

Mormons as now laughing at their "successful hoodwinking of the politicians"—a trick many people outside of as well as in Utah would like to learn—but as their general character is shown in those quoted, we will pass them by. There is one suggestion we would venture to make, however, in connection with the proposed "Christian college in Salt Lake." This is that the institution take as a fundamental rule for its guidance the ninth commandment. As Dr. Jackson seems not to be aware of its existence, we will quote it as it reads in King James's translation of the Bible, Exodus xx: 16—"Thou shalt not bear false witness against thy neighbor." Nothing that is Christian omits the idea therein expressed.

WATER WHEEL FOR IRRIGATION.

The Alton, Iowa, Democrat has an article illustrating what is called the Frame water wheel, which is claimed to be a successful current motor, and as such is specially adapted to irrigation purposes, in lifting the water from streams without the expense of dams to form a head for the canals. The particular wheel referred to is intended to be placed in the Columbia river, where it is expected to elevate 20,000 gallons of water per minute to a height of thirty feet, for irrigating an orchard of 5,000 acres. The wheel is submerged in the stream, and is so constructed that while on one side the steel blade catches the full force of the current, it is automatically closed so as to furnish no resistance on the other side, and the friction is reduced to a minimum. The power thus adapted from the current is conveyed to the bank of the stream, where it is utilized in the operation of a pump, which raises the water to the required height. If the wheel can do what is claimed for it, as appears likely from its description, it will prove of great value in irrigation, where the lay of the country along a stream would make dams and canals more than ordinarily expensive. A special advantage is that it raises the water at the initial point of the irrigating ditch, without a dam. The force of the current in the stream is applied from its side pressure upon precisely the same principle as by the overshot wheel, and is utilized in raising the water above the point to which the natural source of supply could elevate it for distribution by gravitation.

ELDERS IN THE SOUTH.

On the 13th of November the New York World published a special dispatch of the previous days' date from Ashland, Kentucky, in which reference was made to a "reception" accorded Mormon Elders formerly laboring in West Virginia but at that time directing their attention to Kentucky. The dispatch stated that at a dozen different points "they have been summarily ordered out of the state by the farmers, who have a society known as the 'Mules' for mutual protection. No extreme measures were taken until Sunday night, when, at White Post, Pike county, a score of armed men, all masked, went into a church and seized

two Mormon exhorters, placed them astride rails, and in that fashion escorted them across the Tug river into West Virginia. There they were released with a warning that if they ever returned to Kentucky they would be horsewhipped and tarred and feathered and given a rougher ride." A brief allusion to this incident appeared in the Associated Press reports to western newspapers about the same time.

The story is absolutely false, as the NEWS is very pleased to be able to state upon the authority of Elder Elias S. Kimball, president of the Southern States mission, who has addressed a letter to a personal friend in this city on the subject. He says: "I met with and held conference with the West Virginia Elders on the 11th, 12th and 13th of November, the very time this 'riding on a rail' is claimed to have taken place. There is no truth whatever to the statements in the special dispatch."

The cause given for this alleged ill-treatment of the Elders was that in their West Virginia operations they had "duped" a number of converts who after going to Utah "under a promise of golden opportunities, came back in poverty with tales of horrible cruelty to which they had been subjected." A special dispatch from Parkersburg, West Virginia, published in the Cincinnati Commercial Gazette of November 5, recites the same wild story, and no doubt furnished the text upon which the World correspondent reared his romance nine days later.

Upon this subject Elder Kimball writes: "At the conference above referred to, the Elders, in giving in their reports of labor for the past year, said nothing about any people returning or any dissatisfaction among the Saints or friends. These kind of stories are sent over the country quite often of late." With these remarks, therefore, the whole fabrication may be said to be completely exploded, and the relatives and friends of Elders laboring in West Virginia and Kentucky may set their anxieties and fears at rest.

A later incident, however, has more tangibility, and as telegraphed it gives a substantially correct narration of fact. It was in a Tallahassee, Florida, dispatch, and appeared first in the Atlanta (Ga.) Constitution, under date of Nov. 20, and was about that time sent to newspapers all over the country. It recites how two Mormon Elders, Nebeker and Rogers by name, were arrested and arraigned before the mayor of Tallahassee, charged with being "a menace to the peace, dignity and morals of the city;" a fine of \$200 each was imposed by the mayor, with the option of serving sixty days in jail or leaving the city under an hour's suspension of sentence; they accepted the latter alternative.

Elder Kimball's letter also gives the truth as to this incident, and encloses a communication from Elders Willey Nebeker and Amos Rogers themselves, written from Coe Mills, Florida, on the 22nd of November. From this it appears that they arrived in the Florida capital on the evening of the 17th and on the two following days they "canvassed and distributed tracts, visiting about fifty families." "On the morning of the 20th, as they were about to begin work, the chief of police arrested them as 'suspicious characters' and

took them before the mayor. After the usual preliminary questions and answers, the chief of police volunteered the information that they were a public nuisance; distributed vile literature which was not fit for respectable people to read; that their tracts stated that half the Bible was false, etc., etc. The Elders answered that they were ministers of the Gospel, had done no wrong, and offered in evidence their tracts, which he, however, refused. He then went on peremptorily to accuse them of being a nuisance; declared that the town had never been allowed to be canvassed the way they were doing, and never would; and proceeded at once to pass judgment and fix the penalty as above mentioned. Upon their electing to leave the town he warned them never to come back, and directed the chief of police to escort them to their lodgings, whence, after gathering up their belongings, he was to see them out of town—all of which he did.

Thus, without even being accused, much less tried and convicted, and being guiltless of any crime, two law-abiding American citizens were banished from an American city. Elder Kimball intimates that the case may be brought to the attention of the governor of the state; and he suggests that it may after all result in great good, inasmuch as in similar cases in North and South Carolina last year, where the Elders allowed themselves to be fined but promptly appealed to the court in one case and to the state executive in the other, the Elders meet with much more favor than before.

UTAH'S STAR ON THE FLAG.

As the day draws near for the admission of Utah into the Union, every preparation is being made by the national government to place the new star properly and inexpensively upon the national flag. Many people and newspapers have thought that entirely new flags would have to be made in order to provide for the additional star. But a few years ago, when the Dakota, Wyoming, Washington and Idaho came into the Union, a thrifty administration provided in its rearrangement of the starry field a place for the remaining territories, four in number. As everybody ought to know, the red and white stripes of the flag represent the original thirteen colonies who fought out American independence, while the field with its white stars is changed from time to time to correspond to the number of states in the union, such change taking place on all official flags on the Fourth of July following the admission of the new state. The starry part of the flag as adopted at the admission of the foregoing named states was arranged in six horizontal rows with room for eight stars in each; but as there were only forty-four states, there were blanks at the end of the second and fourth rows and at the beginning of the third and fifth rows respectively. The idea in this arrangement was that there were only four more territories to be admitted—Utah, Arizona, New Mexico and Oklahoma—and places for their respective stars might as well be provided first as last. The new State of Utah will be the first to verify this forecast; and it hap-