

our esteemed Gotham contemporary, those who comprise the Church control themselves. This they certainly do in an individual capacity. More ridiculous still is the unequalled assertion that the Church holds a monopoly of the land, the mines and means of irrigation. It is only necessary in answer to such a fallacious statement to draw attention to the fact that here as elsewhere the disposal of the land is entirely in the hands of the Federal Government, under the laws of the United States. It is true that a preponderating area of farming land is owned by "Mormons" for two potent reasons—they are in the overwhelming majority and essentially an agricultural people. They have entered their claims as individuals and paid the government the legal price. Nobody hinders non-"Mormons" from taking the same course, as many of them have done and own large tracts of land in Utah, from which they reap the full benefits in common with the rest of the people.

That the Church, or its members hold a monopoly, or a preponderating extent of mining property is as wide of the fact as anything could well be. It is the other way about. With but little exception the mines throughout are owned and operated by non-"Mormons."

It is scarcely necessary to answer the preposterous position that people who are not in sympathy with the Church are unable to make a living here. The presence and prosperity of many people throughout Utah who are not only not in harmony with "Mormon" sentiments and views, but actively in antagonism to them is enough to give that a strong refutation.

How long will it be before such journals as the New York paper whose article we publish, will be sufficiently candid and fair to admit that the control by any power whatever—only that which is inherent and that every citizen has the right to exercise—of the ballots of the people of Utah is practically impossible? The ballot is secret, no elector knowing how or for whom his neighbor votes.

The Tribune takes a most merciless position. Assuming without reason that the "Mormons" are law-defying would without investigation without law from them every right under the law. Not only would it rob them of the franchise, but of the rights of property, and thus reduce them not only to political, but to pecuniary helplessness. We would have been pleased to have noted in its article a tinge of magnanimity, but it gives no evidence of a feeling of that character. It is cruel as death and unjust as Jeffreys.

As evidence of the defiant attitude of the "Mormons," the speech made at the late Conference recalled to. What called forth the objectionable utterances? The prevalence of such strained, ultra and antagonistic views and sentiments as the Tribune publishes. Of what character were the complained of expressions? They were simply to the effect that unjust, unscrupulous and vindictive antagonism from every side was being hurled against the Latter-day Saints, and that they must look to God for protection. This was seconded by confident expressions to the effect, that the same providential power that had shielded and sustained them thus far, would continue to ward off threatened destruction in the future.

These simple declarations of an understanding of the popular attitude against the "Mormons," coupled with implicit faith in the overruling hand of Omnipotence has been construed and twisted into an exhibition of defiance. There is neither treason nor defiance in the "Mormon" community, neither is there any resistance to the laws, and their courage and fortitude under the most inexcusable and unjust opposition is the grandest and noblest spectacle of the nineteenth century.

#### THE UTAH REDEMPTIONISTS.

BEFORE us is a bill of the Salt Lake Collegiate Institute—J. M. Coyner, Principal—for tuition of one of its pupils. On the form is printed the financial rules of the concern. These iron-clad stipulations exhibit the true inwardness of local priestly sectarian philanthropy. The noble efforts of these martyrs who are seeking to redeem Utah should not be lost to fame. Their names and deeds should be handed down to posterity

for all they are worth. What the intrinsic value is a few facts may serve to show.

Under the head of "The Rules governing tuition," we find the following:

"No deduction made for fractional weeks or for absence, except in case of sickness, and that over three weeks."

If tuition is not paid at the end of quarter, 12 per cent. per annum will be charged until paid, and no pupil will be allowed to enter any quarter who is in arrears for tuition."

Here are the "rates of tuition per quarter," of the first three grades: Primary \$5; intermediate, \$6; academic, \$8.

We have examined the rates of one of the district schools of the city, (the Twelfth) the fees of which are, we believe, on an average with the other schools of the same kind. They are, including the pro rata amount of the Territorial appropriation—Primary \$2.85; intermediate \$2.85; academic, \$3.35.

It will be observed that these are less than one half the rates charged by the philanthropic institution over which Mr. Coyner presides as Principal.

We also present the second of the articles of agreement entered into in relation to the Institute by the Protestant Episcopal, Methodist Episcopal, Presbyterian, Congregational and Baptist Churches:

Tuition is due in advance. All pupils shall be required to settle tuition one week before the close of each term by cash or by due bill, bearing twelve per cent. interest; and in case of non settlement a list of delinquents shall be sent each Principal at the close of the term, and such pupils shall not be admitted into the schools until a satisfactory adjustment is made.

Here is a statement which has the ring of genuine Saylockian pathos:

As all our income is needed to meet the current expenses of the school, we hope you will be able to settle this bill by cash; but if this is impossible please sign the above note which will be a receipt for the account.

This is the form of the not referred to:

Salt Lake City, —188—  
For value received, I promised to pay the Salt Lake Collegiate Institute, ——— dollars, with interest at one per cent. per month from date.

Last Thursday we commented upon a begging circular issued under the auspices of the Salt Lake Collegiate Institute, and signed by J. M. Coyner and Rev. R. G. McNiece. It was addressed to this Sabbath schools and Women's Missionary Societies throughout the country. It is a call for \$8,000 for the educational concern, to enable it to perform its great mission of redeeming Utah. We took the trouble, painful though it was to our feelings, to warn the intended dupes of these pious people that the begging paper was evidently for the benefit of the solicitors. Our efforts are directed in the channel of public protection from flagrant imposition, and not because we have any desire to have the parties placed under arrest for attempting to obtain money under false pretenses.

We feel just as positive in relation to the designs of the parties now considered as we always did regarding the Rev. G. M. Pierce, and the people can now see that we were right. If his numerous dupes had taken our advice they would have saved themselves the severe heartburnings to which they are now subjected. We do not consider that his chief associates in making money out of the popular prejudice against the "Mormons," should be regarded in a much more favorable light.

We would be pleased to see these reverend gentlemen repent of their sins and turn over a new leaf, but we must admit the presence of considerable doubt in our minds regarding their reformation. But providing they are determined to keep on in their untoward course, we have a word of advice for them, that may be a trifle easier to conform to than a more thorough contrition, and thus the light may get a little glimmer into their souls, if there is any room left in places so crowded with self-love and gold adoration. They should change the character of their intended victims, it seems so significantly small to make women and Sabbath school children the objects of

imposition. They should take warning by precedents—the main maledictions hurled at the head of the Rev. G. M. Pierce were in the fact of his having scooped in among his victims so many Sabbath school scholars, teachers and others having implicit faith in his piety.

We regret that an educational institution should be made the cat-paw with which to drag into the pockets of a number of designing men the duets of people at a distance who are ignorant of the true situation here. If parties to whom the begging papers are presented will examine the figures presented to-day, showing that the rates of tuition are double those charged in ordinary schools, surely they would wonder what the \$8,000 was wanted for, if not to fill the exchequers of the petitioners. The hard, inexorable rules of the institution would also be likely to give them the impression that they did not proceed from a very soft-hearted source.

#### THE UTAH QUESTION.

The Utah Commissioners, whose second annual report was presented to the President on Tuesday, hold that the Edmunds law has been of service, in the attempt to root out polygamy, and has furnished information upon which Congress can pass more effective legislation. It has shown, that after the disfranchisement of several thousand polygamists, the monogamists have a majority; but the Church, nevertheless, controls the monogamists also, in great measure. In devising future legislation on this subject, there are several things which our legislators might well bear in mind.

Neither government by commission nor any other form of government that can be devised, will prove effective for the destruction of polygamy so long as the Mormon Church is permitted to hold a monopoly of the land. The root of the difficulty, we believe, lies deeper than the suffrage, which some thinkers consider an insuperable obstacle while it exists. Behind that is the influence which enables the Church to control the votes of a large proportion of the monogamists in the Territory. That influence is the power of the Church to starve out a man who opposes its dictation. The Church has seized the land available for cultivation throughout the Territory, and the mines, and the means of irrigation. Whatever a man's industry or business may be, the Church can make it impossible for him to get a living except in a few localities. It plants men where they really cannot exist without its favor, and then, when their all has been invested, it controls their action and their votes more completely than if it owned their bodies. Negro slavery was less difficult to uproot, because the negro would run away if he could. The domination of the unlawful and treasonable conspiracy called the Mormon Church is maintained by its monopoly of property rights in the Territory, and that monopoly is based upon laws of the United States and action taken under those laws. Yet church officials are engaged in a conspiracy to defy and resist the laws of the United States, and have done so with success to this day.

The common sense way to treat this treasonable conspiracy will in the end be found the best. People who systematically resist and defy the laws are public enemies. As public enemies they ought to have no shelter from the laws, and no defence in the possession of franchises, properties or powers which they use in resisting law. In reality, an insurrection has existed in Utah ever since the Mormon Church first planted itself there. It is a mere farce to permit the Mormons to profess their readiness to submit to law. They have done that again and again, and at this very time profess not only that they will obey but that they actually are obeying the law, and yet the defiant speeches of officers of the so-called Church are as frequent, and their rebellious acts as daring and unlawful, as at any other period in the history of the contest. We wasted much time and many lives by permitting slavery to use forms of United States law for resistance to the authority of the Union. It is not worth while to repeat the blunder in dealing with the other "twin relic of barbarism."—New York Tribune.

Good health, rosy cheeks and beautiful skin, ladies can get by using Brown's Iron Bitters.

#### MR. BATES BEATS HIMSELF.

We have taken occasion to state that George C. Bates, now living in Denver, is in one of the advanced stages of lunacy. We have advised some of his friends to take care of him, but he is evidently still at large. He shows how easy it would be to exterminate and eradicate polygamy, according to his plan. He says through the *Inter-Ocean*: "The Edmunds bill, so called, as reported to the Senate in 1878 by the Hon. Isaac P. Christiancy, of Michigan, in addition to its present denunciation of polygamy," had certain provisions, which he thinks were just the thing. We will give a few of them, (although we believe they are his own fabrications,) just "for the fun of the thing."

"1. That all persons who are now living in or practicing polygamy in any of the Territories of the United States, or who shall hereafter do so, shall be disqualified from being plaintiffs, witnesses or jurors in any Court of said Territories."

This means that the victims of this provision could be plundered and defrauded with impunity, and that if any of them should be cognizant of a crime, the operations of the laws of the land should be clogged by their inability to testify.

"2. From holding any office of any name, nature or kind, corporate, municipal, township, county, Territorial or federal, in said Territory. So that a polygamist could not become an officer in the Mormon churches, banks, insurance companies, railroad, or, indeed, could not hold any office in Utah."

How is that for insanity? People who have nothing to do with "Mormonism" would be practically debarrd from doing business with polygamists.

"3. From voting at any election in said Territory, either corporate, municipal, township, county or Federal." So that polygamists would have had, if the act had passed, no rights except to live, eat, drink and die; and all banks, insurance companies, churches, schools, railroads, mining companies could have had in that board no man or woman living in polygamy."

Number three incorporates too much liberty. The right to "live, eat, drink and die," especially the latter, should be eliminated. The kind of provender and liquid should also be specified. The right to sleep, however, has been judiciously omitted. Give us something stronger and less generous.

"4. That, in order to prove the crime of polygamy against any one charged therewith, common report, hearsay and the admission of either party should be received as evidence in all trials against them."

Number four will not do very well either. It has too much of a double-edged reaction tendency. We happen to know it might play the boomerang on George Cæsar.

Number five is lengthy and opens the door to villainy by providing that any polygamist can be restored to lost privileges (including, we presume, the right to sleep, sneeze and breathe), by kicking his wives and children into the street, according to the pure and holy manner so prevalent throughout the country.

The concluding paragraph is rather racy. We here present the bulk of it:

"One thing more let Congress do and the end of polygamy has come. Let the Territory of Utah be divided into five judicial districts; let each judge thereof—who must live in his district—have a salary of \$4,000 per month, or \$5,000 per year; let the U. S. marshal have four deputies, one for each district, with salaries of the same sum; and the U. S. district attorney and his four deputies, one for each district, have each the same salaries; then let only men who are pure, honest and capable be nominated by the President and appointed to fill all these offices—men who will fearlessly enforce these United States laws, and in two years there will not be a thousand polygamists in all Utah."

We imagine we can behold the immaculate George C. rising up en masse and with one united voice, and tears streaming down his nasal protuberance, proclaiming his own purity, honesty and capability. Yet he would doubtless be willing to place it against a paltry \$400 a month, for the sake of his country,

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[Continued.]  
CHAPTER II.  
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From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.  
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Erysipelas!  
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