

Gorham Maine, M. F. Farnsworth, St. George.
 New Eng., Reg., 1879, 1880, 1881, 1882,
 M. F. Farnsworth, St. George.
 Most of these books I have obtained for the persons named, and am continuing the work. These are all that come to my mind at present. I hope to see the day when Utah will have the largest and best genealogical library in the world.

Yours truly,
 M. F. FARNSWORTH.

REV. (?) R. G. McNEICE SELF-CONVICTED.

WE received yesterday the annexed communications from the Presbyterian preacher whose name is attached, and herewith publish them in full:

SALT LAKE CITY,
 June 18th, 1884.

Charles W. Penrose, Esq., Editor
Deseret News:

Sir—I herewith submit to you and to the readers of your paper the facts which caused me to state in *The Independent* that the lives of our teachers and ministers had been endangered in Utah by the stoning of the houses they occupied, and that our school-houses and churches had been repeatedly injured and set on fire.

For stating these well-known facts you accused me of falsehood and slander. I now give you a chance to settle your account with me by publishing the accompanying article, and by making such editorial reparation as your most unwarranted accusation demands.

I do not urge this. Indeed, so far as I am concerned, it makes little difference whether you do this or not. I simply suggest it as an easy way for you to settle your account with me.

Yours, etc.,
 R. G. MCNEICE.

P.S.—I retain a copy of this note and of the accompanying article.

R. G. M.

We were not aware that we had any "account to settle" with the slanderer, some of whose untruths we have exposed, but if he has any to present it shall be fully investigated and settled in any way that he desires, consistent with honor and truth. After reading his communications we repeat and emphasize all we have said concerning his anti-"Mormon" falsehoods published in the *New York Independent*, and only regret that we are unable, in the English language, to find decent words in which to express our unmitigated contempt and despising for such a persistent and wilful falsifier. He will find no "easy way" to settle his account with the "Mormon" people for his infamous endeavors to prejudice the country against them, with the view of depriving them of the simplest rights of citizens and reducing them to abject slavery, because they believe in a religion which he is not able to comprehend, and do not believe in the dogmas which he desires to introduce among them. As he well knows they will do nothing in resentment of his repeated efforts to injure them. He will have to settle that account before the bar of eternal justice, where liars and hypocrites and those who bear false witness against their neighbors will receive their just deserts.

We publish his communication to this paper, not by way of settling any "account"—he may consider that still open if he pleases—but to show out of his own mouth what an unprincipled casuist the fellow is, and upon what flimsy pretenses he based his villainous insinuation that Presbyterian "school houses and churches had been repeatedly injured and set on fire" by the "Mormons," and to fasten upon him securely all the animadversions expressed in the article which has so grievously vexed his sordid soul:

Editor Deseret News:

Since you have called in question the truthfulness of my statements that "our school-houses and churches have been repeatedly injured and set on fire" in Utah, and that life has been endangered by "the midnight stoning of the windows in the houses occupied by our ministers and teachers," I herewith present the indisputable facts to show that truth demanded the precise statements I made:

1. It is a matter of public notoriety in Nephi, that our church and school-building there was maliciously set on fire, but was accidentally discovered in time to save the building from being burned to the ground. This occurred about eighteen months ago, at the time when the cupola was erected for the bell. It was no accident, for Mr. Fraser, the minister, who had charge of the work in Nephi, found the shavings and splinters piled up in a heap to give the fire a good start.
2. It was also about eighteen months ago that our chapel and school-building in Logan was set on fire. Some one climbed in at the window and having poured coal-oil on the floor, set it on fire. The fire went out, but the next morning the burned floor and the mark of the coal-oil showed too plainly that the purpose was to burn the building.
3. When the Rev. S. L. Gillespie moved from Corinne to Brigham City, (now called Box Elder) about five years ago, for the purpose of opening a school and preaching the truths of the Christian religion, his own life and the lives of his family were endangered by

the repeated stoning of his windows at night. On one occasion, as the family were retiring for the night, a shower of stones came through the window with such force as to put the lives of all in jeopardy.
 Mr. Gillespie's fences were torn down, his outbuildings tipped over and his property repeatedly injured. Besides, for several months, himself and family were subjected to a series of wrongs and outrages which are a standing disgrace to the community, although no one could bring any charge against Mr. Gillespie, except that he was a thoroughly moral and law-abiding American citizen.

4. About two years ago, we began an American school at Spanish Fork. The teacher was a lady of unusual refinement and culture, who roomed in the same building where the school was taught. Night after night, a rough crowd gathered about the building, yelling and throwing showers of stones against the building, endangering the life of the teacher both directly and indirectly. These things are all well known in the towns where they occurred, and hence do not in any way depend upon my statement. These are the undeniable facts, and they show that instead of slandering the people of Utah I stated the exact truth.

I am not aware, however, that I have ever stated that these shameful outrages were perpetrated by Mormons. But I most firmly believe that they were, from the fact that they occurred in towns almost exclusively Mormon, some of them altogether so. And, besides, I knew of no class of people in Utah, except the Mormons who are opposed to these schools. These are a few illustrations, taken from a far larger group of facts, which show that our school work in Utah, though carried on by upright and law-abiding Americans, has been bitterly opposed from the outset, and that both life and property have been repeatedly endangered and injured.

The article published in the *News* a few days since, in regard to the breaking of the windows of the Liberal Institute, is a very weak evasion of the force of the facts above mentioned, and whatever weight it has falls on its author's head. Because, if there is any evidence of malicious intent, the presumption is that the windows of the Liberal Institute were broken by Mormons, since they are the enemies of the owners of that building, while all connected with the Presbyterian school are their friends. So I say that, in the absence of all evidence, the presumption is that these windows were broken by the Mormons rather than by the Presbyterians.

I may say in passing, since you have ridiculed the idea that I pay any taxes for the support of the local government, that I am paying every year between \$28 and \$30 of city and county tax, which I dare say is quite as much as is paid by some of my chief critics.

Now you think the disgrace should rest upon me for stating in "The Independent" that such outrages have been perpetrated in Utah as I have above described. On the other hand I think the disgrace should and does rest upon those who perpetrate and encourage such outrages, but after your readers have perused the facts set forth in this article, I am perfectly willing to leave it to their natural sense of justice to say who has been the slanderer in the present case. I am equally willing to do the same thing in regard to the other cases to which you make indefinite reference.

R. G. MCNEICE.

Salt Lake City, June 18, 1884.

These are what R. G. McNeice calls "the indisputable facts." They are in reality trumped up and ridiculous fallacies or exaggerations. The first instance cited is the Nephi affair. It is not a matter of public notoriety that the Presbyterian Church was "maliciously set on fire" at that place, but it is a matter of public notoriety that what happened there was an accident, generally believed to be through the careless dropping of a cigarette—not by "Mormons," either—and that had it not been for the "Mormons" the building would no doubt have been destroyed. In proof of this we append the following statement from persons whose veracity cannot be impeached:

NEPHI, Utah, June 20, 1884.

Editor Deseret News:

I enclose the affidavit of Mrs. Worwood who discovered the Presbyterian church in this place on fire about the time stated in her affidavit. A few days after the occurrence Judge Grover with others, myself included, offered a reward of about \$500 to any one who would give evidence leading to the conviction of any person or persons who might have been guilty of purposely setting the place on fire. We did not offer the reward because we believed that any one had been guilty of the act, but we thought that if such had been the case we would do what citizens could do toward punishing the guilty party or parties. The notice of the reward was posted conspicuously in the post office for more than two months, and until some disinterested party tore it down. However the reward still stands good and the parties who first published it will furnish the \$500 to any party who will furnish evidence that will convict any person or persons of committing the act above referred to.

Yours Respectfully,

WM. A. C. BRYAN,
 TERRITORY OF UTAH, ss
 County of Juab.

I, Rachel Worwood, of the town of

Nephi, County of Juab, Territory of Utah, first being duly sworn according to law, say, that on or about the 4th day of October, A. D. 1882 I was residing near the Presbyterian church in said town, my residence being the first house northward within about one hundred and fifty feet from said church. That carpenter work had been going on in the church, and the belfry was just finished. That the floor was covered with shavings and refuse material. That about 4 o'clock in the morning of said date I was awoke by a crackling noise which I supposed to be caused by cattle in the orchard, but on looking out of the window I saw the blaze of fire inside the church and the window glass breaking and falling from the heat. Immediately I gave alarm to the neighbors and sent special word to Mr. Charles M. Fraser who had charge of the church. He was living near by and was soon on the scene and unlocked the door and rang the alarm bell. That the fire was soon extinguished, after which an examination of the premises took place. That it was the general opinion of those who took part in extinguishing the fire that it was caused by the carelessness of the workmen or visitors the day or evening previous, as the sleepers underneath the floor were charred as if from a slow or smothering fire.

That the parties who saved the church from destruction were, with the exception of Mr. Fraser and two strangers, whom I did not know, all members of the Mormon Church.
 Dated at Nephi, Juab County, Utah June 20th 1884.

RACHEL WORWOOD.

Subscribed and sworn to before me this 20th day of June A. D. 1884.

WM. A. C. BRYAN,

Clerk of the Probate Court, Juab County, Utah.

So much for the Nephi "outrage" and Mr. Fraser's statement—if he ever uttered such a falsehood—that he "found the shavings and splinters piled up in a heap to give the fire a good start."

Next as to the Logan alarm. What proof is given that the "chapel and school building was set on fire?" Let us see. The following are the facts in the case as received by telegram from Logan this morning and as published at the time of the occurrence:

On Thanksgiving evening, November 30th, 1882, at an entertainment in the Presbyterian church, a drunken laborer named Wm. Buder, not a "Mormon," intruded, the Pastor, Rev. Parks, put him out, making him angry. Late that night the church window was broken open, and kindling, saturated with coal oil was put on a seat and set a fire. The seat was burned but the building did not take fire. There was a moral certainty that Buder was the incendiary. Rev. Parks and the county attorney took steps to have him indicted, but not enough evidence against him could be obtained, and the case was dropped.

Logan, Utah, June 21, 1884.

Editor Deseret News:

I send herewith Sheriff Crookston's affidavit regarding the attempt to burn the Presbyterian Church. Rev. C. M. Parks, the pastor, has made to me personally a similar statement. Mr. Parks says he will call on you on Monday next and repeat it: B. F. Cummings, Junr.

Territory of Utah, County of Cache, Logan precinct, on this 21st day of June, A. D., 1884, personally appeared before me, B. F. Cummings, Jr., a Justice of the Peace in and for said precinct at my office in said precinct Nicholas W. Crookston who being duly sworn, deposes and says that he is now and has been ever since before November A. D. 1882, sheriff of Cache County.

Said N. W. Crookston further deposes and says, On the morning of Dec. 1, A. D. 1882 I was notified that an attempt to burn the Presbyterian Church in Logan had been made during the previous night. I went to the church with county attorney Maughan. Found a quantity of kindling wood saturated with coal oil on the floor of the bell tower. The wood had evidently been thrown there through a window and the coal oil, afterwards found on it, from the window, and a lighted match dropped in on it. A bench used as a seat was charred, the carpet covering on it was burned and some of the kindling wood was also charred. Rev. C. M. Parks, pastor of the church, told me that on the previous evening there had been an entertainment in the church, being Thanksgiving evening; that one Wm. Buder came to the entertainment drunk, and that he (Parks) asked him to leave, but he (Buder) would not, and that he (Parks) then put him out by force, and that Buder then threatened to get even with him (Parks).

The kindling wood had been split off from round blocks sawed from a log. I took three pieces of the kindling and fitted two of them into a block which I found in Buder's yard. The way the pieces fitted, the curve of the grain, the length and the kind of wood, all proved positively that the two pieces I fitted had been split off from the block in Buder's yard. While I was fitting the piece on the block, Buder came to me, took hold of me, and told me to "let that wood alone." He seemed to be very much alarmed.

In the month of June, A. D. 1883 Buder was in jail. I was his jailer, I told him he had better leave town, and that there was proof that he had tried to burn the Presbyterian church. In re-

ply he said "the church didn't burn, but I'll get even with Parks before I leave town." N. W. CROOKSTON.

Subscribed and sworn to before me, this 21st day of June, A. D. 1883.

B. F. CUMMINGS, Jr.,
 Justice of the Peace.

The Logan case turns out to be altogether different to the story of R. G. McNeice, and shows what a malignant and corrupt heart he must have thus to distort an abortive attempt of a drunken "Gentile" into an actual case of arson by the "Mormons."

The alleged indignities to S. L. Gillespie at Brigham City have been thoroughly exploded before. The poor soul was figuring to get the Post Office at that little town and succeeded in his small game, since which we have heard no more of "Mormon persecutions" from that source. We have not space to reproduce the affidavits in regard to that tempest in a teapot and "much ado about nothing."

The Spanish Fork report is of similar reliability to the Nephi and Logan stories. It is a vain attempt to make persecution out of a noise made by some boys in the street, which no one but a nervously hysterical female or a Presbyterian teacher anxious to pose as a martyr would ever mention as an outrage "endangering life directly and indirectly." We have received positive information that the statement made by Mr. McNeice is positively untrue, and evidence will be produced in refutation if necessary.

And now look at the Reverend (?) sophist's attempt to creep out of responsibility for his falsehood. He says:

"I am not aware, however, that I have ever stated that these shameful outrages were perpetrated by Mormons."

Here is what he said, in the *New York Independent*:

"If Utah were to become a State, I believe the life of no Christian teacher or minister would be safe in Utah outside this city and Ogden, where the Americans are mainly concentrated. With a brave and efficient governor, and with American courts, we have not been able in the rural towns to prevent the midnight stoning of the windows in the houses occupied by our teachers and ministers. Life has been thus endangered again and again. Our school-houses and churches have been repeatedly injured and set on fire. What would we do if the governor and judges were Mormons, under the control of the priesthood, as they would be if Utah were a State?"

All this stuff and fustian was made up in answer to a question as to "the prospects of Gentile enterprise in Utah" if "Utah were to become a State" with "the despotic power of the Mormon priesthood not broken." Is not this virtually stating that these "outrages" were perpetrated by Mormons? What was his object in drawing attention to them? Why, to show that the lives of ministers and teachers would be in danger from the "Mormons" unless protected by United States authority. Will he attempt to deny this? In another part of the same paragraph he says:

The only protection to the life and property of Americans here, which they can rely on, grows out of the fact that the Governor and Secretary of

Utah, and the higher court judges are Americans, and represent the American ideas of government.

This word, "Americans" he uses repeatedly in antithesis to the word "Mormons." The falsehood of his assertions about danger to life and property we need not dwell upon. They are absurd on their face, and the fact that he and other most bitter and persistent libellers of the "Mormons" have never been molested in any part of the Territory, gives the lie to those assertions. But how, in the face of this language, the question to which it is a reply, and the object in using it, namely to justify robbing the "Mormons" of all political rights, he can attempt the pretence that he has not said it was the "Mormons" who committed these alleged outrages, no one with the slightest sense of honor and manliness can comprehend.

He now says he believes they were committed by the "Mormons." And why? Because the "Mormons" are opposed to sectarian "school work in Utah." Is he not ashamed of such a vain pretence? If the "Mormons" wished to burn every sectarian chapel and schoolhouse in the Territory, what is there to hinder them? In villages which he says are "exclusively Mormon," who could prevent the entire destruction of buildings erected for the purpose of introducing the vagaries and darkening influences of apostate, sect-breeding Christendom? Is it likely that if the work of forcible opposition were commenced by the "unscrupulous," "vindictive," "deceptive" and "cunning" "Mormon priesthood," it would not be effectually carried out and no such botch-work committed as his imaginary outrages that never occurred? Have not creatures of his own stamp traveled without molestation in remote parts as well as populous sections of this Territory, after maligning the "Mormons" in the East, and raising money by telling the most infamous blood-and-thunder stories about the people here and their institutions? When has R. G. McNeice been interfer-

ed with in any rights, or disturbed while fulminating his dirty diatribes against the people among whom he dwells and earns an easy living? He knows that he has not the slightest reason for his libelous statements or his ridiculous conclusions.

The letter in the *News* in reference to the damage done to the Liberal Institute by the pupils at the Presbyterian school, was not published by way of "evasion" of any "facts" whatever. R. G. McNeice is a nice kind of person to talk about "evasion," is he not? The letter was written by a prominent free-thinker of this city, and he knows what he was talking about. Did we imitate the depraved and malicious course of the Presbyterian bigot and implicate the teachers of the school in the rowdiness? No. We said:

"We do not believe that the teachers in the Presbyterian school have encouraged the reckless boys to pelt the Liberal Institute with stones."

We have no occasion to manufacture into an "outrage" the thoughtless act of some unruly urchin who throws a stone through a pane of glass, or attempt to swell it into an attack on life and property. It takes a fifth-rate Presbyterian priest of the McNeice stripe to do that; it is in the line of an anti-"Mormon" "Christian," and out of our business altogether.

We are not concerned as to the amount of taxes R. G. McNeice pays. We have proved in this paper by extracts from the tax lists that those anti-"Mormons" who have made the greatest boasts about the taxes paid by the Gentiles have themselves escaped any of the burdens of local government and the figures cited cannot be denied; that is all there is about that.

An now, after reviewing R. G. McNeice's communications, we are of the same opinion about his article in the *Independent*, written for the purpose of injuring a people who have never done him the slightest harm, but have borne with his falsehoods and insults and ridicule of that which to them is sacred, without retaliation or notice. And we have no need to say that the "disgrace" of the falsehoods in the *Independent* rests upon him, that is beyond dispute. But we want to say in reference to "those who perpetrated and encourage such outrages" as he has attempted to manufacture, that if he means that the "Mormon" leaders or people have encouraged burning or stoning Presbyterian schools or churches, he wilfully and maliciously LIES. He can make what "account" he pleases out of this, and we will be found ready to meet it here, or hereafter.

He has failed to establish one point he has endeavored to make. His pretended cases of arson by the "Mormons" he has not tried to establish by any testimony but his own, and that is not worthy of a moment's consideration, and would not count the weight of a moth's wing in the scales of common sense or local reputation. He has tried sophistry and hedging as well as untruth, and failed in them. And we leave him with his two precious communications, buried under the weight of his self-exposed turpitude and their rank falsehood and folly.

Without a Parallel in Medical History.

The remarkable results which have attended the administration of the Vitalizing Treatment of Drs. Starkey & Palen, 1109 Girard St., Philadelphia, for chronic and so-called "incurable diseases," are without a parallel in medical history. As dispensers of this new Treatment, they have, after thirteen years of earnest, untiring and costly effort to introduce it to those who need its vitalizing and health-restoring influences, succeeded resting its claims on the basis of facts and results of so wide and universal a character—facts and results on record, and open to the closest investigations—that no room for a question remains as to its marvelous action in restoring the diseased to health. If you are a sufferer from any disease which your physician has failed to arrest or cure, write to Drs. Starkey and Palen, and they will send you documents and reports of cases from which you will be able to decide for yourself as to your chances for relief under their new Treatment.

All orders for the Compound Oxygen Home Treatment directed to H. E. Mathews, 606 Montgomery Street, San Francisco, will be filled on the same terms as if sent directly to us in Phila.

OBITUARY.

HUNTSMAN—Solenda Eastman Parker, wife of J. S. Huntsman, departed this life June 10th, 1884, at Gunlock, Washington County.

She was born August 26, 1836, at Lyndon, Grant County, New Hampshire; moved with her parents, Zadok and Miriam Parker, to Nauvoo, when quite young, and was baptized into the church when eight years old; removed from Nauvoo with her parents in the spring of 1846, and stayed at Garden Grove one year. The following year came to Council Bluffs and remained there until the spring of 1854; they then came in 1858 to the valley and settled in E. T. City, Tooele Co., in the move south her parents went to Lehi, Utah County, and on the 12th day of June of that year, Solenda was married to Joseph S. Huntsman, in Lehi, and later returned to their home in E. T. City. Her husband was called to go south in 1861, and the following year she joined him and remained in the settlements until her death. She was ever faithful to her covenants, was a faithful wife, a tender mother, and was loved and respected by all who knew her. She was the mother of nine children, three sons and six daughters, five of whom are living. [Com.]