

meetings, never neglecting to take the floor at the first favorable opportunity. Where the element of education is absent in such instances, it may be a species of amiability on the part of the presiding officer to place no check on such proceedings, but a little of the same kindly sentiment is likewise due to the long-suffering congregation.

If the president of a meeting will cultivate a prayerful disposition, seeking for the voice of the Spirit to suggest to him the most appropriate way in which the flock can be fed and edified, he will not be at a loss in that regard. These are times when the general intelligence of the people desire, intelligent instruction, in which the principles of truth are clearly portrayed.

If there is any idea that these meetings should in any way supplant the duties of the Priest, upon whom it is incumbent to visit the houses of the Saints, and there read the scriptures or revelations, teach, expound, preach, pray, exhort and, when necessary, administer the sacrament, to those unable to attend meetings where it is dispensed. In other words to carry the Gospel into the homes and reach the hearts of the people. The particular meetings considered in the foregoing are good in their way, but they should not be considered or used in the light of a substitute for what the Lord has instituted for a specific purpose. It may be safely accepted as a fact that what He has revealed as necessary to conduct the affairs of His Church in any and all of its departments cannot be improved upon. The Saints cannot, in any of these things adhere too closely to the revelations.

AN ENEMY REMOVED.

THE chaplain at Fort Douglas is to be removed to a distant field. This is a matter of regret to the scoundrels who are busily engaged in defaming the majority of the people of Utah. For that reason it should be pleasing news to the friends of truth and peace in this Territory. Probably very few persons outside of Salt Lake City, and not a very great many inside the municipality, ever heard of the preacher hired to do duty at the Fort. We do not care to give him notoriety by mentioning his name. But he has joined with the clique who have labored to disfranchise the people of Utah, and has echoed the shameful falsehoods which they have manufactured about "Mormonism" and the "Mormons."

Not only has this disgrace to his cloth arrayed himself publicly on the side of maligners and slanderers here, but he has spread the vile stories which they have concocted, in every place to which he has gained access when traveling in the States. A professed minister of the gospel who prostitutes his calling to such damnable uses, is more to be despised than a layman who degrades himself. A liar is contemptible in any sphere of life and in any secular vocation. But a pulpit perverter, of the truth is still more loathsome and reprehensible, because the public patently expect fairness, moderation and veracity from such a source.

Preachers, like politicians, seem to think that anything is justifiable if it promises to break down "Mormonism" and punish the "Mormons." It is only on that ground that they can possibly quiet their consciences, if they are troubled with anything of the kind, when they repeat the falsehoods which are commonly retailed from the pulpit and the press about a people and their faith that are so little understood in the world. But they will not find themselves excused, when they stand before the Great Judge of all, by the specious plea that they considered "the end justified the means." That is the refuge of the rogue, the logic of the libeller and the vain pretence of the perjurer and the villain.

We are glad to hear of the removal of the chattering chaplain of the Fort, because there will be one less of the libellers who deceive visitors to this city in regard to the tenets and the lives of the leading men in our community. We wish him no harm, but hope that when removed from the influence to which he has been subjected during his short sojourn in Utah, he will repent of the wrong he has endeavored to wreak against the Latter-day Saints, and become a wiser, more truthful and in every way better man.

WHOLESALE OPPRESSION AND PERSONAL AGGRANDISEMENT.

GOVERNOR WEST has returned from Washington. He showed some good sense in coming quietly, without flourish of trumpets or any public gathering or bibulation. He is cordially welcomed, in private, by the clique that are plotting for control of the Territory. The large majority of Utah's citizens are not able with sincerity to offer any congratulations to the Executive. But for the announcement in the papers, his return would be almost unknown, except to the few conspirators who are vitally interested in the work which he performed in aid of their cause at the national capital.

The Governor does not seem to deny the part he is understood to have taken in reference to the political infamy known as the Tucker bill. It would

be difficult to explain what part of his executive duties were performed in lobbying, or using influence on the floor of the National Legislature, in aid of a scheme to deprive the greater portion of the people for whose benefit he holds a Federal office, of rights that are common to every American citizen. In examining the statutes that define the duties of territorial Governors, we cannot find the least trace of an intimation that such actions are within the lines of gubernatorial functions or requirements. The good taste and consistency of such a course will not be appreciated by the ordinary mind, and it will take all the impudence and transformation of fact and principle for which some of the Governor's applauders are notorious, to make it appear that both have not been shockingly violated.

Still more indefensible does this "logrolling" appear, when the personal effects of the passage of the bill to the Governor are made to appear. It would elevate him to the position of the greatest autocrat, in a small way, in the whole domain of the Union. It proposes to summarily deprive the voters of the Territory, "Mormons" and "Gentiles," of the right which they have held and used for thirty-seven years, to elect their own local officers to transact their own local business. And it aims to put this power into the hands of this one individual, who has been urging the passage of the measure in his own individual interest.

This may appear gentlemanly and praiseworthy, or excusable and permissible under the circumstances, as the case may be viewed by his apologizers. But it cannot be made to appear that it is Democratic or even Republican, or that if it were not directed against the unpopular "Mormons," it would shield the shameless intriguer for more than monarchical power within the purview of a Republic, from ignominy that no time or event could ever wear away. If it were not so personal to the people and Governor of this Territory, we might be tempted to denounce such conduct as an attempt at oppression and aggrandisement, without a parallel for political iniquity in the annals of the United States.

"BRIGHAM YOUNG'S GUIDE."

THE New York World of January 30, contains a long article headed as above, which some ingenious or unsophisticated and ignorant reporter has contributed, to spice up the columns of that enterprising paper. It purports to give an account of an interview with a "scout and guide" named John Y. Nelson, who is with the Buffalo Bill entertainment in the Madison Square Garden, New York. The reporter claims to have found the "scout" with his "Sioux squaw squatting at his feet" and his half-breed children lounging in the tent, and to have received from his own lips the story of how he piloted Brigham Young across the plains in 1846. Here it is, as published in the World:

"It was late in the fall of 1846, I think, Nelson began as he lit his pipe and shoved back his broad sombrero. 'It was at Cottonwood Springs, Neb., living with an old Mexican half-breed, who knew every inch of the Rockies like a book. We were doing nothing in particular and ready for a job when Brigham Young came along and asked my Mexican friend and myself to be his guides across the Rockies, promising us good pay. He had four companions, Mormon elders, I think, but I cannot remember their names. Seven in all, we started with two emigrant wagons, one of them loaded with flour, bacon, coffee and biscuit, enough for two years' supply. I don't believe Brigham had any idea when he started just where he was going nor when he would get back. It was a sort of prospecting trip. He and the elders called each other 'brother,' and the old man was a good-natured, jolly sort of a fellow. He talked a good deal of religious lingo, but he was not the Sunday school, pious Jonah kind; would say 'damu it' just the same as I would, and played a good band at evening. I was quite a young fellow in those days, and as the old Mexican didn't speak much English, Brigham talked a good deal with me and tried to convert me to Mormonism."

"He was about forty, well set up and with a big, strong head and neck. I didn't take much stock in his argument defending polygamy, which Jo Smith had recently introduced as a revelation among the Saints. But Brigham gave me the idea of a man who was pretty firm in his opinion and actually believed what he preached."

"We didn't hurry ourselves much, making only about twenty miles a day with the wagons, pitching our tents for three or four days at a time when we got into a likely region where game was plenty, and exploring the country for miles around. I don't think we met a white man all the way across. There were lots of Indians, but they didn't trouble us, just coming into camp to trade off fresh meat or skins for bacon and coffee. Towards Christmas we struck Ham's Fork, in Western Nebraska, after making a journey of nearly a thousand miles. There we were snowed up until the spring."

"That was a particularly hard winter, and the snow was 40 feet deep in places where it had drifted over the

cañon. But we didn't suffer; provisions were plenty; there was lots of game, and when we couldn't get water we got snow and melted it. Our camp at Ham's Fork was pitched in a sheltered valley, and we got all the elk, antelope and bear we could shoot."

"Late in the spring, when the snow had melted, we struck camp and started straight up the mountain about forty miles. Right up on top of the mountain we found a large lake fed by a living spring chuck full of trout that beat anything in the world. The smallest of them was about two feet long and weighed five or six pounds, and the flavor!"

"Brigham was all the time springing out the lay of the land, and as he looked from the top of the mountain over the level stretch of desert nearly fifty miles away, he said: 'The promised land is in sight.' We made our way down the mountain without any accident worth mentioning and when we struck the water now known as Salt Lake, Brigham swallowed a mouthful and named it the Great Salt Lake. Then we struck out about six miles to the northwest and Brigham Young stopped suddenly in the middle of the valley and shouted: 'This is the spot, this is the place revealed to me by the Great Spirit in a dream long ago. Here we will build the New Jerusalem!'

"We stayed in the neighborhood about six weeks. Brigham staked out the place so that we could find it again easily and made a sort of map of it. Then we started back to Cottonwood Springs, which we reached late in the summer. Brigham and his friends went on to Nauvoo, Ill., and I went off on a deer hunt with my Indian friends. Next year Brigham took a large party of Mormons over, and Salt Lake City was built on the very spot to which I guided him."

We reproduce the foregoing to show how neatly newspaper frauds can fix up falsehoods for the delectation of the public. We need not tell our home readers that the whole story is fiction. The "scout and guide," if he exists anywhere outside of the reporter's imagination, is a fraud and a rascal. In the first place, Brigham Young did not cross the plains in 1846. In the second place, when he did cross the plains—in 1847, there were one hundred and forty-three persons in the company instead of four, and no such person as John Y. Wilson was among the pioneers. In the third place, the journey was made without passing a winter on the way at Ham's Fork or any other Fork. In the fourth place the site of this city is between the mountains and the lake instead of being "six miles to the northwest." And in the fifth place, Brigham Young did not return to Nauvoo, for that city had been evacuated by the "Mormons" before President Young and the pioneers started from Winter Quarters on the Missouri for their momentous journey to this place.

The World reporter or the "scout and guide" is very ignorant of the lay of the country on the way to Salt Lake, and has made a sad botch of the whole story. He should have read up a little in "Mormon" history before spinning this yarn about "Brigham Young's Guide," but he is, after all, about as near right as the average newspaper man usually is on anything that pertains to "Mormon" affairs. The story will do very well to go with editorials that are written on the "Mormon" question, each displaying the most consummate ignorance on the subject. Either the World has been played upon, or it has been trying to play upon its readers.

THE LAW OF THE LAND.

THE address of Mr. Phelps, American minister to the Court of St. James, delivered before the Edinburgh Philosophical Institution, which we publish to-day, should be perused with deep interest. It is one of the most lucid explanations of the principles of free government extant, being equal to some of the productions of the immortal Jefferson. One of its chief beauties, beyond the incontestability of its propositions, is its simplicity, being devoid of any appearance of straining for rhetorical effect. The subject is one of intense local interest, in view of the singular situation in which the people of Utah are placed, and it requires no great effort to make an application of its principles to the question upon which their attention is so largely concentrated. When this is done the condemnation of the anti-"Mormon" crusaders and their aiders and sympathizers could not well be more complete.

The natural rights of man are not derived from, but are antecedent to government. They are life, liberty and property. Upon these the government has no right to infringe. When these rights are invaded, and the government fails to redress the invasion, the obligation of allegiance on the part of those who are wronged ceases.

Those rights are perpetual, and are incorporated in the English common law. They do not come from the governing power. In other systems personal rights emanate from the government, by which they are subject to be abridged or taken away. They are only safe when the existence of government depends upon their observance, as in the American system.

Representation and trial by jury are

indispensable for the preservation of those principles, the government being simply the machinery instituted and operated for that purpose. Law that is worth anything is the result of growth, for the purpose of maintaining the rights of life, liberty and property, and must never be an arbitrary creation. When this is done human law can go no further, the balance is left to individual exertion and to Providence, for which the field is open and protected. There is a wide difference between constitutional rights and merely legal rights. The first underlies the government, not to be infringed upon by its power. Over constitutional rights the popular voice has no control. The rights of the majority are limited to that line. They cannot invade the inviolable rights of life, liberty and property of any class. "Majorities are but an agency of the government, which in all its agencies is subject to constitutional limits." Nothing is constitutional which invades natural rights, no matter if the government or any branch of it declare otherwise. Nothing can rightfully make a breach in that which is inviolable.

What could be more explicit than Mr. Phelps' definition of civil liberty and free government—"Civil liberty is the enjoyment of the fundamental rights in their full extent, and free government is the government appropriate in form that insures their protection to all men alike." The opposite to this is arbitrary power. The learned gentleman holds that while there is no fear of a despotism, there is much danger of class government.

The essence of free government is obliterated in any popular form when equal protection of rights is not accorded to all men alike. In that case the form alone remains, it is no longer free and it becomes a mere arbitrary authority unjustly exercised by one class over another.

In treating upon class measures, Mr. Phelps evidently alluded to the attempted innovations of communism and anarchism, at the same time his theory admits of a universal application, when the rights of property are involved. The title to lawful property must be protected universally, or it ceases to be protected at all. Any infringement of that principle, even when directed against the rich, can be of no benefit to the poor who are as much interested in the maintenance of the principle involved as any other class, its preservation being absolutely essential to the universal good.

The denunciation of self-seekers should be cut out by each of the anti-"Mormon" freedom shriekers and pasted in his hat, that he may have a faithful pen-portraiture of himself handy for contemplation: "No demagogue, no self-seeker, no man who follows for a reward," has ever struck an effectual blow for liberty or has advanced the cause of human freedom a single step. The name of liberty is always in the mouths of such men, but they are its enemies, not its friends. They have retarded and disgraced it, but they never have done it any good. They are only camp followers, not soldiers, in the great march destined, we hope, to overcome the world."

His warning respecting the danger of one class marshaling against another class, is timely, despotism being the natural result to which it leads.

There is not a principle of civil rights and free government that is not violated in the present onslaught against the majority of the people of Utah. If the legislation of the world were scanned for a parallel to the bill aimed at their liberties now pending in Congress, it would be impossible to find it. It invades the sanctity of home and forces the husband and wife into legal antagonism by compelling the one to testify against the other. It treats people accused of no crime who may be wanted as witnesses as criminals liable to summary arrest without process, thus robbing the citizen of the individual right of liberty. It legalizes robbery, in providing for the arbitrary appointment of an official with supervisory authority over the educational interests of the people, and compels the latter to pay him for services inflicted upon them. It provides for the seizure of property belonging to the people and its application to a purpose created by the party perpetrating the robbery. It sweeps away all representation, local and general, and reduces the community to the condition of serfs. It inaugurates a despotism, worse and more dangerous than that which obtains under any of the despoticisms of the old world. It places unrestricted power in the hands of base and unscrupulous office-hunters, and opens a broad avenue for corruption, peculation and cruelty. It is an arbitrary creation, only fit to be abhorred, condemned and denounced by every lover of liberty, and can only be upheld by the enemies of civil rights and free government. It opens up a political paradise for the demagogue and self-seeker, while it can only create a social pandemonium for the community against whom it is aimed. To crystallize such an abominable measure into a law is to perpetrate an unexampled piece of political ruffianism unworthy the dignity of any nation under heaven claiming the status of semi-civilization, to say nothing of the boast of advanced modern enlightenment. To its promoters and advocates we commend a perusal of the able address delivered by Minister Phelps. His theory as to what constitutes the law of land in a free country is unassailable.

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