

people, being overwhelmingly in the majority, place their own friends in office. They make the choice on the ground that obtains everywhere, that the majority rules. But it is at once put down to religious intolerance, because the selection falls, as a natural consequence, upon those who happen to be members of the "Mormon" Church, not necessarily because they are "Mormons," but because the people have confidence in them. Were the doctrine of hate not so constantly adhered to by the anti-"Mormons," doubtless matters would assume a different shape. The "Mormons" are not fools by any means, and are not likely to hoist men into power who would operate to bring them into a bondage as hideous as that under which Israel groaned in Egypt.

It might be asked whether there are not numbers of good and conservative men in the Territory who are not in the Church, and who desire to see even-handed justice done to every class of citizens. Certainly. We have the pleasure of being acquainted with a few such men, but they are overwhelmed by the rabid anti-"Mormon" horde of would-be tyrants who are seeking to put down popular sovereignty and institute an unrepudiated despotism. While there are many men who are well disposed, when brought face to face with the villainous onslaughts of the anti-"Mormon" political hacks and their supporters, they become, as a rule, weak in the knees, and fall into the ranks of the strife-breeders, giving them either a tacit or practical support against their own inclinations. And it is not that class of men who desire fair play all round that the howlers want in office. They wish themselves and their tools placed there.

This weakness in the knees of the respectable non-"Mormons" made a conspicuous exhibition on an occasion not very long since when poor Utah was threatened with some strong anti-"Mormon" and anti-Constitutional legislation. A petition to Congress was formulated and circulated for signatures. Its prayer was simple and such as any honorable man of any shade of opinion could have endorsed without hesitation. All it prayed for was that before taking any steps in the direction threatened a commission be appointed to ascertain, by investigation into the facts, the real status of affairs in this Territory, that the law-makers might proceed upon the important subject of legislating in relation to the rights of the people here intelligently.

What was the result? From fear of the assaults of the rabid anti-"Mormon" ring here scarcely "a corporal's guard" of the non-"Mormons" endorsed this most reasonable request. Not only was this the case, but some of those who did attach their names to the document, were so assailed by anti-"Mormon" influences that they were fain to request the erasure of their signatures. Of course, the reason why the movement for investigation was so strenuously opposed, was because scrutiny was the very thing to be avoided by the anti-"Mormon" side.

The majority of the people desire no bias in their favor, but they do demand of any man they would place in office by their suffrages, that he will not do them injustice by helping to interfere with their constitutional rights, which are being constantly assailed. They are not uninformed in relation to what their rights are, and they propose to stand by them.

The claim so strenuously put forth, that it is on account of religious differences that the majority do not to a larger extent select non-"Mormons" for civil office, sounds a little peculiar in the light of some circumstances and conditions. The cause is political, not religious. The majority desire to maintain their inalienable rights, and do not wish to increase the power of those who advocate and would delight to see their demolition. But just look at the other side for a moment, and see where and by whom the religious element is introduced into this controversy.

It is a notorious fact that no member of the "Mormon" Church anywhere holds an office under the government of the United States, except in some small settlement, where the compensation is so insignificant that no non-"Mormon" could be induced to accept. There, perhaps, one will be found conducting a diminutive post office. Out of all such offices all "Mormons" who held them were unceremoniously ousted and their places filled, not only by non-"Mormons," but in many places by that class of men who are bitterly and unreasonably opposed to them. This action was based purely upon religious grounds. This ostracism on the part of the parent government has not only extended to "Mormons," but to every man who was suspected of entertaining for them a friendly disposition.

Last Thursday night, Mr. Rawlins, in his public address, speaking in relation to what he alleged to be a species of ostracism which he said prevailed here on account of religious differences, having reference to the choice of civil officers by the majority, made a singular statement. Without giving the exact words, it was to the effect that it only needed one more step to place a man in prison on the same ground and another step to burn him at the stake. There was no condemnation from the gentleman against the fact that because of their religion the political privileges of a large proportion of honorable citizens of Utah had been swept away. Neither did he denounce the taking of

the very step he referred to of placing men in prison for the same cause, and popularly if not legally, men are murdered and pursued from place to place with deadly weapons for a similar reason; therefore there remains not two steps, but only half a step in order to place the Latter-day Saints over a slowly burning pile of faggots on account of their differing from the popular view of religion.

What would be the consequence if the people were to take to their bosoms, and place in power those who are in every sense arrayed against their interests? Let the state of things political existing in Idaho tell its tale. The late gross and glaring election frauds and the forcible obtaining of certificates of election by holding loaded weapons at the head of the officer whose duty it was to give them to those who received the largest number of votes, speak loudly. The insane anti-"Mormon" legislation lately introduced, and some of it passed in the Legislature of that Territory, may be cited as a matter of reference in this connection. And the anti-"Mormons" here applaud the Idaho outrages. Compare the condition of Utah, where the great majority of the people are "Mormons," with that of our sister Territory in the north and mark the difference. Here the rights and privileges of all the people, so far as the majority have power to render it so, are respected, and the laws are equitable and just. Let the anti-"Mormon" tyrants obtain the balance of power in Utah, and the disgraceful scenes of Idaho would not only be repeated, but there is every reason to believe that they would be immeasurably out-distanced in point of villainy.

Let men be reasonable and not rabid, and view all questions from a broad instead of a contracted standpoint.

A VISIT TO THE PRISONERS AT DETROIT.

"I was in prison and ye visited me."

Editor Deseret News:

I have had the pleasure, if such a word is appropriate in this connection, of paying a visit to the trinity of martyrs suffering for the truth, and in consequence of the spite of a malignant judicial soul, in the House of Correction at Detroit, Michigan. Brothers A. M. Tenney, Peter J. Christofferson and C. I. Kempe are not criminals, even in the eyes of the law. They could not be lawfully convicted of any offence. That they have each married a plural wife is probably quite true. But they did so not in Arizona, where they were tried for the alleged offence, nor within three years before the time of their indictment. One of them married his plural wife, I am informed, twenty years ago. Thus they have been tried out of the district and Territory in which the offences were said to have been committed and legal action against them was barred by the statute of limitations. Therefore the whole proceedings against them were unlawful, and the Attorney who prosecuted them and the Judge who sentenced them were the real criminals, for they violated two laws of the United States in doing so, knowingly, wilfully and with malice aforethought. The jury were influenced by the Prosecuting Attorney's attacks on the "Mormon" Church, and were told that it was necessary to convict these men in order to put that Church down, which, it was said, must be done at all hazards.

The transportation of these brethren to the Detroit prison was intended as extra punishment. It has not yet turned out in that way. "The Workhouse," as it is called here, is conducted on the strictest principles of prison discipline, but they are humane and in some respects beneficial to the unfortunates incarcerated. I found the brethren dressed in prison garb, but with no complaints as to their treatment. Brother Tenney was quite cast down in spirit, the thought that prison bars were between him and the liberty which he had enjoyed so bountifully at his home in Arizona, being quite dispiriting to his sensitive nature. The others were quite cheerful, Brother Christofferson especially, the assistant superintendent declaring he was "the jolliest man in the place." Brother Tenney is engaged running a small circular saw, the others in making chairs; or as Brother Christofferson said, "spoiling furniture under a government contract." They said they had plenty of food and not heavy employment. They may receive books, papers and letters without restriction, but may only write to friends once a month. The silent system prevails in the prison, but visitors are allowed to see and converse with the prisoners in presence of an attendant.

I had a pleasant chat with the brethren and believe I succeeded in cheering them with prospects of speedy deliverance. They expressed themselves freely on the iniquity of the unlawful proceedings against them, and all felt confident that retribution will overtake their persecutors. Brother Kempe's only complaint was that his cell was so situated that he could not see to read, being there from five in the evening to seven o'clock in the morning. He was promptly promised a change, so that the gaslight could reach his room. The authorities seemed disposed to render every favor that the rules would allow.

I went through the place, saw the long workshops, about 200 feet in length, where chair-making is carried

on in all its branches, cane-bottomed chairs being the staple production. The warehouse contains thousands of dozens of these useful articles, and shipping is carried on continually. There are 583 men and 90 women confined in this place. And yet there are only a dozen officers to take charge of them. The women, of course, have a separate part of the place from the males, and are employed at work suitable to their sex. Everything is neat, clean and in order. Quietness reigns supreme. The kitchens with their steam apparatus for cooking, are models of cleanliness. The dining hall, with its long desk-like tables and folding seats has the same characteristic. No better bread is made in the country than that which is baked for the prisoners. The meat, too, is excellent, and the diet is varied. Every now and again a reading and musical entertainment is provided in the large chapel, which has a gallery for the females. Corporal punishment, contrary to report, is not resorted to here. The sick are carefully nursed in the hospital. The refractory, for small offences, have to stand with arms folded, in a conspicuous place without supper; for grave offences a dark cell is their lot. It is rare, so the Superintendent says, that any severe punishment is necessary. The policy is to treat men like men, and appeal to that better nature which exists in all to some extent.

Your correspondent is under obligation to Captain Joseph Nicholson, the Superintendent, and to Mr. John Fitzgerald, the Assistant Superintendent, for very courteous treatment and information imparted. They are both humane and gentlemanly officers, and yet possess that firmness and decision of character which are necessary in their position. Our friends in Utah may rest satisfied that the "prisoners of hope," who for a season are committed to durance vile at Detroit, are better off in their easy employment during the day and their separate, neat though small sleeping places at night, each man with a bed to himself with a table, chair and other conveniences, than their co-religionists in the Utah Penitentiary, forced to the companionship of roughs and malefactors, without definite work and without privacy at any time.

That all who are deprived of their liberty in violation of law and justice may soon be set free, and that those who have been instrumental in the perpetration of these outrages may speedily see their iniquity, is the earnest wish of, A MICHIGANDER.

THE CORRECT VIEW.

In hard times like the present it is popular to economize, by reducing expenditures to the lowest possible point. No wiser plan could be adopted by people of limited or scanty means, but the reverse is the case with reference to those who have plenty. In times of stagnation they should be more than usually liberal in their expenditures. They should spend money freely on improvements and other substantial directions, using every possible exertion to create employment. Hard times present the very best opportunity for manifesting the love of the wealthy man for his fellows; and so do they serve to show up the heartlessness of the cold, calculating, selfish money-grubber.

We cannot but admire in this connection, the policy pursued by Presiding Bishop Preston, who is constantly considering, in the present scarcity of labor, what improvement can be made, the leading object not being in regard to the intrinsic value of what is done, but as furnishing work for some person who is unemployed. The disposition manifested by the Bishop in his official capacity can be profitably emulated by our wealthier citizens in a private sphere. No one in a position to do good in this substantial form should allow his hand to be stayed by an indifferent or selfish sentiment.

Strictly eleemosynary charities are good and commendable in their way, and the givers "will in nowise lose their reward," when the gifts are tendered with an unalloyed motive, but they are most properly applied to cases where people are unable to perform any species of labor. The broadest philanthropy is exhibited in providing the means by which the poor can be placed in a position to maintain themselves on the products of their own exertions.

This kind of benevolence enables the recipients to maintain a spirit of independence in giving an adequate return for what is received by them, keeps alive in them the spirit of industry, and, as every kind of labor is educational, retains them in a progressive path, and enables them to occupy the situation in which every intelligent being should stand—of a useful member of society to some extent.

The present times, when there is more than the usual number of unemployed working people, present an excellent chance for the exercise of some solid practical philanthropy.

A DISGRACE TO THE AGE.

THE persecutions to which the Jews are being subjected in different parts of the world, transport us back to the dark ages, and almost make one believe that, as between the sublime and ridiculous, but one step separates civ-

lization from barbarism. We can understand why the recent outrages in Morocco could be consummated, under the savage sway of the Sultan, but why such bloody scenes as transpire in Russia should be permitted under a government is anomalous. It is not difficult to comprehend why the people of that Empire should assume their brutal attitude toward the Jews, but the reason of the practical non-interference of the authorities to prevent the fearful acts of violence that are so frequently perpetrated upon the "remnants" of the ancient people of God is not so clear.

The Russ is a slow-witted man; the Hebrew a sharp one. By the indomitable perseverance and energy characteristic of his race, the Jew has monopolized the grain trade of Southern Russia, outgeneraled the native merchant, and lives and grows rich in the midst of general poverty. He is an alien in blood, tradition and religion, and therefore the prejudice against him is strong. The poor Russians claim that they are body and soul in the grip of the thrifty Jewish merchants and instead of persevering to compete with them, take the smallest pretext to rob and murder the men who by energy obtain an advantage that is open to all who will push forward for it.

The antipathies break out at intervals and express themselves in unspeakable brutality, which the Russian Government tacitly approves. Foreign Governments are warned not to meddle on the plea that none recognize the Jews as a distinct nation, and they have no right to interfere in a quarrel between Russian subjects. And yet Russia is the nation which, "for humanity sake," and "to protect the Christian," periodically makes war on the less brutal and savage Turk. It is to be hoped that ere long a code of international law will be agreed upon, under which Russia can be forced to afford protection to and cease its persecution of a people whose only faults are thrift, energy, and the driving of a sharp bargain. Otherwise let the Hebrews gather upon the lands of their fathers, establish themselves once more as a distinct nationality, and thus command the protection that is in many places denied them in their scattered capacity. We apprehend that this alternative will, in course of time, be adopted, in accordance with prophetic declarations.

"GOING DOWN HILL."

HOW A VENERABLE IOWAN EVADED THE GREATEST DIFFICULTY WHICH BESETS THE AGED.

An account is going the rounds of the press of a woman who was so afflicted with rheumatism for fifteen years that her entire muscular system became rigid, and for all that period she was kept alive by gruel forced between her teeth.

A prominent New York physician was once asked what rheumatism was. He replied, "God only knows." He was undoubtedly right, because rheumatism seems to spring from a different cause in every individual case. If its origin is a mystery, its effects are too well and too widely known, for there is scarcely any season of the year when some persons are not more or less affected by it. In general, however, it prevails mostly among the aged, making their last days hard to bear. A prominent physician once remarked in our hearing, "If the aged could escape the tortures of rheumatism, their last years as a rule would be quiet, peaceful and painless."

Apropos of the above, Mr. W. DeGen's, of Pella, Ia., sends us a communication which ordinarily we would not publish except at so much a line. But his experience has been so remarkable that we think we are justified in giving place to it. He says:

"Dear Sir:—I am 78 years of age. My life has been active. I am well-known in this town, and what I say I do not think will be doubted by any one who knows me. Up to a year or two ago, I was the possessor of splendid health, and hoped I should wear out my life gradually and gracefully. Two years ago, however, I was overcome with that curse of old age, rheumatism. When it first prostrated me the pain was so acute I thought it was neuralgia, which medical authorities tell me indicates a low state of the system.

I fancied that this attack was the beginning of the end. I sent for a good doctor, who treated me with electrical and other agencies, but I grew worse. He finally said my case was a serious rheumatic one. For six months I could not use my limbs at all, and was handled by three strong persons, like a helpless child. Then came a period of better feelings, but reaction followed, and for six long months of pitiful suffering I was confined to the bed. For over a year I groined in agony. I tried all reputable lotions, liniments, plasters and preparations, in vain. At this stage, my friend Elder Overcamp came to see me, and upon his urgent recommendation I began to use Warner's safe rheumatic cure, a few bottles of which gave back to me the use of my limbs. I am now sleeping without pain, eating without distress, and feel as spry as I did when I was 60 years of age. I cordially recommend that preparation to all persons afflicted as I was, and especially to the thousands of aged men and women whose last days are embittered by this affliction."

Mr. DeGen's letter is endorsed by Elder Overcamp, who says he is a

member of his church, and his case to him is surprising and marvelous. Mr. F. W. Brinkhoff also endorses the statement in similar terms.

There is no doubt that this is a true recital of the case, and Mr. DeGen's experience should be an encouragement to all others suffering as he did, to use the means he so successfully employed, for nothing better, if indeed, as good, can be had in the market.—*Burlington Hawkeye.*

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