

his wives. He does not then become "an example that must be removed," because it is "free from religion" and "unconnected with it."

It is only when a man "gets an idea that there is an unseen Being who manifests all things, and that he is obeying His will," that he becomes an offender against the Edmunds law, so Judge Zane argues. His case then becomes "difficult to manage," and diverse and contradictory rulings are justified so as to secure his conviction.

One thing has been clearly demonstrated in this trial, and that is, the truth of the claim of the Latter-day Saints that the legislation and proceedings against their system of plural marriage are

NOT IN THE INTERESTS OF MORALITY.

Both the Prosecuting Attorney and the Chief Justice have openly admitted this. District Attorney Dickson said, "It was a matter of history that the Mormons did not cohabit together without a form of marriage and it was alone this form of marriage and the practice under it and not sexual sins that Congress was legislating against." Judge Zane endorsed this view and said that was doubtless what was aimed at "because there is no mention in the section of adultery," etc. Let the pious stirrers up of enmity against the Latter-day Saints on the pretense that their crusade is in the interest of morality, take notice of the public utterances of the representatives of the government on this question. "Morality" indeed! Here are the enforcers and interpreters of the law twisting and perverting its provisions to screen the immoral, protect the adulterer, shelter the fornicator, encourage the whoremonger and promote the repudiation of wives and children, and the smug-faced anti-"Mormon" hypocrites who preach for hire are trying to make the nation believe that this is all in the interest of purity and religion!

Another thing this trial has demonstrated is the kind of justice the leaders of the Church may expect if they should come forward for a "speedy and impartial trial by jury." It is officially announced that the object is to remove them as examples, "to compel them to put away their wives," to "cause a breaking up of their family relationships," and that "if this does not reach the leaders it will be almost impossible to root out the evil." It is to be presumed that they will take official notice of this and prolong their retirement. "The wise man foreseeth the evil and hideth himself, while fools rush on and perish."

#### THE COMMISSIONERS,

It seems, cannot mind their own business, but have given "suggestions nearly as vicious as the rulings and regulations which the Supreme Court has pronounced void. Their suggested oath is of no more legal value than their formulated nullity. Will any registration officer be fool enough to insist upon requiring it of a citizen? And if so will any citizen be weak enough to subscribe to it? A registrar has no more right to formulate an oath or add to that which the Legislature has prescribed than the Commissioners have. And the latter have only shown their impertinence and meddlesome interference by giving suggestions that are likely to bring the registration officers who listen to them into serious trouble. Of course, most of those officers could laugh at the idea of being made to pay damages in a civil suit, for they haven't anything to assess damages upon. But they might find it rather awkward, to say the least, to defend themselves before the courts, not only in a suit for damages, but a criminal prosecution, the law for which will not be difficult to cite, if necessary. If any legal voter is prevented from registration or voting by an oath framed, as suggested, by a \$5,000 superfluous Commissioner, let him carry his case into the courts, by all means, and claim his rights under the law.

While all these movements and rulings and raidings are in progress, "Mormonism," against which they are directed, silently moves on and grows. Its principles remain unshaken, its organization continues intact. It cannot be destroyed. Its people may be afflicted, its leaders may be hunted, some of its faithful followers may be imprisoned and slain. But it will be the stronger for all these trials and buffet all the efforts of its malicious, sophistical and unscrupulous foes, the confident assurance of which is a great joy to

EXILE.

#### DROWNING CASE AT ECHO.

HENNEFER, Summit County, Utah, June 4th, 1885.

Editor Deseret News:

A deplorable accident occurred at Echo on Tuesday, May 26th, resulting in the drowning of the youngest child of Brother Daniel Turpin, of the firm of Turpin Brothers, at the mouth of Echo Cañon. It appears that at about 7.30 a. m. on the day named, the little child, which was about 18 months old, was playing near the mill dam with another child of nearly the same age, and, as near as can be ascertained, must have got his feet fast in the mud and sand at the edge of the water, and in trying to extricate himself must have fallen over backwards into the water. The other little child ran to the house, but was unable to tell what was the matter, as it was too young to talk plainly, but so soon as the child was missed, a search was instituted, and on going to

the water's edge, the little feet marks of the child could be seen. Its hat was also hanging on a bunch of willows that was growing in them. The horrorstricken father plunged into the water, but all to no purpose. A raft was hastily made and the dam dragged all over, and several shots of giant powder exploded, but nothing could be found. Finally some one suggested that search be made below the dam, and it was accordingly done, the result being that the body of the drowned child was soon found in a little eddy below the dam. His hair had caught to some brush, which prevented the body from going down the angry stream. It was about 5 p. m. when the corpse was found, and the funeral was held at Hennefer on the 28th. A host of relatives and friends sympathize with the parents.

The health of the people here is generally good, and the crops look well. The Weber river is booming, and it will take quite an effort to save our bridge from being swept away.

Respectfully, R. A. JONES.

### CORRESPONDENCE.

The Crusade as Viewed by a Michigan Man.

MICHIGAN, May 25, 1885.

Editor Deseret News:

Dear Sir—Enclosed is one dollar for continuance of the DESERET NEWS. I have been trying to get up an article to send you, in relation to the crusade, but spring work in this very late spring has prevented. That is why I have delayed the money, and I must now send without the article, lest it be too late, and the News be stopped.

This whole crusade, "from turret to foundation stone," seems to resolve itself into this shape: "Gentlemen of the Mormon faith; we will not allow you to make woman answer in any way the end for which she was created. If you wish the society of women, by the eternal inspiration of the whisky barrel and the dark regions of the damned, you shall use her as we do or you can have no such society. This is our motto, and these are our terms. Whoredom or the prison house is your choice. Choose ye this day which you will have." The above is my most candid view of the crusade.

Respectfully, in haste, WINGFIELD WATSON.

#### ON GRAIN SAVING.

Including a Plan as to How it May Be Done.

LEHI, May 25, 1885.

Editor Deseret News:

Noticing an article in the News lately from Brother McAllister on Grain Saving, a subject often referred to from pulpit and press—agreeing with the writer when he says "there should be a

#### UNITED EFFORT

amongst the Saints to retain the surplus grain in our midst, and having had some experience in Utah, in raising grain during the prevalence of both high and low prices, I thought to give you the results of my views on that matter.

I agree that there should be a united effort, and I have two reasons for so agreeing. First: I believe the prophecies to be true that predict famine, wars, and consequent scarcity of grain. Secondly: I believe, and that, too, from past experience, that an individual effort, or even an effort by a number of individuals, will not accomplish the object.

Of this, I propose to produce proofs in this article, as well as to propose a plan for a united effort; for, although we have had advice on the subject, I have not as yet seen any plan proposed.

Advice that a thing is needed, without a plan as to how it may be done, seems to be of but little avail. Yet if we really do believe that

#### A FAMINE

will come, there can be no subject of so much importance as a plan whereby we may be saved from it. We read the history of Joseph in the Bible, and there we find that after he had told the king of the coming years of plenty and of famine, he proposed a plan by which the available surplus in the years of plenty could be saved for the years of famine; and the practicability of his plan constituted its value.

We will notice his plan, which was to appoint a man, discreet and wise, (and I might add, with faith in the project) to gather up the surplus in times of plenty, and consequent low prices, that it might be available in times of scarcity, and consequent high prices.

The question might be asked, Would it not have been better to have advised every man to save his own grain, and thereby save himself from the necessity of selling all his property, and, finally, himself into slavery, for the means to live? Doubtless it would have been best if it could have been done; but it was not so revealed to Joseph, and we can learn from history and research that human nature and necessities were about the same then as now. And there is no doubt that if such advice had been given and acted upon, we would never have heard of Joseph as a savior of men. Individual effort would doubtless have failed then, as individual effort for many years past

has failed with us. And yet it is true that in the past individual effort has relieved us in times of need. But that was when a scarcity did not extend over a single season. It would have utterly failed if scarcity had been longer continued, even for two seasons. Of this I am conversant, as I know and can refer to, the men who saved, and circumstances and seasons.

#### THE KIND OF PLAN NEEDED.

A plan, to be effective, must save sufficient for all. As, if in a town of, say 300 families, like ours, if only 10 families could save, say three years' provisions, when the 290 families had starved, only a week or two, who would or could protect the ten, in the saving of their grain? And if it was divided up, of what avail could so small a proportion be in a long scarcity? It could but put off the evil day for a short time, and from my acquaintance here I am satisfied that not more than ten families can have the most remote prospect of saving even three years' provisions. One of our brethren when speaking in public on the necessity of saving grain (as it had been referred to at the Quarterly Stake Conference), alluded to his own case, and admitted that in the past he had saved no grain, but yet he had hopes in the future. Now let us investigate the case of the brother who spoke thus of himself. He owns one of our best and largest farms. He is one of our best farmers. He has no expensive habits himself, and his family, while not so large as some, cannot be excelled in proper economy; and yet he has saved no grain, even while believing in the principle. Now that being the case, what hopes are there for the men with smaller and poorer farms, and who are worse farmers, and have larger and more expensive families? Certainly none. And yet the great majority of our people are of that class, more or less.

Again, it is urged that farmers should save grain because it is a time of plenty and low prices; but how can that be possible when it takes double the amount of grain at such a time to purchase any given article? I have seen a time in Utah when a new wagon was bought for 20 bushels of wheat. How many bushels would it take to-day to buy a new wagon?

Others advise: go without, and thus save your grain. That advice will apply to some articles of the superfluity class, but not to all; and, in fact, to very few articles; for the people are not now purchasing superfluities. And if a farmer or his family are in need of shoes in winter, it would take a deal of argument and strong faith in a famine being near at hand to induce him to keep grain he does not need immediately and as a result go without shoes which he does need immediately. Of such a character are the needs that draw out the grain at present, and it is just as reasonable to advise the merchant to save all his goods or the shoemaker his shoes, as the farmer to save his grain. He has to depend on the products of his labor for his supplies, and cannot get them without.

Hence, then, a plan to be successful must contemplate

BUYING THE GRAIN OF THE PRODUCER, and paying him for it at the going rate, so that he can pay his debts and buy his supplies. Again, if the grain is saved at all, it must be bought by capital raised for the purpose. Of course this would not interfere with individual enterprise in the same business, but rather it would encourage and protect it. The plan must also contemplate buying sufficient for all to be fed and saved. If not, it would only put off the evil day for a short time, and create lawlessness and crime. A hungry man knows no law. But if there were sufficient in the country to be had on any terms, even on as hard terms as were required of the Egyptians of old, law and order could be preserved, but not without. For it must be evident that at the least, a great majority must be fed to maintain order and ensure protection to life and property in times of famine.

#### RELIEF SOCIETIES AS GRAIN-SAVERS.

The Relief Societies are often referred to as grain-savers. Our society have done well. They have built a granary that will hold 1,000 bushels. I understand it to be about half full. If it was full it would bread the present population of the town about 25 days at the average rate of eight bushels per head per year; so that, however good Relief Societies may be as auxiliaries, they would not do for a main dependence in a time of famine unless we could be assured that the twenty-five days would be the last twenty-five of the famine term.

I have before me

#### STATISTICS OF LEHI,

which I gathered up and compiled with care, and from the proper sources, which I will use as an illustration, assuming that the people of this place are about on a par with our neighbors, not expecting us to be much better, and hoping we are not much worse. I omit the detailed items to save space. Total earnings for 1883, in all crops, stock, etc., \$149,114.25, which is an average of \$85.60 per head per year, or \$1.65 per bush per week. From this it can easily be seen that there can be but little surplus, and that in but few hands. This proves that wheat must be bought and paid for in order to be saved. It is true that our people are increasing in wealth and are adding to their property; but that increase is in houses, fields, better stock, etc., and not in surplus earnings in grain-raising.

Of wheat, we raised in 1883, as per report of machines, 18,412 bushels. We used for bread an average of 8 bushels per head—13,600 bushels; for seed, 1,800 bushels; paid for tithing, 1,000 bushels; leaving an apparent surplus of 2,012 bushels. But there really was no surplus, as the scarcity before harvest came around fully proved, and the amount mentioned as surplus must have been fed out, sold off, etc.

If systematic wheat-saving is contemplated, more wheat would need to be raised instead of less. Compulsory saving, or saving because you cannot sell, cannot be relied upon for a time of famine. Experience has proven that people who have a surplus will sell it whenever they can.

As to how much is needed, your article recommends a three years' supply. I believe that to be a suitable quantity, and what we could reasonably save in seven years on

#### THE PLAN I PROPOSE.

That amount for Lehi means 40,800 bushels. By sowing one-third of all our grain lands with wheat, we can raise a possible surplus of 6,812 bushels, or, say 6,000 bushels per year. A granary to hold that amount of wheat would need to be 40x20x10 feet, and would cost about \$1,000. One would be needed for each year's crop for seven years. When all were built and full, one could be emptied each year, and refilled.

The building of the granaries would furnish that amount of work to be done, which could be put in as stock by those who had no grain; and thus they could be making some provision to feed themselves. The taking of that amount of wheat from the market would accomplish the object sought, stiffen the market and help make a better price for all the rest, and thus enable the farmers to supply their wants and pay their debts.

#### NOW AS TO THE MEANS,

for if we cannot find the means to work with, it is useless to talk about this or any other plan.

We cannot, like Joseph of old, use the public revenues for that purpose, as our Governor would veto any bill looking to such an end, so we must look to other sources. To me there seems to be three sources of means that could contribute to such an end. First—Our Church revenues; second, our Co-operative Stores; and third, individual contributions and enterprise from those who are able and willing.

As to the Church revenues, it is not my prerogative to direct how they may be applied, but I may make a suggestion in the matter of

#### OUR CO-OPERATIVE STORES.

As a general thing the shares in them are owned by our well-to-do citizens; consequently they could best spare, and would be best able to get along without their dividends; and if they were willing could vote to have them or any proportion of them set apart as a grain-purchasing and building fund.

From the best I can learn our co-operative store in Lehi pays in dividends about \$5,000 per year. Now if \$4,000 of that amount could be voted and used for that purpose, and \$2,000 more be added from individual efforts, there would be a fund of \$6,000. Take \$1,000 for the building and \$5,000 would remain, which at 60 cents per bushel would purchase 8,333 $\frac{1}{3}$  bushels of wheat, or more than enough to fill the building.

The advantages to the institutions would be very great. First—That of buying a large proportion of the grain for goods instead of money. Second—The erection of the buildings would necessarily go through them. Third—The prestige it would give them in trade would be both great and valuable.

Past experience has shown us that an average term of seven to ten years will use up all surplus we ever have had, and high prices be the rule.

I append the following as

#### SOME SIMPLE RULES

which may have the effect of developing something better from some other source.

First—That the shareholders in the various co-operative institutions who are willing, have their dividends (or any portion of them so voted) set apart as a grain-purchasing and building fund.

Second—That shareholders and non-shareholders be allowed to subscribe to said fund cash, grain and a limited amount of labor, or materials to be used in building granaries.

Third—That wheat be bought for cash or merchandise, whenever there are funds on hand, and it can be bought for 60 cents (or any other price agreed on) per bushel.

Fourth—That it be sold for cash or its equivalent, only whenever it will bring \$1.25 (or any other price agreed on) per bushel.

Fifth—That wheat be loaned out for bread or seed, at 25 per cent. interest, and with good crop-security.

Sixth—That any person may put in wheat at the current cash price at time of deposit, and draw it out at will, at the selling price then current.

Seventh—That the wheat be renewed every 7 years, by sale, exchange, use, etc., so as to prevent loss from spoiling, etc.

Eighth—That whenever the granaries are full and means remain on hand, more than may be required as a purchasing fund, a pro rata dividend to stockholders be declared.

Ninth—That the companies be governed by a president and a board of three di-

rectors, who shall be elected for two years, and until their successors shall be elected and qualified.

Tenth—That the company meet, at least once per year, to hear the report of grain, cash and other means or property on hand; fix prices for the ensuing year, and to transact all necessary business.

For us, as Saints to keep referring to probable or possible famine and at the same time to take no effective means to help ourselves by providing against it, I submit, is it not a disgrace to us, as the children of our great grain-saving ancestor—Joseph? And besides it is both useless and cruel. J. W.

#### A Sad Career.

The divorced wife of a Bonanza millionaire recently came to a mournful death principally from taking chloral, which unsettled her mind and demoralized her whole system. She had been weakly and ailing and felt her need of something to drown her sorrows and brace her up. Had she taken Brown's Iron Bitters she would have been invigorated so that she could have fought her sorrows off, and enjoyed healthy life. This valuable medicine cures general debility, tones the nerves, strengthens the muscles and aids digestion.

If you have a Sore Throat, a Cough or a Cold, try B. H. Douglass & Sons' Capsicum Cough Drops; they are pleasant to the taste, perfectly harmless and will surely cure you. 5

#### A Government Sheriff.

Mr. Edward L. Green, Sheriff, Auckland, New Zealand, writes: "I received an injury to my shoulder in June, 1882, and from that date until July, 1883, I could not use my arm. I applied to medical men and used all sorts of liniment, without any benefit. I have great pleasure in stating I had occasion to use St. Jacobs Oil for it, and I had not used it more than ten minutes before I felt the beneficial effect, and I can work with my saw or spade as well as ever I did, and recommend it to any one suffering pain."

#### HIS SUCCESS

Financially and socially, are largely due to his excellent health. If his system were clogged and feverish, no doubt he would fail as so many others do. But why not enjoy good health when one can please the palate at the same time? Syrup of Figs is not only pleasant to the taste, it also cleanses the system thoroughly, yet painlessly; it is harmless in its nature, and strengthens the organs on which it acts so that regular habits may be formed, and the sufferer permanently restored to health and happiness. Sample bottles free and large bottles for sale by all druggists. Z. C. M. I. Drug Store, Salt Lake City, Wholesale Agents. 6

#### BUCKLEN'S ARNICA SALVE.

THE BEST SALVE in the world for cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale at Z. C. M. I. Drug Store.

Backache, stitches in the side, inflammation and soreness of the bowels, are symptoms of a disordered state of the digestive and assimilative organs, which can be promptly and thoroughly corrected by the use of Ayer's Cathartic Pills. As dinner pills, and as aids to digestion, they have no equal. They cure constipation.

#### A STARTLING DISCOVERY

Mr. Wm. Johnson, of Huron, Dak., writes that his wife had been troubled with acute Bronchitis for many years, and that all remedies tried gave no permanent relief, until he procured a bottle of Dr. King's New Discovery for Consumption, Coughs and Colds, which had a magical effect, and produced a permanent cure. It is guaranteed to cure all Diseases of Throat, Lungs, or Bronchial Tubes. Trial Bottles Free at Z. C. M. I. Drug Store. Large Size \$1.00. 5

#### AN END TO BONE SCRAPING.

Edward Shepherd, of Harrisburg, Ill., says: "Having received so much benefit from Electric Bitters, I feel it my duty to let suffering humanity know it. Have had a running sore on my leg for eight years; my doctors told me I would have to have the bone scraped or leg amputated. I used, instead, three bottles of Electric Bitters and seven boxes Bucklen's Arnica Salve, and my leg is now sound and well."

Electric Bitters are sold at fifty cents a bottle, and Bucklen's Arnica Salve at 25c per box by Z. C. M. I. Drug Store. 5

#### ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One dark bay MARE about ten years old with a white spot in forehead four white feet and shod all round, branded JSS on

left thigh, which if not claimed and taken away within ten days, will be sold at public auction to the highest responsible bidder, at the district pound in Kaysville City, Davis Co. June 11th 1885, at 12 o'clock noon.

S. J. LAYTON,  
District Poundkeeper.

Kaysville City, June 1st, 1885.