by no process of evolution can a nation fenced in from communication with those in a higher stage of civilization, attain a more elevated standard; stagnation and even retrogression is the rule, until the barriers of separation are broken down, and then, a short generation is sometimes enough to lift a race up to the most elevated level obtained by man. If these observations are correct, the conclusion is inevitable that the idea of a God came from without, and in the case of the first man, as with many after him, by revelation. As far as the evidence of history goes, everything points toward revelation as the first source of all knowledge—of civilization itself.

Writers on the history of religions will have to count with the wonderful phenomena encountered on this continent. It is now an indisputable fact that a civilization of a high order flourished here in the past ages. Structures the equal of which are not known to have existed in Egypt or Persia were once reared here; wealth was accumulated; symbolical signs and elaborate inscriptions indicate the position of the inhabitants in philosophy and religion. By what process of evolution, we may well ask, did this continent become the grave of all this civilization, and its inhabitants the sad remnant of a once mighty race? Will not the history of this continent compel science to recognize the fact, so often lost sight of, that by internal power alone, no progress can be made. Man needs Providence to instruct, guide and protect. Outside that protecting care is barbarism, decay, death. The ups and downs of civilization demonstrate the existence of a Supreme Being.

SWISS AND GERMAN MISSION.

The Millennium Star of February 10th contains a notice stating that what has heretofore been known as the Swiss and German mission is now divided into two, and will hereafter be known as the Swiss mission and the German mission. The reason given for this change is the great extent of territory embraced in that part of the

missionary field. Elder Peter Loutensock, who has been presiding in Switzerland and Germany, has now been appointed to preside over the German mission, and Elder Henry E. Bowman over the Swiss mission. A separation of the accounts of each division was effected on January 1, 1898, and new sets of books opened on that date. The paper published at Berne, Switzerland, Der Stern, will be continued as usual and the headquarters of both missions will continue at 20 Archivstrasse, Kirchenfeld, Berne, until new quarters are secured for the German mission.

It speaks well for the progress of the work in Germany and also for the growth of religious liberty in that country that the change noticed has been rendered possible. Years ago it would have been with considerable difficulty that in any city of the German empire the headquarters of the missionaries of the Latter-day Saints could be publicly maintained.

ALLEGED PLEDGE-BREAKING.

There is a good deal of talk on the street, particularly among men who endorse the party machine, about pledge-breaking; and this charge is being made against Mayor Clark, with a reckless disregard of truth and of the history of the campaign that is surprising. Since John Clark assumed the duties of Mayor he has neither violated nor in the slightest degree infringed upon any pledge made by him prior to taking the oath of office. It has been impossible for him to do so. He could not do it were he to try. During his entire term of office, whatever may be his official acts, they can never by any possibility afford the slightest ground for the accusation that he has violated any ante-election pledges. He never made any.

A distinguishing feature of John Clark's candidacy was his stern, persistent and unvarying refusal to make any pledges. Time and again during the canvass he was approached and asked to pledge himself for or against a given candidate or proposition, but he never yielded. His invariable reply was that he would go into office unpledged or not at all.

When he took the oath of office he stood among the conflicting elements and competing candidates that surrounded him, as chief magistrate of the city, absolutely free, untrammelled and uncommitted so far as the details of his policy and the selection of appointees were concerned. He was in a position to exercise, without fear, favor or constraint, the legal and moral right to select from among all the American citizens in this city, the men whom he might desire as his associates and subordinates in the management of municipal affairs.

He had never, either expressly or by implication, promised that he would or—which is equally important to be considered just now—that he would not appoint any particular man. He was at perfect liberty to select appointees from among the prominent men of Republican, Democratic or non-Partisan political belief, and as a matter of fact has made selections from all three persuasions. Even the fact that a man was a member of the non-Partisan committee has never been a reason why the Mayor could not select him for office without violating a pledge.

But a pledge was made in connection with the non-Partisan movement. Who made that pledge and what was it? The non-Partisan committee made it by resolution; the candidates selected by the committee, and especially the Mayor, were never parties to it in the remotest sense nor degree. The pledge was to the effect that no member of the committee would seek to influence the Mayor in his selections of candi-