

no selfish purpose, for my interests all laid the other way.

I repeat, I never held any Federal office, and if I sought them, I have not found them. Perhaps, Mr. President, I lacked the art of stily putting a stiletto into the back of my opponent, or into some rival of whom I was jealous.

The republican party at home has judged between Mr. Murray and myself, and to that judgment I refer. The party knew us both; perhaps that judgment was based on that knowledge.

It is not at all true that I cherish animosities to the injury of our party or at all. The letter I am answering shows who does that.

Other matters in this letter might be noticed, but every gentleman who reads this will know how humiliated I must be to write it at all, and I will only refer to one more paragraph, because it best illustrates like Mr. Murray's culture and the possible condition of the man when he reached that portion of his letter. By that time he was no doubt as drunk with wine as he was with malice and envy toward me.

He says, and I copy literally: "One thought, Mr. President: as the appointment at your hands of Mr. Conkling to office would appear to the world and effect your friends in New York, with the same effect the appointment of Mr. Evans would appear in Kentucky." He makes it very clear.

But enough of the Governor. I shall ask Mr. Chase to take charge of him, and I am disposed to think that a wholesome dread that I might so direct if appointed Judge was one of the real reasons of the Governor's frantic opposition to me, as manifested by his letter and two preceding telegrams.

Mr. President, I beg leave to say that I have never assailed my opponent for any office, nor have I imputed any one else to do so. I felt indly towards them all.

Your own delicacy of feeling will tell you how very unpleasant has been the task of self-defense in this instance, where the attack has none of the elements of manliness or veracity in it. With great respect.

WALTER EVANS.

NOTE.—At the election in 1879 the votes for Evans in Jefferson County, including the city of Louisville, was 4,710. Judge Deming, the candidate for Lieutenant Governor, who was next highest, received only 4,384 votes.

STATE OF KENTUCKY, CHRISTIAN COUNTY, Sec.—I, John W. Breathitt, clerk of the court for the county and State aforesaid, certify that at an election held in said county on the first Monday in August, 1879, the vote for the following parties stood as follows: For Governor—Walter Evans, 2,549. For State Senate—C. J. Pratt, 2,526. For Legislature—John Feland, 2,529.

Witness my hand, this 9th day of April, 1881.

JOHN W. BREATHITT,  
Clerk.

## ANOTHER WORD WITH THE "WATCHMAN."

We devote a little more of our space to the article in the Boston *Watchman*. Following is its concluding paragraph:

"Polygamy comes in for a large share of the space at Mr. Cannon's disposal. He asks us to believe that Joe Smith, when he found that polygamy was a part of God's revelation to him, wished to die, because he foresaw the odium it would bring on his people. This tender reluctance of the 'prophet' is something no one ever before suspected, and it deserves to be made known. It is the more remarkable in view of the fact, ascertained beyond a doubt, that he extended his prophetic control of women far beyond the limits which polygamy would have permitted. Mr. Cannon reiterates the old plea, that polygamy destroys the social evil. But what then destroys it in all the other new and thinly-settled countries? No polygamy is permitted in them, yet the evil exists no more than in Utah. The truth is that polygamy has no influence whatever upon it, since polygamy cannot be practised by the community at large, but must be confined to the more prosperous part of it, who are not the principal supporters of the lower vices in any country. As to the beauties of 'plural marriage,' we have better evidence than that of Mr. Cannon, for the wives and daughters from the harems of Utah have in some instances escaped to tell their tale."

The recklessness of the *Watchman* is no less remarkable than its untruthfulness. Everybody who has read the paper on "Utah and Its People" with any degree of care, must perceive the incorrectness of the *Watchman's* pretended quotations. In the first place, polygamy does not occupy a large share of the sixteen pages occupied by Mr. Cannon in the *North American Review*. In the second place, no such statement as asserted by the *Watchman*, appears in the article concerning the prophet Joseph Smith, whose Christian name that religious journal abbreviates with characteristic vulgarity. In the third place it is nowhere affirmed in the article under discussion that "polygamy destroys the social evil." There are but three professed citations in the paragraph, and each of them is false, having no existence except in the prejudiced mind of the pious *Watchman*.

Its facts "ascertained beyond a doubt," are of the same character as its manufactured quotations. The libel on Joseph Smith is drawn from rumor and colored by libidinous imagination. The assertion, on the other hand, that in "new and thinly settled countries" the social evil does not exist, is a rash avowal refuted by existing conditions well known to every one acquainted with the newly opened regions of the West. Does the *Watchman* mean to say that there was no prostitution in California and Nevada when opened by the gold-seekers who flocked toward the coast? Will it declare that there is none in the mining camps of the Territories? Is it unknown in the canvass towns that live their little season on the line of constructing railroads? Has it not attended the march of so-called civilization into the wilderness in every direction?

Again; the *Watchman* declares that the more prosperous "are not the principal supporters of the lower vices in any country." Who is it then that sustains the social evil? Is it the working classes and the poor, or the idle, dissolute men of means? Why, it is the prosperous class with time and money to spare who chiefly lead from the path of virtue the innocent and unwary, to sink into the ranks of the daughters of degradation, and who furnish the money to keep up the market of lust. The *Watchman* displays as much ignorance of the world as recklessness in manufacturing quotations and mendacity in commenting upon them.

As to "the beauties of plural marriage," Mr. Cannon has attempted no portrayal of them, in the paper in the *Review*. He has simply placed some plain truths concerning that subject before the public, in contrast to the popular views entertained of it, which have been formed by just such misleading influences as that used by the *Watchman*. And the tales of wives and daughters "escaping" from Utah are of a similar character to the stories of Munchausen, the vagaries of Jules Verne, and the fabrications of the Boston *Watchman*. Tales of "escaped nuns" and "escaped Mormons" have become a drug in the market, and any paper that refers to them with gravity, insults the intelligence of the public. Such stories are too absurd for credence, and only a religious journal blinded with prejudice would mention them as worthy of the slightest consideration.

As to the effects of polygamy upon the social corruptions of the age, we have but this to say: If the "Mormon" system of marriage and morals were permitted to flourish unchecked by the secular power, there would not be a house of ill fame within our borders, nor any woman in the community desiring the honors, responsibilities and blessings of matrimony who would be forced to remain single. And that were it not for "Gentile" and "Christian" encouragement and fostering care, prostitution would be as it was a few years ago, unknown throughout the Territory of Utah.

In conclusion, with all sincerity and kindness, we ask the *Watchman* to be more careful in touching on the "Mormon" question. Although we have said some sharp things, fully justified, however, by the untruthful statements of that paper, we believe that its errors have been largely due to carelessness in its investigations, and that egotism too common in handling "Mormonism," which makes people say, "Oh, I know all about that," when in truth they know nothing, having formed their opinions from common rumor. By reading Mr. Cannon's article carefully, the *Watchman* will perceive that it has made some agree-

ments mistakes, and by learning what "Mormon" doctrine and practice are from "Mormon" sources—the only means of arriving at the truth concerning them—it will find that good may come out of Nazareth, and that it has been deceiving itself and its readers by fathering the falsehoods which the wicked have invented.

## EDITORIAL NOTES.

One great good arising out of the revision of the New Testament is the interest awakened in the sacred book. More people are reading it now than have ever looked into it before at the same time. Knowledge should increase in the earth concerning religious truth, and the results ought to be favorable to the cause of true religion.

Our Washington correspondent "Lem" says: "Two of every three men one meets here believe that we are on the eve of a great political change. They disagree, of course, as to the nature of the change as much as they would at the probable result of an election about to take place in Ohio or Indiana. Nevertheless the talk is all to the effect that in political affairs there is to be a great revolution." Let 'em revolute, it makes little difference to us.

The New York *Graphic* makes the annexed notes on the revised New Testament:

"Opinion of W. H. Vanderbilt—'It is not quite the Bible I want yet. The passage relative to the difficulty experienced by the rich man in getting to heaven is not expunged.'"

Dr. Talmage—"I consider that the still unexpunged passage in the new version relative to sounding brass and a tinkling cymbal is a personal insult."

Jay Gould—"The new version holds on to the assertion that the love of money is the root of all evil."

Chorus of anti-"Mormon" editors: "You must take out that story of Ananias before it will be revised to suit us."

"Copp's United States Mineral Lands" is a book just out, which forms one of the most valuable works of reference of this kind ever published. It is divided into five parts: 1st, Laws; 2nd, Land Office Regulations; 3rd, Land Office Rules; 4th, Judicial Decisions; 5th, Miscellaneous, including forms and directions of use and interest to lawyers as well as miners. It contains a copious index of 35 pages with double columns, is bound in two styles—full and half law—and is published by Henry N. Copp, 113 Md. Avenue, N. E., Washington, D. C., at \$3 and \$4.50.

The Scranton (Pa.) *Republican* notices a lecture on "Scenes in California," by Rev. Dr. Ormiston, in the First Presbyterian Church of that place, on May 24th, in which that person referred to Utah in this way: "The crime of polygamy should be wiped out with the strong arm of the law, and the speaker would not be choice as to the means used." Professed teachers of the religion of love and mercy are not usually very choice as to the means of destroying an unorthodox system, so long as the end is reached. But the end of Ormiston will come long before the end of "Mormonism," and no unusual "means" need be resorted to, either.

In a City of Mexico book store, a Yankee tourist found a Spanish history of the United States, published at Madrid. It contained 500 pages of mixed and curious information. Lincoln's emancipation proclamation was made to relate to Indians instead of negroes. An incident of Indian bravery in King Philip's time was located in the war of the rebellion. The characters in "Mrs. Henriques Becker Stowe's" "Uncle Tom's Cabin" were given as historical. The pictures were as queer as the text. Lincoln was shown with a cabinet partly composed of Indian chiefs. New York was a small straggling village, and Washington had a monarch's crown on his head. This is just as reliable as the stuff palmed on the people of the United States by newspaper correspondents as authentic history of the "Mormons."

## HOME AND FOREIGN CAPITAL

Editor Deseret News:

I was interested in the dreaming of a "Laborer" in yours of last evening. I know of some parties who are now making arrangements to bring

outside capitalists and capital to increase or start their business, on account of the apathy and indifference of our home capitalists in relation to manufactures, and I have no doubt while, as in all such ventures, some may fail others certainly will succeed; and none are so well qualified for success as those who have lived here and grown up with the country if they will take hold as they should do.

I for one have been told I could have all the money I would require—but upon what terms?—mortgage my property for all it will carry, and pay the best rate of interest the market will warrant—and then the very party who loans the money will send away for the very articles that I will manufacture if he can make a difference of only 5 per cent. Of course this is perfectly legitimate; if I don't want the money on those terms I need not borrow it. If you don't want my wares you need not buy them. But let me tell you, gentlemen, that men of talent are not going to come here and settle down—year after year, decade after decade—content to swing in a nutshell, while helping to build you up in riches and power, when they are once awake to the possibilities of assistance from other sources whereby they may be able to utilize the God-given capabilities of which they are the possessors, and at the same time confer lasting benefits on the country and people at large as themselves.

It sounds very philosophical to say "Be contented in the sphere in which you have been placed," and so forth. Who placed us here? Ourselves, to a great extent; just as the men who have made the means have placed themselves where they are by taking advantage of the opportunities presented.

If we want goods, we are at liberty to send elsewhere for them if we can get them cheaper; and it also follows that if we want capital and intelligence we can do the same, if our own market will not furnish them on as good terms as they can be obtained elsewhere.

It may be said, has not the man of means a perfect right to use it as he considers best? Certainly. But the same rule will follow with the man of intelligence and ability in any manufacture.

There seems to be something about the average storekeeper that is antagonistic to home industries. Why? I cannot tell. But it is my own experience and that of others, that, with a few exceptions, the majority of them will stand square in the way, until compelled by force of circumstances to give in.

I, for one, don't want to be a clerk, and spend my time in selling what some one else has made, nor do I want to bring up my boys to such a destiny. In the beginning God created or made the earth and all there was on it; we do not read that he made a trade for it and then sold it at an advance, making so much per cent. by the operation.

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## NOTICE TO CREDITORS.

Estate of John Lovell, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned executors of the estate of John Lovell, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said executors, at their residence, at Oak Creek, in Millard County, U. T.

GEORGE LOVELL,  
JOSEPH H. LOVELL,  
PETER ANDERSON,  
Executors of the Estate of John Lovell, deceased.

Oak Creek, April 26th, 1881.

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