

ancient church possessed, and it has to undergo the same trials and temptations and the same persecution that the ancient church did. The blood of its members has flown. They have been slain for the testimony of Jesus and for the word of God, for claiming to be Prophets, for claiming to be apostles, for claiming to be servants of God, just the same as the ancient servants of God did. We, to-day in these mountains, are here because we have been driven out, not permitted to enjoy those blessings that as free men and free women, born free, we were justly entitled to—that is, the right to worship our God according to the dictates of our own conscience. We are therefore a standing protest against religious tyranny, and while God gives us breath, we shall always be found defending the right of every human being to worship his God or her God according to his or her conscience, without anything to molest or to make afraid, as long as in that worship they do not trespass upon the rights of their neighbors.

Now, my brethren and sisters, as I said in the beginning, there is a great responsibility resting upon us individually. Our children must grow up understanding these principles, willing to endure everything for them, strong in the Lord to bear them off, and to maintain purity in the earth. The devil has raised every sort of cry against these Latter-day Saints, throwing dust in the eyes of the people, concerning us, making the world believe that we are unfit to live, that it would be doing God service to kill us off, making them believe that we are the most impure and the most corrupt people on the face of the earth. Why, who has done these things? Men who are steeped in corruption, up to their lips in it, and who cannot comprehend purity. And this has been the cry: "Kill them off, they are unworthy to live; it will be doing God service to destroy them." And yet in these mountains the virtue of woman is held sacred. There was a time when a woman was as safe in our streets, or in our remote byways, as she would be in a strongly guarded house or castle. A woman could travel from the northern boundary of our Territory to the southern without hearing a word of disrespect or seeing a gesture or anything of that character that would annoy her. But how has it been of late years? Why, women are unsafe in the streets. There was a time when drunkenness was unknown in this land. How is it now? In spite of our protest, in spite of everything we can do—because we have not the power, being a Territory, to carry out our laws or to maintain them—drunkenness runs riot, and it is the constant effort on the part of every man who has a family, and every leading man, to guard our youth against these devilish influences that are growing on every hand. We say to our boys: it is the worst crime you can commit short of murder, to be guilty of illicit intercourse with the other sex. I would rather carry my son to the grave than that he should be guilty of such a thing. We say: "Marry the sisters, marry the daughters of Eve, take to yourselves lawful wives, but you shall not commit adultery, you shall not commit seduction, you shall not commit fornication; if you do God will curse you, and we will sever you from the Church." We say to our daughters that it is one of the worst crimes they can commit, to be guilty of unchastity. We want to raise up a righteous seed in these mountains, pure and virtuous, so that a man will be so virtuous that he may be in the company of an unprotected woman alone for any length of time, and she would be as safe as if she were in heaven, or under the guardianship of an angel, safe from pollution, safe from everything that is vile. We want to teach our children to be sober, to be industrious, to be truthful, to be honest, to love God, and to love their neighbor; for they can best show their love for God by exhibiting their love for their neighbor. If they cannot love him whom they see, how can they love Him whom they have not seen? Let us take these things to heart, and let us be watchful and use all our influence to protect the rising generation against those sins that are sweeping over the earth, and God will bless us in our efforts in so doing. I pray God that He will bless you, in the name of Jesus. Amen.

## Correspondence.

GRAY'S, Essex,  
June 27, 1883.

Editor Deseret News:

As the travels and experiences of the Elders abroad are watched with great interest by the Saints at home and should be of profit to those who may yet be called to fill their part in building up the kingdom of God on the earth, I thought a few lines from myself would not come amiss. Our company of missionaries left Salt Lake City on April 10th, and was joined by one or two others on the way. The routine of every day life on the cars between your city and New York was gone through by us with but one unpleasant exception. A conductor named Pratt, early one morning ordered us to change from our car (which was a first-class) to a dirty looking one in the rear of the train, and to another employee on the train he made some remarks about them—d "Mormons," which showed plainly the class of persons to which he belonged. When we reached New York the weather was dull and it rained a good part of the time, but the boys made the best of the two days we had to spend there by visiting most of the places of interest, Central Park coming in for a good share of attention. The ocean trip of 11 days was spent as usual, sickness affecting all more or less excepting Brother C. E. Angell, who escaped without being "called to account once." Arrived at Liverpool of course 42 Islington was the chief point of interest to us, and after a hearty dinner of good old English roast beef, lodgings for the night were the first considerations to those who were tired of a "life on the ocean wave," for it did seem to some that the journey never would have an end, although, without an exception, the officers and crew were as kind and obliging as it was possible for them to be, and at the end of the passage those who desired it, had blank charts of the route furnished them, which they could fill up from the chart which was marked every day at noon, showing the distance the vessel had made since the day previous, the greatest distance run being 336 miles in the 23 hours. We lose one-half hour a day in travelling eastward and gain the same amount in travelling westward. I find the difference between the Salt Lake and Greenwich time to be about 7 hours and 23 minutes. It looked somewhat singular to find the timepieces in the churches and elsewhere pointing to 12, noon, when by looking at my own watch, I found it was only about 4.30 in the morning, as I had kept it at Salt Lake City time all the way.

On the evening of our arrival we were all appointed to our various conference, and by Monday evening all the English missionaries were on their way, while those for Scandinavia and other parts did not leave till the next day. I, with four others, was directed to go to the London Conference to labor under the direction of Pres. Jos. A. West, who is alive to the interests of this part of the vineyard, and it was only about an hour after our arrival at 19 Sutherland street, Fimlico, London, before we were again on our way to Hyde Park, to hold an open air meeting in Hyde Park where we gathered quite a few people together. Next morning we were assigned to our districts, it falling to my lot to labor in the county of Essex, with Brother Geo. Fowler, of Parowan, Iron County. We have since then traveled together, visiting the few scattered Saints, and have distributed tracts in Great Leigt, Stebbing, Telsted and Cressing, also done a good deal of talking to persons by the wayside, and given out quite a number of "The Only True Gospel" to those we conversed with.

The great majority of the people do not care for religion of any kind, and those who do attend church seem to do it for form sake. One out of many amusing incidents by the way deserves special mention. At one house where we called, in Cressing, a lady answered our knock at the door and when we offered her a tract she informed us she had lots of tracts left there, by different religious societies, and volunteered the information that she belonged to four or five different religions, and said: "think it will be hard if I can't be saved by one of them." Sometimes we are very abruptly turned from the door, though in most instances our first tract is kindly taken, but the next time we call, to change it, the answer frequently is: "O, you are a 'Mormon,' we

don't want any more." But we are not discouraged, and hope to do some good here, though the chances seem very slim at present. The few Saints who remain here are poor, and long for a helping hand from Zion, and it does seem strange that those who have friends here do not write back and let them know how they are getting along, as they promised so faithfully to do before leaving. It would be a great help to the traveling Elders also, if they would send them letters of introduction to their friends and relatives here.

The other day I had the pleasure of visiting the East and West India Dock extension, which is located at Tilbury, a short distance north of Tilbury Fort, which is now in course of construction. They will, I am informed, be the largest docks in the world, covering an area of 990 acres. One basin will cover 35 acres, and another 15 acres, the water to be 40 feet deep at low water, so that the largest vessel can go in at any time; 58 acres will be devoted to the dry dock for barges, etc., which will be without water when the tide is down. They will all be floored with concrete, and the side walls will be 10 feet thick of concrete and brick, on the top of which will be placed large blocks of cut granite, very much like the granite of which the Salt Lake Temple is being built. There are over 1,000 hands working day and night, and the number will soon be increased. There are seven large steam navvies at work, each capable of removing and loading on to the trucks 750 yards of earth every 24 hours; besides these, there are a number of other engines and machines at work, which, with the laborers, shift about 10,000 yards of soil per day. There are about five miles of railway in use on the works and 16 locomotives, besides the engines for working the five large pumps and the electric lights; altogether it requires something like 200 tons of coal per day to keep them all going. The soil from the excavations is used to raise the embankment along the river front, the docks extending about a mile and a half. The whole distance round on the three sides will be enclosed by a brick wall 20 feet high. The docks are to be opened in December, 1883, but it is expected to take ten years to complete them. The contractors for this immense undertaking are Messrs. Kirk & Randall, of Woolwich, and the pay-roll each week amounts to several thousand pounds.

The News comes regularly to hand, and is greatly appreciated by all who read it.

Your brother in the Gospel,  
C. DENNEY.

15 NORTH STREET, Dundee,  
July 5th, 1883.

Editor Deseret News:

In the Star of July 2nd there appears the death notice of Brother Shadrach Jones, one of the Elders that left Salt Lake City on the 10th of April last, which took me by surprise not knowing of his being sick until the notice of his death appeared in the Star. When we left Salt Lake City on the 10th of April, I knew very few of the brethren, never having seen Brother Jones to my knowledge, he was a stranger to me. But when we left Ogden he came into the same seat. We got to know each other, he became very much attached to me and I thought a good deal of him. On the second day out he said to me, "Brother McKay, I expect to be sick on the sea and I want you to take care of me." I told him I would do the best I could for him. He, Brother John Cartwright, of the 8th Ward Salt Lake City, and myself were in the same room in the ship. He was very sick all the time on the sea, and we did everything that we could for him that would help him. He would tell us of his labors on the Temple as well as other works that he had done for the work of God, and in speaking of his mission to Great Britain he was proud to have the honor of being called to go to his native country to preach the Gospel and in talking of leaving his home he said his wife was very fearful that he would take sick and die, and I am very sorry her fears have been realized, and I assure you it made me very sorrowful when I read of his death, for he was a good man, as he expressed himself his heart was in the work of God. But the Lord has seen fit to take him to himself into another sphere, where he can work for the interest of the kingdom of God and do as much or more good than he could here. I hope the Lord will bless his

wife and family and comfort them in their bereavement.

I also see by the Star that Elder John T. Alexander has been mobbed in Georgia because he was a "Mormon" Elder, and has been very badly hurt. I wonder when the servants of God will receive the respect that they deserve for leaving their homes and traveling by sea and land to preach the Gospel of Christ, and that too without purse or scrip?

I rejoice and am exceedingly glad that I have had the honor of being called to preach the gospel of peace and goodwill to all men. If they will not receive it, it rests with them and their God. I find in going among the people that they do not want the gospel as Jesus taught it, but are full of nonsense.

I must say I never saw such a wicked lot as there is here. Drunkenness and debauchery of every kind prevail, and yet this is a so-called Christian country. They have their churches on every corner, but cannot stop the tide of pollution that is sapping their very foundations.

Praying that the Lord may bless all the Saints in the mountains and that the Kingdom of God may grow until it fills the whole earth.

I remain, your brother in the gospel of Christ,

SAMUEL MCKAY.

## MILLARD COUNTY CONVENTION.

The loyal citizens of Millard County (the members of the People's party) held their primary meetings in the various precincts on the 13th inst., for the purpose of taking initiatory steps for the coming August election.

In this precinct the officers nominated were two justices—C. P. Beauregard and W. H. King—and one constable—C. C. Beauregard; and the delegates elected to the convention were Messrs. Beauregard, Melville, Gull, Huntsman and King.

On the 14th inst. the convention of Millard County convened in Fillmore City, Joseph S. Giles was chosen chairman and W. H. King secretary. By ballot the following named gentlemen were elected to fill the offices appended: Joseph V. Robison, Member to the Legislature; Thos. C. Callister, Supt. District Schools; George Crane, Selectman (full term); Hyrum Mace (unexpired term) Probate Judge; W. H. King, County Clerk; Thos. C. Callister, Assessor and Collector; Joseph Holbrook, Sheriff; James McMahon, Coroner; Joseph S. Giles, Prosecuting Attorney; Joseph S. Giles, Surveyor; David Stevens (unexpired term) Selectman.

After the completion of the election of officers the convention considered the advisability of changing the headquarters of the Central Committee of the People's Party from Fillmore to some other place in the county. Deseret was determined upon as a fit place, and Jos. S. Black was elected chairman and L. R. Cropper and W. C. Moody (with the chairman) the executive body of the committee. The members of the committee representing the various precincts are, W. H. King, Fillmore; Joseph Fisher, Meadow; Ben. Goddard, Kanosh; B. J. Stringham, Holden; Thomas Emmott, Scipio; Peter Anderson, Oak Creek; Christian Overton, Lamington. Unanimity prevailed in Convention.

W. H. KING, Sec'y.

## THE DESERET HOSPITAL.

This institution has now completed its first year; and as it enters upon its second, we wish it to be better understood than has been apparent.

With the approval of the First Presidency, we commenced the Hospital as no women on earth except Latter-day Saints would have undertaken so gigantic an enterprise—i.e., with nothing. But we had faith in the support and liberality of our brethren and sisters; and thus far, we have succeeded beyond our most sanguine expectations. Many afflicted ones, during the past year, through the blessing of God on our Hospital, efforts and skill, have been relieved of suffering which otherwise, probably would have continued through life.

It is very natural that, in consequence of the receipt of money and frequent donations from various sources, some persons should have imbibed the idea that the Deseret Hospital is conducted as a charitable institution where parties can be

treated free of charge. We wish to disabuse the minds of those who have adopted this erroneous conclusion.

The hospital is truly a benevolent institution, but not a charitable one. Our sympathies often prompt the wish that it could be such, but under existing circumstances it is an impossibility. Our sympathies prompt us to appropriate much care, time, and labor in furnishing and conducting, etc., etc., (not one of the officers and members of the Board of Directors, has received one cent for time and services rendered.)

No person, not immediately engaged in it, can form any correct estimate of the great expense of fitting up and furnishing the building, and the constant outlay in providing for it, with sixty dollars per month rent, besides full wages to those who labor in the Hospital.

The people have contributed generously, for which we are truly grateful, and realizing that the means bestowed is not our own, we use it as economically as circumstances will admit. But, withal, we do not propose to beg to meet the expenses of invalids who come for treatment. That devolves upon the organizations, Bishops and County Officers of the wards, towns, and counties of which the patients are residents.

Every person, to obtain the benefits of the Deseret Hospital, must present to the matron a permit signed by Mrs. E. B. Wells, secretary of the Deseret Hospital Association. The secretary will require from those who are unable to pay their own expenses a writing signed by a responsible person, or persons, that shall be a sufficient guarantee for payment of hospital fees. Those who can pay will be received on their own responsibility, by giving satisfactory assurances to the secretary and obtaining a permit.

We wish it definitely understood that the foregoing rules do not apply to such cases as require immediate treatment.

E. R. SNOW SMITH, Pres.,  
In behalf of the Deseret Hospital Association.  
Salt Lake City, July 17th, 1883.

## RE-ORGANIZATION

OF THE FIRM OF

Fish Brothers & Co.

## TO THE PEOPLE OF UTAH:

The Co-partnership between T. G. FISH, E. B. FISH and J. C. HUGGINS, under the firm name of Fish Bros. & Co., expired by limitation on January 1st, 1883. At that date, J. C. HUGGINS retired from the firm D. J. MOREY and S. S. LYON purchasing his interest. In the re-organization of the new firm of Fish Bros. & Co. which then took place, our Utah trade was thoroughly discussed, and we determined to give the Utah trade that attention in future which it deserves, and which was, to some extent, neglected in 1882.

S. S. LYON, one of the new members of the firm, who had been in the employ of the old firm many years, spent several weeks with Mr. Lowell at Salt Lake last fall, and gave his special attention to ascertaining all defects and all needed improvements in the Fish Wagon, to keep it in the future, as in past years, the STANDARD WAGON of Utah and adjoining Territories.

Call on The John W. Lowell Wagon Company and examine this year's make of the Fish Wagon, for we assure you it will be found a BETTER WAGON THAN WE EVER SENT TO UTAH BEFORE. We are selecting all the timber, and taking special pains in manufacturing all Wagons for Utah trade.

Yours Respectfully,

FISH BROS. & CO.

Racine, Wis., April 18th, 1883.