

woman's bravery. She told the groveling bores who assembled to witness her death-struggle that: "She was not accustomed to undress before so much company, nor was she usually waited on by such grooms." And yet we are told there is nothing in Utah, when we have really the equal of any of these women.

If Senator Hoar were conversant with the history of his State he would know that even Massachusetts had a heroine. There was at one time a lady tried for witchcraft. She pleaded *not guilty*, and she was officially murdered. About two weeks ago the descendants of this woman raised a statue to her memory. It took 200 years to find out that she was a heroine; but all's well that ends well, and it is praiseworthy to recognize honesty and worth, even at this late day. There is no statue being raised to the witch burners, and it is to be hoped there never will be, though it is probable that there are many Hoars and Nieces among their descendants.

What a charming piece of consistency is this gentleman of New England, in his speech before a Woman's Suffrage Association he says the ballot for women would be the acme of civilization. His labors as a "statesman" can be remembered only by what he has done to nullify the power of the ballot where women wield it. Laugh at this man Mephistopheles!

Our Fourth of July orators and spread-eagle patriots, and indeed some of our best and most educated divines, used to fondly believe that in our country religious liberty prevailed and that the Constitution of our country expressly forbade a persecuting spirit. But this was

A DELUSION,

for it has been demonstrated clearly within the last decade that the meanest, most petty and most detestable kind of persecution can be carried out. All history affords no parallel for it, except in the case of Haman and Mordecai, as related by Josephus and as pictured in the Book of Esther. We have a Haman to-day on every bush, and the fate of Haman is following very many of them. It would be hardly fair to state, perhaps, that it was the fate of Haman that followed Gen. Grant. It is sad indeed that at the close of a long life of honor, glory and patriotism he should have been made a stool-pigeon by the anti-"Mormon" faction but one short year ago. President Arthur was also made a scapegoat; now he is luxuriating in New York with Barney Biglen and Billy O'Brien. Mr. Blaine, the most eminent man of our age, intellectually, was forced to adopt

THE HAMAN METHOD

hoping to hoist his party into power, but he is to-day an outcast, not even invited to a grand army rally. Joe Cook is the laughing stock of the age. Newman has become a kind of pulpit barlequin. Edmunds is a dyspeptic wanderer, kept alive by "cold tea." Poor Kate Field and Emily Faithful! their fate is sad. They have entirely disappeared from the world's stage, and are moping idly in some obscure villages, and interested only in laundry-women's gossip. Scores of others might be named to prove that God still works in a mysterious way his wonders to perform.

On the other hand, Beecher has become a central point in the world of intellect. He has divided the empire of mind with Tyndall, Darwin, Huxley, and he has carried religion where it was supposed it could not be carried. These other men who believed in the majesty of human nature and in justice to mankind—where are they? Bayard is one of our guiding lights in modern history. Brown is rousing an inactive and slumbering, rusty church to something like life and vigor. Thus it is all over. So "Mormons," need not fear that heaven has deserted them. There is only wanting a few more of these death-blows to make "Mormonism" the most lively corpse that can be imagined.

In the Presbyterian Record of October, 1868, is

AN ESTIMATE OF RELIGIOUS LIBERTY

as it existed the world over, and as it existed in America. The writer if alive to-day must feel sad at the conduct of those interpreters of our Constitution who have determined that it is not only a persecuting power, but a most ingeniously contrived one. Here is what the writer in question says:

"Yet it is not liberty that can disenfranchise nations; give them liberty without religion, and they will clank their chains. And here we would give emphasis to the truth that civil liberty holds but a secondary place in national advancement. A people may have civil without religious liberty, and because they may not be religious, they cannot be free. What the nations of the earth most want at the present day, is religious liberty. Men and churches of otherwise large and liberal views, have been slow in perceiving the place which this single doctrine of religious liberty holds in national character and influence. I need not say that it is abjured by the Greek and Latin churches. Protestantism itself has not always understood it. The Church of England never understood it, nor does she understand it now. Prussia did not understand it; Sweden and Denmark do not. Hungary was its strongest fortress, and its forlorn hope on the continent of Europe; but Hungary did not understand it. And strange to say, for a long series of years, Presbyterianism and Independency did not understand it. Calvin himself did not. Cromwell, though he did more for it than any other man, did not. John Knox did not. The Puritans of New England, with the exceptions of Sir Harry Vane and Gorton Salterstall, did not understand it. Even the State of Rhode Island, escaping as

she did from the intolerance of Massachusetts in order to enjoy and proclaim it, did not understand it; for, notwithstanding their liberal charter from Charles II., 'in the oldest printed copy of their laws now extant, Roman Catholics were excluded from the unembarrassed enjoyment of their religion.' It remained for the founders of the American Republic to proclaim universal liberty of conscience. In the language of Bancroft, 'It was not priestcraft in any form that came to this New World: nothing came but a free people.' And though they had been so long disciplined and drilled in the school of intolerance that it was not easy for them to slough off the gangrene which preyed upon the body politic, they came with the spirit of Wickliffe, Huss, Jerome, and Luther; it was the spirit which led this great Reformer, 'when tyrants ordered the German peasantry to give up the New Testament, to reply, No; not a single leaf!' The Constitution of these states tolerates everything but a persecuting power; this is the great political and moral element of our national influence and destiny."

This is very explicit and sublime sentiment. Those German peasants who refused to give up a single leaf of the New Testament should be considered by the people of Utah. Let the people of Utah say to their drunken, fanatic, infuriated persecutors, slanderers, and maligners, "no, we will not give up even a single letter of our Doctrine, our Covenants, and our New Testament." The Germans limited themselves to a leaf, the "Mormons" should confine themselves to a letter. And their duty to humanity, to their religion and to their God requires them not to give up even this letter, under any pressure from the miserable

HAMANS OF UTAH.

The duty of the adherents of the national religion of Utah, and indeed of America, is to gather closer together, subject themselves to severer discipline, and concede not an inch. Their priests may be dragged into courts to be inquisitorially investigated, but as priests of a religion modern civilization does not require them to reveal any of their rites. The wives and mothers of Utah, and indeed the maidens, may be dragged in, and insulted in like manner, but to those who do not answer posterity will erect statues as to the witch of Massachusetts who pleaded "not guilty."

JUNIOR.

CORRESPONDENCE.

IDAHO TERRITORY, July, 23rd, 1885.

Editor Deseret News:

Evidence still accumulates to substantiate the fact that prosecution and persecution are synonymous, which, perhaps, those who languish in the felon's cell will readily admit; nor would they query as to the propriety of placing the stars and stripes at half mast, when they stand consciously acquitted and just as much entitled to that liberty guaranteed in the constitution, as any one else in the land. The would-be loyal and ex-Confederate patriots would do well to consider the saying, that those who live in glass houses should not throw stones. Their great ebullition of patriotism, as the skilled miner would say of some of his excavations, are of rather low grade, and too worthless for manipulation.

F. A. Brown's speech is commented on by some of the citizens, and he is compared to Patrick Henry, the great and intuitive orator; but it seems that the honorable (?) Judge did not diminish from the full penalty allowed by the law. Able pleas and extenuating circumstances fail to counteract the pre-existing sentiment against men on account of their religious convictions, in a government once so free.

49ER.

WEDDING FESTIVAL.

SALT LAKE CITY,
July 27, 1885.

Editor Deseret News:

We had the pleasure of attending a wedding reception at Farmington, Davis County, on the 24th inst., Pioneer Day. Wilford W. Clark, son of Ezra T. Clark and Mary Stevenson Clark, of Farmington, was the happy groom, and the fair bride was Mrs. Milla Dunn, of Bennington, Bear Lake. They were joined in wedlock at Lozan, on their way down to Farmington, on the 20th inst., and it was a surprise to most of the company. Two long tables well supplied with the fruits of the season, and twice surrounded by merry friends. A peculiar feature of the affair was that neither tea nor coffee was to be seen upon the tables, but sparkling glasses of clear mountain water added to the beauty of the scene. During the evening remarks were made by Bishop Secrist, and Elder E. Stevenson, which together with music and singing, recitations and refreshments, including ice cream, helped to make the evening pass off very enjoyably.

Mary S. Clark is the worthy mother of ten sons and one daughter, all married but one son—the youngest.

E. STEVENSON.

WASHINGTON NOTES.

Destructive Fire—Crop Prospects, etc.

WASHINGTON, Washington County, Utah, July 25, 1885.

Editor Deseret News:

The quiet repose of our peaceful little city was somewhat disturbed on the night of the 23d inst., by the alarm of

fire being given. It appears that Sister Barron, relict of the late A. F. Barron, and her daughter, Sister Lukin, were living in the same house with their families. In consequence of the extreme heat, they slept in the open air. They had all retired to rest, with the exception of one of their sons, who was out on business. He returned about 11:30 p.m., entered the house and took a match from the box to obtain a light, and then, as he supposed, was very careful to extinguish all fire. The supposition now is that a spark of fire must have fallen to the floor unobserved and ignited the carpet. About 1:30 a.m. the fire was first discovered, the flames shooting forth from the windows and doors. All efforts to save any of the effects proved futile, leaving them entirely destitute, with the exception of the clothes they had on when retiring and their bedding.

The sympathies of the people have been fully aroused. Bishop Marcus Funk is proving himself equal to the emergency, and with the assistance of a committee and others, is rendering efficient and present relief.

I also take much pleasure in stating, as a characteristic of this community, that the people need no urging, but are coming forward nobly and liberally to relieve the sufferers in the present calamity.

The celebration of the 24th has passed off peaceably.

The general health of the people is pretty good, still they feel most sensibly the fatiguing effects of the extreme hot weather, the thermometer registering as high as 106 in the shade.

Our grain crop is very fair; the hay yield will be immense; peaches and grapes a pretty fair crop. The times are exceedingly dull; the demand is not equal to the amount of products of the garden and orchard this part of the Territory is capable of putting into the market.

I will further add that we are greatly blessed as a ward in not having to contend with apostate and corrupting Gentile influences.

ROBT. G. GOOLD.

BY THE WAY.

SANPETE, July 23, 1885.

Editor Deseret News:

OF DRUMMERS.

As we journey up and down this southern part of the Territory, we run against the heavily-loaded sample wagon of Z. C. M. I. and other reliable firms, and it has passed into a proverb that with certain houses in Salt Lake it is safe to do business. The inexperienced buyer may safely trust his purchases with them.

In most instances these drummers are your friends—brothers, and if by thrift they have lifted themselves above mediocrity they do not forget the hand that fattened them.

It was a grave question with me whether the purpose to paint Salt Lake red on the 4th was not a put up job by a house of enamel paint fame, Brush & Co. This firm has its drummer, and none more persistently "brothers" you and shakes hand cheerily and head dolefully at the "horrid persecution" when among "Mormons."

Are there not houses that are legitimate dealers in all the grades of merchandise with whom we might deal, or is it necessary to give our orders to a firm the members of which have proven themselves capable of such duplicity and their willingness to join hands with the worst enemies of the people.

OF STORES AND MILLS.

In some of our towns we are stored and milled to death. Some towns have five stores, three flour mills two or three furniture shops, till bankruptcy stares some in the face.

It is possible, if the true science of co-operation was carried out that one store or one mill might supply the wants of a small community, but eagerness for large dividends, nepotism, etc., etc., have so obliterated the idea of "the people," by "the people" and "for the people," that the cry of a needed opposition found a lodgment among the people and a division of trade followed. Opposition is not the life of trade; it is more frequently its death. Concentration of capital and tact is needed. A wisely conducted co-operative store can by its figures, close attention to business, and keenness to hunt up the avenues of trade, make it impossible for any one to succeed but "our store;" but it must be "our store" in every feature. The lack of these elements have given room for too many of one kind. In many instances we have forced the increase of mills and stores. Store business to be a success, like the government, must be of, for and by the people.

MORE ANON.

TERRITORIAL BOARD OF CANVASSERS APPOINTED.

ORDERS OF THE COMMISSION ADOPTED
JULY 30, 1885.

(No. 1.)

In pursuance of the provisions of Section 9 of an act entitled "An Act to amend Section 5352 of the Revised Statutes of the United States, in reference to bigamy and for other purposes," the following named persons, viz., Arthur L. Thomas, W. W. Riter, P. H. Lannan and John M. Young, of Salt Lake County, and James T. Hammond of Cache County, are hereby appointed a board to canvass the returns of the General Election to be

held in the Territory of Utah on the third day of August, 1885, for Commissioners to locate University Lands, and for county and precinct officers; said board will convene at the rooms of the Utah Commission, at the Walker Opera House in Salt Lake City, Utah, on Tuesday the eighteenth of August, 1885, at 10 a.m., when the election returns will be opened in the presence of this Commission, and said board will proceed to ascertain the number of votes cast for each person and they, or a majority of them, will determine all questions coming before them, including the awarding of certificates of election, and shall certify the result of the canvass to this Commission, and the same shall be entered of record.

2. The Commission will fill by appointment all vacancies in said Board of Canvassers, that may occur by failure to accept or from other causes.

3. The canvass of the returns for members of the Legislative Assembly will be made by this Commission, which will issue certificates of election to those persons who, being eligible for such offices, shall appear to be elected.

(No. 2.)

ORDERED—That Arthur L. Thomas, of Salt Lake City, Utah, is hereby appointed and authorized to issue certificates of election to the persons ascertained to have been elected by the Territorial Canvassing Board.

"O, Lor' Hit 'Im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said: "Brethren, its worse than I thought: I'll mak it 50 pun'."

"Oh, Lord," exclaimed a devoted brother on a back seat, "hit 'im again!" There are many human tabernacles which are in sore need of a radical building over, but we putter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing. Then it is that we most keenly regret because we did not sooner use our judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who will read this paragraph are in abject misery to-day when they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pains is the kidneys and liver, and if they would build these all over new with Warner's safe cure as millions have done, and cease investing their money in miserable unsuccessful patchwork, they would be well and happy and would bless the day when the Lord "hit 'em" and indicated the common-sense course for them to pursue.—London Press.

OBITUARY.

LOADER—Died, At Pleasant Grove, Utah County, at ten minutes past 11 o'clock, on Friday morning, July 24th, firm in the faith of the gospel of Jesus Christ, Amy Loader.

Sister Loader was the daughter of John Britnell and Sarah (Whitford) Britnell, and was born at Kingston Blount, Oxfordshire, England, April 2d, 1802, but resided the latter and larger part of her life in England at the neighboring village of Aston Rowant, in the same county.

Sister Loader was married to James Loader, who was born in another neighboring village July 10, 1799, and died September 24, 1856, of dysentery, on the north side of the Platte River, near Ash Hollow. During most of Brother Loader's residence in England, he was head gardener to Sir Henry Lambert, of Aston Rowant.

Sister Loader was a fruitful vine, having had thirteen children, and, at the time of her death, so far as known to her children in Utah, had seventy-five grandchildren and thirty-four great grandchildren, making a total of one hundred and twenty-two descendants. Of these, four children, seventeen grandchildren, and nine great grandchildren, making a total of thirty, are dead. Much the larger number of those who are living reside in Utah and Idaho, the others in England. The names of the thirteen children are John, Jonas, Ann, Patience, Eliza, Zilpah, Tamar, Emma, Maria, Marshall, Jane, Sarah and Robert. John and Jane died in Utah, Jonas and Emma died in England. Of the living children, Eliza and Marshall reside in London, England; Tamar and Sarah in Idaho; Ann, Patience, Zilpah, Maria and Robert in Utah.

Sister Loader was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Alonzo Le Baron, just before Christmas, 1848, the ice having to be broken for the purpose.

Brother and Sister Loader, with six children, left Liverpool on the *John J. Boyd*, which cleared Dec. 10, 1855, Elder Canute Peterson having charge of the emigrant company, which arrived

at New York, Feb. 15, 1856, after a rough voyage.

With her husband and several of her family, Sister Loader left New York in June, 1856, and crossed the plains in Captain Edward Martin's hand-cart company, starting from Iowa City, July 28, and arriving at Salt Lake City, Nov. 30 of that year, excepting that her husband died on the way.

During her residence in Utah, with the exception of about two years at Springville, Utah Co., Sister Loader resided at Pleasant Grove, and the last twenty-four years her home was on the same lot with her daughter Patience.

The funeral services were held at the late residence of the deceased on Sunday afternoon, July 26, and consisted of opening prayer by Elder Henson Walker, addresses by Bishops George Halliday and John Brown, benediction by Elder Lewis Harvey. The choir, led by Elder Wm. Frampton, sang the following:

Mourn not the dead who peaceful lay
Their wearied bodies down.

Weep not for me.

We shall know each other there.

Dedicatory prayer at the grave by Bishop John Brown.

The relatives desire to express their heartfelt thanks to their numerous friends for their kindly assistance and sympathy during the illness of the deceased and in the funeral preparations and services.—Com.

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