

or other wise. It would have looked better, to say no more, had any proposed step in dispute been instituted before the present status of the water development had been reached.

The plea that the object of Mr. Popper's proceeding in the premises means only the security of his present supply of water scarcely agrees with his protest directed to the city. It is an ingeniously worded paper, evidently formulated by an adroit attorney. It is seemingly intended to have a wide scope and yet can be construed, when advisable, to have but a limited application. The mention of his 151 acres of land would indicate that the appropriation of water by any other party or parties would be deemed prejudicial to his interests, and would probably be contested by him. As it would take more than the stream now being brought down for the benefit of the people on the "bench" to water his land, the situation is seen at a glance.

There is an intense feeling among the residents on the Bench lots in relation to any movement inimical to their prospects for water, for the want of which they have suffered for many years. We assure them however that there does not appear to be any likelihood of the proceeding considered in this article acting prejudicially in that regard, for the following reasons:

It can be conclusively shown that not a drop of water from the springs now being developed by the city for the benefit of the people ever reached the land upon which Mr. Popper is settled, unless it was recently, when his employee diverted the stream from its legitimate channel. Under these circumstances it would be impossible for him to prove a claim by prior appropriation.

Even should the quantity of water from his springs at the mouth of the cañon diminish, it would not necessarily follow that the contraction was caused by the development of the upper ones, and it would devolve upon him to demonstrate that such was the case.

Since the most of the foregoing was in type we have seen Mr. Popper again, and he assures us that instead of being opposed to the people on the "bench" getting water he is in favor of any movement in that direction, and would contribute liberally for such a laudable object. "All I wish," said he, "is that in case an occasion should arise sometime in the future that I should want the water I do not want my right prejudiced by my silence at this juncture. I am merely saving a point, so that if I should need the water at some time, I may reserve a right to it and not be dependent on other parties or be compelled to apply to them for a supply."

In reply to a question the gentleman said he did not at present intend to proceed further in the matter than the presentation of the protest.

It is hoped that Mr. Popper's proposed inaction on the subject will not be temporary but permanent, and embrace the future as well as the present. As the title to the 151 acres settled upon by him still (so we understand) lies with the U. S. Government, pending the settlement of his application for a deed a present effort to gain legal control of the stream flowing down Dry Cañon would be premature to say the least.

One thing is certain, the people on the "Bench" are determinedly opposed to any individual having the power—whether he proposes to use it or not—to utilize the water obtained from the source above the forks of Dry Cañon for any other purpose than their relief from a protracted and pressing necessity. The supply from that direction will be but small at best, but every little helps, and this but adds to the reason that it should not be disturbed by private parties either in the present or future.

JUVENILE DEPRAVITY.

The subject of juvenile depravity has been recently considered by many public journals both in England and America. Mischievous and folly are to be expected of young urchins who are allowed to roam the streets at their own sweet will, and of all children who are not under parental control. But there are so many cases of positive criminality among children who are not outside of the influences of religion and education, that it is not surprising there should be great anxiety as to the result and discussion as to the cause.

Take a case or two in illustration: Two youngsters in London had learned of rewards being paid for the discovery of dead bodies. They wanted money—what boys do not?—and they were anxious to gain a reward. The chief thing lacking was a dead body. They reasoned that the quietest way to supply the want was to provide one themselves. So they got hold of a child three years old shut it up in the dust-bin of an empty house and quietly waited the result of starvation. The child was rescued before death ensued, and spoiled their little game. This was something more than childish mischief, it was deliberate criminal depravity.

But we need not go abroad for cases of juvenile diabolism. At Pittsburg a short time since a boy thirteen years old went into the grounds of a children's home which is supported by a religious society, and intimidated the youngsters with a revolver. When

an old lady, who was taking care of a number of the little ones, ordered him away, he deliberately fired two shots and mortally wounded a child six years old.

In Chicago a few nights ago, two boys under ten years old, waylaid another boy who had offended them, and stabbed him, inflicting a dangerous wound. The *News* of that city, commenting upon the circumstance, says: "Let us not fear for the permanence of our institutions. The rising generation has caught the spirit of the age. The world moves and the genius of civilization is firmly chained to progress."

The papers all over the country are recording daily deeds of wickedness on the part of children that are truly appalling. All the crimes in the calendar are represented in the annals of juvenile depravity. And these evils prevail in communities that are called "Christian." They co-exist with the civilization of many centuries. Are they its natural outgrowth, or are they survivals of that which it seeks to extinguish?

Apply the logic which is used in reference to the "Mormons" and what shall be said of "Christian" influences and tendencies? If a boy in Utah throws a stone at the window of a sectarian chapel or schoolhouse, or is saucy to his elders, it is charged at once to "Mormonism" and polygamy. Every improper act of young people of either sex is attributed to the influence of polygamic training. And it does not matter whether the child was reared in a plural-wed household or not, whether his parents are "Mormons" or not. Juvenile depravity in Utah means to the fanatical anti-"Mormon" and unscrupulous writer for a "Liberal" press, the "natural outgrowth" of the "Mormon" religion.

That there are bad boys and girls in Utah no one with sense and veracity will deny. That they preponderate in polygamous families no one can truthfully establish. That "Mormon" children, polygamous or monogamous, are worse than "Gentile" children there is no evidence to prove. But if exposures were made of non-"Mormon" crimes and peccadilloes of a similar kind to those indulged in concerning "Mormon" juvenile short-comings, we could establish the fact that "Mormon" family influence is more potent against evil than that of its boasting and slandering accusers, and that for all that is praiseworthy in this direction polygamous family influence stands pre-eminent.

In the numerous cases of juvenile depravity in which the parents were non-"Mormons" we have never, to our recollection, attributed the cause of the wrong-doing to either the parents or their creed. We are satisfied that in many instances an evil disposition exists in children for which their parents are not responsible, although it might perhaps be traced to more remote ancestors. And there is no so-called "Christian" sect which inculcates crime. In theory at least all denominations are against it. Their teachings are hostile to vice. But there are not wanting professed ministers of religion who attempt to charge upon "Mormonism" every impropriety in the lives of any of its believers or of their children. And yet there is no creed in Christendom which is more hostile to evil-doing than this so-called "Mormonism." And it is not only pronounced in its teachings in that direction, but its influence upon its followers has demonstrated that in spirit as well as in word, it is a foe to vice of every kind. As a rule its adherents are honest, temperate, law-abiding and peaceful, and mindful of the rights of their neighbors, whether they be Jew or Gentile, Indian or Chinese.

Exceptions to the rule occur, but they are only exceptions; and when they are jumped at with glee and held up as samples of "Mormon" conduct and proofs of the effects of "Mormon" teachings, whether they be instances of developed sin or of juvenile depravity, they serve more to show the innate meanness and permanent corruption of the vile creatures who so utilize them, than to prove anything wrong in the teachings or tendencies of the "Mormon" system. And for every case of juvenile depravity that can be adduced in this community, we could bring forth a hundred from other places under the full glare of "Christian" light and the "refining influences" of anti-"Mormon" society.

"Train up a child in the way he should go, and when he is old he will not depart from it," is true as a general rule, and will be proven so in practice. But there will be found exceptions to it in the best regulated families. And parents who are thus afflicted need help and condolence, as well as patience and diligence in their endeavors to effect reformation, and will only be reviled and assailed for the sins of their children by the lowest-minded and most contemptible of the human species.

A REMEDY REQUESTED.

A PETITION to the Mayor and City Council is being circulated in the First Municipal Precinct for the signatures of residents. It draws the attention of the City Fathers to the damage done by the water from the Salt Lake City canal. It sets forth that the cellars under the houses of the people which were formerly dry and useful are now partially filled with slimy stagnant water. The action of the water

upon the foundations of the buildings endangers the structures themselves, while the health of the inmates is seriously jeopardized. Many of the lots have become so marshy as to destroy the trees and shrubs that were formerly thrifty and sound. The wells in the locality are filled to the top with seepage water, and the contents rendered unwholesome, and unfit for domestic use. Even the meeting-house has not escaped injury from the cause complained of. Its commodious basement has been rendered useless by the presence of a quantity of foul water which emits an offensive effluvia. This water threatens the destruction of the walls of the building. The petitioners also represent that the nuisances of which they complain are constantly increasing and a remedy is a pressing and imperative necessity.

The grievance of the unfortunate residents of the First Municipal Ward is most urgent and the prayer of their petition so reasonable that we doubt not it will be granted with all practicable speed, and should a system of drains adjacent to the west side of the canal be deemed the proper thing to do, no doubt that species of remedy will be applied. Or perhaps the committee who will doubtless be appointed to investigate the subject may devise some more effectual plan of affording relief.

LADIES' ANTI-"MORMON" PETITIONS TO CONGRESS.

We give space to-day to the text of a petition which was presented in the U. S. Senate by Mr. Hoar of Massachusetts on the 16th of June. It was laid on the table. On the 19th of June Mr. Hoar presented the petition of Mrs. Angie F. Newman, whom he mentioned as "the superintendent of the mission work of the Methodist Episcopal Church in Utah." It was a duplicate of the other petition and was also laid upon the table.

We gave particulars of the annual meeting referred to in the petition, on the 3rd of last December, and published the resolutions in full. The Committee appointed "to confer with the civil and religious authorities at Salt Lake" consisted of Mrs. A. F. Newman, the mover of the resolutions, Rev. T. C. Cliff, the presiding elder of the M. E. Church in Utah, J. S. Boreman, ex-Judge and present plate-passer at Methodist meetings in this city, and Mrs. Paddock, author of sensational stories and prurient gossip about the "Mormons," by which she gains an uncertain livelihood. We then made the following remarks about the alleged object of appointing the committee:

The project of instituting a careful investigation of the questions named in the last resolution would be an excellent thing if it were conducted with anything approaching to sincerity and fairness. But there is no reason to believe that the intent is more or less than to get up a sensational document, repeating the old slanders against the "Mormons" and the stale falsehoods about the use of the ballot in Utah. This is clearly shown by the selection of the committee.

To those who desire to learn the facts we shall be happy to impart information on any subject connected with "Mormonism" or the Utah question. Investigation is what we desire to promote among those who are not of our faith. Inquiry is our hope and vindicator. We have nothing to fear from examination into the realities of our faith and policy. If the truth is wanted, ample facilities will be afforded to those willing to learn it. But when the object in view is the discovery of something to bolster up an unhalloved attempt to distort the belief, misrepresent the polity and vilify the acts of the Saints and thus add fuel to the flame of popular passion kindled by ignorance and fanned by bigotry, we have no expectation that knowledge will be sought or care exercised to arrive at the facts.

The petition to Congress resulting from the report of the committee is evidence that our anticipations were correct. Who is there in this Territory outside of a very few pronounced anti-"Mormons," that has heard anything of the so-called "investigations" of the Methodist committee? What "civil authorities," unless it be one or two Federal officials, have been questioned on the subject upon which information was pretended to be desired? What other "religious authorities" than those interested in making adverse statements have been enquired of? Has any local officer or "Mormon" religious authority been asked anything concerning the matter in the hands of the committee? The report is nothing more than a repetition of stale stories that have been over and over again refuted, and that have been retailed by the avowed enemies of the "Mormons" until they are worn out, and most of them dropped by their users as too tattered and torn for further public exhibition.

The object of giving the ballot to women was not, as stated, "to neutralize the votes of non-Mormons," as there was no need for such a measure, the vast preponderance of the "Mormon" male vote rendering such a scheme totally unnecessary. History shows that the project was started in Congress, as a means of giving the women of Utah a weapon which it was thought would aid them in obtaining

freedom from imaginary "Mormon" bondage. The Utah Legislature passed the law itself, and gave the women here all the political liberty proposed to be conferred upon them by Congress. As the "bondage" did not exist, the "emancipation" has not taken place, and now the deliverers want to take the ballot away.

The statement made by this previous Methodist committee, that foreign-born women are permitted under the law to vote less than six months after their arrival in this country, if married to a citizen, is disproved by the law itself. The committee of "investigation" did not even investigate the law from which they pretend to quote. If they ever read it, then they wilfully lie, for the law makes the express condition which they say is not in it. They state further that "no subsequent law has changed these conditions except under the rulings of the Commissioners." Ignorance or falsehood is here displayed again. The rulings of the Commissioners were required by Act of Congress to be conformable to the law, and the six months residence required for a voter, male or female, was taken by the Commissioners from the Utah statutes.

There is another thing that this committee do not seem to understand, and this is further evidence that they did not investigate. That is, that it is a law of the United States that makes a citizen any alien woman who marries a citizen. So that this committee whose views are sent to Congress in order to procure anti-"Mormon" legislation, were giving the National Congress a slap in the face, instead of—as they thought—the Utah Legislature.

The committee state falsely, in their allegation, that they found that women are bound by certain obligations to vote at the will of the "Mormon" authorities on pain of excommunication. They did not find anything of the kind, except on the lips of persons of the Boreman and Paddock stripe. It is not true, therefore they did not find it, and the simple, incontrovertible answer to all such stories is, the ballot is so completely secret in Utah that no one can tell how any citizen votes. This is a fact on which this committee are significantly silent.

Their misrepresentation of the laws of Utah in relation to the property rights of women are of a similar nature to the other untruths. If this were a committee to gather up facts, why were not the facts presented? Why were not the laws cited which secure to women, married or single, their property rights and their independent legal status? Why were not the statutes cited or mentioned which give women the absolute right to all property owned or acquired by them before or after marriage, as their own separate estate, to dispose of as they see fit, and the right of the lawful widow when there is but one child living, to a full third of the husband's estate, one fourth if there are more children than one, and the whole of it if there is no issue or father, mother, brother or sister surviving? Why did the committee not show that the abolition of the old common law dower in Utah, also abolished the old common law disabilities of women, and made them free and independent? Why indeed, if their whole object was not to misrepresent and deceive?

The point to which all the untruths of the petition tend, is the abolition of woman suffrage in Utah. This is what the ladies ask for whose names are appended to the document. They know not what they seek. They have been deceived by scheming adventurers. The point to be gained by those who use such untruths as those contained in the petition, is to so lessen the "Mormon" vote that, with some further help from Congress, the local government of the many may pass into the hands of a few; in other words, that the control of the "Mormons" in person and property may be placed in the power of their inveterate enemies.

That would be a famous way to deliver "Mormon" women from their supposed bondage, would it not? Take from them the right to vote! And ladies supposed to be intelligent and claiming to be Christians, on a one-sided statement without any inquiry among the people chiefly interested, petition Congress to take away a political right which thousands of their sex have exercised for fourteen years; and this under the pretense that they are in bondage! If those lady petitioners could only be brought to understand the truth, how mortified and ashamed they would be to see their names attached to such a string of falsehoods, and to such an absurd and mischievous request!

We do not find in the petition the names of the committee appended to their supposed report. We should have been surprised to find Mr. Ill's name attached to it, but the Paddock woman or the Boreman mannikin would not surprise us in any role provided it was anti-"Mormon." Mrs. Newman, if she desired to know the facts, has had ample opportunity of learning them. We have not heard of her making any inquiries in quarters where she could have learned the truth. We met the lady once, but she asked no questions in regard to the matters which the committee were expected to investigate. The "information" has been drawn from sources interested in imposing upon the public, and the object to be achieved is the political subjugation of the large majority in Utah to the small minority who lust for power and plunder. We are sorry for the ladies who have been so misled, while we dispise the liars who have deceived them.

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