

good deal in support of the silver side of the coinage controversy, and as "variety is the spice of life," there is nothing but fairness in allowing the facile Eli to ventilate the other side. Here is his communication:

NEW YORK, May 12.

Mr. John Q. Cannon, Editor Deseret News, Salt Lake City.

I always loved you dear old Mormons because you are temperate and dear old Brigham taught you to think logically. Now you live in a silver state. You want free coinage. Won't you let me tell you why we corn and cotton raisers don't want free coinage? Just let me talk, and then, if there are any flies on my logic, why, brush them off!

If I owned a silver mine in Utah or Colorado, Mr. Cannon, I would go for free coinage, because it would double the value of my mine. If I owned a coal mine in Scranton and a political party proposed to double the price of coal I would go for that party.

But why should the coal miner or wheat raiser who is selling his coal and wheat for coined silver as good as gold get caught by the silver fallacy?

When I asked a silver miner who claimed that free coinage would double the price of silver if it would change the value of gold, he said:

"No, sir. Gold will purchase just the same. It will purchase the same amount of sugar, meat and bread and the same amount of labor. Our labor has been paid in silver as good as gold."

I spent a year in Japan and China, and made a careful study of the free coinage of silver. During my travels I found that the twelve hundred millions of barbarian or uncivilized races have the free silver system—that is any man can coin a dollar or a half piece, 32 to 1. I found that the remaining three hundred millions of the civilized population of the earth have the gold dollar under the silver dollars that they have coined, 16 to 1.

I went into the banks of Hong Kong and Shanghai, and taking a Mexican silver dollar from my pocket, coined in China, asked the value of it. I was informed it was worth 47 cents. I then exhibited an American silver dollar and was told it was worth 100 cents in gold. I also learned that the wealth of the people of these countries had depreciated 50 per cent under the free silver standard. Property at one time worth \$1,000 was worth only \$447. I returned to America, and stopping at San Francisco I found that no American citizen had lost a cent, for a good government had put a gold dollar under every coined silver dollar, making it worth 100 cents in gold.

I went down into Mexico and found that they have the same debased money that they have in China, Japan, South America and all Africa and India. I found that every Mexican had lost half his wealth.

The Mexicans wanted free coinage, but they wanted it in the United States. When I asked them what good free coinage in the United States would do them, they said:

"Why, it would double the value of all the silver in Mexico. We would take our 47-cent silver to your mint and get you coined silver worth 100 cents to the dollar in gold. Then we

would get the gold and bring it back to Mexico."

"Would not every nation do the same?" I asked.

"Why, of course. With free coinage you 75,000,000 Americans would have to put gold under all the silver in the world."

The Mexican was right. There are according to our mint reports, \$3,821,571,346 worth of silver in the world; \$5,104,961,000 worth of silver has been dug out of the mines since 1792. Even governments like Japan, which has 75,000,000 silver yen (dollars) with no gold under them, and each yen worth 47 cent, would send a ship load of melted yen to our mint and get our dollars worth 100 cents, and take back \$75,000,000 in gold to Japan. It looks pretty to read about 75,000,000 people with \$75,000,000 in gold in their treasury going into free coinage—putting gold under every debased silver dollar of 1,200,000,000 people. It would double the value of all the uncoined silver of South America, Mexico, Asia, Europe and Africa. But it is preposterous. We could never do it.

The farmer in China is selling his rice, salt and tea for 47 cents silver. Wages there have not changed, but the laborer there once getting 7 cents a day is now getting 3½ cents.

Who has lost in America? Why, the miner will lose if he keeps on mining silver, but the wheat raiser and cotton raiser are selling their wheat and cotton for silver worth as much for gold. He is on a gold basis. Double the value of silver and the miner would grow rich, but the farmer would stand still.

But we are talking about impossibilities. This country, if it went into free coinage, would go into bankruptcy in a week. The whole world would unload on us. They would get our little \$75,000,000 worth of gold in a week, and we'd be the laugh stock of civilization.

ELI PERKINS.

ONE OF THE PIONEERS.

Mr. Azariah Smith, of Mantle, Sanpete county, sends the following letter to the News, concerning the early experiences in the Church of himself and his father, who died on October 31, 1892. Mr. Smith was present when Marshall made the famous gold discovery in California in 1848, and his journal has been thought of historical value on that account:

MANTLE, May 12.—Albert Smith was born November 18, 1804, in Ashfield, Franklin county, Mass., of David and Deborah Smith, and was married to Esther Dutcher, May 19, 1826, at Boileston, Oswego county, N. Y. About the year 1835 they moved to Ohio, where, in the year 1839, they embraced the Gospel of the Church of Jesus Christ of Latter-day Saints, soon starting for Missouri. But as the Saints were compelled to leave that state they stopped with a small branch of the Church in Sangamon county, Ill., until the year 1840, when the Saints were again gathering at Commerce, Hancock county, Ill. We then moved to that place; next we crossed over the Mississippi river in Iowa, where we remained until we had made shingle clapboards and taken timber, etc., across the river and built a frame house, in Nauvoo. Father took an ac-

tive part in building up that city, laboring much on the temple and other buildings, and being called he went on a mission East. When the Saints were compelled to leave Nauvoo, father went with the Pioneers, leaving mother and four children of us behind, having no team. But he soon returned meeting us on the way with Brother Dame. We went on as far as Piegah, and then stopped, building a small log house and getting in some garden sauce, etc., but we soon left there with Brother Wilford Woodruff, going on to Winter Quarters, where there came U. S. officers asking for 500 volunteers to go in the United States service against Mexico. And it being considered wisdom, father and myself enlisted in the Mormon Battalion, leaving mother and two sisters and a little brother in the care of the Church, with the promise of God through His servants, that we should return in safety. We soon marched down to Fort Leavenworth, where we drew our muskets and equipments, and also pay for one year's clothing, etc., of which we sent back over one half to mother. And we soon started on our tedious journey west on foot, but having teams to haul our food, blankets, knapsacks, etc. Father was soon appointed to take charge of the provisions and deal out the rations to company B, a disagreeable and tedious duty, but which he discharged to the satisfaction of the company. But as for the hunger, thirst and weariness we had to endure, there is not room for me to tell in this letter, I have a written account of it that I kept all the way through, and of my life ever since, of over four hundred pages.

While on the way, December 11th, 1846, father and two others were run over by some wild bulls, hurting them badly and upsetting some wagons and killing two mules; but on we went, crossing the Colorado river and a dry desert, and with much hunger, thirst and weariness we finally arrived on the Pacific coast and company B was soon stationed at San Diego, and while there father and myself made many adobes for friends, thus obtaining means and buying pack animals to pack our provisions etc. On July 19, 1847, we were paid off and discharged.

A large company of us with pack animals traveled north with much difficulty through an unsettled country, inhabited only by uncivilized Indians roaming on the mountains. They generally treated us well. We traveled northward about 500 miles or more, and on the 24th of Aug., 1847, we were informed by Brothers Little and Hunt that the Pioneers, with the Twelve and a large company of Saints were at Salt Lake. We passed Sutter's Fort, got our horses shod, and soon turned our course eastward, traveling over some very rough mountains, and through much pine, cedar, hemlock, redwood and oak timber, some of which was very large. Passing Bear river we met Captain Crown's company just from Salt Lake with a letter from the Twelve and those there with the kind advice that those that had not families and no means of subsistence, should return to California, where they could earn a living. Father then