A government officer recently re-turned to Washington after an absence of some years abroad. He mer an old friend who had been interested in fly-ing machines and asked:

chine in the air and then how to keep it there."--Success

# HOW PEET SPIKES A MINISTERIAL MALIGNER.

ECENTLY the Deseret News printed an article from the pen of J. Lloyd Woodruff, a young Utah student now in attendance at the University of ECENTEL the Descret store princes an around of the Rev. Mr. Nutting by Mr. V. S. Peet, at a locture delivered by the former, before the stu-dent body of the institution. The speaker was deriding and maligning the people of Utah and Idaho when Mr. Peet arose to ask a question, and I dent body of the institution, the polarity like them and shot back at his querist, "Oh, you are quoting from that man Peet," whereupon the latter arose, and to the astonishment of all exclaimed, "I AM PEET." The incident almost broke up the meeting, and it was related in interesting delatter arose, and to the astonishment of an exclusion. Ar Alast a line include a block up the meeting, and it was related in interesting de-tail by Mr. Woodruff, as were other incidents of the same occasion. Mr. Nutting takes exception to and challenges the correctness of the narration, and tail by Mr. Woodrun, as were other incluence of the same occasion and that it be published. Mr. Woodruff, still being in Philadelphia, cannot be has sent a letter to the "News" through a friend in this city, and asks that it be published. Mr. Woodruff, still being in Philadelphia, cannot be has sent a letter to the News through a friend in this city, and has back as have been and in the free in being in Philadelphia, cannot be questioned direct concerning the challenge, but Mr. Peet is now in Salt Lake and he declares most solemnly that Mr. Nutting has falsified the facts questioned direct concerning the charteness, but are receipted and mean of the meeting and finds it to be a very accurate chronicle of to make a martyr of himself, and furthermore that he has read Mr. Woodruff's account of the meeting and finds it to be a very accurate chronicle of to make a martyr of minsen, and rule appalled at the sophistry and falsity of Mr. Nutting's letter which the "News" herewith reproduces in its entirety the event. Mr. Peet says he is fairly appalled at the sophistry and falsity of Mr. Nutting's letter which the "News" herewith reproduces in its entirety with Mr. Peet's record of the same meeting, as reported for Truth several weeks ago:

### Mr. Nutting's Version of University Incident.

#### Mr. Peet's Account of What Happened.

he article bogins by saying that I The peaks of the provided the provided the provided to the provided the provided the provided to the provided the provided the provided to the provided the provided to the provided the mons of Utah and Idaho." Neither the word or thought of "missionary" oc-curs in it. There was not one particle of deception; the officers of the associa-tion had even seen many of the pic-tures, and one had heard me speak in that same hall before. And even a half-wilted person would have had more sense than to deceive as the writer of the "report" says I did. The story about the "very poor log cabins" where I had first been "enter-tertained" and then had "procured" as

The story about that the entry process where I had first been "enter-tertained" and then had "procured" a pleture and used it to "ridicule and insuit" the people, is also entirely un-warranted. In the address there were shown about 10 dwellings, besides all kinds of public buildings, from the temple square to the L. D. S. university and others. There were just two log cabins, not the poorest, and these came in incidentally. The other houses were one and a half and two-story adobe, frame and brick; fully the average. In not one of them did I hint that I had ever been entertained, nor have I been; nor was there one word of ridicule or insuit or of anything that would have been in the least improper if I had. By quotationmarks the writer puts these words in my mouth here: "This half-witted face and surrounding squalhese words in my mouth here: "This alf-witted face and surrounding squalare mute witnesses of the horrors ormonism has forced on this woman id hundreds like her." But the marks id words are alike his own, absolute-: 1 have never said anything even ordering on them, anywhere. "Squal-r" there was none; pletures tacked on ne walls were plainly visible, and I requently say in that connection that such are the ploneer homes in every wooded country. No one could well be fairer than I am in all such matters.

Tarer than I am in all such matters. So the statement that I classed the Mormon people as "the worst possible idelators" is not only utterly untrue, but I specifically said that they were not to be spoken of as heathen people, as some had done; that they were gen-erally better than their theology, be-cause many had comerinto Mormonism from Christian churches and had cause many had comesinto Mormonism from Christian churches and had brought many of their Christian ideas along. It is too badly true that no one can possibly compare Mormon theology (teaching that there are many Gods with flash and bone bodies, male and female, who first were human beings and whose chief glory in eternity is to beset and rear children) with pagan theology on the one hand and with Christian on the other, without instant-ly seeing that its likeness is almost wholly to the former and not to the If seeing that its likeness is almost wholly to the former and not to the latter. A main feature of the lecture consisted of photographs of pages of Mormon books, from which the audi-ence could read for themselves the doc-trines. No one can be more sorry than myself that these beliefs are so; and the work to which God has called me is chiefly to beln the people see what the the work to which God has called me is chiefly to help the people see what the Bible really teaches on these points and to bring their views and whole lives into subjection to the Bible and to the call where it means the bible and The shift and the subjection to the shift and to the Go whom it reveals; and this in the spirit of love for needy souls, not of hatred for any one whatever. What the supposed reporter says next is simply astounding. The picture of "St, George tabernacle," as he calls it, was taken by a Mormon photographer about 550 miles from St. George and kept on sale in his gallery, as I said plainly. It shows the sacramental service in the same town. The "reporter" says: "The speaker did not point out that the building was entirely empty, the only one seen being the kneeding figure at the sacrament table." Of course I did not: every person in the audience would have known that I had lost my reason, or some thing worse. Was the writer of the "report" blind, or what? He sat on nearly or quite the front seat; the picture, which I have just examined carefully, shows only the very front seats, rostrum, etc., from the gallery of the building, and yet it shows 34 people, 10 of whom are in the pupit area and three are kneeling behind the table, which has everything ready as usual? And I remember putting my pointer on the picture of a gray-headed and in the desk and saying. "This is <u>even</u>, it knows to recentle the statement of the "report" with even a desire." I know not how to recentle the statement of the "report at the says I made a "fatal mistake" in calling for utastions: though I practically always do so, had arranged before to do it there and knew that there would probably be Mormons present! I leave it to the reader to say how much honor and gentlemanilmess any person has who when courteously given opportunity to ask a question on the subject, gets up and begins an abusive supech instead. Certain it is that any such person renders thisself indie to areas for disturbing a meeting, at least if he does not coase when requested. The writer of the "report" makes up a surprising story; but why does he not tell the finese! When questions were allowed. Mr. Peet arose and began the tirade for which he says he is well pick from th

Editor News: A friend in Salt Lake City sends me your editorial in the "News" of April 5, and Mr. Woodruff's professed report of my address at the intversity, Philadeiphia, headed "Mr. Peet's Utter Defeat of Rev. Mr. Nut-ling." As the "report" contains some-where about 40 statements which are where about 40 statements which are post correct, and as a whole is totally misleading, you will of course give the following corrections of the more im-portant points equal prominence with he article: especially as 1 have been subscriber of the "News" for the past i years.

By consent of the elder with him, he gave me the latter's address, saying he would show me his (Peet's) address and mail would be sure to reach him there. What was my surprise, on calling with my booklet, to find that he did not even know where Peet lived, and that Peet never, or very seldom, called for mail there! Instead of Mr. Peet proving his own statement against me, as he had offered to do or forfeit \$1,000, he had apparently field from my proof of its utter faisity, which was complete, as acknowledged by the elder. Clear-ly Mr. P. had taken five words out of one sentence on page 2; skipped 12 pages to No. 14 and thence had tak-en another clip; then took 13 words By consent of the elder with him, he 12 pages to No. 14 and thence had tak-en another clip; then took 13 words from another half way between, (re-ferring to Judson in India 100 years ago) and by multiplying the gist of these together he got his astoundingly false statement, which is fiatly contra-dicted by the very sentences and para-graphs whence he garbled his clip-pings! I have written him these facts at the address given; and he must either pay, get release, or acknowledge his utter error of statement, or show up as in character all that the above and other facts imply. The "report" of Mr. Woodruff is in

up as in character all that the above and other facts imply. The "report" of Mr. Woodruff is in great error also in its closing para-graph. What I said about higher edu-cation I distinctly said was quoted from the "News:" and of course it was not anything like what he gives as from me. Nor was it in the least dis-proved by the presence of nine, or would it be by 900 Mormon students in Philadelphia. For practically all of them are taking medical, dental or oth-er studies which are not taught in any Utah school at all. And they seem to have another purpose, there, indi-cated by their statement to me that there were pushing Mormonism among the students just as hard as they could." I have known for years that there were Mormon students in sev-eral eastern schools and I have known, also, just about what they were doing there. The statement of the "report" that "will give Fhiladelphia a wide berth in future," is too funny, indeed! A man whose ancestors were in the battles of freedom on Bunker Hill and berth in future," is too funny, indeed! A man whose ancestors were in the battles of freedom on Bunker Hill and Lexington, who has never himself been known to filnch thus far, who has dis-cussed these matters hundreds of times with elders in Utah—for such an one to be scared forever out of a great city by this little affair! I have spoken every year for some time in that city, and I expect to speak there every year in future; even the next week another appointment was met. And all well-behaved Mormons are welcome now, as always before; only let them tell the truth if they write reports.

behaved Mormons are weighted how, as always before; only let them tell the truth if they write reports. Mr. W.
as always before; only let them tell the truth if they write reports. Mr. W.
One more point—the last. Mr. W.
makes' much of my graduating class into be seen, but the lower animal nature seems to be strongly in evidence."
That is the way these itinerant-oracle device "was full of concealed venom." Why then ploture, as well as many others, which is strongly in evidence."
That is the way these itinerant-oracles of the Utah Christian mission pleture uses of the Utah Christian mission pleture Utah schools. The Rev. Mr. Nutting then threw on the screen a graduating class (all Mormons) of a Mormon school. It was a very beautiful ploture is and that no cone could tell them from the faces in graduating plotures in the east? He knew I said this. I will leave the reader to draw his own conclusions from these facts. But perhaps it will now be in order for me to quote the opening lines of Mr. W.'s piece again:
"O, what a tangled web we weave When first we practise to seceive." When first we practise to deceive."

Editor Truth: It was my lot to listen to an anti-Utah-Idaho Mormon lecture by the Rev. Mr. Nutting to the students of the University of Peinsylvania last Sunday evening. The Rev. Mr. Nut-ting is superintendent of anti-Mormon gospel sheep camp wagons which tour Utah and southern Idaho every summer when the weather is fine and pleasant for a holiday. The pernicious way in which they advertise Utah in their yearly reports was shown in Truth, July S, 1905, but Rev. Mr. Nutting's lec-ture is more pernicious than his annual report. The Rev. Mr. Nutting's lec-ture is more pernicious than his annual report. The Rev. Mr. Nutting's lec-ling. The rev. Mr. Nutting's lec-ling. And the standers I and defamers I tis more by what he does not say, but in-fers that he slanders Utah. Instead of using a common Iron hammer, like oth-er knockers, the Rev. Mr. Nutting is like the gentlemanily safe cracker why with veivet, or the rubber footed thug with a same bag. They do not make a noise or draw blood, but the effect of using a common Iron hammer, like oth-er knockers, the Rav. Mr. Nutting is inke the gentlemanily safe cracker why with veivet, or the rubber footed thug moles or draw blood, but the effect of using a common Iron hammer, like oth-er knockers, the Rav. Mr. Nutting is inke the gentlemanily safe cracker why with veivet, or the rubber footed thug moles or draw blood, but the effect of using a common Iron hammer, like oth-er knockers, the Rav. Mr. Nutting is inke the gentlemanily safe cracker why with veivet, or the rubber footed thug moles or draw blood, but the effect of using a common Iron hammer. He offect recetly the moles or draw blood, but the effect of using a common Iron hammer, why and the and the first operation onset or draw blood, but the effect of using a common Iron hammer. He we have the weak is the same as the bold noisy ones.

their work is the same as the bold noisy ones. The Rev. Mr. Nutting will, as it were, take a picture of a spot of mud spat-tered on a pretty girl's check and ex-hibit it as a photograph of the girl, or he will, as it were, take a true photo-graph of a beautiful Utah girl and then say that the most beautiful rose has the sharpest thorns, the most deadly viper looks the most beautiful when colled up in the sun and the soft-furry paw of the cat contains fangs that will tear and lacerate. The key. Mr. Nut-ting's lecture is the limit of deception and hypocricy. Ing machines and asked: "Well, professor, how are you get-ting along with your aerial machine?" "It is not yet a complete success," the professor said, with a sad suite. "I have two things to accomplish be-fore I can say that it is." "What are they?" "I must discover how to get my ma-chine in the air and these here in the

Ing's lecture is the limit of deception and hypocricy. In the early part of his lecture the Rev. Mr. Nutting belittled Joseph Smith, the "Mormon prophet," and ini-tated Thomas Palne by trying to poke fun at the Book of Mormon. He threw Senator Smoot's thotograph on the Tun at the Book of Mormon. He threw Senator Smoot's photograph on the screen, belittled Senator Knox and stat-ed that Senator Burrows' speech was the only honest one delivered in the Smoot debate. He threw on the screen only one picture of the Utah state Agri-cultural college, and it was a good one. Then he stated that this state institu-tion's mesuident was a Mormon polyce Then he stated that this state institu-tion's president was a Mormon polyg-amist and that is all he said about it. He did not state that it was one of the best colleges in the country, that al-though the great majority of the stu-dents were Mormons, about one-half of the instructors were gentiles, but he left the impression on his audience that it was a Mormon polygamistic school. The only public school he pictured was probably the poorest schoolhouse he could find in Utah, and the children were probably the poorest clad. He pointed out some of the children as be-ing iow in the intellectual scale trying to convey to his audience that the ing low in the intellectual scale trying to convey to his audience that the Utah public schools were very poor and the schoolchildren dull in intellect. This is the identical picture that was pub-lished in the Presbyterian Assembly Herald for October, 1904, with the legend under it—"Public school in Utah, all Mormon children, what an oppor-tunity for a missionary." It is also the identical picture that Rev. Delos Fink, the Presbyterian missionary, uses in his scurrilous anti-Utah lectures, in n his scurrilous anti-Utah lectures, in In his scuritious num-than rectures, in which he says, as he points out the children, that "scarcely a real bright face is to be seen, but the lower animal nature seems to be strongly in evi-dence."



But the was rendered by a ladies' quarter of the same, "There is sweet rest in the other, side," and rikes, "The opening prayer was offered by Elder Chris Alston, and the following brethren, who had been inti-mately acquainted with Sister Hodgson of the sugar House ward). El-mate, and the sugar House ward, whittaker, bishop of Sugar House, the sugar House music was rendered by a ladies' quar-

#### Her References.



The LATE MARY S. HOUGSON. The death of Mary S. Hodgson, which marked the passing of a noble woman. She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was born on the 4th day of May, She was the mouth the chatter day satures and on the she folned the Church of Jesus Christ day of May, 1866, she, with her husband, left Englaind to journey to the gather-ing place of the satints, with a family of seven children, the youngest being two and a hlaf years old. On mid-buried on the plains on June 23. The time oscupied in their journey from their mative mad to Utah was its weeks.



## STEAM PLOWING WITH A REEVES CROSS-COMPOUND DOUBLE-CYLINDER Engine is a certain success. This engine is designed and built especially for PLOWING, FREIGHTING, GRADING AND THRESHING. Experiments are expensive. WHY try them?



sociation very quickly, if you do as you say." Then Mr. Woodruff, sitting about next to him on the front seat, got up, and began to talk about the many-gods and Adam-God doctine, which latter I had barely mentioned: denying the Brigham Young quotation when I made it, and when I questioned him on a point or two of the Mormon doc-trine of God he replied with, "The Bible rays," instead. Then, the time being far past for adjournment, and the dis-cussion not agreeable, the president

religious training, and while this beau-tiful group was still on the screen he said these students look as bright and intelligent as other students; they look as though they would make good citi-zens, but-without saying another word by innuendo. "The thorn behind the rose," "the beautiful snake," "the soft, fur-covered fangs," was what his sil-ence conveyed to the audience. "O, what a tangled web we weave When first we practise to deceive." The unconcealed purpose of the writ-er of the "report" is to stir up all the prejudice possible against the unsec-tarian, unsalaried, self-denying, Bible work we are doing is Utah. That there is a great issue, raised by Mormonism itself, between its doctrines and those of the Bible and the whole Christian world, is too sadly true. But what is the way to settle it? By misrepresen-tation and abuse on either side? I al-ways freely admit, for my part, that very many of the Mormon people be-lieve their doctrines just as sincerely as I do those which I, and millions be-fore me for 1900 years and more, have found in the Bible; and I certainly hold my beliefs as sincerely and ear-nestly as any one well could. The only course which is either reasonable, manity or Christian in such case is to sit down calmiy and study the whole matter over together, as often as may be necessary, prayerfully seeking God's help in finding out just what His Bible taches. This is my course; and the work God has called me to do is to help all I can to do the same-always in love; as the instant applause of the audiance indicated that I had spoken in Philadelphia. I entreat all to do so. The editorial comments on the report were even more untrue than the ar-ticle itself. An honorable man is al-ways ready to make a wrong right. The statements above are exactly true, as can be proyen under eath. JOHN D. NUTTING.

as can be proven under oath. JOHN D. NUTTING.

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TO THE PUBLIC.

Folk's Sali Lake City Directory 1907 is now in press. Parties who have recently made any changes in their business or residence addresses, and all neuroness are resulted to with us business of residence addresses, and an newcomers, are requested to write us or call at our office immediately, in order to secure correct insertion of name, business and address. No changes will be taken over the 'phone. W. P. COOPER, Sec. & Mgr. 617-620 Dooly Bidg.

and below the second se

of the Mormon home he exhibited was without doubt the most squalid and poverty struck room that could be found in the whole intermountain country. It represented a woman sit-ting by a rickety table holding a little boy on her lap. The woman and the little boy were poorly clad and every-thing in the reeky, cheerless room seemed to be away. The Rev. Mr. Nutting conveyed the idea to his audi-ence that that house and room were a sample of Mormon homes in Utah, and Idaho. He stated, pointing to the old rickety table, "That the evening before he took that photograph he ate at that table and talked with that poor woman till midnight on the gespel and he had great difficulty in getting her to have her photograph taken as the remainder of the household objected." "And thou also, Brutus." You did sit at meat at that poor woman's table, she gave you the best she had, it may have only been a crust of bread and a cup of water, she did the best she could, you accepted her humble hospitality, you as a pretended missionary of the Lord Jesus Christ who was born in a manger where the ass and the cow receive their nour-ishment, you pictured this poor wo-man and her humble home and the hold it up in contemnt and ridicule before the whole world. Ingratitude, hypocraey, and treachery seems to be the controlling motive of many of the Utah Christian missionaries. In the University of Pennsylvania where the Rev. Mr. Nutting gave his

# Utah Christian missionaries. In the University of Pennsylvania where the Rev. Mr. Nutting gave his lecture are nine Mormon students, nine of as bright, clean, honest and studious young men as can be found anywhere. They are respected by the faculty and the students and aro working hard for a higher education and while they are getting along so well and so harmoniously to have the Rev. Mr. Nutting (who by mis-representation got an opportunity to

the Rev. Mr. Nutting (who by mis-representation got an opportunity to lecture in that institution) picture their parents as polygamists, their homes as hovels, and these students as pagans so that the other students will disfellowship them and point the finger of scorn in their direction. I say that any preacher, person, mis-sionary, their or devil who will do that will burn his neighbor's hay stack to smoke out a chipmunk, or steal his mother's false teeth to dig fait with.

When the Rev. Mr. Nutting finishe his lecture, Utah and southern Idai looked almost as bad as Danle ple ured infermo and would have so re-mained on the minds of most of 1



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