

many of those in the east, are too little inclined to read theological works.

"The lady also accuses the Mormons of being an intemperate people, and of teaching their children from the cradle up to drink whisky. The laws of the Mormon Church strictly prohibit intemperance of all kinds, as seen in their Doc. and Cov., p. 32. There is, indeed, too much drinking even among the Mormons, but that they are not the depraved people represented by the lecturer, the following articles will show:

"Mrs. Emily Pitt Stevens, editor of the *Pioneer*, says:

"Utah is the wisest and best governed of any large section of the people in the United States. In Great Salt Lake City there is less of rowdyism, drunkenness, gambling, idleness, theft, conspiracy against the peace of society, and crime generally than there is in any other city of the same population in the country, if not on the globe."

Dr. Miller, formerly editor of the *Omaha Herald*, writes:

"To the lasting honor of the Mormon people and system, be it said that for twenty-five years such machines of moral infamy as whisky shops, harlots, farobanks, and all the attendant forms of vice and iniquity, were totally unknown in Utah."

The Court records of Salt Lake City, for the year 1886, show the following arrests and convictions of Mormons and Gentiles: For prostitution, etc., Mormons 0, Gentiles 76; drunkenness, etc., Mormons 23, Gentiles 522; grand and petit larceny, Mormons 27, Gentiles 144; other offenses, Mormons 23, Gentiles 335.

"But the most unjust of all her accusations, and that which has not the least foundation in fact, is that among the Mormons brothers marry their own sisters and fathers their own daughters. Mrs. Newman, before God and man, can you truthfully say that either of these crimes have ever occurred among the Mormons in Utah or any other place? I think not. Incest is as much abhorred by the Mormon people as by other people, or even by the eminent lady herself. The testimony of Warden Pratt, Marshal Dyer and Court Clerk McMillan, as shown in Hon. John T. Caine's speech before the House Committee of October 4, 1888, proves that there never were young girls married to their own fathers in the Utah penitentiary at the time of Mrs. Newman's visit or before. The lady is undoubtedly the victim of somebody's maliciousness. The story is made out of whole cloth. Incestuous marriages do not and cannot occur among the Mormon people. The laws of the Church, the laws of the land and the sentiment of the people are against them."

"I deny the charges that the Mormons are a disloyal people, realizing at the same time the weight of public

opinion on the other side. Their creed of faith strictly enjoins upon them obedience to the laws of the land, and they firmly believe in the inspiration of the constitution of the United States."

#### THAT PROPOSED INDIAN REMOVAL

THE treaty with the United States government under which the Southern Utes hold their lands in Colorado provides that those lands shall not be taken from them without the consent of two-thirds of the adult males of the tribe. In November, 1888, nearly all the adult males signed the treaty providing for their removal from Colorado to San Juan County, Utah, and on Nov. 13, 1880, a telegram from the Secretary of the Interior withdrew from settlement the public lands in that county.

Under these circumstances the white settlers already there could make no improvements upon their claims except at the risk of losing the value of them, and in consequence, for over a year, matters have been in a condition of painful suspense among them, and no progress whatever in the way of improving their holdings has been made.

For ten years a few white settlers have occupied portions of that region, and the risks hardships and toil they have endured in the effort to establish civilization there, are almost incredible. The Indians are eager to leave their present home and possess the new reservation promised them. Their present reservation is small and completely surrounded by the farms and grazing lands occupied by the whites, whereas the reservation in San Juan County proposed to be given them is three times as large and in many respects is better adapted to them and their wants.

The government cannot lawfully nor justly cede the proposed new reservation to the Indians without compensating the white settlers for their improvements, but the settlers might be evicted peremptorily, and the matter of their compensation hang in the form of claims, to be handed down from father to son indefinitely. That they may get their pay promptly in case they are compelled to remove, the settlers have put the price on their improvements at a figure which they believe would be low enough to meet the exactions of any commission which Congress might send to examine and appraise them.

The delay in consummating the

business one way or the other is having a bad effect in many ways. The Utes have been worse tempered than ever before, have spent their time in idleness and gambling to an extent which has made their food supplies short, and have preyed upon the settlers' stock instead of hunting game. They have loitered around the ranches and settlements of the whites, making themselves both a nuisance and a menace, expecting to come into possession of the country.

In portions of Colorado adjacent to the present reservation the removal of the Utes is demanded with extraordinary vehemence. It is the paramount question of the hour. Large sums of money have been contributed to accomplish it. The Colorado congressional delegation are strongly committed to it, and a strong lobby will work in Washington to effect it. In the effort to retain their homes, or obtain commensurate compensation for their surrender, the settlers are opposed by heavy odds.

#### BLOOD ATONEMENT.

MANY sentiments have been awakened in the community by the recent attempt on the part of the "Liberals" to prove that the "Mormons" are a bloody people and their religion a sanguinary one. The result has been a combination of amusement, exasperation and disappointment. As to how these feelings are distributed the local public are in a position to judge, on the ground of success or failure of the object sought to be attained. If the attempt to fasten upon the Latter-day Saints the odium of having embraced a religion which directs the death penalty upon apostates, or those who disobey the Priesthood, has been abortive, then it is easy to locate the disappointment.

Had there been any such murderous element in the "Mormon" religion, proofs of its operation would have been abundant. After raking over every possible facility the "Liberals" were rewarded for their anti-"Mormon" zeal by striking a bonanza of blood in the Wardell-Green tragedy. An occasional touching up of the plaintive narrative told by "honest Wardell" is appropriate to the times. Briefly it was this:

He was crossing the plains in 1862 with a "Mormon" immigrant company of about sixty wagons. A man named William Green drove the next wagon to that driven by War-