

A BOGUS DISCOURSE.

Quite a large number of papers in this country have produced what was alleged to be a copy of the last sermon delivered by a Bishop of London, who is made to denounce in strong language the evils of the times and the failure of the so-called Christian churches to teach Christian doctrine and stem the tide of evil that threatens to flood the world. It is very good reading, but there is one fatal fault in it; the whole thing is a fraud.

Some person with more wit than judgment and greater perception of religious error than regard for simple truth, has perpetrated a hoax on the press while directing attention to the sins and follies of the times. Such deceptions cannot accomplish the object desired. They do more harm than good. Falsehood in any shape is a poor weapon wherewith to attack evils of any kind. Such methods cannot be too strongly condemned and the author is deserving of severe punishment.

EDITORIAL NOTES.

Charles Crocker, the Pacific Coast railroad king, left a fortune estimated at \$60,000,000.

Statistics show that the wages of "protected" coal miners in this country are \$3 to \$4 a week when working, and that long, expensive strikes are necessary to prevent reduction below these figures.

A new Jewish magazine, to be called the New Jewish Quarterly, is soon to be published in London. It will be devoted mainly to discussions of interesting questions of Jewish history, philosophy and religion. Articles on Biblical subjects will occupy a prominent place. Its pages will be open to writers of all schools of thought, though naturally Jewish contributions will predominate. A number of eminent writers have been engaged as contributors.

Layers of stone containing some of the supposed human foot-prints lately discovered in the vicinity of Lake Managua, Nicaragua, have been forwarded to the Natural History Museum of Vienna. The stones are volcanic tufa, and the foot-prints are said to be very distinct. If it is proved that these impressions are genuine, the conclusion will follow that man existed in Central America at a very remote period of pre-historic times.

The length of the present session of Congress begins to excite the attention of the oldest inhabitant. It has not been surpassed in recent years, the nearest approach to it within that time having been the first session of the Forty-ninth Congress, which ran into the early part of August. The present session is likely to find its only parallel as far back as 1830, when Congress sat until the end of September without a break, it, indeed, it does not surpass it in length. The end cannot be seen yet, at all events.

Japan is not only growing intellectually, but is pushing ahead commercially at a rapid rate. Recent statistics show surprising results. For instance, a trade of \$95,000,000 last year nearly doubles that of 1880, which was \$51,000,000. In 1878, there were nine miles of railway, which have been extended to 151 miles. Eleven railway companies were started in the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern water works in the Empire were completed in October last. With the exception of these last works everything has been done by native skill and native capital alone.

The Christian Union says: The memory of our defeats and sins ought not to fill us with despair, but to furnish us with new incentives for more heroic effort. Nature does not keep her wounds open; as soon as they are made, the healing process begins. There is nothing more unnatural or morbid than dwelling on one's past errors and blunders; it defeats the very ends which nature is trying to secure. The errors of the past ought to be healed in the only way in which they can be healed—by nobler living, by the consciousness of having overcome them. The only real repentance for a past sin is to be found not in sitting down in sackcloth and ashes, but in girding our loins afresh and pushing on to a light where the temptations of the past have no longer any power over us.

The outlook for the great cattle-raising industry of Wyoming, where the "round-ups" are now going on, is reported more promising than it has been for several years. From 65,000 to 75,000 head will be ready to ship by the end of October, it is thought. Prices are higher than for two years past, and moreover the stockmen have learned not to over-crowd the ranges and to take abundant precaution against the severity of the winter season. Cattle-ranching is a romantic and adventurous occupation, and appeals very strongly to young men of athletic tendencies in the East. Many of these amateur ranches and cow-punchers return home saddened and enlightened, but a considerable number remain, and gain success by pluck and perseverance, besides doing much to remove the prejudices against the race, which has been so deeply ingrained in cow-boys to the honor of the

There are a number of "model villages" for manufacturing operatives in Europe. The latest is a village for 1,400 operatives in a jam factory, which an Englishman has established at Liverpool. Unlike most Utopian schemes of the kind, the plan is working admirably and with every prospect of success. Great attention has been paid to making the town attractive, and all of the buildings have large gardens and plenty of air space.

MANTI TEMPLE.

Prophecies Concerning the Selection of Its Site and a Succinct Description of the Manifestations Seen at Its Dedication.

The following statement appears in the Millennium Star of August 13th, being a correspondence from one of the brethren laboring in Manti Temple and addressed to President George Teasdale. Many of the facts presented in it have been given in these columns in a detached form, but the shape in which they now appear renders them specially interesting.

"No doubt you have heard from the brethren of your quorum of the good times experienced in the dedication of this Temple, and of the enjoyable times of the 21st, 22d and 23d of May at the services held here. Enclosed you will find a register of the daily labor from the opening to the end of June; you will perceive the gradual increase of work, and our prospects are bright for future labor in redeeming the dead. Already over 333,000 have been baptized for in the St. George and Logan Temples up to May 1, 1887. I know this fact is interesting to you, feeling as you do the great benefit that is derived from this labor and the results that proceed therefrom. But since my labors here, I have been writing up the dedicatory services, and in addition thereto, have gathered some very interesting items pertaining to this holy mountain of the Lord, and I feel to give some of them to you. In an early day when President Young and party were making the location of a settlement here, President Heber C. Kimball prophesied that the day would come when a Temple would be built on this hill. Some disbelieved and doubted the possibility of even making a settlement here. Brother Kimball said, 'Well, it will be so, and more than that, the rock will be quarried from that hill to build it with, and some of the stone from that quarry will be taken to help complete the Salt Lake Temple.' On July 23, 1878, two large stones, weighing respectively 5,600 and 5,020 pounds, were taken from the Manti stone quarry, hauled by team to York, the U. C. R. R. terminus then, and shipped to Salt Lake City to be used for the tablets in the east and west ends of the Salt Lake City Temple. You no doubt have seen them yourself, and know Brother Heber's prophecy has been literally fulfilled.

"At a conference held in Ephraim, Sanpete County, June 25, 1875, nearly all the speakers expressed their feelings to have a temple built in Sanpete County, and gave their views as to what point and where to build it, and to show the union that existed, Elders Daniel H. Wells said 'Manti,' George Q. Cannon, Brigham Young, Jr., John Taylor, Orson Hyde, Erastus Snow, Franklin D. Richards, Lorenzo Young, and A. M. Musser said 'Manti stone quarry.' I have given the names in the order in which they spoke. At 4 p. m. that day President Brigham Young said: 'The Temple should be built on Manti stone quarry.' Early on the morning of April 25, 1877, President Brigham Young asked Brother Warren S. Snow to go with him to the Temple hill. Brother Snow says: 'We two were alone; President Young took me to the spot where the Temple was to stand; we went to the southeast corner, and President Young said: 'Here is the spot where the Prophet Moroni stood and dedicated this piece of land for a Temple site, and that is the reason why the location is made here, and we can't move it from this spot; and if you and I are the only persons that come here at high noon today, we will dedicate this ground.'

"You no doubt have taken a lively interest in the events that have attended the building of this Temple until its completion, and the full rich flow of the Spirit of God that was poured out upon the speakers and hearers at its dedicatory services will be things long to be remembered. There were many manifestations of God's power and pleasure seen and heard on those memorable days. The following testimonies were casually obtained: On the 21st of May, before the opening exercises commenced, Brother A. C. Smith, the chorister, seated himself at the organ, and rendered a piece of sacred music, a selection from Mendelssohn, at the conclusion of which, persons sitting the centre of the hall, and also on the stand at the west end, heard most heavenly voices and singing—it sounded to them most angelic, and appeared to be behind and above them, and they turned their heads in the direction of the sound, wondering if there was another choir in some other part of the Temple. The following persons (and no doubt many more present) heard the singing and voices: May A. Prezza, Salt Lake City; Mrs. G. Shipp, Salt Lake City; Bishop Culbert King,

Marion Ward, Gardfield County; M. B. Shipp, Salt Lake City; Christina Willardson, Ephraim; President John D. T. McAllister, St. George; Wm. H. Folsom, Manti; Amelia F. Young, Salt Lake City; Elizabeth Folsom, Salt Lake City; Sarah A. Petersen, Ephraim; Henry Beal, Ephraim; Peter Madson, Brigham City; Henry Gardner, Salt Lake City; and Edwin Standing, Lehi.

"A bright halo of light was seen by a number of persons over and around the heads of the following speakers: viz: Lorenzo Snow, Jacob Gates, Robt. Campbell, John Henry Smith, Francis M. Lyman, John W. Taylor and A. M. Cannon. Brother Canute W. Petersen, of Ephraim, observed this halo around the heads of all the speakers. While the dedicatory prayer was being offered by Brother Lorenzo Snow, near the middle of the prayer, during a pause, the words "Hallelujah, hallelujah, the Lord be praised," was uttered by a voice in a very soft, melodious tone, heard by Brother Lewis Anderson, one of our assistant recorders here.

"On the 22d of May, when Brother John W. Taylor was speaking, a bright halo surrounded him, and in that halo the personages of Presidents Brigham Young, John Taylor, and a third personage, whom she believed to be the Prophet Joseph, were seen by Sister Emma G. Bull, of Salt Lake City; also the personage of Brother Jedediah M. Grant was seen by her standing by his son, Brother Heber J. Grant, looking towards him while he was speaking; they were surrounded by a bright halo. Sister Jane S. Richards, wife of Brother Franklin D., saw five personages, but she could not tell who they were. A bright halo was seen by Sisters Emma G. Bull, Ellen B. Matheny and Elizabeth H. Shipp, around Brothers John Henry Smith and Francis M. Lyman while they were speaking. On the 23rd the singing and voices were heard by a number of the members of the choir, and the halo of light was seen around Brothers John W. Taylor and Heber J. Grant by Sisters Amelia F. Young and Elizabeth Folsom. I was sitting at the foot of the east stand, taking notes of the services; I looked up while Brother Heber J. Grant was speaking, and saw a bright halo surrounding him, which swayed to and fro as he moved his body. I laid down my pencil and gazed steadily at him for a few moments.

"Sister Rhoda V. Smith writes me the following under date of May 23, 1887: 'Our beautiful Temple has been dedicated to the Lord; the long-anticipated time has come and gone. How my heart swelled and beat with gratitude as I entered its holy walls and took my seat in front of the stand. The many manifestations of the Holy Spirit that I saw and heard will never, no never be forgotten. When Apostle Lorenzo Snow arose, a beautiful heavenly light enveloped his head and shoulders; he looked angelic. In the same manner did the Holy Spirit fall on Brothers Wells, Lyman, Grant, and others that I did not know their names; particularly was the Spirit made manifest through Apostle John W. Taylor. When he first arose to speak, the same light surrounded him as it did the others; then a bright light, brighter than the noonday surrounded him, from the tips of the fingers on the right hand, up the arm, over the head and shoulders, and down the left arm; it was a glorious bright yellow light, and stood out from three to five inches wide, and the rays from the light formed a glorious soft halo of milky white light all around him. There was also a column of light receding obliquely from the back of his head toward the ceiling; it appeared like a beautiful bright sunbeam; his form was reflected on the wall behind, like the sunlight pouring into a closed room through a window; and when he was relating his vision at his father's deathbed there were two other bright reflections on the wall. I saw not the substance, but the bright reflections were there, and appeared to be reclining toward him; in fact he appeared to be transformed into a heavenly being, and it did not leave him when he took his seat or removed about the stand. I asked Sister Squire, who sat beside me, if she saw it. She said she saw the cloud of white vapor, but not the bright light. When Apostle Lyman was speaking, I heard strains of heavenly music coming from above; sometimes soft, sometimes louder, as though it might be a choir with music, waiting to and fro in air. These manifestations I saw and heard during the dedicatory services Wednesday, May 23.'

"Now, my dear brother, you can realize to the full the great and rich blessings that were poured out upon us here, and that full free flow of the Spirit of God has been with us ever since, and, I trust, may always remain here."

A MOTHER SACRIFICING HERSELF FOR HER CHILD.—A fatal accident occurred at Hardcastle Junction, on the North Staffordshire Railway (England), on Tuesday night, July 17th. A lady named Leese was crossing the line in company with her two children, when an express train bore rapidly down on them. Mrs. Leese and one child had got safely across, when, perceiving that the other child was left on the rails, she rushed in front of the advancing train, and succeeded in saving her child's life at the cost of her own. The train cutting her literally to pieces. The event was witnessed by a number of people at the station, but it was impossible to render any assistance.—Northern Gazette.

SEVIER LAKE

As it Was and Is, It being Nearly Extinct.—The Surrounding Scenery.—Description of the Spot Where Captain Gunnison and Party Were Massacred by Indians.

SALT LAKE CITY, Aug. 27, 1887.

Editor Deseret News:

Since my first arrival in Utah, 21 years ago, I have heard a great many conflicting stories about the Nicholet or Sevier Lake, situated in the great Pauvan Valley, Millard County. Some have described it as a beautiful fresh water lake with well defined shores, others as an immense salt marsh that could not be approached without imminent danger to the adventurer of sinking down his full length in mud, without any possible chance of extracting himself, and the Indians have told the most ridiculous stories about monsters and huge serpents inhabiting its briny waters, and even to this day shun it as a haunted place.

It is true the lake has been visited by a number of persons at various times. In 1852, we understand, the first party of white men (consisting of Albert Carrington, Joseph A. Young and others) visited its shores, and at that time found a lake with well defined shores about thirty miles long and from eight to fifteen miles wide, and having an average depth of some six or seven feet. But since the waters of the Sevier River (the only feeder the lake has) have been utilized for irrigation purposes, the lake has gradually dried up until the question of late years has arisen whether or not there were any water at all left in it. Having received an invitation from Bishop Jos. S. Black, of Deseret, to accompany him on a trip to the desert, I left Salt Lake City, by the Utah Central train on the afternoon of Aug. 21st and arrived in Deseret about midnight. The next morning, Aug. 22nd, Bishop Black, Dr. John R. Park and David R. Allen, of Salt Lake City, Joseph S. Black, Jr., of Deseret, and your correspondent, started from Deseret with two horse teams kindly furnished by the Bishop.

Byron Warner, a resident of Deseret, accompanied us down the river about six miles, to the spot where Capt. J. W. Gunnison and escort were killed by the Indians, early on the morning of September 26th, 1850. On that memorable day, just as the party were sitting down to breakfast they were surprised by a company of Indians, who killed Captain Gunnison, Mr. R. H. Kern, (topographer of the party) Mr. Crestfeldt, (botanist) William Potter, of Manti, (guide) three soldiers (Liptrott, Caulfield and Merhteens) and one employe (John Bellows). The captain was killed a few hundred yards from camp, while attempting to reach the horses, and the others were killed at various points in and around the camp, and their bodies were subsequently found strung through the greasewood for a distance of about three quarters of a mile. Only four of the party escaped, leaving instruments, notes, animals, and all the baggage in possession of the Indians. Through the prompt action of Governor Brigham Young, who immediately upon hearing the sad news, dispatched D. B. Huntington, Indian interpreter, with a sufficient party, to the scene of disaster, most of the lost property was recovered and what remained of the bodies was gathered up and buried, Oct. 4th.

This party found that the flesh of the bodies had almost entirely been eaten by wolves, and the bones gnawed and widely scattered, but after a careful and patient search they succeeded in obtaining nearly the entire skeleton of Mr. Potter, some of the hair and thigh bone of Captain Gunnison and several bones of the balance of the party; the latter were all carefully buried on the spot, and the relics of Captain Gunnison and Mr. Potter were taken to Fillmore and interred.

This massacre was the direct result of the foolish and reckless conduct of a party of emigrants from the states on their way to California by the southern route, who killed a Pauvan Indian on Corn Creek and wounded two others a short time previous; hence followed the Indian rule of revenge on the next American party found on their grounds.

Byron Warner, our guide, being the only man in that part of the country who took part in the burial of the murdered men, and could tell the exact spot where the massacre took place, he found it without difficulty, and pointed out to us the spot where Gunnison's camp was located, where the camp fires were kindled, where the captain himself was killed and where the dead bodies were found and finally interred. Bishop Black had squared a large cedar post, which we brought along and dug in the ground on the identical spot where the bodies were buried. Strange enough this is the first monument of any kind that has ever been raised by friendly hands to mark the last resting places of these unfortunate men. And as there was not now the least trace to be found of the grave, we had entirely to rely on the good memory of our guide. It was with solemn feelings we listened to his recital of the incidents connected with the unpleasant task of burying the bodies, which had lain on top of the ground about ten days before they were interred.

Leaving this memorable spot we drove about five miles further to the little settlement called Lake Town

(also known as Ingersoll), consisting of about a dozen families living in a scattered condition along the river. After partaking of the hospitality of Elder Henry W. Hdie, who presides over the few Saints there, we continued our journey over the desert in a southwesterly direction for nearly twenty miles farther, and finally camped on the Sevier, near the upper end of the lake, but as the river is entirely dry except where there are standing pools of water, the lake is not fed by it at the present time. We camped when the sun was nearly two hours high, and the doctor struck out on foot westward, following the course of the river bed for several miles out into the lake bottom, where your correspondent crossed the river bed and proceeded southward over the desert to the northeast arm of the lake, but found no water. He walked through the mud for some distance until he reached a small salt island, from which, looking southward, he could see nothing but a salty, miry lake bottom for miles along, but far beyond the Frisco Mountains raise their lofty summits heavenward. On the west the "Saw-tooth" Mountains (a spur of the House range) obstructs the view; northward the desert—and a desert it truly is—stretches its dreary waste far away; eastward is the Cricket Mountains, a low range running in a northeasterly direction.

If any new arrivals or any of the "strangers within our gates" would like to see how Utah as a whole looked when the "Mormon" Pioneers first came here in 1847, I would advise them to take a trip to the lower end of the Pauvan Valley.

Early on the morning of the 23d we continued our journey and soon found ourselves passing along the lake shore, but no water in sight anywhere. After traveling about fifteen miles through one of the wildest and most forbidding countries I ever saw we nooned on the west shore of the lake without water, and made up our mind to return with the assurance that the Sevier lake was a thing of the past. The shores of the lake that once existed was marked very plainly by a gravelly beach some six feet above the present level of the lake bottom.

While the horses were feeding Dr. Park and the writer concluded to proceed on foot to a rocky prominence which appeared to be distant southward about a mile, but we found it more like five miles before we got to it. From the top of this prominence we had a fine view of the lake surface, but what was our surprise when we discovered, not far from shore, that which we so long had looked for in vain—water extending for miles north and south. Bearing that it might be a delusion—for we had previously been deceived by a number of beautiful mirages—it was decided that the writer should wade out from shore to the waters edge. This, however, was found to be no easy task, for he had not proceeded far when he found himself breaking with his bare feet a crust of salt, about four inches thick, resting on top of stinking soft mud, which became deeper and deeper as he advanced from the shore. Finally, after working hard scooping away the salt with his hands and feet in order to make a passage, he reached the edge of the water, and thus established the fact that there is still water in the lake. After returning to the wagon Brother Allen, with much exertion, waded out through the salt and mud, a few miles north of the point previously named, and secured two bottles for analytical purposes. We were now satisfied that the Sevier Lake, at the present time of low water, consists of an immense mud bottom, covered with from four to ten inches of salt, the top of which is covered some distance out from shore with a very little water, perhaps not exceeding six inches where it is the deepest.

Brother Allen having reached the shore in a somewhat exhausted condition, we started on our homeward journey after sundown, and after traveling for about five hours, most of the time without a road, we finally reached our camp ground of the previous night about midnight, all pretty tired, especially the horses who had been without water all day.

On Friday, August 24th, we returned to Deseret, where we arrived safe and well at 2 o'clock p. m., fully satisfied with our discoveries and adventures.

ANDREW JENSON.

The Change in Time.

The figures for the change in the Union Pacific time card, which goes into effect on Sunday next, September 3, have been received. After that date the arrival and departure of passenger trains at Ogden will be as follows:

- No. 1 arrives at Ogden at 5:40, and No. 3 at 9 p. m.
No. 1 leaves Ogden at 10 a. m., and No. 4 at 1 a. m.
The Utah Central train that connects with No. 4 leaves this city at 11:30 p. m. with sleeper for Kausas City.
The Utah & Northern trains leave Ogden at 4:40 p. m. and 9:45 a. m. Arrive at Ogden at 9:45 a. m. and 8:20 p. m.

This will necessitate considerable change in the Utah Central trains. The schedule for the latter has not yet been completed, but probably will be tomorrow.

FOR SALE.

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