

EDITORIALS.

"TRAVELER'S" LETTER.

OUT of courtesy to a stranger, we publish his letter, signed "Traveler," which is written in reply to an abusive address delivered by a sectarian preacher in Provo. "Traveler" is not a "Mormon," but is spending a few weeks in our city, and like many other sensible persons who visit our Territory, after seeing what kind of people the "Mormons" are, is disgusted with the abuse of them in which professedly pious persons take so much delight.

The preacher of the discourse alluded to is too insignificant to be worthy of attention, and his tirade against the Prophet Joseph Smith and the Latter-day Saints too silly, stale and scurrilous for any extended notice in this paper. It contains not a single new idea, and the long-ago-refuted falsehoods which he has flung from almost forgotten anti-"Mormon" books, are repeated in such an illogical, childish and pointless manner as to render them unworthy of reply.

However, we appreciate the good feelings of "Traveler," and assure him that while such effusions as the so called sermon to which he replies, may please their low-minded authors, they do not hurt or irritate us in the least. They carry with them their own refutation, and only serve to expose the persons who utter them to the contempt of all decent people who happen to see or hear them.

FAILURE OF HANCOCK'S DEFAMERS.

An attempt has been made by some of the Republican party to injure the campaign for General Hancock, by the statement that he was pledged to the armed support of Tilden four years ago, in the event that the gentleman should take the oath of office in New York or any other place.

The facts are simply these, as proven by incontestible evidence: General Sherman, who was ready to support Hayes when installed, was rather doubtful about Hancock's position in the controversy, and wrote to him asking him to define it. General Hancock replied, in effect, that if the Senate decided for Hayes and the House for Tilden, as was anticipated, and the latter should take the oath of office, he should look to him for orders and not to Hayes.

The opponents of General Hancock are at liberty to make what they can out of this frank avowal. The electoral commission arrangement relieved both him and Gen. Sherman of further anxiety in the matter, which Sherman experienced very deeply on receiving Hancock's answer. When the decision was reached, Gen. Hancock, like other Democrats, acquiesced in the settlement, whatever his opinions about its rightfulness might have been, and attended the inauguration of President Hayes, dressed in full uniform. He afterwards paid a formal visit of respect to the new president.

Even this is being used with intent to his injury. But all sensible people will see that he did exactly right. After the controversy was settled, in a manner agreed to by both parties, the outcome had to be submitted to, and Hayes, being declared the President, was entitled to those marks of respect from an officer of the army, which were paid by the gentleman now assailed for an act of courtesy and duty, which did him credit.

His enemies will have to dig deeper than this if they want a mud campaign, and even then we think they will strike nothing but clean gravel and clear grit, in Hancock's record.

A POOR APOLOGY.

THE remarkably few apologists for the Governor's ill-natured and uncalled-for speech on Independence Day, attempt to justify his bitter remarks by saying that all he contended for, was the same obedience to law as is required in other parts of the Union, and that the "Mor-

mons" were angry because he opposed polygamy. This is intended for outside effect. It is thought that if it can be made to appear that the Governor merely attacked our marriage system and stood up for the law, his unwise and impertinent utterances will be explained away.

But the only refutation to these statements that need be offered, is the Governor's speech, as printed in the papers and acknowledged to be correct. It contains no allusion to polygamy. It says nothing about the law in relation to that practice. It does not treat of marriage at all. It is an attack upon a religious system with which His Excellency happens to differ, and about which he displays a lamentable lack of knowledge, having evidently accepted the misrepresentations of its enemies without investigating its merits. In the first part of the address, the allusions are covert, and the language of general application. But in the latter part the sneers and accusations and threats are made applicable to Utah, and plainly pointed at the Church to which the great majority of the people here belong.

This flimsy excuse therefore will not avail. It has no truth in it. It cannot be made to apply by any process of twisting or sophistry. The harangue was an intemperate and splenetic attack on a section of the people of the United States in a speech inveighing against sectionalism, and a wild thrust at a Church in an address pretending to favor freedom, religious and political. There was nothing to call forth such a tirade, as the Governor was the first speaker, and on the celebration of American liberty, was altogether ill-timed, out of place and malapropos. There is no getting round this by any such excuses as those attempted by his apologists, and the less they say about it, the better for him and for them.

NEW GOVERNOR FOR IDAHO.

OUR neighbor on the north has a change of Governors. Col. J.B. Neil, of this city, has received the appointment vice Mason Brayman whose time has expired. Governor Brayman has proven himself an honest, incorruptible and fair-minded executive, and, keeping himself aloof from corrupt rings, has maintained the confidence of all whose good opinion is worth anything, while he has made enemies of the low schemer and thieving speculator. He retires with honor.

Judging from the manner in which Col. Neil has filled the positions he has occupied in this Territory, we should think he will make an able Governor of Idaho. We hope that he will take such a stand as will merit the support and good will of his people, and aid in the progress and general welfare of the Territory.

"HAVE YOU PAID YOUR TAXES?"

PEOPLE do not generally pay taxes as pleasantly as they settle a bill for something to eat or to wear. Tax-paying is not a popular proceeding. An assessment is not yearned for, neither do folks hanker after notices of collection. But nevertheless taxes are contingent upon possessions, and he who does not want to pay should not accumulate any property.

No government, whether it be municipal, county, territorial, State or national can be run without revenue. If the finances are prudently handled and rightfully expended, the money contributed by taxpayers is the best investment they can make. For it goes to secure order, peace, protection, roads, bridges and other public improvements, without which the sum of human happiness would be considerably diminished from its present not too large amount.

We do not believe there is any part of the civilized world where the tax payer has less real cause for the grumbling which is common when collection is in order, than in our growing and God-blessed Territory of Utah. As a rule, economy, honesty, the public welfare and the progress of public affairs govern the servants of the people who handle

the public funds, and there is less speculation, personal aggrandizement and what is known as jobbery, in Utah than anywhere else in the country.

The taxpayer then should be willing and ready to bear his part of the public expenses and cheerfully contribute his quota in the time and season of its requirement. Those who try to hold up the tax-collector to public disfavor are public enemies and are usually dishonest and altogether unworthy persons. People who do not fully understand the necessity for taxation, and the benefit that accrue to them, as parts of the body politic, from the expenditure of the funds collected, should be informed by the intelligent and not encouraged to resist the law or treat the officers with disrespect. For those who are employed to execute or enforce the law, are not acting for their individual benefit, but for the good of society, and ought to be assisted instead of being obstructed in the discharge of their often disagreeable duties.

Tax-collecting time is at hand. Property owners should prepare to settle their obligations. Payment should not be driven off to the last day allowed by law, but should be attended to as early as possible. Some persons may consider that they have been assessed too high, that their property has been placed beyond its cash value. There is no need for them to fret over the alleged error or to complain about it to their neighbors. There is a way to rectify the wrong if any exists. After the 19th of July the County Court will sit every day until the 31st inst., at the Court House in this city, to hear complaints about the assessment for territorial, county and school taxes, and the aggrieved may attend and have their cases investigated. If they have been charged too much the amount can be reduced, and if any think their property has not been assessed enough or anything they own has been omitted from the valuation, they can have the amount raised. The court has also the power to remit the taxes of insane, idiotic and indigent persons to the amount of five dollars.

We trust that all who regard the welfare of the community will respond without delay to the notice of the collector, that those who have been improperly assessed will present their complaints in the proper quarter in time, and that those whose duty it is to relieve the wants of the poor, will see that no widow or other person unable to pay taxes is pushed to the wall by the operations of a law just, righteous, and necessary in itself, but which may be enforced to the injury of the distressed. Let the taxes be paid, but let no one be oppressed.

NEW YORK'S "DISLOYALTY."

ACCORDING to the standard of gushing local enthusiasts, including our territorial Governor, New York people must be excluded from the list of the "truly loyal." There was no orthodox celebration of the "Glorious Fourth" in that city this year, and therefore its people will have to be classed with the Salt Lake "Mormons" as "disloyal," and be treated to threats of "scaffolds and coffins," for daring to do as they pleased on the anniversary of American freedom. The New York Herald, speaking of the day, editorially, says:

"Never before did so many people celebrate the Fourth of July by remaining quiet. What New Yorkers did in their respective homes nobody knows, but they exhibited remarkable unanimity about keeping out of the streets. There were no parades to be looked at, and no public celebration to be attended. * * * Adult patriotism was not dead merely because silent; it manifested itself handsomely in flags, which, although usually as high flown as speeches never fling any lies abroad. * * * New York enjoyed the quietest Fourth of July on record.

In another part of the paper the Herald says:

"Looking out from the Herald office along Broadway, many of the flagstuffs on the commercial houses which line that thoroughfare did not have the national colors, and but for the noise which the youngsters managed to create, the scenes in that street were scarcely less animated than on Sunday. There be-

ing no parade of the military, no marching target parties even, the great business street of the metropolis had no attractions for the multitude, and throughout the day Broadway was almost deserted. Most of the avenues were in a similar condition of lethargic stupefaction. The whole city seemed comatose. * * * The chimes of Trinity, which were rung at noon, had few listeners, and altogether, the day was the dullest and most stupid that ever arrogated to itself the glories of the Fourth of July."

Now let the Governor of Utah and the "patriots" who want to force everybody to do as they do, go for those Gothamites with speech and pen, and show them up as "treasonable conspirators" against spread-eagle oratory, star-spangled buncombe and cash-committee patriotism. That New York should dare to dispense with reading, oration, procession, and subscription fund with possible pickings, is a clear proof of the "disloyalty" of her citizens, and they should be held up with the "rebellious Mormons" as a frightful example.

NEPHITE RUINS.

THE reader of the Book of Mormon is familiar with the accounts of fortifications referred to in that sacred record as being erected by the civilized Nephites to protect themselves from the incursions of their savage foes, the Lamanites. The ruins of those works are being continually discovered in different parts of this hemisphere, in confirmation of the truth of the record. We have published many accounts of these discoveries, clipped from different books, papers and magazines. The following description of the ruins of two ancient forts on Rifle River, Michigan, is taken from the Farwell Register and will be of interest to the student of the most remarkable Book of this remarkable age:

"There are two of these forts, and an examination of the upper one, which is situated on a high bank near the river, and about 25 feet above the water, showed the inclosure to be regular in form, round or rather oblong, the longest distance being north and south. The work consists of a ditch and earth embankment, which was found to be 520 feet in circumference and about five feet from the bottom of the trench to the top of the embankment, which appears to have been greatly reduced in height by exposure to the elements. Inside the embankment the ground is very level, save where trees grew, and there have been some large ones.

"There are four entrances to this inclosure, one facing each of the cardinal points of the compass. These entrances or gateways are about wide enough to admit the passage of a wagon. Instead of the trench being completed around the entrance, and bridging the same, it terminates on each side of the passage-way, where a narrow strip of ground appears not to have been disturbed. These openings were undoubtedly protected by gates. On top of the embankment was a rampart of logs with a palisade. There can scarce be any doubt of this, as the remains of charred wood are found in different parts of the embankment. On the right hand side of each passage-way leading out of the embankment it is higher than in other places.

"About 8 years ago the pine timber here was cut off. By counting the rings or yearly growth on a pine stump which stood on the embankment, it was found to contain 264, which, together with the eight years since the tree was cut, makes this work at least 272 years old—long before the days of the Jesuit missionaries, or the first whites that history records, which was in the year 1641—238 years ago. Thus it will be seen that the date of this work is anterior to the first permanent English settlement on the American continent.

"The timber that now stands within the surroundings has grown since the erection of this fortification, for the trees found within this inclosure and those surrounding, appear to be of about the same general size and age. Within about 60 rods overlooking this work are situated hills that rise, perhaps, 100 feet above the surroundings, showing that the builders of the defense did not expect artillery to be used against it.

"The other fort, which is the larger of the two, is situated three

miles further down the river, and is much more imposing and impressive in appearance. Like the other, this is situated near the river on a slight eminence, and contains the same general characteristics—four entrances at right angles—north, south, east and west. Here the embankment in some places is 10 feet high. The circumference of this work is over 600 feet. As in the other case, large trees grew on the embankment, and within the enclosure there was one above four feet in diameter. In the centre of the western gateway stands a large hemlock tree, and the surroundings are covered with a thick, heavy growth of live timber. One tree which had been cut down near the edge of the inclosure, was over four feet in diameter, and by counting the successive rings or circles of wood was found to be about 390 years old.

NO NEW RELIGION OR DEAD SUPERSTITION.

ONE of the most frequently repeated objections to the religion of the Latter-day Saints has been that it is "a new religion." But it is now sneered at by a prominent official as "a superstition of the dead past." It is amusing to note how our opponents shift their ground and change their tactics in attacking our position. Yesterday our creed was wrong because it was thought to be new; to-day it belongs to the "dead past" and therefore should be rejected.

Now neither of these charges is correct. "Mormonism," as our system is popularly denominated, is not a new religion. Its principles are as old as the world. They were known and practised by the ancient patriarchs. They were enunciated by Moses before the law of carnal commandments was revealed on Mount Sinai. They were taught by Jesus Christ and preached by His Apostles throughout the world then known to the Jews. All our doctrines are Biblical and therefore old. But age or novelty is no test of truth. Not that truth is new in itself. It is eternal—without beginning and without end. But there are many truths not yet known to the people of our age. Indeed there are some that have never been revealed from the foundation of the world, and, if the Hebrew Scriptures are true, of which we have not a particle of doubt, those things will be uncovered and brought forth in the latter days, that is, in the present dispensation.

God in His mercy and wisdom revealed, at the beginning of this work, such truths as He had formerly made known and which had been placed on record, but from which the people of the earth had departed. His servants have therefore been able, in promulgating those doctrines, to refer to the "law and the testimony," and substantiate their creed by reference to the written word. And when those hidden things are disclosed which have never been unveiled from the beginning, they will so harmonize with what has been accepted, that the proof of the latter will be evidence of the former.

Our religion is the old religion of Jesus Christ and his Apostles renewed. Those principles resurrected and quickened with new life which professed Christians had laid away and forgotten. A living spirit put into the forms and ordinances and "means of grace" which for centuries had been empty and void, or had been discarded as without value. The ancient authority and keys and powers that had been lost for ages, brought back to earth by those who held them of old. It is a restoration, not a new creation. The incontestible proof of this is, a comparison of every tenet, and ceremony and claim of our creed and priesthood with the books of the Old and New Testaments.

Neither is our religion "a superstition of the dead past." It is eminently rational. It appeals to the reason, not the passions, of mankind. It contains nothing which is occult, or hidden from its ordinary adherents. It affects no incomprehensible wonders and pretends to no marvels inaccessible to common minds. It requires no man-worship. It is not shrouded in mystery. It explains and simplifies, not covers and beclouds. Its ordinances, gifts, powers and promises are for all, not a favored few. It pretends to nothing contrary to the laws of nature. Even the man-