

connected with the Church, and I was happy to hear that wherever known those hallowed names are universally respected.

In the afternoon of the day I was at Preston, I addressed a large and respectable audience on the Temperance Hall, North Road. The town, it appears, prides itself on being the "birth-place of teetotalism," and as the nature of the edifice and the subject announced to be spoken upon—the faith and practice of the Latter-day Saints in Utah—both suggested and admitted of the idea, it occurred to me that a few remarks on the Word of Wisdom—showing the need of temporal as well as spiritual salvation, and how the attainment of the latter by the lengthening out of life and the consequent multiplication of opportunities to do good, depended to a great extent upon the former—might not be inappropriate to the occasion. You will scarcely be surprised, however, when I tell you that while as long as I confined my remarks to the salvation of the body I seemed to have the sympathy of the majority of my hearers, I had no sooner begun upon the first principles of the Gospel, explaining their efficacy and imperative necessity in the salvation of the entire soul, than many of them seemed to be seized upon with a spirit of indifference, some smiling in amiable derision, others turning away in ill-natured contempt, and numbers rising and leaving the hall, though none going so far as to give oral expression to their feelings. I never felt more keenly the force of the scriptural epigram: "Casting pearls before swine." Here were men, the majority of them of more than mediocrity of intelligence and culture, the very ones who to all human appearance should have been most anxious to listen to and best qualified to appreciate the beauty and utility of those pure and exalting principles, proving by their actions that they were as far above their comprehension as the heavens are above the earth, and that the preservation of the mortal flesh, for purposes of sensuality, was of higher importance in their eyes than the perpetuation of the eternal soul amid the beatific and undying glories of a blissful immortality. That their affectedly pure minds were not pure enough to enable them to appreciate truth, that by their worldly erudition they were incapable of finding out God and that, like the learned Greeks who despised His wisdom as foolishness, they counted themselves unworthy of eternal life by rejecting the proffered passport to its possession.

Your Brother in the Gospel,
ORSON F. WHITNEY.

CRIME ADDED TO CRIME.

The Boston Star says: "A majority of the divorces granted in this State for years have been obtained by perjury," and another paper asks: "Of what State might not the same be said?"

The divorce business is bad enough, but when perjury is added to marital infidelity, the social condition of the pious anti-"Mormon" people in the East appears much worse. It is often alleged that the "Mormons" consider it right or permissible to speak and even swear falsely when their faith or co-religionists may be in jeopardy. The accusation is utterly untrue and cannot be substantiated. And it appears that the rule enunciated by Paul of old works correctly in this as well as other cases: "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for where thou judgest another thou condemnest thyself, for thou that judgest doest the same things." They who accuse the "Mormons" of corruption are themselves corrupt, and they who accuse us with lying are themselves among the perjurers.

AN EVIL OF GREAT MAGNITUDE.

According to statistics and maps published a short time ago in the New York Herald, the commercial capital of this great "Christian" country has one saloon or "rum shop" to every 123 of its inhabitants. There are over 10,000 of these drinking places, 9,000 of which are licensed, the rest escaping. The shops and stores where bread, meat and groceries are sold number 7,325. The places where drink is dealt out outnumber the places where food is sold by nearly 3,000. The arrests

for intoxication last year were 20,288, and for disorderly conduct arising from the use of intoxicants 22,884, or 63 per cent. of all the arrests. New York is a large sample of general "Christian" city life.

The magnitude of the evils growing out of the drinking habit and the numerous facilities for its indulgence, is alarming to all lovers of their race and those who delight in social order. Where prohibition is not practicable, the high license system—decreasing the number of saloons and thus diminishing the sources of temptation, and stringent regulations strictly enforced—is gaining public favor, and wherever honestly administered is productive of good results. The suppression or restraint of the liquor traffic is one of the great necessities of the age.

A FRENCH BARON ON THE "MORMON QUESTION."

In a recent number of the *Association Catholique*, a review published in Paris, France, appears an article by Baron Rudolphe Meyer on the much discussed "Mormon Question." This article professes to give an account of the author's visit to Utah, the things he saw, and the matters he investigated whilst here. There is a highly commendable desire to give the truth evident in all his statements, but it is to be regretted that his short stay caused him to fall into many egregious errors of facts, dates and circumstances that would be ludicrous were they not sometimes painful, by reason of the distorted and unreal conclusions his inexperienced European readers must necessarily draw from their perusal.

We so often hear "Mormonism" criticised from the standpoint of Protestantism, and are so well acquainted with the methods adopted by the sects in their efforts to injure its adherents, that their attacks have lost all the charm of novelty; but the conclusion of Catholic critics are measurably new to us, and some of their deductions may be as startling to our sectarian opponents as they are novel to us. For instance Baron Meyer writes:

It is neither my mission nor was it the aim of my journey to describe and study Mormonism as a peculiar sect of the Protestant communion. At the same time I do not know one principle or tradition why Mormonism is not as orthodox as other Protestant denominations. It cannot be because of polygamy, because the Langrave Philip of Hesse, and Frederick William II, King of Prussia practised it with the consent of competent religious authorities in their respective Lutheran communities, and their marriages with their different wives were blessed before the altar by the clergy of their faith. From the Protestant point of view, one cannot, we think, urge anything on this head against Mormonism, and from the Catholic point of view, nothing can be urged against Mormonism but what will equally apply to other Protestant sects.

But that which struck me and that which I hold as a relief in Mormonism, is that it furnishes me the proof that religion can be productive—even when it is sullied with error. This truth I had learned from history. The monks of the middle ages were not only the pioneers of civilization, of commerce and the arts, but again in these latter times they have fulfilled the same mission in America; the Jesuits, for example, in Paraguay and the Franciscans in California.

* With this presentation it pleases me to be able to proclaim parallel triumphs of faith and economical progress, amongst the Mormons.

The writer then enters into an exhaustive description of the colonization of Utah, the manner of founding new settlements, the modes of irrigation, the chief agricultural productions of this region, all of which will doubtless be read with interest in continental Europe, but to the citizens of Utah it is simply the story of their daily lives. He, however, pays our farmers the very high compliment of declaring Utah the best cultivated portion of the United States, with the exception of small tracts farmed by the Moravian brethren in Pennsylvania. This commendation is valuable for the reason that the Baron's special business in this country was to study its agriculture, and for that purpose he had made very extensive investigations in almost every portion of the United States. He remarks:

"After having examined the Mormon system of agriculture and irrigation, I hold it to be the most perfect in all America and worthy of being studied in detail by European engineers."

Mr. Meyer then enters into an elaborate consideration of the results that would follow the now very improbable condition of a warlike struggle for freedom of conscience with the United States. His conclusions so greatly resemble those of Mr. Phil. Robinson of the New York World that they may be said to be almost identical, and as Mr. Robinson's letters are so well known to our readers it would be waste of time to go over this ground, especially, in view of the absurdity, from our standpoint, of discussing unpleasant contingencies which we regard as the most improbable of earthly events. But Mr. Meyer does not regard trouble with the parent government or inimical legislation as the source of danger to "Mormonism." He clearly perceives, and ably argues that the great increase of wealth in our midst is apparently our most potent enemy, and the most likely to introduce schism, discontent, class distinctions and a weakening of those bonds of brotherly tenderness and regard which have been the stay and strength of our past efforts.

In conclusion this gentleman contends that the Catholic Church and its benevolent societies can learn much by the example given by the "Mormons," that they have demonstrated that faith is a powerful factor in production, that a church, and remains powerful in the individual and in the State when she employs herself with solicitude in caring for the material interests of the people, in addition to her religious mission.

THE COLONIZATION OF PALESTINE.

WE clip the following from the Jewish Chronicle, as it contains items in reference to the movement of Judah towards Jerusalem, which will be interesting to those who are watching the workings of Providence in the restoration of the covenant people to their ancient land, and the fulfilment of the promises concerning their latter-day glory:

A general meeting of the members of the "Zion" Society (which was founded by Mr. B. F. Peixotto, whilst United States' Consul-General in Roumania and which has extensive ramifications throughout that country) has lately been held at Bucharest, to consider whether any, and what, action should be taken to further the movement for the colonization of Palestine. Hitherto this important society has not moved in the matter, which was, therefore, taken up by societies formed with that special object in view. The meeting was attended by several delegates from branches of the society, in addition to the members residing in Bucharest; and after deliberations extending over three days, a series of resolutions were adopted, for which the following is an abstract:

1. The "Zion" Society pledges itself henceforth to promote the interests of the emigration movement to Palestine to the utmost extent of its powers.
2. The heads of the society (or, as they are officially called, "the Sanhedrin") are to issue an appeal to the entire Jewish community in general and to "their brethren" the members of the "Beni Berith" Society in America in particular (with which powerful institution the "Zion" Society has much in common) for support in this important movement.
3. The Sanhedrin shall have power to associate other prominent men in their work, Herr Z. L. Guttman being appointed Treasurer of the Special Fund which is to be raised for the colonization of Palestine.
4. The Sanhedrin are to find out the ways and means for carrying out the movement, in aid of which every member of the society shall contribute a sum of not less than 12 francs per annum.
5. The Sanhedrin are charged with the duty of endeavoring to obtain the Sultan's consent to a general settlement of foreign Jews in Palestine.
6. The general meeting determined, in order that the society might at once enter on its new functions, to found a colony in the Holy Land for fifty families who shall be selected partly from among the members

of the society and partly outside that body.

The cost of founding such a colony being estimated at 200,000 francs, the administration of the society in Bucharest will vote 40,000 francs from its funds, the Committee at Galatz, will contribute 10,000 francs, 65,000 francs will be raised by the society in debentures, and the remainder will have to be supplied by the colonists themselves.

7. Finally the Sanhedrin are authorized to co-operate with other societies formed for the purpose of favoring the colonization of Palestine.

Great importance is attached in Roumania to this gathering and its results, as the movement will now be carried on on a more systematic and extensive scale. Valuable pecuniary assistance is also anticipated from the "Beni Berith" Society in the United States. It is a significant fact that the meeting entirely ignored the work of the Central Committee, at Galatz, for the colonization of Palestine, which, although it has already sent out seventy families, numbering about 400 souls, to Palestine, has recently issued an appeal, in which it complains of the want of support it has hitherto received. The new organization of the "Zion" Society will, doubtless, now co-operate with the Galatz and other committees which have hitherto shown a disinclination to work harmoniously together. This disunion has contributed to a considerable extent in checking the progress of the movement.

When your wife's health is bad, when your children are sickly, when you feel worn out, use Brown's Iron Bitters.

NOTICE TO CREDITORS.

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

IN THE MATTER OF THE ESTATE OF MAGDALENA MOESSEK, DECEASED.

ALL PERSONS HAVING CLAIMS against the Estate of Magdalena MOESSEK, deceased, are hereby required to exhibit them with the necessary vouchers, within ten months from the first publication of this notice, to the undersigned administrator of said estate, at his residence in Hunter Precinct, Salt Lake County, Utah.

JOSEPH MOESSEK,
Administrator of the Estate of Magdalena Moessek, deceased.
Salt Lake City, March 13, 1883.

NOTICE.

LAND OFFICE,
Salt Lake City,
March 14th, 1883.

NOTICE IS HEREBY GIVEN THAT THE following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before the Register or Receiver at Salt Lake City, on April 21, 1883, viz: Stanley Taylor H. R. No. 5002, for the S 2, N 8 4 and N 2, SE 4, Sec. 29, Township 1 N, Range 1 W.

He names the following witnesses to prove his continuous residence upon and cultivation of said land, viz: James Thompson, Christian J. Thompson, George Lusk, William Byram, of Salt Lake City.

H. MCMASTER, Register.



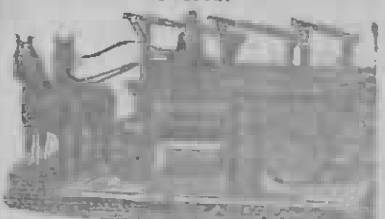
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THE "LITTLE DETECTIVE" FOR FAMILY OR OFFICE USE
John W. Smith Agent, Salt Lake City.

NOTICE.

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

ANNA MARIA WELLS, Plaintiff,
vs.
JOSEPH WELLS, Defendant.

SUMMONS.

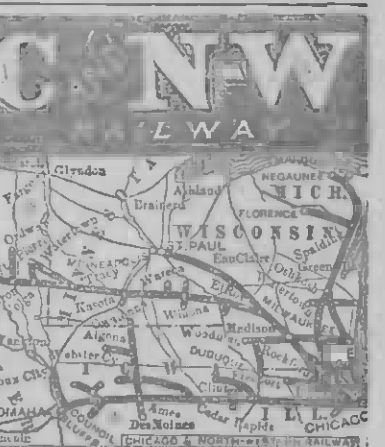
The People of the Territory of Utah, send Greeting, to Joseph Wells, Defendant,

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. And you are hereby notified that if you fail to appear and answer 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. E. Smith, Judge, and the Seal of the Probate Court of Salt Lake County, Territory of Utah, this 7th day of March, in the year of our Lord One Thousand Eight Hundred and Eighty-three.

D. BOCKHOLT, Clerk.



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