

was a chance for redemption after the grave. This new wine, revealed from heaven in this day and age of the world through the instrumentality of the Prophet Joseph Smith, a man who was despised by the world, is being taken by the wise men and poured into their sectarian bottles, and in the end the result will be as it was with the Pharisees in times gone by.

But this doctrine has more of a meaning to the Latter-day Saints than simply preaching to the spirits in prison. We read here in the old Bible where God, speaking through the mouth of one of His Prophets, said certain things should transpire in the last days. "Behold," says the Lord through His Prophet Malachi, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." So to-day the Latter-day Saints testify that God having sent the Prophet Elijah to the earth to reveal this principle, or rather to give the key for the administration of this principle, the hearts of the children here upon the earth are being turned to the fathers behind the veil, and the hearts of the fathers behind the veil are being turned to their children here upon the earth, the one feeling after the other for their redemption; for without them we cannot be perfect, neither can they without us. This plan of salvation that the Latter-day Saints believe in is broad, indeed it reaches out to the whole human family, present, past and future. We read in the 15th Chapter of 1st Corinthians an explanation of this expression of Paul's in regard to the two baptisms. In the 29th verse of that Chapter he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Or as Paul expresses it in the 19th verse of the same chapter: "If in this life only, we have hope in Christ, we are of all men most miserable." Paul in preaching to the Corinthians said that very few of them took hold of the Gospel. The great mass rejected Paul. Paul, however, with that broad philanthropy of heart, lit up by the light that first came to him on his way to Damascus, would have been miserable indeed had he not learned of this great principle that in the spirit world these Corinthians would be preached to and taught. So the Latter-day Saints to-day would be of all men the most miserable if they did not recognize this principle of preaching to spirits in prison and baptism for the dead. The Latter-day Saints are fulfilling the Scripture which says that there shall be gathered home to Zion "one of a city and two of a family." In many instances one person of an entire lineage is all there is in the Church and Kingdom of God. That being the case what of the fathers and the mothers, the brothers and the sisters, the relatives near and dear who have not had the opportunity of accepting the Gospel? How glorious, how grand a work it is that swells the hearts of Israel to know that we can enter into the temples of the living God and redeem our dead and become in truth and in deed saviors upon Mount Zion! Certainly no nobler, no grander, no mightier principle has ever been revealed to the human family than this. And though we may have doctrines that are obnoxious to the world; though we may have principles that innovate upon established ideas; though we may have ideas that conflict with those of the honest and the good and those who love the principles of integrity and righteousness; though we may have all these, yet when we come to reflect in regard to this one principle, that of itself alone should be sufficient to recommend the Latter-day Saints to the whole civilized world; that of itself should blot out from their remembrance those other matters that seem to disagree with and are unpleasant to them. That principle that is reaching out for the salvation of the untold myriads of the human family—the very possibility of it should cause the hearts of the whole human family to rejoice, should cause them to think, to feel and to act kindly towards a people who are seeking to carry out this principle. But human nature is very strong in relation to these matters, and as it has been in the past doubtless it will be in the future; that through much tribulation shall they come up who shall be clothed in robes of white, and that it is through trial and tribulation God shall have a tried people. The Latter-day Saints, do not lay to themselves the flattering unction that there shall be peace, peace, peace, to us just yet; but that on the contrary, this work and this struggle will continue; the nations of the earth will be brought to the knowledge of the truth; the honest of the blood of Israel will be gathered home; the kingdom of God will be built up; temples will be erected and the Saints will enter into them and redeem their dead, and cause the hearts of our fathers and our mothers who have gone before us into the spirit world to rejoice; and we shall join hands with the Prophets and Apostles of days gone by, with those of to-day who have preceded us behind the veil; with the good and the true of all ages; with our Elder Brother, Jesus Christ, and with God our Eternal Father in the heavens—all linked together in one mighty phalanx in this great and glorious work of the latter-days.

May God bless you. Amen.

The Emperor of Germany shoots deer while he sits in an easy chair.

FRIENDS IN KENTUCKY.

WASHINGTON, Jan. 23.—The motto of Kentuckians is to exalt one another's virtues, and to stand for one another against the world. It is a commendable trait, though sometimes rather wearisome and monotonous. A Kentuckian is always a good fellow to meet if you can continue to keep the conversation as to give him an opportunity to talk about horses, cattle, sheep, statesmen, the mental capacity or physical powers of men, or the beauty of women. You must especially guard against taking a drink—unless you drink Bourbon. If you drink and don't drink Bourbon whisky, you at once become an object of pity or contempt in the Kentuckian's eyes.

There is one peculiarity about Kentuckians which demands commendation. They are unambitious and exceedingly modest as politicians. This is especially true of the few Kentuckians who have embraced the republican faith. It is rather difficult to find enough native born republicans to fill the few Federal offices in that State. This is always a source of embarrassment to every administration. Serious consequences would follow the appointment of a man born north of the Ohio river. Sooner than submit to such an outrage, an number of Kentucky bourbon democrats would volunteer to hold office under a republican administration. It is a notorious fact that every republican President would have had a Kentucky republican in his cabinet if he could have found one who would accept the position. The instant a tender of a cabinet appointment is made to a Kentucky republican he declines it and recommends a friend, and the same performance is repeated until the place has been tendered to every eligible man in the State. There hasn't been a republican National Convention since 1860 that would not have unanimously placed a Kentuckian on the ticket if one could have been found immodest enough to have accepted. It has been a constant source of concern to republicans everywhere that the probabilities were all against a Kentucky republican ever consenting to sacrifice himself for the good of the party.

There was a fair and encouraging prospect that this would not be the case at the approaching National Convention. Some years since, a distinguished Kentucky republican consented to undertake a great religious, political, and moral work of reform. It involved a great personal sacrifice—the abandonment for several months in the year of the pleasures of Kentucky society. But "the twin relic of barbarism" had to be wiped out. The mental and physical greatness of a Kentuckian was demanded. The man for the emergency was found—Eli H. Murray. He had been United States Marshal of Kentucky for nearly seven years. The great men of all parties in Kentucky recommended him as the one man who could wipe out polygamy in Utah. He was made Governor of that Territory. Singularly enough, the climate of the Great Salt Lake Valley worked a most marvelous change on his Kentucky modesty. He had scarcely reached Salt Lake City before he announced that he would accept the nomination of his party for the Vice-Presidency. Of course he made the announcement with the characteristic modesty of a Kentuckian. He very soon repented his rashness, however, and absolutely refused to allow his name to be mentioned in the convention in 1880. The work before him was of greater magnitude than he at first supposed. Until that was measurably performed he could not be induced to abandon it. It was necessary to make the whole country realize the enormities of Mormonism. That task had been set before him and it must not be abandoned.

A few months ago, Mr. Murray consented that his name might again be mentioned in connection with the Vice-Presidency. He had finally solved the problem of eradicating Mormonism. The organic act of the Territory must be repealed and a legislative commission substituted in its stead. The wiping out process would be a simple thing then. His friends could attend to the work. The hearts of Republicans everywhere were relieved of a great load. At last it seemed probable that the picture of a Kentuckian would grace our political banners and adorn our transparencies. But alas! alas! our swelling hope was once more to be dashed down, down to the lowest depths of despair. A bundle of old papers was fished out of the files of the Department of Justice a few days since, by a pestiferous fellow from the mountain district of Kentucky. Of course he is not a true son of Kentucky. He was not born and brought up in the bluegrass region. He is not a thoroughbred, but a "common cuss" who can't appreciate a glass of good old Bourbon. His taste has been vitiated by "moonshine." Had he washed out his plebeian instincts with old Bourbon, he would not have had the meanness to dash our high hopes as he has done. He not only found that bundle of papers, but he forthwith carried it to Mr. Springer's investigating committee, where its secrets, like the evils of Pandora's box, were let loose. It appears that away back in 1875, one of Mr. Murray's Deputy Marshals, who was not a Kentuckian born and bred, had made sundry charges against his chief. In substance they were that Murray, as Marshal, had conspired with his deputies and other subordinates to defraud the United States by almost innumerable petty swindles. He had encouraged the bringing of

vexatious suits against scores upon scores of retail dealers in Louisville who, under the Internal Revenue law, are required to have licenses. Spies and informers in the Marshal's office would visit the shops of these people, and not finding posted in a conspicuous place the licenses, would report to Deputy Marshals, who would procure warrants from a United States Commissioner for their arrest. The dealers would, of course, be discharged on appearing and producing their licenses, but the object of the Marshal would be accomplished—fees could be charged against the United States. In many instances warrants would be issued by a Commissioner without a sworn complaint being made to him. He got fees also. The United States District Attorney came in for his share. His presence was not required at the hearing before the commissioner, because no hearing was necessary—but he charged \$5 against the government "all same," as John Chinaman would say. Not infrequently bills would be made out in cases where no proceedings were had before a commissioner. There would always be two witnesses' fees taxed, when in reality only one witness was present for the government. These witnesses were special bailiffs—generally negroes—who drew per diem for services they never performed. Then, again, it appears that constructive mileage was uniformly charged for when no guards were employed. Men were arrested in the mountains of Kentucky and carried to Louisville—when they could have been given a hearing or bonds for their appearance taken—for no other purpose than to give opportunity to charge mileage and fictitious expenses.

These serious charges having been made, an agent of the Department of Justice was sent to investigate and report thereon. The chivalrous Kentuckians, without regard to political faith, rallied to the support of Murray. The honor of Kentucky demanded it; democrats and republicans demanded that this dastardly espionage upon a Kentucky office-holder should be stopped, and at once. The base creature who had preferred the charges had resigned and was unfriendly to the marshal. He was actuated by spite. But the agent of the department had made quick work in Louisville. The proof, unfortunately for Kentucky's honor, was close at hand. He reported the evidence, which sustained every charge. These papers once on file in the Department of Justice, the next step which should have been taken was to institute criminal proceedings. Here the combined political influence was made to tell. Mr. Murray was suffered to resign. He stepped down and out on the 8th of October, 1876.

It appears that Mr. Murray has from time to time inspired abusive articles to be published in his organ at Salt Lake against John D. White of Kentucky. Mr. White, being utterly devoid of that characteristic Kentuckian magnanimity, has long sought an opportunity to retaliate. The committee on expenditures in the Department of Justice will afford him that opportunity. The work has already been begun. The committee, to-day, requested the Attorney General to dispatch one of his examiners forthwith to Louisville to investigate and report upon the accounts of ex-Marshal Murray. The House, day before yesterday, authorized the committee to employ as many assistants as might be required in such cases. The examiner will go fully equipped, and with such assistance as he may require. The Governor of Utah, whose term is about to expire, and who expected to be continued—at least till he was nominated for the vice-Presidency—will speedily have other fish to fry. 'Tis a double pity. The good fight against Mormonism will receive a back set. The country will naturally conclude that the harrowing statements which have burdened the official papers of Gov. Murray, must be received with many grains of allowance.—*New York Times*.

MENDACIOUS McMILLAN.

REPLY TO HIS ANTI-"MORMON" ROMANCES.

To the Editor of the Inter Ocean:

Washington, Jan. 21.—In your issue of the 16th inst. I notice comments based upon statements said to have been made by the Rev. D. J. McMillan, superintendent of the Presbyterian work in Utah.

Among other things asserted is that "the Mormon priests scruple at nothing, and have absolute control of all elections."

In this matter the reverend gentleman is certainly in error, for to my knowledge Mormon priests scruple at many things. They, for instance entertain a scrupulous adherence of falsehood in every form, and always try to be consistent and truthful, believing that the measure they mete to others, regardless of prompting motives, will, in the dispensations of providence, be meted back to them.

As the People's party the Mormons in Utah have generally elected friends rather than those who misrepresent them, and they have not thought it criminal to do so. Do not Republicans and Democrats, whether Presbyterian, Methodist, Catholic or Infidel, do likewise where they have the necessary majority with which to accomplish it?

As to elections in Utah, I had supposed that the honorable United States Commissioners, acting by authority of

National law, and not Mormon priests, controlled them. The Commissioners—the statements of the reverend Christian clergymen to the contrary notwithstanding—evidently think so, and I am quite sure that the Mormons have no reason to question what to them is a stubborn and

WELL-ESTABLISHED FACT.

the existence of which—though not the injustice of it—is beyond the domain of argument.

If the Rev. McMillan really believed that the young Swedish farmer and his promised bride were put out of the way by Danites or any other ites, why did he not notify the officers of the law, acquainting them with the facts, if such existed, upon which was based his belief? As a minister, why did he not voice from the pulpit at the time of his horrible suspicions? Failing to do so, would he have intelligent people believe that foul murder could be perpetrated in a populous Territory and nobody know anything about it, or even hear of it, until he announces the dark suspicion through the columns of a daily newspaper published hundreds of miles from the place where the alleged crime was supposed to have been committed?

Where were the 15,000 Gentiles of Utah when the young Swede and his betrothed disappeared?

Free speech and unfettered press exist in Utah as elsewhere in this land of liberty; why, therefore, did not this servant of a truthful master invoke their utterances in arousing to action the majesty of the law and its officers, that the whereabouts (dead or alive) of those young and innocent people might be ascertained? Railroads, telegraph lines, and swift horses were there at the service of the United States Marshal, and deputies ever ready to act under the direction of judicial authority. District and Supreme Court judges were there. Did our Presbyterian brother invoke the aid of any of these? If not, why not?

Would such a course have spoiled the sentence, "It is fatal for a Mormon to become an apostate, the vengeance of the church pursuing him to death?"

WHAT BLOODY WORK

would necessarily result if this were true! It is not so easy to establish negatives as to make assertions, and it is less difficult to prefer charges than for those against whom they are made to disprove them. In this case, however, the United States census reports afford the refutation of a slander, the baseness of which must be apparent to all acquainted with the facts. The census reports show that Utah contained in 1880, 6,988 apostate Mormons, or nearly 5 per cent of the entire population of the Territory. Have these been pursued to death by the vengeance of the Church! Why, sir, such crime would almost equal the foul deeds perpetrated in the name of religion in the darkest days of the Inquisition. Think of it, murder in a single Territory at the rate of four a day, 31 a week, 124 a month, 1,407 a year. This story overleaps the mark. Our Christian friend should revise, remembering that a little molasses mixed with vinegar draws more flies, and that truth converts even "Mormons."

It is appropriate here to quote from the writings of the Rev. Ballard S. Dunn, Presbyterian of the Protestant Episcopal church, whose letters, written from Salt Lake City, were published in the *New York Tribune* in 1877, and subsequently in pamphlet form by the American News company. His writings evidence no sympathy for Mormonism, but he says: "When I speak of the long list of Mormon crimes committed in the past, I do not wish to be understood as considering them a pre-eminently criminal people. On the contrary it is my settled opinion, resting upon very thorough investigation, that they are less stained with blood than any community of equal size south of the Missouri or west of the Mississippi river. Take a population of 150,000 from any portion of Texas, and it will surpass them in violent deaths for the last fifteen years, five to one. The small city of Ploche, just over the line in Nevada, has slain more men during the last six years than the whole population of Utah have slain. And, when it is further stated that

THE MAJORITY OF MURDERS

committed in this Territory during the last seven years are justly chargeable to the Gentile residents, the dark and murderous character the Mormons unjustly bear should be further illuminated."

How inexpressibly sad is the thought that forces on a reluctant mind the conviction that many who profess to be followers of the meek and lowly Jesus, are strangers to His spirit and doctrines! The "Mormons" are feeling this more keenly than word can tell, yet they entertain malice toward none, believing that God will not permit human justice and divine righteousness to be wholly divorced. The presence of these two elements renders pure Christianity possible—without them, nothing can be expected but confusion, dogmatic creeds, insincerity, conflict, envy, hatred, and false accusations.

From these may heaven deliver us.

MOSES THATCHER.

—Chicago Inter-Ocean.

In Vienna, an ordinance of the municipal council forbids a married man from taking a voyage in a balloon, until it is proved to the satisfaction of the authorities that he has received the consent of his wife and children.

CORRESPONDENCE.

A BUDGET FROM OGDEN.

Weather—The D. & R. G. Accident—Business Outlook—M. I. Associations—Lecture On Britons Past and Present.

OGDEN CITY, Utah, February 4, 1884.

Editor Desert News:

But a few days since the streets of Ogden were dry and the whirlwind carried the dust high in the air. Recent atmospheric changes have brought numerous heavy downfalls of rain which flooded the streets and lots; and what with water and mud our highways and sidewalks, many of them, are extremely hard to navigate. Last night we were visited with another copious shower indeed, it rained steadily all night and part of this morning, the ground has thawed out considerably, and the snow has almost entirely disappeared from the earth's surface and a great deal from the mountain sides.

The washout which caused the terrible accident on Sunday, on the Denver and Rio Grande Railroad, four miles from here, is about 80 feet long, eight feet deep, and about ten feet wide. The engine was nearly buried up, and the mail car is crushed into kindling wood. A force of men are at work raising the machine and repairing the break. The place where the accident occurred being all sand, it is thought the damage to the engine will be but slight.

The trains from all other points arrived and departed on time to-day, and thus far there have been no other washouts or breaks, resulting from the late storms along the lines.

The business outlook in this place is no better than it was when I wrote you a month ago, indeed there have been more assignments, and the merchants can see no sign, at present, of brighter days ahead. On the railroads the travel is small and the freight business is light, the employees are working not more than half time. Thus the general depression continues. The farmers are still gloomy, because there is as yet no market for their grain or other produce—not even brewer's barley.

Yesterday, the regular quarterly conference of the Mutual Improvement Associations of the Weber Stake was held in the Ogden Tabernacle. Notwithstanding the inclemency of the weather, and the muddy ways, the house was well crowded with participants and listeners to the proceedings, all of which were of a highly interesting character. The reports from the several associations showed a steady increase in numbers and a growing interest in the institutions by the youth of both sexes, who frequently meet in joint session for their improvement exercises. They are cultivating a taste for reading and studying useful and polite literature.

Their libraries are increasing in numbers and quality, and the talent and research of the students is developed and evinced by the manner in which they speak and write. Among the subjects discoursed upon by the young men at the late Conference were: "The fallacy of the claims of the Protestants and Catholics to the Priesthood;" "The Author of Genesis a scientist;" "Was the repentant Thief saved by Baptism?" Essays were also given on various other subjects.

In the after part of the day the large assembly was addressed by Elders Junius F. Wells, Joseph A. West and Supt. E. H. Anderson, on the importance of the great work of improvement in which they are engaged, the necessity of acquiring useful knowledge from good books, and storing the mind with pure intelligence, which is the glory of God; and showed that the most valuable of all knowledge is that which is received from God by inspiration and revelation, as it searches back into the past, circumscribes the present, extends to the future and pertains to the salvation and exaltation of the human races both living and dead. It was one of the best reunions of the kind ever held in this city.

At night Elder C. W. Stayner delivered his highly entertaining and instructive lecture on "The Britons, past and present" to a large and appreciative audience in the Second Ward meeting-house. It was listened to with great attention, and at the close the lecturer was awarded a vote of thanks.

WEBER.

According to an English statistician, who had been at pains to collect data on the subject, early risers live the longest.

The New Haven board of health has prohibited the blowing of locomotive whistles within the city limits. Where is our board?

Bartholomew Binns, the English public hangman, was arrested recently and fined 20s. and costs for trying to ride free on a railroad in London.

Miss Elizabeth Richards, who died last week at Wilmington, Delaware, had taught school for nearly 80 years, and in several instances had among her pupils successively members of three generations of the same families.

A valuable addition to the strength of the British Navy was recently made at Portsmouth, when the *Imperieuse* 19 inch steel twin-screw armour-plated barbettes ship, after being named by Princess Edward of Saxe-Weimar, was floated out of dock.