

were. If there is no compulsion, if everybody is free to vote as he pleases, if there is a secret ballot so that the voter who chooses to cast a ballot different from others can do so undetected, why should not the members of a Church unite politically, as well as the members of a club, or any other organization?

The main thing is, that people shall be able to vote at the polls for the men of their choice. It does not matter whether they vote for certain candidates because they suit them individually, or whether they conclude to vote for them because that is the best policy, or whether they accept them for any other reason, so long as they do it voluntarily. But the enemies of the "Mormons" would prevent them from choosing their own advisers in politics. The clannishness against an imaginary hierarchy means this: "If you don't take us for your political guides, you shall not have any political power at all if we can deprive you of it. You shall not seek for advice to men of your own faith, or if you do and follow it, we will endeavor to disfranchise you altogether."

There is no one in Utah who is under any compulsion to vote as a Church dictates. There is no Church here, so far as we know, that assumes to dictate in voting. There is no terrorism exercised here by a Church. Such as there is, prevails among those people falsely called "Liberals" and among them there is the only political intimidation.

The people's Party have chosen their own political managers and advisers. They have not asked their enemies permission to do so, or what class of men they shall be. They do not intend to do so. They are free in that respect and mean to be free. And if they are wise they will continue to be united and will be more so than ever, seeing and learning by experience that division is folly and splitting suicidal. It only serves to give aid and comfort to the enemy.

The whole attempt to raise a cry about voting under the influence of a hierarchy is nothing but a ruse. No one knows that better than those who make it. Papers that echo it simply expose their own ignorance. Statesmen that talk of it in Congress, or committee betray their lack of knowledge and their readiness to jump at the slenderest threads of anti-"Mormon" information. Any earnest inquiry into its true inwardness will disclose its hollowness, insubstantiality and their absurdity and the intentional deception of its supporters.

An article appeared a short time ago in the New York Evening Post from the facile pen of "J. C." and we clip from it the following paragraphs as pertinent to this subject as viewed through the eyes of an observing non-"Mormon."

"The anti-Mormon imagines that the eyes of the whole world are fixed upon Utah and Idaho. His grievance heretofore has been that the Mormons were polygamists, and, although they did not select their wives from members of his family, his virtue was shocked by the contamination of their neighborhood. It was a pet grievance in which he could enlist the sympathy of the community, and he regrets as much as the genuine philologist rejoices, that the Mormons have discontinued the reprehensible practice. He is now attacking the hierarchy of the church. To be sure, the hierarchy does not interfere with him. If what he asserts is true, and I think it is, that the rank and file of the Mormons vote according to the dictation of their leaders, he does not stop to consider that the people at large, himself among the rest, are led politically or religiously 'by the nose,' and that if a man chooses to be so led, it is nobody's business but his own. Sectarians of all kinds, and republicans, democrats, prohibitionists, follow their leaders, and the only politicians that I know against whom this charge may not be laid are the nicknamed muckwumps, the independents, men who will vote for a President, not because he is a democrat, but because he is an honest man, and who will not vote for a governor, whatever his politics may be, if he is a rogue."

I have heard a great deal about this Mormon hierarchy, but in all my experience in these regions I have never seen any of its base effects. Truth to say, the Mormons are as clannish as the ancient Israelites, who, like them, followed the lead of their prophets. They have about the same ideas of Gentiles, although they do not go for them with fire and sword, as perhaps they or any other sect of religionists might do, if civilization and the law did not restrain them. Possibly they were that way inclined in the early days of their settlement in Utah, as the Puritans of New England were somewhat of that mind when their power was supreme; but if I were asked What of the Mormons of today? I should say that they are eminently a people who mind their own business, and who do not interfere with that of others.

The heinous sin of the hierarchy in Gentile eyes is that it reproaches recourse to law, advising its followers to settle their disputes by referring them to juries mutually selected, and presided over by a bishop. This inexpensive method generally proves satisfactory to them as it is unsatisfactory to the lawyers, who, as in the days of old, "lade men with burdens grievous to be borne," which the Mormons prefer not to carry. On the other hand, the lawyers who, as elsewhere, are apt to be ringleaders in politics, "touch

not the burdens with one of their fingers." Their real objection to the hierarchy is, that it interferes with their profits.

INSPECTOR BONFIELD'S STATEMENTS.

There is a grave significance in the statements of Inspector Bonfield, of Chicago, regarding the present condition and future intentions of the anarchists and internationalists. He is a recognized authority upon that subject. He predicted some such outbreak as the Haymarket affair before it occurred, and now he states positively that "trouble must come sooner or later."

It is evident from his assertions in relation to the greater strength and closer organization of the conspirators against organized society that he expects the next violent uprising to be on a gigantic scale, and that it will be simultaneous in the leading civilized nations. If his assertion be correct that Chicago alone has 5,000 able bodied and compactly organized anarchists ready to concentrate at any given point, the fact is somewhat startling, as the villainous and bloodthirsty camp-followers of that number in case of an outbreak would amount to an army of large proportions. The havoc they could make in a brief time is horrible to contemplate.

The assertion of Mr. Bonfield to the effect that the one hundredth anniversary of the fall of the Bastille had been selected as the date of the general international uprising, coincides with the statements attributed to a representative of one of the South American Republics at Washington about six or eight months since, so far as relates to the year. He said that 1890 had been fixed upon. The popular assault upon the Bastille was made on July 14th, 1793, and the notorious fortress-prison fell the following day (15th).

We do not believe that an uprising of the kind contemplated will be quite so soon, but that the understood date will be changed so as to make the predicted assault appear in the light of an empty threat, and thus throw the powers that be off their guard. It would then be likely to be the policy of the internationalists to suddenly fix another date and as quickly precipitate the proposed attack upon social organization, and spread destruction and death at a time it is least expected. This would appear to be in keeping with the prophecies of Joseph the Prophet in relation to this nation, should they totally reject the Gospel. The consequent judgment is to overtake them like a "whirlwind suddenly," in a day they think not of.

It appears that the experience of the anarchists in this country has taught them to be more subtle. Hence, as Mr. Bonfield says, they are operating—thus accumulating vitality—within the lines of the law. It seems also that their manipulations are permeating the lines of legislation. This is exceedingly dangerous to the state. Demagogues will stoop to anything to succeed in elections. Hence the favorable expressions from candidates in relation to the modification of the Illinois statute on the subject of conspiracy. A number of these political caterers to anarchism have been elected. They probably owe their success to the anarchist voters. The next thing in order will be the showing of their hands in the halls of the legislature. After having committed themselves in writing they will doubtless be afraid to fail in performing their part of the implied agreement, lest their expressions in that regard should be made public, or they themselves perhaps be unable to answer the roll call some fine morning.

One of the most alarming features connected with the growth of anarchism is the establishment of schools for the purpose of indoctrinating young people with its principles and theory. This movement secures the growth and development of a race in whom the hatred of social organization, of all laws and government for the preservation of good order and protection, will be securely fastened and grounded. The horrible theories and intents of anarchism will grow with their growth and be interwoven with their natures to such an extent that eradication will be impossible, life being too short to accomplish the process of uprooting. Thus have the plotters against the public weal struck the key of success, if success be possible by any process.

The fullness of the reason for the Lord stating, by the voice of revelation, through Joseph the Prophet, that the time would come when it would be necessary for the Elders to urge those who should be converted in the east, to flee to the west, because of "that which is coming upon the earth and of secret combinations," now dawns clearly upon the minds of those who give attention to the subject. In the west alone will be safety in the approaching hour of peril.

* Mistress (to new girl)—What under the sun do you mean by sitting idly all day in the kitchen when I am paying you \$4 a week? New Girl (recent importation)—Sure, mum, the immigration commissioners at Castle Garden told us if we contracted to work, we'd be sint back.

LETTER FROM ANN ARBOR.

A Typical "Mormon" Girl Among the Students.

Through the courtesy of the recipient we are permitted to publish the following interesting letter:

ANN ARBOR, Oct. 28, 1888.
Hon. F. D. Richards:
Salt Lake City, Utah.

Dear brother—According to your request and my promise, I will endeavor to write you a few lines, hoping they will find you in as good health and spirits as they leave us at present, even though we are far from home and friends.

I left Salt Lake City, Oct. 18, in company with Mr. Moyle and Mr. Lewis, both of your city, the destination of all of us being Ann Arbor, Mich., they to take a literary and I a medical course.

I will not attempt to describe the wonderful scenery through which we passed on this route. Abler pens than mine have attempted it, and proved unequal to the task. Neither can I describe the thoughts which passed through my mind as I gazed on the vast cliffs of solid rock in those awful solitudes, where they seemed to stand as monuments of the infinite power of the great Maker of the universe, with whom one seemed to be in closer communication than elsewhere. I seemed to more fully realize how puny is the arm of man, with all its boasted strength and cunning, compared with the arm of Him who formed these huge mountains and chasms, with all their wonders and mysteries. To the lover and close observer of nature the teacher's many lessons of interest and profit concerning God and His ways.

We had a very pleasant journey of four days and nights, nothing of any consequence happening except a small washout, which was soon remedied.

We saw many places and things which seemed strange and wonderful to us, unsophisticated young Utopians, and took advantage of every opportunity to see all we could, until our eyes fairly ached with looking.

There are now eleven of us here from Utah and Idaho, myself being the only lady among the number. We all board at the same place, which makes it very pleasant for us.

We hold meetings on Sunday, and have set aside the first Sunday in every month as a fast day, that being most convenient on account of our studies. Brother B. Cluff, Jr., presides at these meetings. We are very pleased with this arrangement, as we all thought we had bidden adieu to "Mormon" meetings, when we left home.

Bro. Cluff talks of sending for his family. If he does so, we will rent a house, and all lodge there, so that we can hold meetings without danger of annoyance ourselves, or of annoying others.

We find here, as elsewhere, gross ignorance, of, and prejudice against everything pertaining to Utah or the "Mormons;" not so much in the schools, as among the people in general. As soon as they find we are from Utah, the first question is, "Do you know anything of those 'Mormons?'" It does not take them long to discover that I am one, as I take no pains to disguise the fact.

A gentleman, one of the professors, kindly undertook to advise me (while conversing with him), to keep quiet regarding my belief, if I wished to get into society, and not be ostracized therefrom while here.

I told him I did not come here to herald myself, nor my religion, from the housetops, but that if anybody asked me the question, I should not deny it, or if I ever heard my people misrepresented or traduced in any way, I should not be able to keep quiet, but would have to do all in my power to remove prejudice and falsehood.

He admired my sentiments but thought I would do better take his advice. I told him I did not care to make friends who would make any difference in their treatment of me on account of my belief. He could not understand such sentiments, probably because he is on the wrong side. I am not ashamed of my religion and do not want anybody to think that I am. I have attended a number of the churches since I have been here. Their frothy ceremonies, and studied, flowery sermons, have only had the effect of showing up in clearer, more glowing colors, the glorious principles of our own belief.

We are all delighted with Ann Arbor, although the weather has been very disagreeable, it having rained every day almost, of the five weeks we have been here. It is my ideal of a university town, not large, the population being about 12,000, exclusive of students. There are no manufactories, and not much business aside from what is kept up by the students.

The University, which embraces nearly every branch of learning, is grand. Michigan people are justly proud of it. Last year there were 1,000 students in attendance, and there are more this year. Grounds and buildings are large and well appointed. There is a large library, a museum, and art gallery, to which students have free access.

Both the allopathic and homeopathic schools of medicine are represented, the colleges being about a stone's throw from each other. I have been attending the materia medica lectures of both schools, as it is on these points they differ, and I wished to know on

what grounds they each base their theories.

In these lectures the professors never fail to score each other most unmercifully, making all manner of fun of each other's methods and doctrines. This rather disgusts me. I think that truth will speak for itself, and that men lower themselves when they condescend to resort to sarcasm and slander to pull each other down. But I presume my opinion would not amount to much in their eyes, so I may as well keep it to myself.

The medical course is very thorough. Every branch of learning that can possibly have any bearing on the practice of medicine is carefully taught and illustrated. Many people take the course who do not intend to practice merely for the educational advantages it affords.

They keep us very busy—we hardly have time to think. If anybody has an idea it is easy, pleasant work to study medicine, he should try it, and he will find himself woefully mistaken. Only great love for the work and the consciousness of the great power of doing good to my fellow creatures, that it gives me, will carry me through to the completion of the course, and the accomplishment of all I hope for.

Still I feel that I am blessed in being permitted to come here, and in my surroundings and many friends I have found, kind and willing to assist me.

I had the blessings you promised upon my head are being realized, and I hope to live worthy of them all and to be a fit representative of God's people while I am here among strangers. Excuse this long letter. I could not seem to say what I desired in fewer words, but I hope I have not wearied you.

With kind regards to yourself and all friends, I subscribe myself your sister,
J. A. MACDONALD.
37 South Twelfth Street, Ann Arbor, Mich.

LAND REVIEW.

The New Additional Homestead Bill That Did Not Become a Law.

Editor Deseret News:

Some few weeks ago I gave a synopsis of a bill pending before Congress containing important and beneficent provisions, and predicted that it would pass both houses. Well, the prediction proved correct, but the bill failed to become a law because it was not reached by the President for signature before the adjournment of Congress. I have no doubt that the matter will receive early attention when Congress reconvenes in December; that the bill will be re-enacted, and receive the signature of the President. In order that the people may be familiar with its provisions, I print it entire in this letter to the exclusion of other matter, deeming it of the utmost importance:

"An act to allow persons who have abandoned or relinquished their homestead entries to make another entry, and for other purposes.

"Be it enacted, etc., That any person who has not heretofore perfected title to a tract of land which he has made filing upon under the pre-emption law, or entry of under the homestead law may make a homestead entry of not exceeding one-quarter section of public land subject to such entry, such previous filing or entry to the contrary notwithstanding; but this right shall not apply to persons who perfect title to lands under the pre-emption or homestead laws already initiated.

"Sec. 2. That whenever it shall be made to appear to the register and receiver of any public land office, under such regulations as the Secretary of the Interior may prescribe, that any settler upon the public domain under existing law, is unable by reason of death, whole or partial destruction of crops, sickness, or other unavoidable casualty, to secure a support for himself, herself or those dependent upon him or her upon the lands settled upon, then such register and receiver may grant to such settler a leave of absence from the claim upon which he or she has filed for the period not exceeding one year at any one time, and such settler so granted leave of absence shall forfeit no rights by reason of such absence: Provided, That the time of such actual absence shall not be deducted from the actual residence required by law.

"Sec. 3. That the price of all sections and parts of sections of the public lands, within the limits of the portions of the several grants of lands to aid in the construction of railroads, which have been heretofore and which may hereafter be forfeited, which were by the act making such grants or have since been increased to the double minimum price and, also, of all lands within the limits of any such railroad grant, and not embraced in the grant lying adjacent to and coterminous with the portions of the line of any such railroad which shall not be completed at the date of this act, is hereby fixed at one dollar and twenty-five cents per acre.

"Sec. 4. That from and after the passage of this act, any homestead settler who has entered less than one-quarter section of land may enter other and additional land lying contiguous to the original entry, which shall not, with the land first entered and occupied, exceed in the aggregate one hundred and sixty acres, without proof, of residence upon and cultivation of the additional entry; and if final

proof settlement and cultivation has been made of the original entry, when the additional entry is made, then the patent shall issue without final proof.

"Sec. 5. That every person entitled, under the provisions of the homestead laws, to enter a homestead, who has heretofore complied with, or who shall hereafter comply with the conditions of said laws, and who shall have made his final proof thereunder, for a quantity of land less than one hundred and sixty acres, and received the receiver's final receipt therefor shall be entitled under said laws to enter, by legal subdivisions of the public lands of the United States subject to homestead entry so much additional land as added to the quantity previously so entered by him shall not exceed one hundred and sixty acres: Provided, That in no case shall patent issue until the person making such additional homestead entry shall have actually and in conformity with the homestead laws resided upon and cultivated the land entered therein and otherwise complied with such laws."

Should my opinion as herein expressed be verified, many homeless people will have occasion to rejoice in the opportunity to secure homes.

HENRY N. CORP.

OFFICIAL ANNOUNCEMENT

Of the Organization of the Presidency of the Relief Society.

To Officers and Members of the various branches of Relief Society in the Church of Jesus Christ of Latter-day Saints.

In the dispensation of the providence of God, our honored and revered president, Eliza R. Snow Smith, after a long life of remarkable activity and usefulness, has been taken to another sphere. She died in the Lord, (in the faith of the Gospel) and her works follow her.

Last April, Counselor Zina D. Young was called and sustained by the general conference as President of the Relief Society. Unavoidable circumstances called her to Canada, which prevented the completion of the organization until Oct. 14th, when, with the approval of the presiding council of the Church, Sister Jane S. Richards was chosen first counselor, and Sister Bathsheba W. Smith, second counselor.

We join our sisters and co-laborers every where rendering thanks to Almighty God for the manifold blessings that have attended Relief Society labors, and we unfeignedly implore His continued blessing and guidance.

We have not called ourselves to positions of trust and responsibility. But having been called in the order of the Priesthood, we desire honorably to fill our positions, and to this end we ask the blessing, confidence and aid of the Apostleship, Presidents of Stakes and Bishops, whom we ever feel to sustain, and with whom we wish to harmonize in our labors of love and blessing.

With the co-operation of President Woodruff and council we anticipate holding a general Relief Society conference, when we hope to meet representative women from all the Stakes and settlements to receive instruction and discuss the best methods of extending the benefits and blessings pertaining to our special departments of labor.

ZINA D. H. YOUNG, President;
JANE S. RICHARDS,
First Counselor;
BATHSHEBA W. SMITH,
Second Counselor;
SARAH M. KIMBALL, Secretary.
Salt Lake City, Nov. 13, 1888.

ONLY A TEAR.—Stop, this scientific business where it is and don't let it go any further. Only a short time ago one of these scientific jokers analyzed a tear that had trickled down upon the cheek of a lady who wanted a new dress, and he found it to contain phosphate of lime, chloride of sodium and water. Ever since reading that analysis we have lost faith in tears, and no matter what a person is bawling about we can only look at the tears as they flow over beauty's cheek, and think of the phosphate of lime, chloride of sodium and water. The analysis has knocked all the poetry out of tears for us, and we feel as though we wanted our money back. If the scientist will refund what he has taken from us, he can have his own analysis.

"Is your father a Christian?" asked the minister. "No," replied the boy; "he sings in the choir."

REDDING'S RUSSIA RALVE

