

DESERT NEWS: WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - MAR. 30, 1881.

ANNUAL CONFERENCE.

As the Sixth of April, the day for the holding of our Annual Conference, falls on Wednesday, it has been deemed advisable to commence the Conference meetings on Sunday, April 3d, and they will be continued on Monday, Tuesday and Wednesday—the last day being reserved for the transaction of the usual Conference business.

It is hoped that this arrangement of the meetings will meet the convenience of the Officers and Saints generally, and that there will be a punctual attendance at the times appointed.

JOHN TAYLOR,
GEO. Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

OGDEN AND THE NEW RAILROAD.

We understand that a strong effort is being made in Ogden, to induce the City Council to offer a large sum of money by way of bonus, to the Union Pacific Railroad Company, as an inducement for the building of their projected railroad to Oregon from the Junction City instead of Granger. The object of this movement is well enough, but the means adopted strike us as wrong and likely to be futile.

The Charter of Ogden City conveys no power to give away the public money in that manner and for such a purpose. True, by common consent and the endorsement of the tax-payers, any difficulty in the nature of litigation consequent upon such an appropriation of public funds might be avoided, but the act could not be supported by law and would therefore be objectionable. Then the amount necessary to make a probable inducement for the company to alter its plans, would be so large that the City would be plunged into a debt which would take many years to liquidate, and would form a heavy municipal burden grievous to be borne. In all probability many of those who are now anxious to support the movement, would be the first and loudest condemnors of the debt and the policy that incurred it, when taxes increased as a necessary consequence.

Then it is not at all likely that if the U. P. Company have determined upon the road from Granger, which we believe they have, they would be induced under any circumstances to change the route and start from Ogden. One of the chief reasons for building the road is to save time in transit from the Pacific Coast, particularly in the China trade, to the Atlantic seaboard. Another is to open up that region of country which lies along the route from Granger to the Idaho point where the road is to cross the Utah and Northern, with the valuable timber and coal deposits therein, to say nothing of the agricultural and stock-raising interests that lie there, and will be largely increased by the advent of the railroad, all of which will contribute to the success of the enterprise proper, as well as open up side issues, which the railroad magnates are never slow to see or take advantage of.

If the Company has not fully determined on the route, the money that Ogden can raise would not weigh a feather in the balance, with the millionaires and the immense financial interests involved in such a scheme. But if they really mean

to build from Ogden, after all, and the Granger movement is but a blind—and those old speculators are men of dodges and expedients as well as of solid measures—then an excitement in Ogden which would put a few scores of thousands of dollars into their pocket as a gratuity, would not be at all despised by them, while the gift would only be so much sucked from the financial life-blood of the depleted city without any return. We advise our Ogden friends not to be in a rush over this matter. If Granger has been settled on they cannot move the company nor the route; if Ogden has been chosen as the starting point, they will make nothing by impoverishing themselves to clinch a certainty. Railroad companies are hard bodies to influence, and mighty uncertain as parties to agreements. How much nearer is Ogden to-day to permanent depot buildings and construction works, than when the Company agreed to put them up on certain conditions more than seven years ago?

Ogden will always be a town with permanent business interests whether any more railroads centre therein or not. But Ogden has been for the last ten or twelve years, a city of magnificent anticipations. These have been often so large as to be detrimental to its growth. Real estate has been held above its value in view of immense probabilities, and purchasers have been afraid to invest with so big a risk based upon shadowy expectations. The building of the new road from Granger, instead of from Ogden, will, as we intimated a few days ago, somewhat affect the commercial prospects of the Junction City, because they have always been highly colored by sanguine desires and a too hopeful outlook. And the expectation of the building of the new road from that point, with its new outlets for trade as well as the increased local business which it would establish, had a tendency to keep up real estate to balloon prices, and aid forming those exaggerated opinions as to the great future of the city which have been so often expressed.

Ogden is a flourishing county town and a lively railroad centre. It will continue to have a steady growth. It has facilities for manufacturing interests of no mean order. It is not dependent upon its railroad business, although that brings it a steady and permanent income. The diversion, by another route, of trade that was expected to flow into and be distributed from Ogden by the building of the new road, will be, in one sense, a loss to the place—the loss of something surely anticipated. But its present interests will chiefly continue and be enlarged, and perhaps, for the sake of the peace, order, popular government and general welfare of the city and its vicinity, it will be found that the casting down of its hopes in one direction may prove to be a great benefit in another. In any event Ogden has a brilliant future, and will soon settle down to bedrock solidity and the steady prosperity of commercial and industrial realities.

CREED OF THE NIHILISTS.

THE assassination of the Emperor Alexander, after several unsuccessful attempts upon his life, has brought into prominence the subject of Nihilism, which had not been a popular topic of discussion for some time. Only vague ideas obtain of the objects and tenets of the Nihilists. It is generally understood that the term nihilism signifies nothingness, and that the aim of the society of Nihilists is to annihilate, but the principles upon which their organization is based are unknown, and have occasioned much inquiry.

It appears that Nihilism is simply Satanism. It exists only as a destroyer. It organizes nothing but itself and is created but to disorganize. Its principles are those of religious, social and political death. It is the embodiment of the force which dissolves, the essence of decay, the genius of anarchy, the demon of chaos. It is the antipodes of everything that tends to lead humanity from discord, barbarism and animalism towards union, order, peace, spirituality and divine harmony. It is the foe of all governments, societies, creeds and true principles. Its work is to dash them all in pieces. It is the Devil incarnate. It is the realization of the terror foreshadowed in the Apocalypse: "Woe to the inhabitants of the earth and of the sea for the Devil is come down unto you having

great wrath, because he knoweth that he hath but a short time."

But, it may be asked, what is the object to be achieved in this war upon society, this projected universal saturnalia? This question can best be answered by Nihilistic utterances. The following is extracted from an exposition of the views of the society by Michael Bakunin, delivered at the Congress of Internationalists held in Switzerland. Bakunin belongs to a noble Russian family, and is sometimes referred to as the father of Nihilism; perhaps because he is the only enunciator of its doctrines, whose words have specially been made public:

"This gospel admits of no half measures and hesitations. The old world must be destroyed and replaced by a new one. The lie must be stamped out, and give way to truth. It is our mission to destroy the lie, and to effect this we must begin at the very commencement. Now the beginning of all those lies which have ground down this poor world in slavery is God. Tear out of your hearts the belief in the existence of God, for as long as an atom of that silly superstition remains in your minds, you will never know what freedom is. When you have got rid of the belief in this priest-begotten God, and when, moreover, you are convinced that your existence and that of the surrounding world is due to the conglomeration of atoms in accordance with the laws of gravity and attraction, then and then only you will have accomplished the first step towards liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. The first lie is God, the second lie is right. Might invented the fiction of right in order to insure and strengthen her reign. Might, my friends, forms the sole groundwork of society. Might makes and unmakes laws, and that might should be in the hands of the majority. Once penetrated with a clear conviction of your own might you will be able to destroy this mere notion of right. And when you have freed your minds from the fear of a God and from that childish respect for the fiction of right, then all the remaining chains which bind you and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. Let your own happiness be your only law. But in order to get this law recognized to bring about proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of state or social organization. Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything—the good with the bad. For if an atom of this old world remains the new will never be created. Take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

The fact that such atrocious ideas can be acceptable to men and women in any nation, is evidence that the power vested in the constituted authorities of that nation has been perverted into the most grinding oppression. Nihilism is the rebound from the extremity of bondage, one terrible extreme the consequence of another. But the remedy is worse than the disease. Tyranny is bad enough, but this perfection of anarchy is a thousand times worse. Monarchical despotism is a crying evil, but irresponsible and ungovernable mobocracy is a horror too great to be expressed.

Secret societies which aim to supersede legitimate government are the enemies of mankind. They should be broken up or they will break up the nations. They exist on the European continent and have sympathizers and adherents even in free America. They are among the elements of the final age which will help to disrupt the world and hasten the great catastrophe. They are among the signs of the times, and the harbingers of "the end." They belong to "the mystery of iniquity," and are inspired by the "Prince of the power of the air," and were predicted by the ancient seers who beheld the troubles and commotions of the latter days. They aim to subvert all law, human and divine, and seek to become "a law unto themselves;" therefore they cannot be "sanctified by justice, mercy or judgment," and all who desire the welfare of the human family should help, by all legal methods to prevent their spread, expose their infamy and to root them out from the face of the earth,

THE SAN JUAN COUNTRY.

THE following letter, which, through the courtesy of Apostle E. Snow, we are permitted to publish, will be of interest to those who are watching the progress of the work of God and the colonization of the waste places:

BLUFF CITY,
San Juan County,
February 27, 1881.

Elder Erastus Snow:

Dear Brother—As we have an opportunity to send letters to Escalante, I will drop a line to inform you of the welfare of our colony, in which I am sure you feel a lively interest in connection with all the communities of our people who are similarly situated. I reached here on the return trip on New Year's Day, having had a prosperous journey, although we were 53 days on the road from Oak Creek. The people have done very well during the past six months. There are now 32 families here and, with very few exceptions all are comfortably housed inside the limits of the fort, which looks much more like a fort than when you were here last fall. We have been crowding our ditch ahead and think we have good prospects for a crop. The weather surpasses anything I ever saw for winter, being dry and pleasant and admirably suited to the prosecution of all kinds of out door work.

There are eight families at Montezuma and four at Stalls, where the road leaves the river for the Mancos. The water is being taken out in four places above here, and some of the settlers holding larger claims than we do here would be glad to divide with new settlers, in order to get more help in controlling the water and opening up the country generally.

All is peace with the Indians on both sides of the river, although we have seen very little of them of late. We are herding our horses all the time, however, as a precautionary measure.

Miners from near the confluence of Green and Grand Rivers tell us there is a good open canon leading from our road on the Cedar Ridge 50 miles from here, down to the Colorado near the Henry Mountains, that in all probability is where the road should be. We have a good schoolhouse with Sabbath and day school in operation, also a Relief Society and Improvement Association all doing well. The people generally are feeling well and trying to live their religion, and realize that the Lord has blessed them so far in their endeavors to build up this country.

I am your brother in the gospel,
PLATTE E. LYMAN.

COURTS AS SUPPORTERS OF THE LAWLESS.

IT is a shameful thing that in conflicts between the municipal authorities and the violators of local law, the sympathies and support of the Federal Courts have been so often extended in favor of the lawless. Not only have liquor dealers been sustained in their resistance to the ordinances of this city, but prostitutes and keepers of dens of infamy have been aided in maintaining their vile position against the attempts of the civic officials to suppress the deadly evil.

This, however, is only in consonance with the views of certain "regenerators" of Utah, who advocate the establishment of the vices and debasements of modern civilization, as a means of counteracting the influence of "Mormonism."

The latest ordinance of Salt Lake City for the regulation of the liquor traffic requires a license fee of \$250 per quarter or \$1,000 per annum. It also provides that places for the sale of liquor shall not be kept open after 10 o'clock at night nor on Sundays. Judge Hunter, of the Third District Court, has sustained the violation of the license provision, ruling that the amount is too great, and therefore that the requirement may be disregarded. And now one liquor firm, emboldened by that decision, is defying the municipality by keeping open house after the prescribed hour, taking an appeal to the same Court after every repeated conviction for the offence. The anticipation is, doubtless, that the Court will decide against the City in these instances, because an adverse decision would be virtual bankruptcy to the defendants, and they would not persist without the expectation of judicial support.

This is a condition of affairs that no one who desires the peace and good order of the community can view with any degree of satisfaction. The curtailment and control, if not the suppression, of the liquor traffic, is aimed at by the best portion of the people in every part of the country. And that the Courts provided by the Government for the preservation of law and order in this Territory should be viewed as the bulwark of the lawless, and the champion of the traffickers in that fluid that is the source of untold crime and misery wherever in use, is a fact to be deplored by every friend of his race and lover of his country.

It does not follow, as some may suppose, that because one part of the liquor ordinance is declared invalid, the whole of it is void. Rulings have been made in the Federal Courts here that a law may be defective in one point but sound in others. The decision against the license fee does not affect the question of the time limit. If \$1,000 is too much to pay for a license, there is no argument that 10 o'clock is too early to close a saloon. However there is no security as to the rulings of these Courts. For, two Judges on different occasions in the same Court where the decision was delivered against the license fee, rendered rulings in its favor, sustaining the City on the very same point and the very same amount as are now decided adversely. So litigants do not know on what to depend. Precedents do not seem to govern in these cases. It is difficult to determine what is to be considered a definite rule of judicial action.

But whatever may be the outcome, it is best to arrive at some certain conclusion. If the municipality is nothing and the liquor dealers everything, we would like to know it. If there are to be no civic regulations to restrain the liquor traffic, the sooner this is understood the better. Let the thing be tested at the earliest opportunity, and if there is to be a coalition between the Federal Courts and the defiers of wholesome restrictions, local rules and the public sentiment of the vicinage, let that be clearly established, as the foundation for the next best movement in the interest of right, morality and republican government. Meanwhile, let the provisions of the ordinance not ruled on, be enforced every time.

KALLOCH ACQUITTED.

A DISPATCH from San Francisco announces the acquittal of Isaac M. Kalloch, whose trial for the murder of Chas. De Young has occupied such a long time before the criminal Court. We are surprised at the result. We did not expect that Kalloch would be convicted, but thought the jury would disagree. The evidence was of so positive a character that a verdict of not guilty seemed entirely improbable. It is clear that something more than the facts and the law in the case had weight upon the minds of the jury.

It will be remembered that bitter animosity existed between Dr. Kalloch, pastor of the Metropolitan Temple, and Chas. De Young, editor of the San Francisco Chronicle; that De Young assailed Kalloch's private character, and that of his dead father, in the columns of the Chronicle; that Kalloch, although a "Christian" minister, responded by "reviling again," and uttering language reflecting upon De Young's mother. Thereupon De Young, in what appeared to be a cowardly manner, shot Dr. Kalloch in the breast and back, severely wounding him; but he recovered and was elected Mayor of San Francisco notwithstanding the opposition of the Chronicle. De Young was arrested and was liberated on bail, to stand his trial for the attempt on the life of Dr. Kalloch. While awaiting his trial he went East and collated some damaging particulars of Kalloch's life in different places, which were published in pamphlet form. One evening Kalloch's son Isaac M. went to the Chronicle office and shot De Young to death. He was tried for the crime, with the result announced.

The evidence against young Kalloch was to the effect that he walked rapidly into the Chronicle office and fired at De Young, who, being struck with the bullet, retreated behind the counter, but was followed by Kalloch, who fired four more shots at him, killing him on the spot, De Young drawing his pistol, which would not revolve and was