

placement in the world. They are peculiarly adapted for the protection of our Atlantic coast because they can be navigated in water inaccessible to the deep draught ships of other powers and choose their own position."

"How about our cruisers?"

"We are building some of the best in the world. Take the New York. It is one of the strongest and swiftest commerce destroyers ever made, and any nation with a large commerce afloat will think twice before it makes war with us if we have many such ships. It is the same with other cruisers, and we are fast bringing ourselves into such shape that we can hold our own against any of the other great naval powers."

THE SPEED OF MODERN WAR SHIPS.

"How about speed?"

"The modern war ship is rapidly increasing its speed," replied Secretary Herbert. "We now go from 17 to 22 miles per hour in naval vessels, and the time was when 12 knots per hour was considered fast. In considering the speed of a ship you must remember that a number of things come in question. The amount of coal to be carried, the weight of the armor and guns, together with the amount of ammunition, form important items. If the ship is heavily freighted with armor it becomes so loaded that it cannot make the same speed on the same amount of coal if its armor were lighter. These things all have to be taken into consideration in the building up of these great battle ships, and the question of getting out of the way and of long marches at sea is quite as important as that of defense and attack."

CIVIL SERVICE IN THE NAVY.

"How about politics in the navy? Do they enter into the consideration of appointments?"

"Not so much as in other departments of the government," replied Secretary Herbert. "Civil service rules govern very largely in the administration of the department and the navy yards, and it is no doubt true that in our navy yards more skillful and efficient work is done now than at any period in the past."

FRANK G. CARPENTER.

WAR CRIES.

[Kate Field's Washington]

Amid the smoke and din of modern warfare, the sharp rattle of musketry and heavy cannonading of artillery, there is not the same occasion for the war cry that there was in times gone by when men fought hand to hand and face to face. During the middle ages the battle cry was generally an abbreviation derived from the motto beneath the leaders' heraldic shields. The motto, "Dieu et mon Droit!"—"God and my Right!"—which now accompanies the royal arms of Great Britain, was once a war cry, and was used in England at least as early as the time of Henry VI. It originated in a saying of Richard I.: No: I, but God and our right, have vanquished France."

These ancient battle cries, like the war whoop of the Indian of today, served the double purpose of terrifying the enemy, and raising the courage of friendly forces and guiding them to the point of danger. Every general or noble had a cry of his own, which sometimes varied in different wars.

Pompey's legions shouted "Hercules invictus!"—"Hercules the invincible;" the Goths cried "Ambrones!" the Germans "Right and Left!" and the French followers of the Bourbons "Notre Dame!" Some of the slogans were very long, such as that of the English at the battle of Hastings, which was abbreviated, however, by the soldier to the homely phrase, "Get out!" an expression that meant the same and was more pointed. The Normans, nevertheless, did not retire but took up permanent quarters on the island; and they are there yet.

The Irish war cry was not, as we would suppose, "St. Patrick!" but "Aboul" which meant "Victory!" The Scotch cry from the earliest times was "St. Andrew." In "Marmion," before the armies clashed together in deadly conflict on Flodden Field, Sir Walter Scott says:

O for one hour of Wallace wight,
Of well skilled Bruce, to rule the fight,
And cry—"St. Andrew and our right!"

"Well-skilled Bruce" himself was an arouser of courage and daring. In the "Lord of the Isles," Scott says:

"The Bruce! The Bruce!" to well-known cry,
His native rocks and woods reply.
"The Bruce: the Bruce!" in that dread word
The knell of hundred deaths was heard.

The same writer in his spirited account of a mediæval tournament in Ivanhoe describes the combatants shouting their battle cries in the following passages:

"The tumult was presently increased by the advance of the second rank on either side, which, acting as a reserve, now rushed on to aid their companions. The followers of Brian de Bois-Guilbert shouted, 'Hal! Beau-sant! Beau-sant! For the Temple—for the Temple!' The opposite party shouted in answer, 'Desdichado! Desdichado!' which watchword they took from the motto upon their leader's shield * * * At once this knight seemed to throw aside his apathy, when he discovered the leader of his party so hard bested; for setting spurs to his horse, which was quite free, he came to his assistance like a thunder-bolt, exclaiming in a voice like a trumpet-call 'Desdichado to the rescue!'"

The national war cry of the English was "St. George," although Edward III at Calais shouted "St. Edward and St. George," and the bowmen sped their arrows unerringly to the cry of "Merry England!" The slogan of the Lowland Scotch soldiers of a later date as they charged in battle was "Scotland forever!" while the Welsh yelled "Allelulia" in their warfare against the English.

Among Asiatic warriors the battle cry still flourishes in all its ancient vigor. The "Hur, Hur, Mahadeo!" of the Mahrattas, the wild and warlike mountaineers of Central India, has been heard by the British troops and their allies on many a hard-fought field in the east; and the Mohammedan "Allah! Allah!" is another popular cry that drives Oriental fanatics wild.

At the present time the cheer among the English is nearest expressed by "p'ray!" In this country the shout is broader, more like "hoo-raw!" During the civil war what was known as the "rebel yell" was frequently heard and may be regarded as the war cry of the Confederate armies. It is heard today now and

again at political and other gatherings, when an enthusiastic Southerner gives vent to his emotions in the piercing "ki-yi." Anyone who has ever heard this yell can easily imagine that it would at least terrify an enemy in battle if it did not inspire a comrade with renewed courage.

Americans witnessing a country dance in the rural parts of Scotland, or at the Scottish gatherings in this country and Canada, have often been amused on hearing the cry of "Hooch!" raised at intervals in the dance, as an expression of joy. It is doubtless a survival of a war cry and is closely related to the "Hoch" of the Germans.

Y. M. M. I. A. CONFERENCE.

LOGAN, Oct. 23.—The Y. L. M. I. A. of Cache Stake met in conference in the Logan Tabernacle, October 21, 1893.

At the morning meeting reports were given of twenty-one out of twenty-two associations, showing that there never has been a better work done among the young ladies than during the past six months. Sister E. S. Taylor, president of the general organization of Y. L. M. I. A., spoke to the conference on the of the associations. She gave instructions to officers and members on prayer, reverence for the aged, honor for parents, dress, manners, health and self-respect. Referred to the Association Guide and to sustaining the Young Woman's Journal. The principal object of our associations, said she, is to educate the spiritual natures of our girls.

Sister E. Townsend, president of the Stake organization, stated that all the associations were doing a good work, and those engaged therein felt that they were blessed in their labors. She thanked the sisters who had come from Salt Lake City to attend the conference.

The greater part of the afternoon was given to Prof. J. H. Paul, of the B. Y. college, who delivered a very fine address on "The Beautiful."

Sister Zina D. Young exhorted the girls to attend to their prayers, and strive to be beautiful in the highest sense.

At the evening session the first speaker was sister Carrie M. C. Smith, who commented upon the pleasing and instructive nature of the exercises of the day, and encouraged the young ladies in their labors for self-improvement.

Sister E. H. Taylor next addressed the large congregation in attendance. She referred to the many privileges of obtaining correct knowledge that were enjoyed by the young ladies in Utah, and gave beautiful lessons to her young sisters on the duties and responsibilities of womankind. She noted the improvement that was following the labors of those engaged in the mutual improvement cause, and congratulated the young ladies on the progress.

Sister Zina D. Young made encouraging remarks to the assemblage. Her instructions were replete with a spirit of love and kindness, and were listened to with deep interest.

Elder Orson Smith, President of Cache Valley Stake, entreated the sisters to avail themselves of their opportunities for improvement.