

jected to so severe a test, and received such a striking vindication?

When there were none but Mormons in Utah, there were no saloons, no gambling dens, no houses of prostitution, no illegitimate children and no jails. History has demonstrated that these things are no part of the fruits of Mormonism, and that they cannot exist where the Mormons are so completely in control that they can have their way fully. Can this be said of other sects of modern Christendom?

Of course Rev. Lockwood never dreamed that his letter would be made public among the Mormon people, and in view of this fact, it is not nearly so bad as it might have been. In fact, it is an exceedingly rare thing for a preacher of any of the sectarian denominations to give a just and truthful account of the faith and practices of the Mormons.

"Judge" Brandon replied to Mr. Nash as follows:

Centerville, Utah, Aug. 22, 1897.

Mr. W. C. Nash, Lonepine, La.:

Dear Sir—Your questions with regard to the Mormons and their religion are before me, and I believe that I can answer them truthfully, having spent my whole life with the Mormon people.

No. 1.—The Mormons do believe in polygamy most thoroughly, and the leaders practice it on the sly the same as ever.

No. 2.—They are very selfish.

No. 3.—They are not open in their transactions. They hold more private or Priesthood meetings than any other community among the American people.

No. 4.—They do not worship with the Methodists, nor do they acknowledge the authority of any other creed on earth. The Mormon Church is to the American nation what the Catholic church is to Europe. They claim the right to rule in all things, both temporally and spiritually. They claim they have the power to bind on earth and loose in heaven, and that they hold the keys of the mysteries of godliness and the keys to the salvation of the whole human family. If you love your country and individual liberty, Mormonism is a good creed to let alone.

Please let me know who referred me to you.

Very respectfully yours,
THOMAS J. BRANDON.

It is not worth while to comment at length on "Judge" Brandon's letter. The animus of the writer towards the people of whom he writes is so obvious upon the face of what he has written as to destroy its character for fairness, and consequently for reliability.

It is highly proper that Mr. Nash should investigate Mormonism and the traits of the Mormon people before deciding whether or not he will accept the former and unite with the latter. But does he think it proper to apply to the enemies of a people for correct information of them? Can he depend upon what he receives from such a source? Supposing some one desired to learn what kind of a man Mr. Nash is; would he like to have the inquirer apply to his enemies, who have persecuted and slandered him half a life-time? Would those enemies be likely to tell the truth about him?

Nicodemus was anxious to learn something about the Savior, and for this purpose called upon Him. But Nicodemus was evidently a coward, because he made his call at night, presumably for the reason that he was ashamed to be seen in the company of the despised Nazarene. But with all his cowardice he appears to have had sufficient intelligence to understand that, in order to learn the truth about Jesus, His doctrines and His works, he must obtain the information from Him

or some of His friends. How much correct information concerning Jesus and His work could Nicodemus have obtained from the scribes and the Pharisees? Would they not have told him that the Nazarene was an associate of publicans and sinners, a false teacher, a blasphemer, and that He performed miracles by the power of Satan?

Some of the persons who thus accused the Savior were as well acquainted with him personally, and as well qualified to tell the truth about Him, had the spirit of truth been in them, as were many of His followers who were willing to die for His sake, and who delighted to testify of His God-like traits, works and character.

So it is with the Mormons. Their friends, many of whom do not believe in their religion, delight to testify of their worth, thrift, morality and Christian virtues; and in support of this testimony point to the ocular proofs that abound in the desert which they have transformed into a garden. On the other hand, a Methodist bishop, who has lived twenty-five years in Utah, in a report to his conference a few days ago, denied that the Mormons were Christians!

Mr. Nash cannot shift from his own shoulders the responsibility which the Creator has placed there. He must hear, judge and act for himself. If he wants error, he can easily surfeit himself with it. If he wants the truth, it is within his reach; and if he will pursue the course marked out in the Scriptures he will not be led astray. If he lacks wisdom let him ask of God, who giveth to all men liberally, and will not upbraid him; and wisdom will be given him.

A WORD TO THE POOR.

To be poor to the point of dependence on charity, is a condition of distress that calls for sympathy and not for censure, provided it has not resulted from the fault of the individual so placed; and provided further that he is not able, by his own efforts, to relieve himself. Even when poverty is the result of folly, those who are able to give relief are not justified in withholding it, providing the poor person cannot help himself; but revelation says: "The idler shall not eat the bread of the laborer."

At other seasons of the year the dependent but able-bodied poor are able to plead lack of employment that will produce food; but at the present time, in this city, and indeed in most towns in the State, this plea lacks the force of truth. Within easy reach of all the able-bodied poor in the city, including men, women and children, there is work that will at least yield food. We refer to gleaning in the wheat and potato fields.

The farmers have hauled the wheat, or nearly all of it, and the fields are open to gleaners. Where grain is harvested by machinery, not so many heads are left upon the ground; but it does not require a very active gleaner to pick up enough of them in a day to make two bushels of wheat, which would mean a day's wages of \$1.50, at the present price. Women, and even children, can earn good wages at this work, if the wheat is to be sold; and many a family might easily obtain its winter's bread in this way.

When potatoes are dug, a similar opportunity will be presented to poor families to obtain a supply of them; for farmers commonly plow up their potatoes, and when the soil has settled a few days many scattered tubers can be seen and picked up, and gleaners of them can make good wages.

If the Bishops of the different wards in this and other cities would organize gleaning parties among their poor, and take such other practical steps as

might be necessary to encourage the movement, much good could be accomplished. In many instances those willing to glean do not know where the wheat fields are, nor how to reach them, nor how to convey home and thresh out the wheat they glean. Practical instructions on these points may be given with profit.

Where the fields are not within walking distance of the homes of the gleaners, teams to convey them, and to bring home the results of their labor, should be provided. In most wards this is an easy matter, for owners of teams would willingly donate their use for such a purpose, if invited to do so. These gleaning parties might be made very pleasant affairs socially, as well as profitable financially.

In former years it was the custom of Bishops in this city to encourage the poor to obtain their winter's bread by gleaning in the fields; and this wholesome custom, now fallen into disuse, might well be revived. The idea that there is in it anything humiliating, or otherwise objectionable, should be utterly scouted. When the Savior fed a vast multitude on a few loaves and fishes, He taught His disciples a lesson in thrift. When the people had eaten until they were filled, the disciples, presumably under His direction, for He was undoubtedly presiding on the occasion, took up a large number of basketsful of fragments. Why were the fragments gathered up? That they might not be wasted.

The food that had been supplied to the multitude had cost no one any money. No one had labored to produce it. By the faith and command of the Savior, a vast quantity of it had been created from the elements in a moment of time. And yet it must not be wasted. To waste that which is good for food for human beings, is a violation of a law of heavenly economy. Then let the poor take to heart this lesson taught by the Savior, and gather up and save the food that will otherwise be wasted.

THE MOCKERY OF WEALTH.

The case of a multi-millionaire dying of starvation is so very rare that when it occurs the whole world becomes interested and asks for details. The one to which reference is now made occurred but a short time ago—August 27th—the city of London, England, being the place and Ogden Goellet the name. The details have largely been published already in these columns and elsewhere, but it is not generally known that the immediate cause of death was depletion of the system through lack of food nor that the man was at his death in possession of the colossal sum of one hundred million dollars. Yet such are the facts.

In view of the fact that gold, silver, stocks, bonds, securities and jewels—all or either—cannot sustain human life or alone contribute one atom of comfort to the human system, the mere statement that a millionaire died of hunger might at first cause one to suppose that he had by some means drifted into a land where barrenness prevailed, and nothing could be obtained; or that he had through some mischance got into a place where he was unknown and had lost his pocket-book—but neither of these nor any similar condition obtained. The death occurred in the wealthiest, most populous and busiest place in the world, where the man's slightest wish, if expressed, would be instantly taken up and passed from attendant to vassal, then without the waiting of an instant to the place where and those by whom the wish would be immediately gratified. Yet in the midst of all this, he died as some of