

an amusement hall when the contemplated house of worship shall be built on the lot immediately west, which is now surrounded with a neat and strong picket fence.

And yet another public building is the Relief Society hall, a brand new building of red brick, put up the past season; its white trimmings of sills and cornice give it a fine appearance. On stepping in the building I found Brother Anderson, the painter of Logan, in possession, having just finished the painting of the interior. He had improvised the room into a paint shop and was busy repainting several of the thrifty neighbors' cutters and sleighs; but the sisters will soon turn him out, and enjoy the results of their labors.

From whence comes the spring and force that has brought these public buildings into being as if by magic, on this once barren soil—known in the past as "Poverty Flat," and shunned by the early settlers of Cache? It may be derived from the wide expanse of their broad fields—a farm a mile long is enough to inspire one to big thoughts—and there are many who own such farms. Some say they have a wide-awake, up-to-date Bishop, who has helped to bring this happy state about; if so, he must also have a people who are very much wide-awake themselves, and readily see that it is good to provide themselves with all that will make life happy and enjoyable to a people who wish to be sociable and united in effort.

In the early settlement of Lewiston much privation was met with. The winds would blow the crops out of the sight, sandy soil, and destroy them. Now the elements are more propitious, and the farmer has gained that knowledge in handling the soil that brings a more successful issue to his labors. Lewiston has a bright future before it, and possibly, at no distant day they will have a spur of the railroad run up into their town. Here, too, is the site for a sugar factory, as the soil in this neighborhood is so well adapted to the cultivation of the sugar beet.

ALBERT JONES.

A CALIFORNIA LADY.

(Pursuant to a request, the following communication, which originally appeared in the Provo Enquirer, is reproduced in the "News:")

Pasadena, Cal., Dec. 14, 1897.—Editor Provo Enquirer:—Having spent six months among the Mormons in the Garden City of Utah, it is a very great pleasure to me to write a few lines on how I found them in their church and in their homes. My home being in the East, I knew very little of how they lived, or of their religion; and you may judge for yourself, from what some of the Eastern missionaries write after spending a summer with you, of what the Eastern people in general think of the Mormons as they are known there.

It is not an uncommon thing in the East to hear false statements of how the Mormon women are treated, of their not daring to say their souls are their own, etc., for fear of some horrible punishment, and many other things that I might mention if time and space would permit.

It seems strange that we Eastern people will believe such ridiculous ideas in this enlightened age. But we do. They say, "Why, so and so have just come from Utah, have been there trying to convert the Mormons, and have returned disgusted with them." The reason, I suppose, is because they did not find any one to follow in their religious ways. They return with the impression that they must become popular in their church, or in some cases to raise money for some purpose—I hardly know what excuse to make for my Eastern friends; who stoop to such

little, mean, un-Christianlike falsehoods. Instead of being honest and upright, and telling things as they saw them, there are instances where they have given lectures, charging admission to the same, in which the Mormons are grossly misrepresented. Of course, everyone goes to hear about those "awful Mormons;" and thus the world gets its information.

A very dear friend of mine fell in love with a Mormon, married him, and went to the Garden City to live. Her friends at home thought it was terrible for such a beautiful girl to marry a Mormon, and go away off there and live among them. But, like the rest of her family, she was very independent, and cared little for what was said. After a year or so I planned to spend the summer with her, and determine for myself, what kind of people my friend had fallen in with. So on the first of July last, I left my dear home and friends en route for Utah. In bidding me good-bye, every one would say, "Don't fall in love with those awful Mormons." My reply now would be, "I am almost afraid I could not live the righteous and unselfish life that the faith of the Latter-day Saints requires."

Everything seemed just a little strange to me at first, in your beautiful little city, surrounded by the grand old mountains; and I never will forget my feelings as I rode up the avenue from the depot. The thought came to me, "Here I am out here among the Mormons of whom I have heard so much since childhood." My first Sunday there, I attended services in the tabernacle. Of course, I kept my eyes and ears open expecting to see or hear something very strange. My expectations were, however, not realized; for I found their ways to differ but little from those of other people. I found their Church organized after the pattern of Christ's Church, and as I understand it, any one who is a good person and believes in the teachings of the Bible and Book of Mormon has the privilege, or may be asked to speak in public services; not like our Eastern ministers who spend, say at least four years, in a theological college preparing for the ministry. The sermons of the latter are eloquent and pleasing; but some way they do not leave the impression as lasting on my heart as did the simple sermons of the Elders whom I listened to in Utah. Having attended services twice nearly every Sunday during my stay there, having been a regular attendant of the Young Ladies' Mutual Improvement association, and also having attended the Semi-Annual Conference at Salt Lake City, I believe myself able to judge, and I found nothing but what was noble, good and elevating in all their work; excepting, perhaps, a sermon delivered by one of the Apostles upon the subject of polygamy. He began by saying that it was just as much a violation of the laws of the Church as it was in violation of the laws of the nation to practice polygamy at present; but that no one could regulate his beliefs. He delivered an able sermon upon the belief in polygamy. Although I could not accept his view, I admired his honesty in speaking what he thought.

The home life and amusements of the Latter-day Saints are of as high an order as you would find in any Christian family. They have regular morning and evening family prayers, and I could not see that they differed from the prayers of other Christians. It has been stated by one of my eastern sisters through the papers that the Mormons do not use the Bible. That I know is not true, for the Bible is read among the Latter-day Saints as much, or more than it is by some who profess so much. She also referred to dancing parties that were given the missionaries upon their departure for their

fields of labor. What society is there now that does not believe the simple amusement of dancing? Only the weak and narrow minded. To be sure, dancing, like other amusements, can be made a detriment to society. The well selected dancing parties are far ahead of the "snap and catch 'em" and "needle eye" parties that some societies still cling to.

There are good and bad people in all denominations and all society. If we look for good we can find it. My sympathy will always be with the Latter-day Saints. May God bless them, and especially my many dear friends of Salt Lake City and Provo.

From one who gives honor to whom honor is due, and who believes in "live and let live." L.

TO REIMBURSE UTAH MERCHANTS.

In the Senate of the United States, January 10th.—Senator Rawlins introduced the following bill which was read twice and referred to the committee on claims:

To provide for the refunding of certain moneys illegally assessed and collected in the district of Utah:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there be, and is hereby, appropriated, out of any moneys in the treasury not otherwise appropriated, to the persons, firms, and corporations hereinafter named, the amounts respectively placed opposite their names, together with interest on such amounts at the rate of five per centum per annum from the first day of January, eighteen hundred and eighty, the said amounts having been illegally assessed by the commissioner of internal revenue for the district of Utah in eighteen hundred and and seventy-eight and eighteen hundred and seventy-nine as a tax of ten per centum on notes used for circulation and paid out, such tax having been held illegal by the Supreme court of the United States: American Fork Co-operative Mercantile Institution, three hundred and twenty-four dollars; Alpine Co-operative Mercantile Institution, twenty-seven dollars and twenty-five cents; Big Cottonwood Co-operative Mercantile Institution, one hundred and twenty-six dollars; Beers and Driggs, one hundred and fifty-two dollars and fifty cents; Beers and Lafevre, twenty-five dollars; James Chipman, two hundred and seventeen dollars and eighty cents; Canaan Co-operative Stock Company, three hundred and fifty-seven dollars and eighteen cents; Alfred Dunkley, seventy-nine dollars and twenty cents; Ephraim United Order Mercantile Institution, one hundred and eighty dollars; Fillmore Co-operative Institution, ninety-six dollars and eighty-six cents; Fur Traders' Union, fifteen dollars; Fountain Green Co-operative Mercantile Institution, ninety dollars; Fairview Co-operative Mercantile Institution, one hundred and sixty-four dollars; Freshwater and Son, fifty-four dollars; E. W. Cox and Company, seventy-two dollars; Goshen Co-operative Mercantile Institution, one hundred dollars; Grantsville Co-operative Mercantile Institution, one hundred and one dollar and twenty-five cents; Goodwin Brothers, one hundred and eighty dollars; Glenwood Co-operative Mercantile Institution, forty-five dollars; Gunnison Co-operative Mercantile Institution, ninety dollars; Heber City Co-operative Institution, sixty-three dollars; Hancock and Son, one hundred and thirty-five dollars; Logan Branch of Zion's Co-operative Mercantile Institution, four thousand eight hundred and fifty-two dollars and forty-two cents; Moroni Co-operative Mercantile Institution, one hundred and fifty-four dollars; Mount Pleasant Co-operative Mercantile Institution, one hundred and eighty dollars; Mid-