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WEDNESDAY, - MARCH 28, 1888.

GENERAL ANNUAL CONFERENCE.

THE Fifty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock Thursday morning, April 5th, 1888, in the Tabernacle, Salt Lake City. The officers and members of the Church are respectfully invited to attend.

WILFORD WOODRUFF,
In behalf of the Council of the Twelve Apostles.

SOMETHING SOLID.

In the midst of much that is of the baloon order of the boom business it is refreshing to turn toward something solid. Nothing in the latter line affords more satisfaction to those who desire the substantial progress of the community than the noble structure erected by Z. C. M. I., and which is rapidly nearing completion. As soon as it is ready for occupancy, the manufacturing department, conducted by Mr. W. H. Rowe, will move from its present quarters into it. We hope soon to see a busy throng of factory employes at work in it, in the midst of the hum and whirl of labor-saving machinery, turning out great quantities of goods for home consumption, and maybe a margin for exportation.

Yesterday we took a look through the building, and pronounce it all that could be desired for the purpose for which it is designed.

The mechanical construction is, in many respects, novel, and for strength and security it is unexcelled by any building of its class we have seen in this country. The forty-four pillars that surround the building support the four walls; each pillar rests on a double base of stone. From base to base is an arch supporting the connecting wall, which could be removed without weakening the building. In the pillars, at each floor, are set large cut stones, as piers to support the ends of the cross-beams, which are made of seven two-inch planks, fourteen inches wide, placed on edge and bolted together.

The measurement of the building, independent of the tower, is one hundred and sixty-five feet eight inches by forty-nine feet. The basement is ten feet six inches high, and the columns which support the upper floors are eighteen in number. These rest on stone bases, and are of wood, fourteen by fourteen inches. At each floor these are surmounted by iron caps, each weighing six hundred pounds. The columns sustain the entire weight of the floors and roof, making them entirely independent of the walls, which in case there be any settling of the piers, are in no danger of cracking, a trouble that has been difficult to overcome in large buildings.

The basement floor is to be of cement. Those above are double, the lower floor being three-inch lumber, grooved on both sides, and bound with a tongue driven in. On top of this is a layer of asphaltum paper, and over this one and a half inches of flooring, making the floors water tight. The asphaltum also has the effect of partially deadening the sound in the room below of those working on the upper floor; this is necessary from the fact that there are no plastered ceilings. The cross-beams under the floors are connected at the intersections by three hundred pound iron shoes, and are bound to the outside of the walls. None of the timbers, however, pass through or into the walls, but are entirely independent except for the bracing rods.

Above the first story the rooms are eleven feet six inches high. The fourth story has an arched roof, bound in the centre by lapping beams, which also brace the walls. The roof is composed of three-inch lumber, four coats of tarred paper, and tarred canvas; the whole is covered with a coating of fine gravel. The water is carried off by four drains.

In the roof are two fire escapes, by which, in case of fire, the occupants of the building would have no difficulty in escaping to the Z. C. M. I. general store, with which the factory is connected.

The tower is at the east side of the main building, in the center, and is sixteen by forty feet. In it are the staircase, elevator, closets and rooms for the hats, coats etc., of the employes.

The whole building is perfectly lighted, five-eighths of the walls be-

ing windows. There are in the four stories and basement two hundred and two windows, each composed of four sashes, one of which can be opened for ventilation. The walls of the main building are fifty-eight feet high, and the tower seventy-nine feet. No plastering will be done, as the brick-work is pointed inside as well as out.

A large force of men has been employed in the erection of the building, the pay rolls showing that frequently over eighty men were engaged, independent of teamsters.

Watson Brothers are the builders and the structure is a credit to that firm. It has been inspected by men in the building line from the east, who have expressed unqualified admiration for it. It is perfectly safe to say it is probably the finest of its class between the Missouri River and the Pacific Coast. Mr. Robert Bowman, a young man raised in the community, has had entire charge of the carpenter work, which has been solidly and ingeniously executed. A few more buildings of this kind and there would be no doubt as to the substantial and progressive character of the boom.

Superintendent Eldredge takes great satisfaction in contemplating the new factory building and its possibilities in the manufacturing line.

ERASTUS W. SNOW.

ELDER ERASTUS W. SNOW, son of Apostle Erastus Snow and his wife Minerva, who died in this city at 8:40 a.m., yesterday, March 21st, was a man of marked characteristics, among which was an indomitable will-power. This peculiar trait enabled him to stand by the post of duty under circumstances that would have caused a man of less mental force to succumb. His health had been precarious for many years and often when he appeared to have almost reached the gates of death he would rally again and again and re-enter the active pursuits of life.

The deceased, though he died in the time when manhood usually reaches its most vigorous point, might properly be termed a pioneer of this region, having come into the world in the old fort (Sixth Ward) on January 27th, 1849. His early boyhood was spent in this city, and in 1861, when his father, the man who did practically more than any other to build up Southern Utah in the early and later stages of its growth, moved his family to St. George, the deceased, then about twelve years of age, accompanied them. He assisted his father in the arduous labor of re-declaring that formerly sterile section of country.

In 1871 he was called to go on a mission to Great Britain. He labored most if not all of the period of his absence on that occasion in the Birmingham Conference. His health became greatly impaired at that time. He suffered intensely from an affection of the heart and lungs, but his unyielding will, under the blessing of God, caused him to prefer remaining abroad rather than return home before the expiration of what was then deemed the average duration of a foreign mission—about two years. When his father reached England on his way to Vienna to meet George A. Smith's tourist party, in 1873, he found his son in a precarious condition. In the hope of improving his health he accompanied his father on a trip to the Continent of Europe and visited Paris, Berlin, Vienna and Scandinavia.

The mission to Europe lasted about two years, and after his return home he accompanied his father on a preaching trip through the settlements of Northern Utah. It was then that he first met Miss Margaret A. McBride, of Eden, Weber County, whom he married in August, 1874. In October, 1875 he was called on a mission to the Eastern States, and during his absence he was seized with such a prostrating attack of his old malady that he was compelled to return to a few months, from Massachusetts, where he had been laboring. On his return and recovery he resumed his public labors in the St. George Stake of Zion, of whose High Council he was a member for many years. He also occupied the secular office of assessor and collector of Washington County for a considerable period.

Nearly the whole of his life from the time of his reaching manhood was a constant struggle with an obstinate and finally fatal malady. The complaint originated when he was 20 years of age, when he suffered a severe attack of rheumatic fever, the effects of which were never eradicated from his heart and lungs.

In the hope of improving his health by the change, the deceased removed from St. George to Provo in 1884, where he established a new home, and entered, in company with his brothers, the furniture business. He built a fine residence, which was just completed about the time he was seized by his last attack of illness. He was a member of the High Council of Utah Stake, which position he held at the time of his death.

He came up to this city about two weeks since, hoping to receive better medical advice and more appropriate treatment. Up to within a few moments of his death he was not only conscious but in clear possession of his faculties, and his cheerfulness never flagged for a moment.

Elder Snow's family and relatives will miss his genial presence and companionship, but they cannot fail to be comforted with the reflection that he made, especially for a young man, an exceptionally fine record, remained true and steadfast in his faith and integrity, and is therefore entitled to the promises of the Lord to the Saints in relation to those who endure faithful to the end.

A REAL LIFE ROMANCE.

THE *Missouri Republican* tells an interesting New Jersey romance, vouching for its truth. It is in brief that Hugh McKenzie stopped at the house of farmer Johnson, near New Brunswick, New Jersey, last summer, in the guise of a tramp and asked for shelter for the night, when the farmer refused him. The farmer's daughter Emma appeared as the man turned sorrowfully away, and, being struck by the man's appearance, begged her father to let the poor fellow stay. Johnson consented and McKenzie was given work. He has remained there ever since, and now it is announced that he and Miss Emma are to be married.

A greater surprise is caused by the story that instead of being a tramp McKenzie is worth \$100,000. He is the son, he says, of Colin McKenzie, a wealthy retired lawyer and civil engineer of Edinburgh, Scotland. Last summer he and a friend, Harry Gordon, went off on a tramp through the highlands, his father giving him \$300 for expenses. They had not been on their vacation long when they resolved to run away to America. They reached New York, soon ran through their money, and were then in a sad fix. After trying to get work in New York they went to Newark and staid there awhile. They then went to New Brunswick, but could not obtain work, and their money gave out entirely. The two started to walk to Trenton, and it was on this journey that McKenzie stopped at the Johnson farm. His friend obtained work in the Adams Veneable laundry works in New Brunswick.

For a long time McKenzie did not write home, and when he did so it was to find that his father was dead. He immediately cabled to Ford, Rankin & Ford, South Square, Gray's Inn, his father's attorneys, and afterward wrote them. He will soon come into possession of one-sixth of his father's fortune of over £125,000, and he has entered into negotiations for the purchase of a farm, upon which, when everything is settled, he and Miss Johnson will live after their marriage. McKenzie is a handsome young man of 22. Miss Johnson is a pretty girl of 18.

THE LATEST SUICIDE.

THE tragic event which transpired in City Creek Cañon last evening has, even for an occurrence of that nature, an unusual aspect of sadness. The extreme youth of the self murderer adds to the bent in that direction. He had the world before him with all its enticing possibilities. If his mind and energies had taken a proper direction he might have accomplished a commendable life-work and left the world all the better for his having been here. As it is, in the act of depriving himself of life he offered to the Creator the most glaring insult that could be given Him, having flung back the most precious gift that can be awarded to the creature.

The chief cause that led to the commission of the rash act is one of the most regrettable features of the tragedy. This was infidelity. The primary reason that superinduced a tendency to melancholy was the difficulties and perplexities of life, but had his mind been penetrated by the beacon of spiritual hope those clouds would have been dispelled. The dark shadow of unbelief crossed the path of the unhappy youth, and the courage necessary to wage war upon the perplexities of mortal life and cause them to fade away like the morning cloud before the rising sun, was extinguished.

The young man, before inflicting the necessarily fatal wound, had asserted that on account of listening to the anti-religious lectures of Dr. York, the secularist, he had become convinced that there was no God and no future existence. Since the commission of the deed he has reiterated the statement in relation to Deity and a future state. Thus was life rendered, in the absence of religion, a meaningless blank without reference to eternity. He was therefore a victim of infidelity, and pointed to the personal source from which his hopeless situation proceeded.

We do not hold that unbelief in the existence of God and a future life necessarily leads to self-destruction, but it removes a barrier that prevents many people of small courage and melancholy tendency from destroying themselves. A certainty of an accountability beyond the grave for acts committed this side of it operates as a deterrent, and religious belief is therefore preservative of life in relation to eternity. But the question naturally arises as to the opposite effect. Religious fanaticism

or insanity, as indicated by the record of the daily journals, leads people to commit acts that are destructive and not preservative of life. When such is the case, it is an effect of a false religion. True religion produces no such result. A great many people imagine that religion consists in sentimentality, when it is really constituted of principles that are as inflexible as those by which the planets are upheld in their spheres and revolve in their orbits. Indeed, those laws really form a portion of the system, being part of the economy of the Creator.

The reason why young men who listen to such people as Dr. York, whose ideas and affections hug the earth, are influenced by their statements is because of the surface plausibility of their enunciations. The listeners have not investigated religion and are therefore carried away by the sophisms of the secularist. They are not prepared to analyze Dr. York's statements. If they were thus armed they would be in a position to see that the accusations he lays at the door of religionists are within the limits of his own threshold. He accuses his religious brother men of egotism, yet he exhibits the same of that peculiar and offensive disposition. Because it is asserted that there is a spiritual perception in man which assures him of a spiriture, he calls those who take that position fools and hypocrites. He is in the situation of a person who has no music in his soul, and is therefore blind to all its enchanting beauties; because of his barrenness in this respect he proclaims that there is no harmony of sound, and that those who assert to the contrary are foolish and hypocritical. It happens, however, that the fool is on the other end of the assertion. The man whose soul is susceptible of being enraptured by melodious strains of sound knows that the only fact connected with the statement of the infidel is that music has no place in the latter's mind. Outside of that nutshell it exists, and has a being. The blind man who refuses to admit the honesty of the statement of those who see that the sun shines in splendor, because his eyes are sealed, is also blinded with bigotry.

So with spiritual things, which are discerned spiritually. The man who blatantly declares that there is no God and no future life, because he is devoid of spiritual perception, is the quintessence of an egotist, pickled in the brine of self-conceit.

So far as we have been able to observe the lectures of Dr. York, they have been conspicuous because of their barrenness of philosophy, and prominent for the profusion of senseless, unfeeling and uncharitable denunciation. When this weapon has failed, there has been a plentiful recourse to ridicule. If the hose of sarcasm gets fairly turned on him he will be glad enough to seek a shelter from the chilling stream. That he is as exposed to it as those whom he takes delight in berating is, to our mind, beyond question.

We advise the young men disposed to imbib the sterile propositions and barren prospects offered by such persons as the secularist named, to hunt after an understanding of religious truth with honest hearts and unprejudiced minds. If they will do this they will soon be proof against the concealed assumptions of men who indulge in declarations to the effect that certain conditions cannot possibly exist on the simple basis that there does not happen to be room for them in their mental nutshells. They will learn that there is a purpose in mortal life and that its object is interwoven with eternity, into which they will never venture to plunge, like the poor boy Wigg, by the act of a suicidal hand.

DEATH OF CHIEF JUSTICE. WAITE.

WITH a remarkable suddenness which will surprise the entire nation, a telegraphic bulletin received in this city at ten o'clock today, announced the death of Chief Justice *Frederic B. Waite* of the Supreme Court of the United States, as having occurred at Washington at six o'clock this morning. The news that he was ill had not had time to spread beyond points reached by press telegrams, and the latter made no announcement that he was even indisposed until a few hours before he breathed his last. It is understood that the cause of death was a cold which centered its ill effects in the bowels.

The death of the Chief Justice creates a vacancy in one of the most important and dignified positions in our entire governmental structure. It is a life position, and its responsibilities are of the gravest character. To say that the deceased discharged those responsibilities in a manner which placed him above honest criticism, is to rate him among our country's noblest and ablest sons; but such is the credit which will be generally conceded to him.

Morrison R. Waite was a scion of Puritan stock and a native of a Puritan state, having been born in Lyme, Connecticut, Nov. 29th, 1816; he was consequently in his seventy-second year. His predilection for legal pursuits seems to have been hereditary, as his father was a judge of the Supreme

Court of Errors of the state. At the age of twenty-one he graduated at Yale, and subsequently studied law with his father. Yielding to the spirit of the times which impelled enterprising spirits to migrate westward, he removed to Ohio in 1838, about a year after his graduation, and in 1839 was admitted to the bar of that state. For thirty-five years he practiced his profession, principally in Maumee City and Toledo. In 1849 he was elected to the state legislature, and in 1871 he represented the United States in the capacity of counsel, before the Tribunal of Arbitration at Geneva, in connection with the Alabama claims. The result, which was a triumph for our government, reflected credit upon him; in fact made him famous. In 1873 he was made president of the convention to amend the constitution of Ohio, which fact indicates the esteem in which he was held as a lawyer and statesman.

In January 1874 he was nominated by President Grant as Chief Justice of the United States, confirmed by the Senate during the same month, and on March 4th following he took the oath of office. For a little more than fourteen years he occupied the position of Chief Justice of a court which has powers greater and more far-reaching than any other judicial tribunal on earth; and his kindred, posterity and countrymen may well be proud of the record made by him in that high position.

In 1875 political forces operating in his State, which subsequently proved itself to possess the power to name the next President of the United States, forced him to the front as a presidential candidate. So pronounced and extensive did the movement become that he deemed it necessary to address a letter to his party declining the honor of a nomination, and the sentiments expressed in the communication won for its author great praise.

Chief Justice Waite, at the bar and on the bench, was sturdy, practical and logical, rather than brilliant or eloquent. When on a visit to this city last summer, at the reception tendered him by the Bar Association, he narrated some of his early experiences in his profession; told of "riding the circuit" horseback, and revealed the fact that during the early portions of his career he had been compelled to endure hardship, and struggle with courage and perseverance, before success at length placed him in a position of independence and power. His manner was courteous, frank and affable, and he was easy of approach to the humblest individual. In stature he was rather under the medium height, and of heavy, almost corpulent build.

The people of Utah have reason to appreciate his qualities of head and heart, for he manifested a disposition to be fair when called upon to act in relation to questions arising in this Territory.

HISTORY OF THE PACIFIC STATES.

VOLUME XXXII of the History of the Pacific States, by Hubert H. Bancroft, is devoted mainly to the stirring scenes of '56 in San Francisco, in connection with the Grand Tribunal organized by the citizens. The material for the volume is rich and abundant, and the author has arranged it with consummate art, and has couched his narrative in language of rare eloquence, incisive power and graphic effect. The portraits of men who were prominent in the scenes described are painted in vivid yet life-like colors, and praise and censure are meted out with a just discrimination and unflinching courage. In intense dramatic interest, and even in sensational climaxes, this volume is surpassed by few current works of fiction, though it is nothing more nor less than an accurate record of actual occurrences. Many persons still living—not a few of them in Utah—have sufficient personal knowledge or recollection of the events narrated in this volume to add zest to their appreciation of it.

THE FORCE OF EXAMPLE.

THE comparative potency of example over precept is often illustrated in the present phase of the condition of the community. The latter has a surface sound when not sustained by the former. We feel deeply impressed with the fact that instances are too numerous of persons ignoring the claims of the community upon them for unequivocal examples. It is not so much the precepts of men that weigh upon the bulk of the people in directing their course as their acts. A considerable proportion of the populace are disposed to govern their conduct by the doings of others rather than the theories advanced by the latter when there is a plain variance between action and precept. Such a popular basis is intrinsically wrong and may be used as a mere excuse for taking a questionable course when selfish desire points that way, but the fact exists, and will be taken into account by every intelligent man of influence in shaping his own line of action, lest he be like unto the tree which produces evil fruit, introduced as a simile by the Savior.

It will be seen from this standpoint that it is not only the spiritual wrong