

fact, until I left to come to Utah in the year '71. I have felt much interest in the culture of fruit and vegetables for nearly 60 years, and in reading the account in the NEWS a few days ago, I was sorry to see the statement made there in regard to the failure of the fruit crop, which looked so promising but a short time ago. There does not seem to be any effectual means offered as yet to destroy the pest, but I am inclined to think it is for the want of a little trouble on the part of the folks. Have they ever proved the effects of

DENSE SMOKING
of their fruit trees? I always found that the best thing to clean fruit trees from blight of any kind; if it will answer well on a small scale, why not on a large one? Any old refuse will do to make a smoke, rags being the best if they can be had, as they make a strong smell. I should take advantage of the wind. Put the fire where the wind will blow it right through the orchard. I have proved this method to be the best that can be employed. If I had fruit trees affected with blight that is just what I should do, and I would warrant success. If you don't succeed the first time, try, try again.
In regard to the

MILDEW ON THE GOOSEBERRIES,
will give you my experience. I bought some trees about seven years ago, and planted them in my small garden. The first and second years of bearing they mildewed, etc. I tried many experiments before I found out the cure, but I found it at last and very simple indeed it is. When the tree is in blossom and the fruit begins to knit, clear every thing away from around the tree to allow it plenty of air; then put a layer of dry wood ashes as far around as the boughs extend, to the depth of two inches. It is no use when the mildew has set in, as it will not clear it off. My gooseberries ripened out beautifully last year, and I have something over 20 trees now in fine blossom, which I do not expect to be troubled at all with mildew.
We have got a few caterpillars and lots of frost.
Yours very truly,
JAMES P. PASKETT.

SUICIDE AND DECORATION DAY IN LEHI.

LEHI, June 1, 1885.

Editor Deseret News:

Decoration Day was spent by the citizens of Lehi in fine style. Many visited the Saratoga Farm of Mr. J. Beck, where boating and other amusements were the order of the day. Here the cricket ground of the Lehi Cricket Club was the grand centre of mirth and fun. The Merchants' Cricket Club of American Fork was challenged by the Alerts of Lehi, and both clubs worked finely for the prize, which was a very fine cricket ball. There was a long and strong contest, the Alerts coming out victorious, having gained five points over their competitors. Another game was played, and the Alerts again won the victory and the applause of one of the largest assemblies we ever saw in Lehi; Mr. Jas. Harwood, Jr., presented the Alerts with a very fine medal. The Pleasant Grove Union Brass Band furnished the music for the day. This band presents a fine appearance, all the members being uniformed, and the manner in which they executed their pieces reflects credit upon their leader. We hope they will call again, as the citizens greatly appreciated their efforts. A grand ball finished the day's doings in the evening.

On the 29th, a very sad affair happened in the family of a Mr. William Jackson, a non-Mormon, where a young girl by the name of Sarah James, only a little over 12 years of age. During the day she visited one of the stores and obtained some strychnine, as she said, to poison mice with; but after she left the store and while on the way home she took the poison herself and died in about ten minutes after—so it is supposed. The police of the peace was notified, a coroner was summoned, and an inquisition held, with the following verdict:

TERRITORY OF UTAH,
Lehi Precinct,
Utah County.

An inquisition holden at the house of Wm. Jackson, in Lehi Precinct, Utah County, on the 30th day of May, A. D. 1885, before George Webb, justice of the peace for Lehi Precinct, in said county, upon the body of Sarah James, here lying dead, by the jurors whose names are hereunto subscribed. The said jurors, upon their oaths do say, that the said Sarah James came to her death by the means of taking strychnine, administered by her own hands, on the 29th day of May, A. D. 1885, at Lehi City.

In testimony whereof, the said jurors have hereunto set their hands the day and year aforesaid.

G. COMER,
J. T. POWELL,
JESSE SMITH.

Attested:
G. WEBB,
Justice of the Peace,
Lehi, Utah Co, U. T.

MORMONISM IS NOT MALEVOLENCE.

FROM THE WASHINGTON "DEMOCRAT."

Open Letter to the New York World:

SALT LAKE CITY, Utah,
February, 1885.

In the weekly World of the 4th in-

stant, appeared an article from the pen of Miss Kate Field, entitled "A Review of Mormonism." In the editorial reference you state that Miss Field has written "a series of Essays on the subject," the first of which is the one now under "review" by one who assumes to know as much about the Mormons and Mormonism as Miss Field could possibly learn in a decade or longer.

You suggest that "she may be charged with prejudice, but the facts and deductions will be found quite interesting." On the threshold of my rejoinder I will assume that it will not be very difficult for any one posted on Mormon life, manners, customs, fruits, history, etc., to show that Miss Field's "facts" are figments, and that she is unwarrantably prejudiced against an unoffending, law-abiding, industrious and God-fearing people.

I will say, by way of introduction, that I was born in this city, am twenty-five years old, a wife of a monogamist, and mother of two very lovable children. My father-in-law is bishop of the Eighth Ecclesiastical Ward of this city. My parents were among the first Utah refugees from mobocracy, in Illinois. My father was born in the old Keystone State, while New York City was the favored birth place of my mother.

Miss Kate says that the Mormons "defy the law and degrade women." No law of God or man has ever been "defiled" by the Mormons as a sect. That our people have adopted every legal means, and legal methods only, to render inoperative the anti-polygamy laws, passed by intensely prejudiced Republican Congressmen, we don't deny. We are not in the remotest sense a defiant, aggressive community. Our submission to law has been a marked feature of our policy from the beginning to the present. Our operations are altogether defensive and not aggressive.

Her assertion that our system is degrading to the women is wholly without proof. I know that contrarywise are its fruits. The women of Utah are not in any sense degraded. The principles of their religion are elevating to mind and body, and to every sentiment and sensibility of their sex and nature. Degraded women are among those who are married for sensual pleasures, and are used as toys—as playthings, if you please—by their lecherous, brutal husbands, who object to their wives bearing children, because, through the delicate and vital periods of gestation and lactation, their hellish "franchises" are treasured upon. Are there any such in refined and cultured Boston, the home of Miss Field? Or are your cities wholly pure and undefiled, and without glass houses? If a tithe of the recitals published in the eastern papers are true, the percentage of degraded men and women in the east is immeasurably higher than in Utah.

As a matter of fact, "says Kate Field," comparatively few polygamists support their wives and families." She could not utter a greater untruth. I am personally acquainted with scores and scores of polygamic families in this city and country, not one of which is left to support themselves. Until Miss Field gives some of the names of the Mormon husbands who neglect their wives and families she stands impeached of wilful falsehood, and she uses prominent names too freely to attempt to cloak under the non-personality dodge. Miss Field was in Utah a number of months, and she says she had special opportunities to get at facts. To establish "facts," names, dates, occasions, etc., must be given. Wholesale averments, without proof, have been the stock in trade of most anti-Mormon itinerants, and Miss Field does not seem to be an exception to the rule.

The following sensational statement about a Danishman, "endowed with thirteen wives," is also without proof. So positive am I that this is a fabrication, I cannot characterize it in milder terms than a gross and unmitigated fiction. Here it is: "Not long since I visited a polygamist endowed with thirteen wives, every one of whom is a beast of burden. * * * The youngest bears children." * * * "The man is Danish." * * * "They live like pigs." * * * "The women are cows." * * * They live "not many miles from Salt Lake City," etc. In your part second, Miss Field, please locate this family and give the name of the "brute" husband. I will agree to promptly visit him, and show them your amiable personalities, which I suppose, you make as a partial compensation for the hospitality you admit they extended to you.

On the threshold of her essay, Miss Field says: "A Mormon woman is an animal to replenish the earth—only this and nothing more." How does this comport with the foregoing statement that, but one of the thirteen wives are bearing children? What of the hapless twelve? are they all barren and unfruitful, or have they reached the period of deserted fecundity? Miss Field dare not intimate that the Salt Lake Danishman, in imitation of the elite and immaculate sons and daughters of sainted Massachusetts, destroys his children, before or after birth, nor will she accuse him of adopting preventive measures protesting against increase. All such hellish devices are in lively practice in the East, but they are not in any sense features of Mormon life.

She also says, "Heber C. Kimball" (of cherished memory to every Latter-day Saint) used to "designate" his twenty wives as "cows." President Kimball didn't have the number of wives ascribed to him, nor did he ever designate them as "cows." Please give

book and page, if you can, for this defamation, or else recall it, if you want his family and friends to forgive you.

Miss Field finds fault with Mr. Barclay, M.P., for quoting George Q. Cannon in defense of his people, and characterizes it as taking a criminal's testimony in his own defense. I suppose if he had quoted Governor Murray, editor-in-chief of the vilest sheet ever published, or some other pronounced anti-Mormon zealot, Miss Field would have applauded. How would Miss Field like to be judged by the testimony of her enemies, or is she in such unusual good favor that she has no maliguers.

She seems to quote President Kimball with a good deal of relish, especially such portions of his discourse which suit her purpose, and which seem to reflect upon the character of the people she has enlisted to cover with odium. President Kimball says in the same discourse you refer to, "There is no bondage in the Spirit of God. It is freedom, it is glory, it is happiness, it is heaven when you go out and when you come in, and there is nothing impure or oppressive about it." Had she been looking up something in favor of our people, she would have found such sentiments as the foregoing, and the ones I will further insert, all of which are in the identical number of the DESERET NEWS she quotes from:

"The people are instructed from their youth up," says President Brigham Young, "that there is no end to their learning. They are taught by their parents, and by their teachers, that they can continue to learn, that they can store up knowledge, treasure up the wisdom of the world, and never see the time, though they should live to the age of Methuselah, or older, but what they can add to their store of knowledge."

The direct allusions to Boston, in the following NEWS editorial, (you also overlooked) seems, at present, very appropos.

"Where on all the footstool of the Almighty is there so clean a court record as in Utah? Nowhere. What settlements of any size, not excepting Puritanical Boston, are free from houses of prostitution, gambling hells, grogshops, murders, homicides, parricides, fratricides, infanticides, and other great and abominable crimes! None, save those in Utah. These being stubborn facts, and known to be so by all who wish to know the truth, not only by the few miserable curs who are at the same time fattening from our labors and traducing us, but by all who hear our Elders and read our publications, how comes it that a word sent forth by a lying editor, or letter writer, is hailed with joy and greedily swallowed, to the rejection of hundreds of words of truth? Merely because good and evil are placed before us, and as yet the great majority of the human family prefer the evil."

Her alleged quotations from the sermons of Presidents Young and Grant, may or may not be correct. She has given neither book nor date, so I know not where to look for them. I am of the opinion that she has followed the course generally pursued by the local anti-Mormons, who never tire misquoting, and misrepresenting the Mormons. Why search church tomes thirty years old for anti-Mormon dynamite? Why exhumate the dead for figments? Were you not here long enough to obtain ample current verities for your "series of essays" on Mormonism? If, as you say, "most of the saints out here are sinners," should it be regarded as a very difficult task to obtain sufficient data for your platitudes? How unfortunate, you have not defined the extent and types of sinning, you charge up to our people. But in your esteem our chiefs—the churches' magnates—are the greatest sinners. Mostly against these, like every other anti-Mormon phobias, your animus is directed. In your next, I trust you will list a few of their gravest sins. In the meantime let me catechise you a little.

During the "forty weeks" you were in Utah, did you ever hear of any of the chiefs or subordinate Elders of the Church deserting their wives and consorting with the wives of their neighbors, which according to your very best authorities, is a fearfully prevailing custom in sainted New England? If so, who were the guilty persons? If they have murdered any one, please give the names and circumstances. Have they stolen anything, if so, from whom? Have they perjured themselves and borne false witness against their neighbors? Let us have, at least, some details. While here in quest of data, with which you hope to solve the "Mormon problem," did you ever learn of the Mormon chiefs patronizing the bawd, the dram shop or gambling den? Did you learn that any of them were libertines, adulterers, blasphemers, counterfeiters, thieves or liars? If any such guilt attaches to them or to any of the Elders, please be explicit enough to cite instances and give names.

Did you hear of any baby farms, founding hospitals, "shepherd's folds," infanticides, pre-natal murders, assignation houses, parricides, matricides, Restellism, or of any tanneries wherein human skins are tanned, while you were with the Mormons? Now, if these diableries are not prevailing fruits of Mormonism, will Miss Field please let us know why she calls the Saints the greatest sinners in Utah? The Mormons do not claim to be wholly upright, but they do claim and maintain that they are cleaner in every moral element than any other commu-

nity of the same number in Christendom, and they have a tome of official and trustworthy data to establish this fact beyond controversy.

Before concluding her part first, Miss Field asserts that "Polygamy is only possible with those who are so sensual as to be incapable of love," and that "the imported (Mormon) female, from the lowest classes of Europe, has but little idea of morality," that "they are either fools or fanatics," and that (Mormon) men defy the laws either to gratify lust or to gain power or money. To put it sententiously, polygamists (men and women) are sensualists. The Mormon women are fools or fanatics, and the men are libidinous and after power and pelf. In pondering these and kindred serious charges against our people, am I not warranted in affirming the belief that Miss Field is measuring Utah corn in New England's measure? I challenge her to cite the evidence in support of her averments quoted above. What did she witness among the Mormons that could possibly warrant such conclusions?

Miss Field must know that she is lending her pen and influence to the spread of most villainous libels. She must know that every brothel, dramshop, gambling and assignation house in Utah is owned and run by anti-Mormons, and that they are patronized most entirely by the same class. She must know that among the most conspicuous fruits of Mormonism, including copies of robust, lovable, cherished and ever-welcome children, temperance, peace, industry, frugality, charity, patience, love, continence, and in fact all the virtues are crystalized and emphasized features of the social confederation of Mormondom.

Our polygamy is not sensuality. Our ladies are neither fools nor fanatics, nor are our men lickerish. If our polygamy were a sensual element of our faith, its fruits would be opus and could not be concealed, and if our men and women were what is charged, without a scintilla of proof by the way—the fruits of the Gospel, as taught by the Savior, would not be everywhere apparent, as they conspicuously are throughout Utah to-day.

Which is the most immoral, the plural wife who shares her husband with other wives, or the monogamic wife who monopolizes the entire favors of her husband except such illicit attentions as many of them extend to mistresses? Which should be regarded, morally, the superior woman, the "Mormon" plural wife, who during the vital periods of maternal development is voluntarily and comparatively free from conjugal exactions, or the anti-Mormon monogamic wife whose "lord" insists that her person shall always be at his disposal?

And again, if the Mormon men were the sensualists Miss Field and others charge, would they voluntarily assume the sacred, anxious and expensive relations of husband and father to several contemporary wives and their heaven-given offspring, exposing themselves to all the pains and penalties of the law, and live under the intense odium everywhere exhibited towards them, when they all know they could indulge every passion outside the marriage relation, with but little expense, no anxieties, no parental obligations, and without incurring public reprobation or inviting the rabid criticism of chronic anti-Mormon essayists, polemics and pragmatics?

It is utterly impossible for a wilfully lecherous and profligate man to remain in our church. He is hedged and tabooed, as no other defaulting member is ostracised. No matter how much tithes he has paid, how much he has given to the poor, how many missions he has filled, how much he has preached and written in defense of the church, he is shunned and spurned by every orthodox Mormon who has been made painfully acquainted with his sinning. The basic principle of our faith on this subject is, that no amount of wealth or learning, or excellent antecedents, will condone this crime of crimes, and unless he sincerely repents and forsakes his great sin, he never acquires complete fellowship again on this side of eternity. Next to shedding human blood, the befouling of the sources at issue of human life is, by the Mormons, regarded as one of the greatest sins.

Another admirable feature of the Mormon faith is, that in yielding to sexual temptations, (the man is immeasurably the greatest sinner, and while he is cast out, she, having had to withstand his persistent blandishments, as well as to fortify her own weaknesses, is pitied and given the benefit of palliating doubts and queries, which enter largely into the equities of our social jurisprudence. How does this correspond with down eastern methods, Miss Field? We hear that your practical christianity, totally and inexorably outcasts the woman caught in erotic transgression, while but trifling, if any, notice is taken of the infernal seducer, who not only goes scot-free, but is admitted into any and all society, no matter how ostensibly refined and moral.

The vigorous, unreasonable and illogical manner in which you fight our multiplying and replenishing system of marriage for time and eternity, and the implied complacency with which you seem to look upon the social leprosy, honey-combing christendom, one would suppose you approved of the latter (which you are tacitly doing) in all of its hideous, hellish and diabolical multifariousness. If you have ever written a "series of essays," or delivered a series of lectures against the social evil in all its burning, leprous, blistering, hell-defying and soul de-

stroying consequences, I have yet to hear of them.

The savage way the average down-east anti-Mormon assails the Mormon order of Abrahamic marriage, coupled with the alarming and ever recurring down-east divorce suit, forcibly indicates that New Englanders are rapidly becoming a nation of misogynists.

In concluding my answer to her part first, let me ask Miss Field, in coming to Utah to find iniquity, didn't you exemplify, yea, emphasize, in the act, the very verities of the sentiments of Jesus in his caustic reference about straining at a gnat and swallowing a camel, and his other allusion about plucking out the mote and beam? Would it be ungenerous to characterize such acts of the chronic anti-Mormon platitude hucksters, as the very quintessence of hypocrisy?

Please don't forget to give the name and address of the Danishman "endowed with thirteen wives." I will take great pleasure in interviewing him, and will give you the results of my visit.

ANNIE MUSSEY SHEETS.

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SUMMONS.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

ISABELLA BRESEE, Plaintiff,
vs.
NIRUM BRESEE, Defendant.

The People of the Territory of Utah send Greeting:

To Nirum Bresee, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate court of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of desertion and wilful neglect to provide plaintiff with the common necessities of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 27th day of March, in the year of our Lord one thousand eight hundred and eighty-five.
JOHN C. CUTLER, Clerk.
By H. S. CUTLER, Deputy. w 1m