

your garden first at home, and then let your virtues be directed to the crying evils and sins of your large cities; and let child-murder cease, and hang those infernal doctors who by means of their hellish arts are destroying the life of your offspring, and thus preventing the fulfillment of the first great command that God gave to our first parents; first petition Congress to pass laws to deal with the murderers and murderers of the nation, the adulterers and adulteresses and all those who deal in shame, through whose wickedness the seeds of decay and death are transmitted to posterity. But methinks I hear one say, if this were done, and the laws were enforced, the large majority of the nation would be convicted. And it reminds me of a remark made recently by a gentleman in Congress. It was proposed that the bill, now being urged in Congress against polygamy, be so amended as to include adultery; the gentleman to whom the proposition was made was at first inclined to endorse the amendment, but on reflection, he turned to his friend and said, if that be done it would leave us without a quorum in the House. No, my friend, it is not adultery they wish to punish; it is not whoredom they wish to punish; it is not the cause of public or private virtue they champion; it is merely the hue and cry of the bigotry of our time against a people who are aiming at a higher morality than now exists, who are aiming to do away with and effectually destroy out of their midst the evil that is sapping the strength and vitality of our nation—a community that does not seek to shun the responsibility and the cares and labors and expense and trouble of rearing families and of educating them and making their children honorable men and women, husbands and wives, fathers and mothers, citizens of the state and defenders of human liberty.

We are accused of being governed by priestcraft and priestly influence. I do not believe there is any portion of this community in any part of the land who are moved by priestly influence to half the extent that Judge Edmunds and the advocates of the bill that he champions against us are; and their consciences must teach them that they are hypocrites, and that they are but pandering to bigotry, and that their acts are not the acts of statesmen, but the acts of cringing politicians and demagogues. The Priesthood of the Latter-day Saints belongs not to the lords but the commons; to men who have helped make the roads, to build the bridges and to kill the snakes; to men who have battled with the difficulties of a new country, and who by their hardihood and toil have subdued the wastes and redeemed the desert; men who have turned the mountain streams out of their course on to the new and virgin soil, making the land fruitful with fields and farms, gardens, orchards and vineyards; men who build houses, mills and factories, school houses and churches, and who raise families and who take care of and educate their children. These are the men who hold the Priesthood and who wield an influence in the midst of this people; and this class of men is properly represented in the legislature now in session, and they are asked to step down and out and let the government of the country pass into the hands of adventurers. Not that I would insinuate that there are not a goodly number of honorable men among us who are engaged in legitimate business pursuits, men who could be trusted to administer the governmental affairs of the Territory if they would follow their own hearts and consciences, and not allow themselves to be bulldozed as certain members of Congress are by the hireling Priesthood of the age. We could trust the judgment of such men; we could trust their natural good sense, and their business habits; but there are few who can be trusted to stand like a towering rock in the midst of the raging ocean proof against the waves and surges of popular prejudice that pass over the land. An because of this the Latter-day Saints have been chary with regard to whom they exalt to power; and the few that have their confidence in this respect, are men who have never robbed or betrayed them. And honorable business men, bankers, merchants, miners, railroad men, etc., who have no political or religious standing to jeopardize are satisfied that the affairs of our Territory have been administered honorably and honestly.

Tricksters and adventurers clamor

for free schools, but how many of them and those whose sentiments they voice really want to support them? A hobby is a nice thing to ride, and such people have many. But they must be hobbies that do not cost much. It is rumored throughout the land that the children of the Latter-day Saints are growing up in ignorance; those who utter those statements either know nothing of what they say, or they wilfully and deliberately lie. Some may think these are hard words; it is I admit, strong language, but it is language admissible under the circumstances, and it is easy to understand, plain and right to the subject and I mean every word of it. The statistics of the country bear me out in it; and whoever will examine the census for the last decade may satisfy themselves on this point, namely, that percentage of illiteracy in Utah is less than one half of that of whole United States. They say the offspring of plural marriage tends to idiosyncrasy as well as illiteracy, which, however, is fallacious and clearly without foundation in fact. Let men of discernment and honor pass through our land, examine our schools and see the turn out of our forty thousand children at our Sabbath-schools, and hear the questions put to them and their answers to the same; let them attend our children's jubilees in our Tabernacle and look upon fifteen thousand faces radiant with youth and beauty, and hear their songs and other exercises, and they may at once satisfy themselves whether the children of the Latter-day Saints are either ignorant or idiotic. The late census shows that Utah's percentage of idiosyncrasy, as well as illiteracy, is more than fifty per cent. less than that of the United States; it may also show that no where upon the American continent is there a place of the same age as Utah that has so many common schools in which are taught the common branches of an English education, and that too without a dollar's aid from the general government. And our numerous children are all well cared for; and if we cannot indulge in all the excesses of fashion that are common in aristocratic circles, we are content to know that we are doing well; we are content where our wives are well housed, well fed and well clothed with fair advantages of education, self-reliant and loving one another. And we are satisfied that ere long they will be a tower of strength in the land, not to menace the institutions of our country as enemies, as foolish men and women insinuate; not to menace public morality or private virtue; but to the contrary, when the nation, ripe in sin and iniquity, led on by reckless demagogues and politicians, shall applaud the acts of the legislators and judges and leading men in laying the axe deep in the tree of liberty, until they shall sap the juices that give life to our institutions, and thus undermine the foundation of good government, it will be sons and daughters of polygamous Utah, that will be found the true friends of human liberty, the true friends of that heaven-born freedom that has come to us through the fathers of our nation. The love of liberty is born in them, and human liberty is a part of the everlasting gospel; and God Almighty has decreed—and let Judge Edmunds and Congress and all the world hear it—that the gospel of the kingdom is established, nevermore to be thrown down or given to another people, that its destiny is to grow and increase and spread abroad until it shall fill the whole earth, and no power in earth or hell can stop it. "O, but, say they, 'we are going to imprison you polygamists and disfranchise you.' Supposing you do stop our voting, will that stop our tongues? 'O, but we'll imprison you.' Imprison and be damned. [Amen, by voices in the congregation] for you will be damned anyhow. [Laughter] 'We will imprison your wives, too, and we will not only stop from voting the men who have more than one wife, and we will not only stop the second or third, but also the first wife from voting.' And why? Because she, like Sarah of old gave to her husband other wives. Some of the law-makers of our nation would not only imprison Abraham were he living now, and also his plural wives, but they would disfranchise and imprison Sarah, his first wife, because she consented to his marrying other wives.

Well, this war is not a war of flesh and blood. We are not going to fight it with swords and cannons and weapons, but by the power of

truth, by the word of God, and the eternal principles that our fathers fought for and established upon this American continent, and which God has decreed shall prevail upon this land. And blessed are they whose lives are bent on maintaining the principles of civil and religious liberty, for they will reap their reward, if not in this life, in the hereafter.

In all ages when the people of God listened to the voice and counsel of apostles and prophets, they enjoyed the blessings growing out of human freedom, and the tyranny and oppression of kings and rulers was impossible. There never was a kingly power placed over ancient Israel except against the remonstrance of the prophets; and it will be remembered especially in the case of Israel when they openly clamored for a king to rule over them and to lead them to battle, how that Samuel warned them and plead with them, foreseeing, as he did, what the results would be. And the students of the Book of Mormon know how the Nephites progressed in establishing the principles of civil and religious liberty, and how that freedom extended throughout their borders, and how that prosperity and greatness attended their administrations under the counsels and teachings of the wise and just men who lived in their day.

Those who suppose that prisons and penalties are going to stop the spirit of truth in its onward march to triumph and greatness, or the influence and power of the truths of heaven which God has established in the hearts of the Latter-day Saints, comprehend not the designs of God nor the spirit by which this spirit is actuated, that spirit which is leading them on, and which enabled them to take joyfully the spoiling of their goods in Missouri and Ohio, and which still will enable them to sacrifice their all for the sake of the liberties of the everlasting Gospel, if God shall permit it to be so. What are houses and lands, what are goods and chattels, what is this city or thousands of cities like this compared with the liberties of the Gospel, the principles of worshipping and serving God according to His revealed will? God still lives who has led us all our life long to these valleys, and He will guide and direct our steps. But O how strange that men pretending to be statesmen should read history so poorly as to suppose that by might and power, by bond and penalties they can chain men's thoughts or prevent them from acting according to their convictions. The power might may destroy me; it may break up homes and demolish cities, but it will be like the Canada thistle when it first made its appearance in New England. This weed was a great pest to the farmers, and it became a question among that class how to prevent its spreading. Some attempted to dig the thistles out, but they would spring up again all around the old stalk, and it was conceded by others that they could not be controlled. There was one man who owned a plantation who was determined to work vigorously for their extinction upon their first appearance on his land; and so determined was he that when he first discovered their whereabouts upon his plantation he built a log heap over them and set fire to it, leaving a pile of ashes to mark the spot where the thistles appeared. On the following season, to his great surprise, he found that where the log heap stood there was a perfect bed of Canada thistles, that the ashes left found the fire was just the food for the thistle to thrive on. So you will find it will be with us. After political demagogues and hireling priests and adventurers shall have expended their strength in trying to dig up and fire out of the land what they term "Mormonism." May the Lord help us to prove true to the trust that He has reposed in us, is my prayer, in the name of Jesus. Amen.

AN OLD TIME INCIDENT.

INTERESTING FACTS ABOUT ASAEL SMITH, THE PROPHET'S GRANDFATHER.

SALT LAKE CITY, Sept. 11th, 1882.

Editor Deseret News:

Believing that the following clipping, from the (Beverly) (Mass.) Citizen, would be interesting to many of your readers, relating as it does to the character of Asael Smith,

the grandfather of the Prophet Joseph Smith; coupled with a desire on my part for its preservation, I forward it to you for a place in the columns of the News.

Very Respectfully,
JOS. F. SMITH.

"Visiting a neighboring town a few days ago, the clerk very kindly allowed us to make a copy of the following schedule of taxable property returned to the selectmen, at their request, by author; which paper is on file in the clerk's office. And thinking it a model for the purposes for which it was designed, as well as to acquaint ourselves with the spirit of humor existing among a people, remarkable for their staid manners, nearly a century ago; if adjudged serviceable, it is most cordially tendered:

"I have two polls, the one is poor, I have two cows and want three more, I have no horse, but fifteen sheep, No more than these this year I keep.

Steers that's two years old, one pair, Two calves I have all over hair; Three heifer's two years old I own, One heifer's calf that's poorly grown;

My land is acres eighty-two, Which search the records you'll find 'tis true;

And this is all I have in store,

I'll thank you if you'll tax no more."

"To the selectmen of Topsfield. Asael Smith, March, 1789."

The preservation of this document naturally incites us to inquire as to the character of its reception by the board of officers to whom it was directed, and it may not be an easy task to determine. Whether their official perukes wriggled in their vain endeavors to suppress their laughter while reading it, or whether they looked over their glasses with unspoken indignation at the temerity and want of reverence on the part of the author, due to such an august and important body, "deponent saith not." Certain it is, whether viewed as an incendiary document that ought to be restrained of its liberty, or impressed with profound awe, at such a bold spirit that might become infectious; not daring to doom it to oblivion, neither expose themselves to adverse criticism by entering it upon the records, they voted to place it on file.

A word in regard to the author, Asael Smith. Soon after the occurrence related above, Mr. Smith, with his family, removed to Vermont, where his grandson, the notable "Mormon prophet," was born; through whose influence the civilized world has been made to stand on tiptoe.

Other papers left by Mr. Smith—the original copies are still in the hands of his friends—one of which was read to us by the gentlemanly clerk, impressed us with its character, and through this avenue we got a glimpse of the man, as a man of fine culture, gifted in both justice and mercy, and balanced with uncommon executive ability. Brilliant flashes of humor coupled with a deep sense of dependence and profound acquiescence in the government of "the Supreme Ruler of universal nature," and the untrammelled freedom of the human conscience, were interwoven in all its sentences, which at once stamped him as a Christian patriot who had a clear comprehension of the depths of the "peace" so recently secured, in its relation to the future prosperity of the new Republic, and fitted him to occupy an honorable position among the foundation stones upon which it was to be constructed.

FAVRE.

THE GOSHEN DROWNING ACCIDENT.

THE MANNER IN WHICH JOHN M. FRECKLETON LOST HIS LIFE.

We have received a lengthy account of the drowning case which occurred at Goshen, Utah County, on the 3d inst. It appears that John M. Freckleton joined with some other young men in boating and bathing at the Goshen dam. After he had been in the water some time and swam about, he suddenly called out as if in distress. The others pushed out in the boat, but, in their hurry, neglected to take the oars. They had to return to the shore to get them and before they could reach him he sank for the third time and never rose again. One of the parties was within six feet of him when he finally disappeared below the surface of the water. The people of Goshen turned out

as soon as the alarm was given, but all that could then be done was to recover the body, which was in over ten feet of water. A Danish boy dived a great many times in attempting to take it out, and finally succeeded by seizing one foot and bringing it to the surface.

The deceased bore the reputation of being an exemplary young man. He was born in Salt Lake City, and was aged eighteen years, nine months and eight days. His parents, brothers and sisters, and other relatives, besides numerous friends, are stricken with grief at his untimely end.

REGISTRATION ABUSE AT OGDEN.

LIBERALS REGISTERED ELIGIBLE "MORMONS" TURNED AWAY.

Editor Deseret News:

Our registration is progressing very slowly as far as the People's party are concerned. On Monday ninety-three persons were registered, yesterday one hundred and fifty-four. The registration office is in the City Hall or rather on the outside of that building. The county registration officer and the deputy for this precinct are the only persons allowed in the building, the oath being administered and affidavits signed at the window in a very slow deliberate manner, one person being sworn at a time.

It is almost impossible for one of the People's Party to get registered in less than two hours by the method adopted. But last evening the word got out that a private registration was going on at McNutt's drug store; some of the citizens went there on hearing this and found the County Registrar registering people in groups, seven or eight at a time. Several of the People's Party applied for registration with the groups that were being passed through but were refused, but all who came non-"Mormon" were registered without any difficulty. One young man a member of the People's Party, applied three times to be allowed to register with those who were being registered in the manner described but was refused, the registrar informing him that he had not time to attend to him, at the same time he allowed others to register. There are over 1,400 names on the registration list for this precinct. Two hundred and forty-seven have been registered during the two days, how many were registered last evening no one knows. At the present rate, half of the people will not be able to avail themselves of the opportunity during the week, but I suppose every non-"Mormon" will be registered at night or some time when convenient to them and the registrar. Does this look like fair play?

OGDENITE.

MURDER AT PANACCA.

MR. COFFEE MURDERED BY MR. CARPENTER OF BULLIONVILLE.

We learn of a fatal shooting affray which occurred at Panacca, a "Mormon" settlement in Lincoln County, Nevada, on the 4th inst. At a horse race during the day some hot words passed between Mr. Carpenter, owner of the winning animal, and Mr. Coffee. At night there was a ball, at which many of the people of Panacca and visitors were present. Mr. Carpenter and a number of others from Bullionville proceeded to the hall, which Carpenter entered and invited Mr. Coffee to step outside, which request was complied with. After a brief conversation about what had taken place during the day, Mr. Carpenter drew a revolver and fired at Coffee. The latter retaliated by firing three shots at his assailant, all of which he contained. Coffee turned and was re-entering the hall when Carpenter threw his weapon at him, striking him on the back of the head, knocking him down and rendering him insensible. While he was in that position Carpenter stepped up and shot him again, although he appeared to be dying then. After killing Mr. Coffee, Carpenter made his escape. He however proceeded to Pioche, where he gave himself up to the officers of the law.

The remains of Mr. Coffee were placed in a costly coffin by his friends and conveyed to Clover Valley, of which place he has been a resident for several years.