

all misunderstandings in a private manner and at the beginning. For this he devoted his time as a priest to arbitration. In his capacity of Archon of Chaeronea he says: "At the same time that we endeavor to render a city obedient to its magistrates, we must beware of reducing it to a servile or too humiliating condition. Those who carry every trifle to the cognizance of the Supreme Magistrate, are contributing all they can to the servitude of their country." In his observations on the police courts of Rome Plutarch concluded that those people who frequented them most became more enslaved and more dependent on court power, while the habitual and universal exertion of civil authority tends naturally to arbitrary dominion.

If Mr. Leonard can show wherein Sidney Rigdon, Brigham Young, Orson Spencer, P. P. Pratt, John Taylor, from all of whom he quotes, differ from Plutarch the early priest of Christ and nature, the explorer of all philosophy, divinity, wisdom and benevolence, then he will be doing something to help towards their condemnation.

What is this

PRIESTHOOD WHICH OCCASIONS SO MUCH ALARM

in the bosom of the philosophic Leonard. Let us take his own estimate of it, and dwell soberly and unimpassionately on a consideration of it. Mr. Leonard says: "Every male (if white) belongs to the priesthood either Aaronic or Melchizedek, while as a matter of fact in a population of 138,846 there are not less than 28,853 persons in the priesthood. There are many grades and by diligence and faithful doing the humblest may rise at length to the highest rank." When every male belongs to the priesthood, and if the whole adult male population are included in the priesthood, where then does the priest rule come in except in the same sense as the popular rule. If the priesthood comprize the whole grown male population, than priesthood and people are closer than synonymous terms; in fact they become interchangeable terms and both signify the same thing. Where then are the persons to be oppressed, except there are some persons of color, and as these can't enter the priesthood, it is fair to presume that perhaps these colored persons may suffer from priest rule. There are several grades, each having specific duties to perform, and as these grades are all progressive, it is difficult to conceive how the "teacher" of today would find pleasure or profit in oppressing the deacon, who is of the grade this teacher had left but yesterday. We can't see any sense in asserting that Patriarchs would oppress Elders who may be the children, brothers, cousins of these very patriarchs. Mr. Leonard enumerates nine grades of office in the Priesthood, and the humblest man in the humblest grade can rise to the highest position in the higher grade. Surely this is the very quintessence of republicanism and democracy. Of course, if one of our materialistic friends were told that a condition of society existed in which one in every four or five persons was a priest, he would naturally cry out in alarm for the fate of those four who were not priests. Why? Because this materialist had formed his idea of priest from the

METHODIST, THE PRESBYTERIAN OR THE BAPTIST.

Take 28,000 priests of either of these denominations, and the whole bunch, taking them aggregately, have never produced a bushel of potatoes, nor a peck of corn. They have been drones living on the sweat and labor of the community, trading on its vices or vanities, pests only second to lawyers and rum-sellers. In fact, it may safely be said, the 28,000 Mormon priests have produced more wealth, in a commercial and political economy sense, than all the priests that existed, from the time of Isis and Osiris down to Cook and Newman. It may safely be said, three-fourths of the wealth of Utah is produced by this objectionable Priesthood. And what is produced by the orthodox priesthood? If there is today a Methodist priest in Utah who can support himself by his own labor on the produce of the soil, Mr. Leonard should not be called an ass. Unfortunately this self-supporting Methodist is not in Utah, neither is he in America, neither is he in the universe. Wherever you find him, there you find the

HAT GOING AROUND

for his support. And what does he give in return, sermons, yes theology like Mr. Leonard's Latin, highly flavored with bog. Tell our materialist that we have a religion or rather a happy blending of the religious, political, mechanical and commercial, where the priesthood comprise the whole population, and where they are all producers, and where they are all equal, the lowest likely to become the highest; tell him this, and you give him a realization of his wildest dreams of Utopianism.

Mr. Leonard goes away back to the old

FASHIONS OF FEMALE DRESS

in the days of President Young. President Young is charged with attempting to set the fashion in dress for Utah ladies. Even so, there is nothing very extraordinary in this. The fashions are set here sometimes by a preacher's wife or daughter, but more often by the Madame of some baigno. Then why not President Young, who conducted his people safely out of the

claws of fanatical, murderous tigers of the humane species, and led them securely over thousands of miles of acid prairies and alkali plains, who maintained them in health from the frigid blasts of winter, and the torrid beams of summer suns, who taught them self-reliance and self-sustainment where naught but sand and sage-brush saddened the vision; then why should not such a man assume the right of criticizing a woman's bonnet. Mr. Leonard says a Mormon is

NEITHER A DEMOCRAT NOR A REPUBLICAN.

but a slave to the priesthood. He has already said that all male Mormons belong to the priesthood, then unless there are some colored Mormons it is difficult to conceive where the slavery comes in. John Taylor is also charged with interfering about standard time being adopted in Salt Lake City. President Taylor did at the time counsel conservatism and a general understanding among the people of the whole Territory before adopting this standard time. The results justified this action. We are here supposed to be using standard time, yet one-fourth of our population don't know what standard time means. Our railroads use their a.m. and p.m. just as of old. We don't see the 24 hour clocks that were to be adopted, and many towns which adopted this time on their own account, have gone back again to old time. Now that President Taylor has counseled standard time, it is to be hoped he will manage to secure its permanent adoption in the Territory. It is time for us to come to Mr. Leonard's last sentence, where he uses his bog-latin "toto coco" without rhyme or reason. If he paid more regard to his English and not manage to produce straggling sentences of 12 lines in length, he would be doing something sensible. Anybody can use bog-latin, and a piece comes to mind, now applicable to Mr. Leonard. It runs as follows:

Vidi stultum,
Stultus videt me
Nunquam vidi stultum
Donec vidi te.

In the same number of the "Andover" that contains Mr. Leonard's article is found a production treating, or rather advocating a

NATIONAL JURISDICTION OVER MARRIAGE

and divorce. To this last is appended the name of Stanwood. Stannus is the equivalent for ten in a half-dozen different languages, so the signature is appropriate to the plated timber of the lucubration. Polygamy is introduced with a rigmorole on slavery, suggestive of the diurnal motion of the sun. Macabe used to say that he was called on once to settle a dispute between two philosophers as to where the sun went when he disappeared behind the western ocean. Macabe opened his discourse with the gravity characteristic of the scientific dogmatist, and said: "Gentlemen! you are aware the sun rises in the east, and proudly ascends the azure vault of heaven, darting his rosy beams to gladden the wide universe. You see he pursues his unerring course until he mounts the meridian, and then sinks gradually to the west, those rosy beams becoming milder, mellower and more poetic, until finally he sinks from view. Then it is night, and you philosophers retire to your repose. Meantime the sun comes right back over the same course he has traversed during the day, and by morning he is ready to start again from the east. You gentlemen being asleep don't see this, and of course can't explain how the sun gets back." This explanation was accepted as satisfactory and Macabe was crowned king of philosophers. Mr. Stanwood's history of slavery, though told now for the 99th time in the same words has still the charm and novelty of research and erudition, and will prove acceptable to us who are a nation of Rip Van Winkles. Mr. Stanwood shows a mind trained to accurate reasoning and patient criticism. But like Tom Moore's bark, the mind is still there but the reason is gone. He says the Roman Catholics regard marriage as a sacrament, while Protestants regard it as a civil contract. Yet when the Protestant minister performs the ceremony he says, "Whom God hath joined let no man put asunder." Though regarding the state as entirely distinct from religion yet he maintains that the Protestant doctrine regarding civil government is: "the powers that be are ordained of God." Mr. Stanwood defines a church as an independent and voluntary organization which has a duty to watch over its members, and make the burden resting upon the civil government as light as possible. If Mr. Leonard would read this article carefully, and Mr. Stanwood read Leonard's article, and then let both submit their views of each other and of their respective subjects, they would not enlighten the world much, but they would find out what consummate fools they have been making of themselves. Mr. Stanwood would make the village postmaster the guarantor of all prospective candidates for marriage. A man can waste one hour of valuable time with this Mr. Stanwood and then fail to discern the drift of his article. One time it seems as if he impeached the Democrats for what they will not do regarding Utah. At another time it looks as if he endeavored to prove that all American laws are a jumble of inconsistencies. Regarding the admission of Utah as a State he makes some strange admis-

sions. He thinks if a State government prevailed it would bring that discordancy which would disrupt the social and religious system, which occasions him such sore forebodings.

"SALT LAKE FRUIT"

is the title of a novel recently published by "the wife of an ex-Senator of the United States." The lady may be the wife of Trollope's American Senator, or she may be the wife of somebody else or several somebodies. She sends her intellectual offspring into the world, probably as herself has been sent, without a parent or a name. What her object in writing such a work could be is a puzzle. The most charitable construction that can be placed on the production of such a work, is that the mind must be in a bad state of monomania. She is like the lady in the lunatic asylum who has a corn on her little toe. This corn is the subject of her attention night and day. She sees it growing until it is likely to outgrow the whole institution. The keepers humor her, and tell her they are preparing to build a warehouse suitable to the size of her future corn. However, Mrs. Ex-Senator may have done something unconsciously for the advancement of Mormonism. Her book purports to be an exposition of life in Utah. According to her, there must be a corpse under every railroad-tie, and a dozen corpses under every lamp-post in Salt Lake. Her estimate of the future of Mormonism must be flattering to persons of that religion. She already sees the time when a Mormon Saint will preside in Washington. She is wrong here, for we must have a more central location when that auspicious day arrives. An eastern critic says of this work: "A far better preface than all the fine writing printed in the volume would have been the author's name and a plain sober statement that the incidents of the story are simply reproductions of actual facts. This good lady who hoped to surprise the world by her genius, now evokes a smile by her ridiculous gravity. The same critic further on adds: "The most curious thing about the whole system attacked is that anybody should think it necessary to commit any such crimes in support of polygamy. That institution could have been sustained thus far just as effectually without them, and one would think that any sane man ought to know that to resort to atrocious, systematic murder to sustain any institution is always to take one of the surest, and generally one of the speediest means of digging that institution's grave." Here are a number of other short articles, essays, lectures and sermons preached and published

CONCERNING MORMONISM,

but so ludicrous are they all that it is becoming a matter of wonder why editors give space to such nonsense. Taking a trade view of the matter, why it helps printers, paper factories, etc., and it is to be hoped these virulent discharges help the minds of the poor dyspeptics who emit them.

THE INTERVIEWING

business has received a severe check from Kate Field who recently sojourned in Chicago. She positively declined saying anything about Utah, and as positively stated that all published interviews purporting to be held with her, were all fabricated out of whole cloth. For the honor of womanhood this is creditable to Miss Field, and if she has anything to say let her say it womanly over the name bequeathed to her by honored parentage.

Newspaper men were surprised at Governor Murray

NOT SHOWING UP HERE

for the usual interviews. They hunted all around the hotels for him, and even visited the "Washington Home" where inebriates and "Jim Jams" are taken care of, but the interview was not to be had. The Governor was interviewed in the east, and actually told them there that the non-polygamists of Utah were the most objectionable persons there.

One of

THE UTAH DELEGATES

was interviewed during the convention here. Both delegates made a favorable impression here, and are said to be away ahead of the Republican delegates. The reporter who interviewed the "silver and polygamy" delegate still affords amusement over the importance and consequence this honest man from Utah attached to himself on being consulted on questions of international importance. And it was flattering to an unsophisticated western "Democrat" to be considered of national moment. The reporter says the Usonian reminded him of a boy after getting into his first new pantaloons. But the press-boys here give the Utah delegates credit for good sense in voting solid every time for Cleveland. They know who is going to save the country anyhow. JUNIUS.

CORRESPONDENCE.

News from Pine Valley—Crops Attacked by Frost.

PINE VALLEY, Washington Co., Utah, July 21, 1884.

Editor Deseret News:

We are encountering some damage here from frost, commencing on the 15th inst. We have witnessed ice five mornings in succession, causing a sad and sorry appearance over our fields, killing the corn and potato crops

mostly. Small grain puts forth a slim prospect as a reward to the farmers. The water supply here is abundant; a greater deposit of snow in the mountains this summer, than has been for the past twenty years.

OUR STOCK MEN

are quite successful in their line of business, although some sustained quite a loss in horses and cattle, owing to the severe winter. They keep on the alert to protect those left, from the use of thieves, who have found from the experience of the past that our boys are good on tracking.

OUR COMMUNITY

are in excellent health; peace as a rule prevails among us.

We were favored a few days ago by a visit from Prest. McAllister and Elder D. H. Cannon on their return from Logan, laboring in the Temple. Judging from the spirit that actuates them on their return, there must be an excellent spirit prevailing at Logan, where they have visited.

We are ever pleased to receive the welcome visitor, the NEWS, as from its contents we glean much useful information as well as a knowledge of the world.

Bishop Preston when here requested the people to make some improvement before he should come again, if it was nothing more than to tack up a new board somewhere in sight. We are pleased to inform our worthy Bishop there are prospects for improvements. Brother H. J. Burgess is erecting a nice brick dwelling. D. C.

PIONEER CELEBRATIONS.

IN EAST BOUNTIFUL.

This is how we celebrated the Twenty-fourth in East Bountiful: At dawn a salute from a twelve-pound gun notified the people that the day had again approached, so memorable to all Latter-day Saints. At sunrise two guns, and at 8 o'clock one gun to notify the people to assemble on the Tabernacle block, where a procession was formed by the marshal and his aids, consisting of first, a representation of an Indian camp on wheels and natives following on horseback; a log house on wheels; wagons with brass band and choir; a young lady in white mounted on a white horse, bearing a banner with the inscription, "Virtue is our Motto;" wagons with the Presidency of Stake, Bishopric, etc.; 24 members of Relief Society, Young Men's and Young Ladies' Mutual Improvement Associations, and one with as many Primary females as there are counties in the Territory. The missionaries' wives were not forgotten, and a decorated wagon was assigned them; also a wagon with the fruits and vegetables of the season. Different industries were presented on wheels, notably a blacksmith shop with a live horse quietly waiting its turn to be shod; also a carpenter shop, its proprietors were industriously working as they passed along. The martial band had a nicely decorated wagon which brought up the rear. The procession started from the Tabernacle block at half past eight, and proceeded to Centreville to the residence of President W. B. Smith, then returned by the principal streets of West and South Bountiful back to the Tabernacle. After being seated a well selected programme of toasts and responses, speeches, songs, etc., was rendered, until 1 o'clock, when the large assembly were dismissed.

The afternoon was enjoyed by the juveniles in the dance, and the evening by those of more mature age. All through the day was an enjoyable one for East Bountiful, indulged in largely by the other two wards. Peace, love and union were characteristics of the whole proceedings, for which a vote of thanks were given the committee and all that worked for its success.

Respectfully,
HENRY RAMPTON.

IN NEPHI.

Pioneer day 1847 was ushered in at this place at day break by firing three guns, followed at sun rise by six guns. Flags were hoisted and the brass band saluted them with their beautiful strains of music; at 8.30 a.m. the brethren and sisters commenced forming in line and at nine the procession marched. The sight was imposing and was a grand affair. The officers and members of each quorum with their banners who took part and the young gentlemen and ladies in uniform on horse back, part of them in white and part in blue, representing the day of the month, was a magnificent sight. Great credit is due those who trained the company, also to the ladies who arranged the young ladies' costume.

At ten o'clock our morning exercises commenced with songs, recitations, speeches and toasts, interspersed with music from the band and singing by the choirs. At 2 o'clock there was a matinee of the play "Cinderella" given by a group of little children under the management of Mrs. E. B. Bryan. Outdoor sports were also given such as wheelbarrow racing, foot-racing, jumping in sacks and climbing the greasy pole, etc. The day's exercises were brought to a close by dances in the two halls and the bowery. The proceeds of the day's entertainment were given to assist in paying for the improvement of our meeting house. COMMITTEE.

SUMMIT COUNTY CONVENTION.

Minutes of convention of the People's party of Summit Co., held in the County Court House, Coalville, July 19th, 1884.

Called to order by Alma Eldredge, chairman of central committee.

A. L. Smith was elected temporary chairman.

O. F. Lyons was elected temporary secretary.

The chair appointed a committee on credentials, who reported the names of delegates entitled to seats in the convention.

E. R. Young was elected permanent chairman. Thos. Alston, permanent secretary, and R. Salmon chairman.

E. M. Allison was elected sergeant-at-arms.

The chair appointed a committee on resolutions, pending deliberations of which the convention took a recess.

The committee reported the following resolutions:

Resolved, That we the members of the People's Party in Summit County, in convention assembled, reaffirm the principles adopted at the Territorial Convention of the People's Party held in Salt Lake City Oct. 13, 1882.

2nd. We point with pride and satisfaction to the faithful and economical administration of the county affairs by the People's Party, no instance can be truthfully brought of any charge of embezzlement or defalcation of the public funds, nor of any act of public dishonor.

3rd. We denounce as false and utterly unfounded the charges made against the People's Party by a faction of the "Liberal" party of Summit County at their recent convention held at Coalville, and have satisfactory reasons for believing that the charges and sentiments expressed in the resolutions adopted at said convention are not entertained by the better element of the "Liberal" Party.

4th. We assert that many of the sentiments set forth in the "Liberal" resolutions are in direct violation of some of the most sacred and cherished principles of the American people, and inimical to the spirit and genius of the Constitution of our country.

5th. We hold the charge made by the "Liberals" of Summit County that "the Mormon Church under the name of the People's Party enslave the souls and bodies of men, women and children," to be unworthy of serious thought or consideration and could only be made by wilfully ignorant and unprincipled persons.

6th. We most emphatically and unreservedly deny the accusation that the tenets of any church, or that any doctrines antagonistic to American institutions, are taught in the Public Schools of this County; but we do affirm that the course of instruction followed in our Public Schools is of the same character, and that the class of text books used are the same that are in use in many of the Public Schools in the Union.

7th. We affirm that proper and correct reports of the receipts and disbursements of the public funds have been published and furnished as required by law.

8th. The People's Party, being of the people and for the people, favor such legislation as will give to the people the greatest degree of liberty, and preserve to them the institutions of local self-government, and afford the greatest and best protection to life, liberty and property.

The resolutions were adopted and the committee was discharged.

A motion that nominations be made from the body of the house was carried. Also the motion that a majority of the votes cast constitute an election.

The Chair appointed R. Wickle and T. L. Allen tellers, and proceeded to ballot with the following result:

For Probate Judge, Alma Eldredge, of Coalville.

Selectman, W. W. Cluff, of Coalville.

County Clerk, Thomas Alston, of Hoytsville.

Sheriff, E. M. Allison, of Coalville.

Coroner, James McCormic, of Kamas.

Assessor and Collector, A. L. Smith, of Coalville.

Recorder, John Bowden, of Coalville.

Prosecuting Attorney, O. F. Lyons, of Peoa.

The following were appointed members of the People's Central Committee of Summit County for the ensuing year:

Coalville, Alma Eldredge, T. L. Allen, Geo. Beard, W. W. Cluff; Peoa, O. F. Lyons; Waship, E. R. Young, Sr.; Kamas, John Pack, Jr., W. E. Pack; Grass Creek, E. W. Reese; Hennefer, Wm. Brewer; Parley's Park, William Archibald; Upton, L. L. Randall; Echo, Richard Wickle; Park City, A. E. Keeler; Hoytsville, Thos. Alston; Rockport, John M. Malin.

On motion the Chairman and Secretary were authorized to publish the minutes of this convention. After a vote of thanks extended to the officers, the convention adjourned.

THOS. ALSTON, Secretary.

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