

progress in this Territory are removed, and proper aid from the public funds and school laws is utilized in the right direction, to see industrial schools one of the prominent features of the new State which is to be the brightest star in the national constellation.

THE FIRE AT PROVO.

FURTHER PARTICULARS BY OUR CORRESPONDENT.

Monday, January 28th, 1884.

At a quarter past 11 last evening the quiet echoes of Provo were awakened by the hideous shout of "Fire! Fire!" In the western heavens, in a few moments a tiny flame leapt up. Shadowy figures ran through the streets with the cry of—"It's the B. Y. Academy." A nearer approach to the fire verified this statement, and around the flaming building surged and shouted a large crowd of people.

THE ORIGIN OF THE FIRE

Is unknown. It commenced in the low rooms under the stage. Coal oil is kept in one of these rooms, and thus gave to the element ample food for its deadly work, making it an impossibility to save the building. Whispers are very frequent that it was the work of an incendiary, as no fire had been in the part of the building in which the fire began for three days. The janitors were absent, so there was no light.

The fire was discovered about 11 o'clock by two gentlemen named Olsten and Wilson who, rumor says, broke into the building and took out the organ. The alarm was immediately given, and many rushed to the scene. The piano, the Professor's secretary with all his papers, his office furniture, even his pictures, a hundred dollars worth of work materials belonging to Mrs. Williams, some books from the library, many things from the laboratory, school books from the lower departments, some of the best benches and many other things were quickly dragged out by the young men, mostly students.

A BUCKET BRIGADE

was organized by Reed Smoot, and two or three other young men, and water was thrown wherever it was possible to do any good. A nest of little wooden buildings which hugged close to the eastern side of the Academy were torn hastily down, and carried off. Prof. Maeser was on the scene in season to direct and superintend the removal and care of the musical instruments, books, etc. Presently, all that could be done was to watch the sight and listen to the crackling, hissing flames as they crept from door to window and window to roof. Apostle Erastus Snow and Prest. Smoot as well as the faculty of the Academy were in the crowd doing and saying all that was possible to aid and cheer. Many of the students wept at the sight of the dear old building around which so many happy memories clung going down to ruin.

The high dismantled walls of brick were all that was left of the famous building. A crowd has surrounded it since early morning, kept at a distance by a guard of rails as the west wall sways, and swings, and looks ready to fall with the first high wind.

A meeting of the board, faculty, and students, was called at the Tabernacle this morning at 10 o'clock. About 400 people were there, mostly students, and when Prof. Maeser arose and said:

"MY STUDENTS,

We have suffered a heavy loss, and yet it will be all right somehow," one felt as though the Academy was indeed a wonderful institution. The speaker spoke kindly and calmly to his beloved pupils and said that the Academy should arise Phoenix-like from its ashes.

Brother Smoot followed with a hearty speech of good cheer and faith as to the future of the Academy.

Apostle E. Snow also spoke in the same strain, saying without reservation, that they should have a better Academy than ever, and should in a little while be better off than ever before. He alluded to its now becoming a public work, of which all will feel the responsibility, viz.: that of rebuilding the Academy.

Apostle F. M. Lyman reminded his hearers, that there was not so much to be sorrowful over. No one was killed or maimed, it has happened mercifully when the building was empty. He hoped Brother Smoot would have it wired all over the territory that the Academy would open school as usual in the morning; and although the building was completely destroyed, but one day should elapse ere the Academy proper should be in running order. The Lord would not allow this institution to fail; and Brother Maeser should grow younger instead of older in body, and in spirit.

Judge W. N. Dusenbury in a few appropriate remarks referred to the time when he started in the Academy building with bare walls, to build up an educational institution. Said as he looked at the ruins this morning he felt—the Academy is not burned. Its spirit and genius lives yet, even as gold is untouched by the devouring flame. The elements to build up an Academy were all here; and if one teacher or pupil were spiritually or morally lost, how much greater would our loss be, than it now is.

Brother Smoot said there would be places provided, and all will be made as comfortable as possible.

School will convene, as usual at half

past eight. It will occupy, it is thought, the upper part of the new bank building, with the basement of the meeting house.

The loss is estimated at between \$15,000 and \$20,000. And now what a grand opportunity is before this people to show their appreciation of this noble institution, and the faithful labors of Professor Maeser, with his teachers, by contributions from one and all. Let it indeed be said that Zion loves her children, and like the faithful mother she is, restore with more than former facilities the Brigham Young Academy. And as each one expresses his sorrow at this blow, let him question himself—as did the good quaker, "I feel sorry five dollars worth, how much do you feel sorry?" HOMESpun.

MORE FALSEHOODS REFUTED.

A correspondent in the East who has become interested in the "Mormon" question, writes to us expressing his views on this subject, and we make the following extract from his letter:

I read every word in the DESERET NEWS pertaining to the so-called Mormons, sometimes twice over, and must say that if it is a faithful exponent of Mormon faith and practice, then I love and respect the Mormons and would almost desire to be one of them. I am so heartily sick of the cant, hypocrisy, selfishness and worldliness so prevalent among the Christians of these parts, it is really refreshing to read of the simplicity and faith of your people. I am sure the fair minded ones of the world could they but have a fair knowledge of Mormon doctrine and practice would not have the loathing and horror of the system they now evince.

The writer adds that he has been reading Coyner's expose of "Mormonism" in which it is stated that, "All the Mormon people, old and young, are terribly given to profanity; that it is shocking to hear ladies and little children using the language they do." It is also stated that "The Mormons do not teach that Jesus Christ was divine, God and man, but that he had an earthly father by whom he was begotten." Our correspondent asks if these statements are true.

In reply we will state, to begin with, that the man Coyner is a Presbyterian bigot and rabid anti-"Mormon," who is notoriously untruthful whenever he speaks to the public on the "Mormon" question. His object is chiefly to raise money. By impressing the public outside of this Territory with the idea that ignorance and depravity prevail among the benighted "Mormons," he succeeds in exciting the interest of the benevolent and obtaining cash for the school with which he is connected and in securing thereby considerable coin for Coyner.

It is not true that profanity is common among the "Mormon" people. It is emphatically denounced by their religion and made penal by the laws of the Territory. It is not denied that with the advent of Christian civilization, so called, profanity has been introduced into Utah and that the law against it is frequently violated; also that some of our youth have fallen into the ways of the "Gentiles" and adopted their evil habits. But these are the exceptions, and the influence of the vast majority is excited against improprieties of speech as well as the greater vices which are common in "Christian" communities. It is taught that the saying, "For every idle word a man shall speak, he shall give account at the day of judgment," is literally true, and the Latter-day Saints are under special covenants that they will not "take the name of the Lord in vain."

The divinity of Jesus Christ is very plainly taught in the Book of Mormon, the Doctrine and Covenants, and the discourses of the leading Elders of the Church, which are published from time to time in the DESERET NEWS. It is declared that He was "in the beginning with the Father;" that He is part of the Godhead; that His parentage was entirely divine excepting on the part of His mother, Mary; that He is One with the Father, and that "in Him dwells the fullness of the Godhead bodily." It is nowhere taught or intimated that He was begotten by an earthly father, but on the contrary, it is declared that God is the Eternal Father of His spiritual being and that He was "the only begotten" of God in the flesh; therefore He is altogether, in His whole nature, emphatically the Son of God. Yet, being also the Son of Mary, as pertains to His body, He partook of the earthly nature, feelings, capacities, needs and susceptibilities of man. But He was without sin, because He observed every law and was perfectly obedient to the will of the Father. On that account death had no claim on Him, but He voluntarily laid down His life for the sins of the world, and because of His perfect righteousness He is exalted above all His brethren, and is at once an example to them and their mediator with the Father. These things are taught in great plainness as doctrines of the Church and are believed by the Latter-day Saints, whose faith is but little understood and is continually subject to the misrepresentations of such unscrupulous individuals as the man Coyner.

We are pleased that our efforts to defend our people and our faith meet with endorsement from candid minded persons like our correspondent, of which we receive frequent assurances, and notwithstanding the immensity of the opposition and prejudice which we have

to meet, we are sanguine that the time will come when our side of the question will be listened to by the fair and intelligent in every land, resulting in a change of sentiment which will be truly astounding, and tend to the benefit of millions and the glory of our God.

"THREE CHEERS" MORE FOR MURRAY.

THE perpetual agitators in this locality who have stood in with Governor Murray in his efforts to bring about the political enslavement of the people of Utah have a forte. On every conceivable occasion they have been in the habit of getting up receptions and ratification meetings, at which it has been their custom to indulge in the most inflated spread-eagleism ever exhibited in any part of the world, dwelling with great bombast upon their own excellences, tickling each other with fulsome flattery in doses sufficiently large to sicken sensible people, while they denounced in the most vulgar and extravagant terms the majority of the people of Utah, especially when steamed up with strong drink, as on the occasion of the latter part of the proceedings of the last reception given to the Governor in the Opera House.

At one of these mutual admiration bees, a fervent admirer of the Governor moved that three cheers be given for "Murray's mathematics." The motion met with a hearty response, the enthusiasm being unstinted and uproarious. "Murray's mathematics" have no more element of principle than the idea of the fellow who said he had "no scruples to a dram." The Governor's idea of the manipulation of figures is, as notoriously known, so loose, that he had no scruples in certifying that about 1,300 votes constituted a greater number than over 18,000, because the latter were cast for the choice of the majority of the people for Delegate to Congress. It was this certifying to a falsehood that the unscrupulous crowd so heartily endorsed.

We have not said that the Governor is guilty of the charges laid at his door, regarding appropriating the money of the Government to his own use while Marshal of Kentucky, although the burden of probability appears greatly against him. But why should he and his small circle of friends here make so much fuss and feathers about these damaging allegations. Should the charges be fully sustained, the denouement would be strictly in keeping with "Murray's mathematics." If Mr. Murray could become so blinded to the political rights of the "Mormons," or the People's Party, as to certify that the small minority candidate received the greater number of votes, because he and his unscrupulous clique were leagued upon that side of the political issue, what reason is there in believing that he would not do the same in any instance where his own interests were involved, if he imagined he could do it with safety?

In our opinion, the crime committed against the people of Utah by Eli H. Murray when he, in his official capacity, certified to so flagrant a falsehood was greater than the offense he is charged with perpetrating while Marshal of Kentucky. By his act, had it not fallen short of its nefarious aim, that which is dearer than mere money—the rights of the people—would have been ruthlessly stolen. That the robbery did not reach its full consummation was no fault of his. The crime is greater too for the reason that a larger number of people were directly wronged by it, or would have been.

It appears to make a great deal of difference as to who the people are that are wronged, but the principle is the same. When a man inflicts an outrage upon a people because he believes he can shield himself from the just consequences of his act behind the fact of the unpopularity of his proposed victims, the spectacle speaks poorly for the conscience or magnanimity of the perpetrator.

Should the charges against His Excellency regarding his doings in Kentucky be fully sustained, we see no reason why his friends here should not get up another reception, and give three rousing cheers for "Murray's Mathematics," as exhibited in operations out of, as well as inside of Utah. It would be a step toward consistency, from which they have been a long time lamentably estranged.

OUR STRICTURES DEMONSTRATED.

We learn from persons who attended the masque entertainment at the skating pavilion given recently, that our strictures in relation to that alluring resort were more than demonstrated.

A number of respectable people who attended on the occasion and saw many disreputable characters participating, resolved that that would be the last time they would be found in such a place.

Had we not been fully aware of the danger to the young who attend such resorts we would never have taken the position we assumed regarding the pavilion, to which the worst characters in town have access on payment of the admission fee. Let those who encourage such moral miasma breeders, by saying that those resorts are harmless, do as they may, we hope to be found ever and always on the side of purity

and right, warning the unwary of the pitfalls in which they are liable to be entrapped.

The pavilion being a place of promiscuous resort, it is singular that it should be esteemed by some reputable people as respectable, their views being expressed by their presence there. Occasionally we hear of accidents occurring by which frequenters receive bodily injury, one death having resulted from that cause, but the danger in that direction is insignificant compared to the contamination of the innocent by exposure to associations with the vicious.

A GOOD PROSPECT.

THE flattering prospect for the erection of a new building for the Brigham Young Academy at Provo is a matter of congratulation. It is very likely that there will be no delay in beginning the erection of the structure. The subscriptions toward a building fund have been liberally headed by President John Taylor, as Trustee in Trust for the Church, and by President George Q. Cannon. Doubtless these examples will be followed by many citizens, for the furtherance of so worthy an object. On first reflection, the burning of the old academy building necessarily appeared in the light of a calamity, but should the incident result, as in all probability it will, in a new and more commodious building, such as will cause a greater expansion and increased usefulness of the institution, good will grow out of it in sufficiently large proportions to offset the evil. Here is presented an excellent opportunity for people of more or less ample means to manifest a spirit of philanthropic liberality. Let the funds flow in that the academy may, as a creditable educational institution, be placed firmer than ever on its feet.

MORALIST MURRAY.

UNDER the above heading the Omaha Herald of Jan. 27, has the following stinger:

Murray, as everybody knows, is Governor of Utah. Lest anyone should remain ignorant of this historic fact, Murray has rushed into magazine print, interviews and sensational messages. There are several other governors in these United States, besides Murray, but he is the only genuine Murray. Besides being Governor of Utah, he is also a stern moralist, this Murray is. Indeed its in the latter capacity that he excels. His efforts to convert the wicked Mormons to the path of virtue are among the grandest spectacles of unselfish devotion to a righteous cause on record. Mr. Murray does heroic battle against the twin relic He wants the Mormons to pay the taxes and the Gentiles to hold the offices, and thus polygamy will go. In this the Governor is probably right. Such an arrangement would effectually drive out the Mormons, including the "twin relic," and leave the office holders masters of the situation and the territory. But this is merely a matter of secondary consideration with Mr. Murray. What he is mostly striving for is the morality of the territory entrusted to his executive care. And for a moral task the Governor is in the right place beyond doubt.

Some years ago Mr. Murray had the pleasure of being United States marshal of Kentucky. In that capacity his moral proclivities had not a fair opportunity to come into play, but what little there was of it Mr. Murray fully employed. Reform, like murder, will out. In short, Mr. Murray, while marshal of Kentucky, contrived to collect certain sums of money belonging to the United States, amounting to many thousand dollars, and fearing for the safety of the money in the hands of corrupt Washington officials, kept it in his capacious pockets to this day. An agent was sent out to investigate the facts, and disagreeing with Marshal Murray as to the propriety of retaining or forwarding the collected funds, the moralist of these latter days was forced to resign. He would have been prosecuted as a common defaulter but for the better second thought of the Department of Justice and the influence of certain friends who saved him for a nobler duty. That he should have been appointed Governor of Utah after such a performance was only too natural. The Mormons need a man of sublime moral sense, and they have him. It is to be feared, however, that they will not have him much longer. Mr. Springer's committee is likely to engage Gov. Murray's attention for some time to come to the neglect of the moral oversight of the Utah Saints. Murray must go.

At Dalles, Oregon, on the night of the 24th, County Jailer Bloodworth, in a quarrel this evening, shot at L. Johnson and hit a man named Lemke. The bullet struck the latter in the abdomen and the wound is supposed to be fatal.

On the 25th, the steamer Solano laid a telephone cable from Port Costa to Benicia, a distance of a mile, for the Sunset Telephone Company. The intention is to connect San Francisco and Sacramento and intermediate points. The entire work will be finished in about two weeks.

Antelope have recently been so plen-

tiful between Green River and Granger, on the Union Pacific railway, as to impede the passage of trains at times. Owing to the snow in the mountains and foot-hills, they congregate in large droves on the alkali desert between the places named, as but very little snow ever lies in that locality.

Charles Dickens once received a check for \$1,000 from Holloway, the pill man, which was placed at the author's disposal on condition that one line of complimentary reference to Holloway's cures should appear in the book which Dickens was then publishing in monthly numbers. Dickens sent the check back by the messenger who brought it without any answer.

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