

A GRAND AND GODLIKE WORK.

Just previous to his martyrdom, the mind of the Prophet Joseph Smith was greatly exercised upon the subject of baptism for the dead. This will be seen by reading his letters on that subject published in the book of Doctrine and Covenants. The keys of this ordinance and of the powers which tend to turn the hearts of the fathers in the spirit world to their children in the flesh, and the hearts of the living children to their fathers departed, were brought to earth by Elijah the Prophet and conferred upon Joseph the Seer in the Kirtland Temple, April 3rd, 1836. This was in fulfillment of Malachi chap. iv, v, 6.

Immediately after this agitation of the subject, leading to the administration of the ordinances for the dead, in Nauvoo, the spirit of inquiry into the genealogies of American families began to manifest itself in various directions. Shortly after the martyrdom of Joseph and Hyrum, steps were taken in Boston looking to the foundation of a society for the purpose of collecting information concerning the founders of this nation, their ancestors and descendants. The result was the organization of the New England Historical and Genealogical Society, which commenced the publication of a periodical called the *Register*. The interest thus awakened never flagged. The *New England H. and G. Register* has been regularly issued ever since 1846, and is still published. It gives valuable information concerning Pilgrim and Puritan families and their connections by marriage, forming a foundation on which antiquarians and genealogists can build a vast superstructure.

Other societies of a similar character have since been founded and genealogical works published. Among the important works are the "New York Genealogical and Biographical Record," "Heraldic Journal," and the history and genealogy of a large number of towns in various States, also of a great many prominent families, each work separate and distinct from the others, and all containing valuable information of this character.

The attention of the Latter-day Saints has been drawn to some of these publications, and others published in England, as a means whereby they can learn the names and family connections of their deceased ancestors. In 1870, two years after his return from his latest mission to England, Apostle Franklin D. Richards became specially interested in this subject. He commenced to hunt up works of this description, and by this means not only obtained much information concerning the Richards family with its branches and connections, but in regard to other families having living representatives in this Church. It was a work suited to his taste and abilities, and he has followed it, as opportunities offered, as a labor of love ever since. And he managed to accumulate a large number of volumes that can only be designated as invaluable. Quite recently he has turned these over to the Church, and they are now in the Historian's office, where they can be consulted by the Saints who are concerned in regard to their ancestors. There are about two hundred volumes, including many town histories, which each contain the genealogies of leading families, family histories tracing up the line of many families which have descendants in these valleys, and indexes referring to genealogical works that may be obtained from the publishers.

In addition to this good work, Elder Richards has been able to collect for persons who, learning of his success, have applied to him for information, long lists of their ancestors by which they have been able to perform works or their dead, according to the principles revealed from the Lord to His servants in these latter times. The volumes collected by Elder Richards being now in the library of the Historian's office may be consulted by the Saints, and this should be generally known. In addition to the works above alluded to, Elder Richards has obtained the following which are in the possession of the persons named:

Gale genealogy, for Wm. Burgess, Pine Valley.
Miles genealogy, for Samuel Miles, senr., St. George.
Morse genealogy, for Sister E. A. M. Pierce, St. George.
Hart and Dawson genealogy, and Bouton's History of Concord, N.H., for President W. Woodruff, Salt Lake City.
Bulkeley genealogy, for Numan Bulkeley, Springville.
Steele genealogy, to George Steele, Provo.
Wells genealogy, D. H. Wells, this city.
Hoyt genealogy, Timothy Hoyt, Nephi.
Haight genealogy, Judge Haight, Farmington.
Hyde genealogy, 2 vols., Roswell Hyde, Kaysville, now in the office as a loan.
Preston genealogy, W. B. Preston, Logan.
Hinman, genealogy, Hinman family at Farmington.
Herrick genealogy, L. J. Herrick, Ogden.
Bird genealogy, Chas. Bird, Cache Valley.
Rice genealogy, Leonard G. Rice, Farmington.
Clark genealogy, Ezra T. Clark, Farmington.
Redfield genealogy, Widow Redfield, 17th or 19th Ward.

Abbott genealogy, Widow Abbott, Ogden.
Angell genealogy, Truman O. Angell, Salt Lake City.
Chapman genealogy, Welcome Chapman, Salt Lake City.
Williams genealogy, James Williams, South Cottonwood.
Chapman genealogy, Ryan M. Green, Dixie.
Pond genealogy, Stillman Pond, Richmond, Cache County.
Loomis genealogy, President Geo. A. Smith, Salt Lake City.

Brother F. M. Farnsworth informs us that other works have been obtained as follows:

Rice, Brigham, Hapgood and Willis genealogies, by Lewis R. Chaffin, Cedar City.
Crosby genealogy, by Jesse W. Crosby.
Mayer genealogy, by Brother Mayer, Spanish Fork.
Stoddard, two volumes, genealogy, by Jacob Hamblin, Round Valley, Arizona.
Pierce, two volumes, genealogy, by Isaac W. Pierce, Glenwood.
Starr genealogy, by Edward Starr, St. George.
Bleak genealogy, by Jas. G. Bleak, St. George.
Ward genealogy, by Anson P. Windsor, St. George.
St. Mark's Parish, Va., Benjamin F. Pendleton, St. George.
Gibbs and Foster genealogies, by Lucy B. Young, St. George.
Plummers and Gibson genealogies, by Kenyon T. Butler, Spanish Fork.
Alger genealogy, by John Alger, St. George.
Everett, Gould, Corwin and Redfield genealogies, by Addison Everett, St. George.
Lyman and Cleavelands genealogy, by John L. Smith, St. George.
Leyland Genealogy, by Joseph L. Heywood, Panguitch.
Snell genealogy, by Bishop Geo. D. Snell, Spanish Fork.
Prescott genealogy, by Charles S. Cram, Kanab.
Fletcher genealogy, by Royal Barney, Eighth Ward.
Mowery genealogy, by Minerva W. Snow, St. George.
Foote genealogy, by Warren S. Foote, Glendale.

Elder M. F. Farnsworth has in his collection at St. George, unless recently disposed of, these volumes:

Thirty-one volumes—1-15, and 21-36 of the N. E. H. and G. Register.
Four volumes—Savage's genealogical Dictionary, complete.
Two volumes—Freeman's History of Cape Cod.
One volume—Cuthren's Ancient Woodbury, etc., 3d vol.
One volume—Pierce's History of Grafton.
One volume—History and Genealogy of Newbury, Mass.
One volume—Dawson Genealogy, unbound.
Two volumes—Bonds, Hist. and Gen. of Watertown.
One volume—Hadley families' genealogy.
One volume—Hinman's No. 5 Puritans of Connecticut.
One volume—Groton's History of Butler.
One volume—Groton's Records and Epitaphs, by Green.

We give particulars of these books that are in private hands so that our friends may know of the fact and thus be able to gain information, if they are connected with any of the families named, which may be of use to them in attending to the ordinances for the dead. We suggest that some of those works might be loaned to the Historian's office for the public benefit; if the owners do not feel at liberty to part with them, and that parties having genealogical works other than those named, would do well to let the Saints generally learn of the fact so that the benefits thereof may be extended as widely as possible.

We believe it is the design to add to the collection made by Apostle Richards as circumstances permit. Those who can aid in making the genealogical department of the Historian's office as complete as possible will be doing a good work in contributing to the collection. The inquiry now going on in the world will continue. The spirit of it will remain, while the desires of the Saints will be stirred up to feel after their dead, and as the towers of our temples begin to multiply and point to the skies, so will the hearts of the living children be directed towards their dead fathers, that the earthly work needful for their redemption may go on, in connection with the ministrations of the departed servants of God holding the Holy Priesthood, who have gone to preach to the spirits in prison.

It is a glorious work, and its magnitude is so vast as to fill the soul with wonder as well as love and praise. What we can learn by our own exertions concerning our dead we are expected to seek for. God helps those who help themselves. The plan of redemption for the dead has been revealed, the buildings necessary for the work are being erected—two of them being in active operation now—and all that is needed is the information concerning our progenitors, that we may go forward and perform for them the works they could not do for themselves. By these vicarious labors we become saviors on Mount Zion, under the great Captain of our Salvation, who by His proxy work on Calvary for all the race, opened the door of redemption to a fallen world. The heavens are inter-

ested in the grand and mighty work, and no true Latter-day Saint can think of it without rejoicing and the determination to do everything possible in aid of a cause so Godlike and inspiring.

PROFITABLE EXERCISES.

We observe by the Bear Lake Democrat that the young men and some of the older ones of Paris, Idaho, are conducting a "scientific and literary society." The following list of exercises announced for one of the sessions, to which the public were invited, will give some idea of the character of the association; the subjects were to be treated in the form of addresses not to exceed ten minutes each in delivery:

John A. Sutton, Charity; H. Margetts, Cultivation of the Mental Faculties; H. H. Rolapp, Historical Sketch of the Life of Daniel Webster; O. Pendrey, Babies; T. Slight, Temperance; W. Hoge, Ambition; M. Thompson, What is the best form of civil government?; C. N. Watkins, Home; L. E. Odginga, Who is to blame for so much idleness among our young men?

Societies of this character are exceedingly useful among the young, one of the chief benefits being the acquisition of mental concentration, industry and consecutive thought. Not only are the faculties strengthened by such a process, but those who take an active part in exercises of this description are fortified against spending their leisure time in useless idleness.

There is another feature of this society that requires a little extra consideration. We observe that regular debates are engaged in occasionally. Subjects for discussion are decided upon and the members are divided to argue on the opposing phases of affirmative and negative. As a general rule there is an established right side to every question. When such is the case we do not believe it to be profitable for Latter-day Saints to discuss them in debate form. Our reasons for this position is that it necessitates one or other side of the disputants to argue from false premises, and to bolster up something with sophistry which is erroneous. This exercise causes the debater to argue against truth, thus throwing his mental faculties out of their proper adjustment. They should be used only in the pursuit and elucidation of truth. This view has been reached after close observation and mature thought.

It cannot be denied, however, that debate is an efficient means of enabling young men to become ready and argumentative public speakers. It must also be allowed that the argumentative style is much the most forcible. A speech minus an argument has little or no attraction for thoughtful people. How then can this method of explanation be cultivated without resort to ordinary debate.

It can be done by setting up an opposite on any question, no matter what. That opposite must be the incorrect view of the subject. This being done let the speakers accumulate their arguments and hurl their strong reasoning at the image of error they have formulated. The opposites may consist of popular errors—religious, political or otherwise, and by this system the student places himself in a position to demolish objections to his own views that he may have to meet in the course of missionary or other experience. This method has been conducted in this city and other places with progressive results that are surprising.

A PECULIAR RESULT OF THE PANIC.

A SHORT time since, during the recent bank troubles in the East, a number of Italians living in and around Butte, Montana, withdrew their deposits from the banks of that city and confided them to the care of a countryman of their's named Dominic Toneatti, who had a reputation for honesty. This trusted individual secreted the cash in a secure hiding place. Unfortunately for him and the depositors as well he was lately killed by a fall in the Lexington mine. With his death died also the knowledge of the spot where the money was hid. Efforts since made to discover it have proved unsuccessful, and the grief of the unhappy Italians at the death of Dominic is rendered almost unbearable by the additional loss of the article which held at least an equal place in their affections. While panic stricken they withdrew their money from a place of safety, and are now grief-stricken because it is nowhere to be found. Another instance of the uncertainty of mundane matters.

A HIRELING'S ANSWER TO COOK'S SIX QUESTIONS.

We give place to-day to a communication which appears in the New York Independent of May 8, entitled "Six Questions on the Mormon Problem," by Joseph Cook, and consists of replies by R. G. McNiece of this city, with corroborations from several Salt Lake anti-"Mormons." We publish it, not because there is anything new in it,

but to place on record the falsehoods told by the persons whose names are attached to the articles, that they may be known among the people where they live and get their bread and dinner. It is interesting to watch the career of such individuals and to mark the fate which invariably awaits them in process of time.

The scheme for robbing the people of Utah of the commonest rights of citizens, in order to play into the hands of a few unprincipled political adventurers, is variously named as "President Arthur's" and "Governor Murray's plan." McNiece says it is known here as Murray's, because "he was the first man who publicly proposed it," yet he gives the credit (?) of its invention to a couple of lawyers of this city. We do not believe, however, that one of them would have the hardihood to pretend that he originated the idea, for it is an old and hackneyed thing, but the last named of the two legal luminaries wouldn't hesitate to say anything, in his conscienceless and unscrupulous attacks on a people whom he hates with all the venom of a malignant heart.

It is of little consequence, however, who started the proposition, it is none the less infamous wherever it came from. But Murray was never known to originate anything; he is and has been but the tool of a clique of hungry politicians and the echo and cat-paw of J. R. McBride, who furnishes the brains while the Governor does the jaw-work and puts his paw into the fire. The advocates of the scheme have never yet furnished an argument in its favor of which a true American would not be ashamed, nor a consistent explanation of its practical power to put down polygamy; that being the supposed object in view in all these anti-Mormon projects.

McNiece is known here as a Presbyterian priest of the common-place and sordid kind, who has said a great many untruthful things about "Mormonism" of which nobody takes much notice. But he has not figured much as an anti-"Mormon" statesman and problem-solver. Now, however, he strongly endorses the plot to take away all political rights from the "Mormons," in which he includes the right of property. This ought to dispose of him among people who think, or who have any sense of justice and common honesty. That the right of property is only a political right, is a new idea, and that the "Mormons" ought to be deprived of it because some of their number practice plural marriage and may therefore be set down as "hostile to the General Government," is a proposition that could only come from a sectarian preacher who has failed to convince the "Mormons" of error by argument, and therefore desires that they should be plundered and pillaged. He is a nice sample of a Sunday school teacher and hired dispenser of Presbyterian babulism.

When this meek and lowly advocate of the gospel of oppression repeats the stale nonsense that if Utah should become a State "there would be no protection here for Americans, either for life or property," he knows that he wilfully lies. Neither he nor any of the persons who partly endorse his communication believe a word of that rot. It has been used for years by Federal office-holders and others interested in keeping Utah out of the Union, as a bug-a-boo to scare Congress, but they laugh at all who credit their false alarm as fools and soft-heads. It is simply ridiculous and has not any well-grounded fact or reason to sustain it, and no one knows this any better than McNiece and the others who repeat the rubbish.

Just as wilfully false is his assertion that "Our schoolhouses, and churches have been repeatedly injured and set on fire" by the "Mormons." Why what a scoundrel and villain this man must be! He is by profession a preacher of the Gospel, and by practice a most impudent slanderer and defamer. "Thou shalt not bear false witness against thy neighbor," has no impression upon his seared and deadened conscience. And this is the man who talks about the "sacrifices and hardships" which "a few ministers and Christian teachers are willing to make" in order that "things may be set right in Utah!" "Sacrifices and hardships," forsooth! They perform their easy and regular tasks and draw their fair and comfortable salaries—far too high for their abilities—without a difficulty in their way. In many cases the people whom he maligns have opened their meeting-houses and schoolhouses to these ministers and teachers, and in no instance have attempted to injure them or their property. Yet such men as this McNiece have made money by slandering the people who have treated them with uniform kindness, and this is one of the real objects of his present tirade; he presses "the importance of pushing forward the work of Christian schools here," which means more money from the benevolent in the East, for the benefit of these hard-worked ministers and teachers who "are willing to make sacrifices and endure hardships," in the shape of soft sinecures and comfortable positions, which they are never willing to relinquish except for a larger salary, when they are always ready to give up the work of "setting things right in Utah."

Senator Cullom's bill is the one that this sample self-sacrificing priest favors, because it would take away from all the "Mormons" the right to vote for their local legislators, and put the control of Utah's affairs into the hands of nine persons living in th s

Territory. That is, nine mortal enemies of the people to be governed. Nine political adventurers, who have been working like beavers for such a chance. Nine "Liberal" tricksters like those who father the lies of McNiece. Of course the amount of their salary would not cut much figure in the scheme, for with the powers they would wield it would not take long for them to steal themselves rich, after the fashion of their "Liberal" prototypes who once gained control of Coocle County, and nearly ruined it in four years.

This pious advocate of the plots of the most infamous set of adventurers with which the wild west was ever cursed, complains that in Utah there is not a republican form of government. Whose fault is that? Who has clamored for the very things that are hostile to republicanism? Why, men of the McNiece stamp. Is the power of absolute veto, that he endorses, republican? Is the appointment by authority independent of the people, instead of election by the people, of officers to the executive and judicial departments of the local government, which he approves, republican? Would a Legislative Commission, which he desires to see established, be republican? We have not any idea that such a monstrous iniquity as the measure he supports will become a law, at present at any rate. But we none the less perceive its damnable infamy and its complete antagonism to every principle of republican government, and also the inconsistency of this self-sacrificing hireling who wants it established because "there is not in Utah a republican form of government."

He talks about the taxes paid by those whom he calls "Americans." How much taxes has he or any of the endorers of his anti-Christian sentiments paid in the shape of taxes all the time they have been here? The men who talk so much about the taxes paid by their class, do not contribute a cent to the expenses of the local government. All that McNiece does is to draw his salary, preach now and then a dreary discourse, repeat stale slanders about the "Mormons," help to create sympathy in the East for himself and his fellow hypocrites who trade on the unpopularity of the "Mormons," and play into the hands of the political gamblers who are shuffling for places in a Legislative Commission and other chances to make something out of the "Mormon" question.

We invite our friends to read the article, with its endorsements, which we have taken from that leading religious journal called the *Independent*, and then form their own conclusions as to the kind of creatures they have in their midst, and, leaving them in the hands of Him who controls the destinies of men and nations, watch for the shame that will surely overtake them.

DR. NEWMAN'S TROUBLES.

THE clouds that have been enveloping Dr. J. P. Newman, pastor of the Madison Avenue, N. Y., Congregational Church, appear to be again dissipating. The members of the Ranney faction lately requested a continuance of the trial of the question in the courts which is taken to be an indication of square back-down from the issue. Recently, forty of the wealthiest members of the church held a meeting, the result being the issuing to the pew-holders of the following notice:

NEW YORK, May 29, 1884.

Dear Sir—If you have delayed paying your pew rent on account of the unsettled condition of our church affairs, you need not hesitate any longer, as Dr. Newman will remain.

The interest on the mortgage has been provided for, and no foreclosure sale of the property will take place. The friends of Dr. Newman and of the church propose to defend the interest of the church, which has been invaded and carried into the courts. We rely upon your cordial and prompt response, that we may meet all payments promptly as they become due.

Yours very respectfully,
JAMES H. SEYMOUR,
Treasurer.

No. 159 Chambers St., New York.

Notwithstanding the apparently favorable aspect of the squabble for Dr. Newman, the situation occupied by him is not by any means a comfortable one. To a more sensitive nature his position would be one of mental torture, but his self-poise and inordinate assurance will be likely to carry him along with comparative calmness.

A VERY DANGEROUS OBSTRUCTION.

GUNNISON, June 8th, 1884.

Editor Deseret News:

In passing from Juab R. R. Station on the high and only road from there to Levan, on Tuesday evening, June 4, at 8 p.m., my team suddenly got entangled in two lengths of barbed wire, stretched across the road. One of the horses got seriously injured, being badly cut upon the neck by the upper wire, and on the breast by the lower one, and had it not been for the protection afforded by the harness collar, the windpipe and the main artery would have been cut, and the animal killed. It was two sagging barbed wires stretched between two cedar posts 90 feet apart. There was of course no pole on top, or any sign or notice of