



GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

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said: "Brother Young, take a piece of pie! Brother Kimball, take a piece of pie! Do take a piece of pie, it is peach pie." They had a large peach orchard, with hundreds of bushels of ripe peaches, probably not all worked up into brandy, but still they could not afford a ripe peach for a pie. The lady put a piece of pie on the plate, and I cut a little off and turned it over and looked at it, and said I, "Yes, I will taste your pie, for I never saw the like before in my life, did you, Brother Kimball?" "No, S-i-r, I n-e-v-e-r did." There were peaches that had fallen from the trees before they were ripe, cut in two and the pits taken out, put on a piece of dough, not even the fuzz wiped off, and then another cake put over the top, nothing else inside but this, and then baked in a bake pan, or "Dutch oven" as we used to call it. "It is peach pie, Brother Brigham; Brother Kimball, will you take a piece of pie, it is peach pie." I never saw the like before, and there the man sat, as happy and contented as could be. And this is like Missouri, all over, as it used to be. "I do not know what to do with my means," and yet he had not a light of glass in the place, and had to open the door to see to eat; and six beds in one room. We slept there with the family, not with the wife, but with the whole family—men, women and children. Said the owner of the place: "I declare, I think I will go up and purchase some land." I said to him: "How would it do to have this floor fixed and made comfortable?" It was made of oak boards sawed out and dried up, and you might have shoved your hand down between each one; and it was just so with the chamber, and when a person walked on it, it went "clatter," "clatter," "clatter." Said I, how would it be to have this floor planed, matched and nailed down, so that when the children walk over it, it will not make so much noise? And how would it be to have a window? When the weather gets cold, it will be pretty uncomfortable to have to open the door to see to eat, knit, sew and so on?" "Well," said he, "I declare I never thought of that;" and I do not suppose he ever had in his life. I dare not say much, so I abridged my remarks, and wound up as quickly as possible. The gentleman, I believe, continued to live there, and for anything I know, he is there still; at any rate he did not come up to the gathering place and buy property. This was the style of living there, and they wanted us to adopt it, and become as they were. "No, Sir," said I, "I am for improvement." I guess General Clark lived in just about such a house, and I think the others did. We printed the first papers, except about two, set out the first orchards, raised the first wheat, kept almost the first schools, and made the first improvements in our pioneering, in a great measure, from the Mississippi river to the Pacific Ocean; and here we got at last, so as to be out of the way of everybody, if possible. We thought we would get as far as we could from the face of man; we wanted to get to a strange land, like Abraham, that we might be where we should not be continually wrong with somebody or other, and have them crying, "Oh, you Mormons!" and have the priests preaching, the press printing, the drunkard swearing, and all, high and low, rich and poor, wishing these poor "Mormons" were out of the way. We got out of the way as far as we could; and if we can get out of the way any further and do any good, we are ready to get out of the way; but I think we are as far out of the way as we need to be; and we have got on the highway which has been cast up, and I think we had better stay here.

As far as our doctrines are concerned, come on my brother from the "Mother Church," down to the last one that has come out with something new. Come on, you revivalists, what have you got? If you have anything better than we have, come up here and let us have it. Our belief and doctrine with regard to the human family is that if we know more than you, we will give our knowledge to you, then you will know as much as we; and by the time you have acquired it we will know a little more, and be ahead every time we impart knowledge. Like the teacher in the school, no matter whether he is teaching a, b, c, a-b ab, or in the higher branches, while teaching others, he or she is also increasing. While those who, in the providence of God, are the possessors of knowledge and wisdom, are dispensing them to others, they are increasing their own store. That is our principle of action. Take the poor, do not go down to the poor and the ignorant, lift them up, and give them all

we have, and we go ahead and get more, and impart to the inhabitants of the earth until they are filled with wisdom, knowledge and understanding.

To my text again:

How do we know that Jesus is the Christ? By the revelations of the Spirit of God. How do we know that the Bible is true? We know that a great deal of it is true, and that in many instances the translation is incorrect. But I can not say what a minister once said to me. I asked him if he believed the Bible, and he replied: "Yes, every word of it." "You do not believe it all to be the word of God?" "Most assuredly I do." Well," said I, you can beat me at believing, that's certain. As I read the Bible it contains the words of the Father and Son, angels, good and bad, Lucifer, the devil, of wicked men and of good men, and some are lying and some,—the good,—are telling the truth; and if you believe it all to be the word of God you can go beyond me. I can not believe it all to be the word of God, but I believe it as it is.

How do we know it is true? By revelation. How do we know that prophets wrote the word of the Lord? By revelation. How do we know that Joseph Smith was called of God to establish His kingdom upon the earth? By revelation. How do we know that the leaders of this people teach the truth? By revelation. How do we know the doctrine of baptism for the remission of sins to be true? It is written in the Bible; but the Christian world deny it, because it is not manifested to them by the revelations of the Lord Jesus. They have not the keys of revelation, although some believe baptism by immersion, but they do not believe it is for the remission of sins except one society, which came out from the Close Communion Baptists, founded by Alexander Campbell. He baptized for the remission of sins. At this time I was a Methodist. Said I "Why not lay on hands for the reception of the Holy Ghost?" "O," said they, "we have no authority to do that, it is done away." "How do you know that baptism for the remission of sins is not done away? Your arguments confuse themselves, and these self-confounding arguments are all chaos to me. If you have the right to baptize for the remission of sins, you have the right to lay on hands for the reception of the Holy Ghost; and if you have this power and authority, of course you have prophets, and possess the various gifts and graces recorded in the New Testament. Do you lay hands on the sick?" "Oh, no." "Do you prophecy?" "We do not believe in it." Most Christians disbelieve in these things, but "believe on the Lord Jesus Christ," is their great point; and so far as it goes it is good. But unless we obey His gospel, where God and Christ are we can not live hereafter, but shall have to take another kingdom, live in another place and be administered to by those who are higher. What do you say, is that correct? I will just read a word or two and then stop. Here is the doctrine, I am not going to say anything about it, but will just read it. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1st Peter, 4th chapter, 6th verse.

What does that mean? Not only in the world, but out of the world they who expect to receive any salvation at all must hearken to the requirements of Heaven, thus far, to entitle them to the spirit of the Lord Jesus that they may live by the revelations thereof, and walk no more in darkness, but in the light of life. I do wish that each and every one of us would do that. Are we able to do it? Certainly: it is the simplest thing in the world. Well then, just believe on the Lord Jesus Christ. "Oh, say the Christians, "We do believe," Well then, come forward, and be baptized for the remission of your sins, and receive the laying on of hands for the reception of the Holy Ghost, then you shall receive the witness, and you shall be the possessor of the spirit of revelation according to the gifts and graces of God as He dispenses them to you,—speaking in tongues, interpreting the same, prophecy, dreaming dreams and so forth, for all these are by the self same spirit, which is the spirit of Christ.

If we will live so that Christ can make us one through our obedience where are wars and contentions? All will cease. Where is the spirit of bickering? There will be no more of it. How much pleasanter it would look, and how much better it would be for the world if these things were to cease! "Well," say the world, "you Mormons, forsake this obnoxious doctrine and practice of having more wives than one." For Heaven's sake then, cease killing the men, and let them live and take the women, or you will oblige us to take more than we know what to do with. Believe on the Lord Jesus Christ, obey His doctrine, cease your warring and contention, beat your swords into ploughshares and your spears into pruning hooks; make railroads, build colleges, teach the children, give them the learning of the world and the things of God; elevate their minds, that they may not only understand the earth we walk upon, but the air we breathe, the water we drink, and all the elements pertaining to the earth; and then search other worlds, and become acquainted with the planetary system, the dwellings of the angels and the heavenly beings, that they may ultimately be prepared for a higher state of being, and finally be associated with them. I wish we would do it; I pray the Lord to do it, but He will not, unless we help Him.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY

ARRESTED FOR FIGHTING.—This afternoon, Vernon H. Vaughan, ex-governor of Utah Territory, and E. K. Gordon, being both under the influence of liquor, entered into a quarrel in the billiard saloon of Charles Trowbridge, on Main Street. After abusing each other with the tongue for some time, Vaughan struck Gordon on the back of the head with a cane, causing the blood to flow freely. Both men were arrested and brought to the City Hall, where an attempt was made at an examination of the case, which, however, owing to frequent interruptions by the prisoners, could not be proceeded with, Vaughan being fined twice, and Gordon once in the sum of \$5 for contempt of Court, and as the examination had to be delayed they were lodged in the lock-up.

W. J. Pratt was arrested for interfering with the officers while arresting the above parties, for which he was fined \$10.

ACCIDENT ON THE U. S. R. R.—An accident occurred on the Utah Southern railroad yesterday morning, about twelve miles south of this city. At that point a man, named Cox, has been in the habit of placing ties across the track to prevent stock from getting upon his farm, and removing them in the morning. Yesterday morning, however, he forgot to take away some of the poles, causing what might have been a most disastrous accident. As the construction train consisting of three flat cars with about sixty men on board, and an engine pushing behind, came along, the first car was thrown up about three feet, when the coupling broke and it went over the embankment and was completely smashed. The second car was partially thrown off the track. None of the men were injured except one, who was considerably shaken. All of them jumped from the cars on first feeling the shock. The line was considerably damaged at the scene of the accident.

The conduct of the person who can coolly make the lives of sixty of his fellow beings dependent on his memory and to take such an insane method of keeping cattle off his land needs no comment.

FROM SATURDAY'S DAILY.

A FIENDISH TRICK.—Brother William H. Solomon, whose place is in the Fifth Ward, at a point on the Southern outskirts of the city, where the U. S. R. R. line leaves the town, related the following circumstance to a friend of ours yesterday: He stated that on the night of Wednesday last, his lot being quite close to the line, some maliciously disposed person took a large pole fastened one end of it in the fence, allowing the other end to project a considerable distance over the track at a sufficient height to sweep over the top of any construction car that might come along. Brother Solomon happened to be about in his lot between five and six o'clock on Thursday morning and at once removed the pole. He is of opinion that had it not been observed by him the consequences might have proved fatal to some of the men on the construction train which passed down the line a short time afterwards; or, at least, have done them very serious injury, for, in all probability the pole would not have been observed until the train got close up to it.

The placing of the pole, from the manner in which it was fixed, could not have been the result of accident or even carelessness; therefore there is not the least shadow of excuse to mitigate the extreme baseness of the act. We think we do not put it too strongly when we say the perpetrator can be considered but little less than a murderer in intent, and should he be discovered the severity of his punishment should be as great as the law will admit. Such persons are a public nuisance and, when known, should not be permitted to be at large. To fine such people would be far too light a way in which to administer the law, however heavy the fine might be, public sentiment would not be satisfied with less than their incarceration in prison.

It may be a difficult matter for the police officers to track the guilty party in this instance, yet their usual efficiency gives us the hope that they may prove successful, and it is to be desired they will, for the making of an example may prove salutary to others, who may be as evilly disposed as the miscreant who placed over the track the obstruction above alluded to.

IN LONDON.—Elder B. W. Driggs, of Battle Creek, U. T., now on a mission in England, sends us a letter, dated London, July 31st, which is chiefly devoted to a visit paid by him and a number of other American gentlemen to St. James's Hall, Regent St., where were on exhibition, Captain Bates, the Kentucky giant, and his recently married wife, the Nova Scotia giantess, formerly Miss Anna Swann who, it will be remembered, was on exhibition in this city last summer.

Elder Driggs introduced himself to the giant as a "Buckeye," and they had a very pleasant chat together. He was then introduced by the giant to the giantess, as a gentleman from Utah, when her visit to Salt Lake became the topic of an agreeable conversation. Brother Driggs says he sat beside the lady, the observed of all observers, and there were hundreds in the Hall.

"She said she was truly glad to meet a gentleman from Salt Lake City, as she had never had the opportunity of expressing her gratitude for the many favors she was the recipient of while there. President Young made her very welcome, and she considered him a genial, good man. In all her travels she had never seen so much sisterly love and unanimity of feeling with ladies, both old and young, as at Salt Lake. One of her party was taken sick while there (I believe her sister) and she was cared for by Mrs. Decker, as near as her memory would serve, everything being done for her that human skill and sympathy could do, and she could never forget the kindness by which she was received. She was happily disappointed in everything she saw there. She was particularly fond of Ogden and Salt Lake cities; did not like Corinne as well, and attributed that to the fact that it was a new place and a floating population. Said she had understood that all the inhabitants were Mormons, but she found a great many gentlemen from New York and other cities doing business there. She knew we had been badly treated and misrepresented, and President Young and the first settlers deserved great credit for their untiring energies to build up that desert waste. Could sympathize with us in the difficulties we had endured with the red men, and the many incidents common to all new countries.

When speaking of her journey overland to California to people, they would ask if she stopped at Salt Lake, to which she replied in the affirmative, they wondered how she dare go among those wicked "Mormons." This invariably brought a smile on her countenance, she had always mentioned our people as she found them; and on her return around the globe, would bring her dear "Hub" and introduce him to her friends there.

Elder Driggs says: They both expressed a wish to meet me in Utah. I thanked them for their fairness, and the good report of our people and Territory, and wishing them a prosperous trip and all the happiness they could desire, all of which was reciprocated by them, I bade them goodbye, and thus ended a very agreeable conversation. I was thankful to have the opportunity of conversing with such prominent persons, also to hear our people spoken so fairly about where so many had the chance to hear; and I can assure you they all knew I was a "Mormon," being signaled out of the dense crowd—the news soon passed around the hall, and no doubt I was envied by the jealous audience, who were all anxious to speak to this august person."

FROM MONDAY'S DAILY.

RETURNED.—We had a pleasant visit this morning from Brother H. J. Faust, who, on Saturday evening reached his home in this city, after a very pleasant trip to and tour in Europe. Elder Faust left here in May, the object of the trip being to improve the health of his wife, who at the time of their departure was very feeble; that object, we are gratified to state, has been completely answered, Mrs. Faust being now well and hearty. During their absence they have been busy traveling and sight-seeing. They went direct to England, visited the metropolis, and saw many of its noted sights, scenes and localities. After leaving for the continent they visited France, Belgium, Switzerland, Germany and Prussia. In Prussia, Bro. Faust's native country, he found many relations, some of whom he had never seen before, and others, never since he was a small boy; and their meeting, reunion and association in fatherland was very agreeable to all. During their peregrinations our travelers visited Baden-Baden, so famed for its waters and gambling halls; also Strasbourg, noted for its cathedral and clock, and for General Ulrich's defence of it against the Prussians. While in Belgium the world-famed field of Waterloo was traversed by them; the Rhine and its famous castles were also inspected; Lyons, Marseilles and other large cities in the south of France were visited, besides many of the battle fields of the late war, and Versailles, Paris, &c. At Versailles they saw forty thousand Communist prisoners, most of whom were within walls, but as the prison accommodation was not sufficient some of those considered least culpable were confined in tents. During their absence they have travelled fifteen thousand miles; and although their trip has been intensely interesting, they having beheld many of the grandest sights of Europe, they have seen nothing which, in their estimation, in everything that can make life enjoyable, can be compared with Utah's peaceful vales, and gladness and pleasure unspeakable were experienced by them on again reaching their mountain home.

ITEMS FROM "OUR DIXIE."—Our St. George correspondent, "Athole," writes from that place, under date of the 7th, as follows:

"Last week President Joseph W. Young went on a visit to Pioche, to arrange with the business men of that place relative to the telegraph line now being built between St. George and Pioche. He reports that the line will be ready for the wires in the course of three or four weeks.

Owing to the lack of water in the Santa Clara, the production of corn and fodder for the teams, at St. George, will be very