

tution forbids the application of a religious test, which Small wishes applied to the Latter-day Saints.

This oracle speaks in behalf of the Gentiles, claiming to express their wishes:

"What do the Gentiles generally want, looking to the future of Utah?"

"Either to wait until Mormonism is stamped out or to be attached to the State of Nevada, making of that present rotten borough and the great Utah region one grand, prosperous and loyal State.

"With this consolidation effected and Ogden made the State capital by reason of her unrivaled advantages, the Union would gain immensely and the Mormon blotch on the American flag would be effectually obliterated."

According to this logic the Gentiles want Utah linked on to something rotten so that, by combining it with what is asserted to be rotten in Utah, thus increasing the aggregate of rottenness, "one grand, prosperous and loyal State" will be the product. After thus cleansing the platter of State by throwing in an additional dipperful of corruption, the climax must be capped by making Ogden the capital of the purified commonwealth. It is presumed that this last suggestion is made on the ground that Small purposes making the "Junction City" his future home.

In justice to the Methodist church it is fair to state that "Small Sam" is only a mongrel Methodist, having been a Congregationalist preacher and has not formally severed his connection with the latter denomination. It was doubtless convenient for him to make the change, as he evidently has an eye to the main chance. Mark it—he will yet be notable as the possessor of a much larger amount of wind than wisdom.

PITIALE END OF A PROMISING CAREER.

HON. ISAAC P. CHRISTIANCY, ex-Chief Justice of the Supreme Court of Michigan, ex-United States Senator and ex-Minister to Peru, died recently at his "lonely home" in Lansing, in comparative poverty and surrounded and encompassed by wretchedness. He attained as high honors as were ever reached by any man of his State, but his descent to oblivion was much more rapid than his trip to power and influence. As he, a number of years ago, introduced into the Senate and championed one of the many infamous measures that have been aimed at the "Mormon" people, his career and fate have some local interest attached to them.

One of the prominent journals of

the country says: "His case is a striking example of how short a step it is from honorable fame and political success, to total obscurity." For a month previous to his death Judge Christianity suffered intense agony from cancer near the roots of his tongue, and greatly desired his end to come speedily. Indeed for several years he had stated that he had nothing to cause him to desire to live.

A Philadelphia paper publishes the following sketch of his career:

"Judge Christianity was 78 years of age. He was born in Johnstown, N. Y., but removed to Monroe, Mich., in 1836. Here he lived for a score of years, rising from the ranks of struggling young lawyers to the position of one of the most widely known attorneys in the new State and gaining additional prominence as the editor of the *Commercial*. From 1841 to 1846 he was prosecuting attorney. In 1848 he was one of the leaders in the Free Soil Convention at Buffalo, and State Senator in 1850-1, and Free Soil candidate for Governor in 1852. He was one of the founders of the Republican party, and a delegate to its first national convention in Philadelphia in 1856. In 1857 he was elected Justice of the Michigan Supreme Court and was re-elected in 1865 and in 1873, serving three terms as Chief Justice.

"In 1875 he resigned from the bench to become United States Senator, and two years later resigned that position to accept the post of United States Minister to Peru. The death of his first wife left him with several sons.

"It was not long after his election to the United States Senate that his Michigan friends were startled at the news of his marriage to Lillian Lugenbeal, a young employee of the Treasury Department. He took his bride with him when he returned to Lansing to arrange for his journey to Peru.

Not long after the minister went to Peru, grave stories were told about the young wife's conduct. It was said that she soon tired of the minister and had transferred her affections to a young lieutenant with whom she had been fascinated before meeting the Senator, and who had boldly followed her from Washington to Peru. The scandal culminated in an exposure. Before the expiration of his first year in Lima Mrs. Christianity returned alone, and gossip was again revived. When Minister Christianity returned to the United States, after a change of administrations, he at once applied for and secured a divorce on the ground of infidelity. Neither the young wife nor the lieutenant, who was named as correspondent, made defense to the suit.

Mrs. Christianity became insane. One cold night in December she was found wandering in the streets of Washington arrayed only in a thin night-dress. When taken home it was found that she had managed to escape from the house without alarming the family, but how she had done so neither she nor they could tell. She was very ill for some time following.

On December 13, 1883, she died a maniac in Brooklyn. For several months she had been staying at the residence of Dr. Dupre under her maiden name. A physician, who was called to treat her for failure of the eyes discovered her mental condition and also her identity. It was believed that she had become crazed by chloral

and was killed by the drug. She was 29 years old.

Soon after this came the robbery of \$20,000 worth of diamonds from Judge Christianity in a New York hotel. They had been intrusted to his care by a Peruvian friend. No trace of the missing gems could be obtained. The spirit of the judge was absolutely crushed by the series of disasters. He retired from public life and passed his days in absolute obscurity, although engaging in literary labors most of the time.

During the last ten years Judge Christianity's passion for whist playing has been his only solace. Although he began failing physically as soon as he returned from South America, the great legal mind which made him the peer of any jurist who has sat on the Michigan supreme bench, remained active and bright. Very little of his miscellaneous writings have been published owing to his pronounced dread of having his name given further publicity, but they will be collected and issued by his family. One of the most important in the lot is an atheistical analysis of the Bible.

WEST VIRGINIA CONFERENCE.

This conference was held on Saturday and Sunday, August 30th and 31st. There were among those present President William Spry of the Southern States mission, President Joseph R. Carlisle, of the West Virginia Conference, Elders M. M. Brown, W. A. Coffin, J. S. Page, S. Worthington, J. R. Hulet, S. A. Cornwall, T. S. Pond, John Benson and George B. Wilson.

On Saturday morning the speakers were President Carlisle, Elders Benson, Brown, Coffin and President Spry.

At 2 p.m. Elder Worthington spoke upon the first principles of the Gospel, clearly showing that faith, repentance and baptism were essential to salvation. Elders S. A. Cornwall and J. S. Page also addressed the conference.

On Sunday morning Elder Pond occupied some time in discussing upon the blessings promised to and enjoyed by those who obey the ordinances of the Gospel. Elder G. B. Wilson took up the subject of apostasy. President Spry likewise spoke on the necessity of searching the Scriptures diligently.

In the afternoon Elder J. R. Hulet descended upon the organization of the Church of Christ and its object; also the necessity of revelation. President Carlisle set forth the foundation of the Gospel as given by the Apostle Paul. President Spry delivered the closing address and spoke at some length upon the object of the Gospel and the blessings promised to and enjoyed by the Saints.

Our meetings were well attended and an excellent spirit prevailed. There seems to be a very kindly feeling existing among the people of this neighborhood toward the Elders and everything possible was done for their comfort during conference. J. R. HULET, Clerk.

Lay shingles a quarter to a half an inch apart if you want them to last well.