

Indian troubles of course broke up the little settlements that had been commenced on Thistle Creek in 1864 and 1865, and not until 1874 were any important steps made toward settling the valley permanently.

The present population of Thistle Valley proper consists of about 40 Indian families and about 15 white families, besides quite a number of others located on the creek between the valley and Thistle Creek Station. At one point there is a little village known as Clinton belonging to Utah County. Indianola is situated in the east part of Thistle Valley, about a mile east of the railway station, but only a small portion of the people live on the townsite, the majority, and among them nearly all the Indians, preferring, so far, to live on their respective quarter sections. Elder John Spencer presides over the Indians, and Hyrum Seeley has temporary charge of the ward as presiding Priest since Elder Spencer tendered his resignation as Bishop a few months ago. Elder Spencer states that the Indians in his care are generally comfortable, although most of them still occupy the same old log cabins which the Church purchased of the white settlers for them in 1877. Besides the cabin each family has an Indian tent pitched in the front or rear, without which none of them seems to be satisfied. The Indians make their own living by farming and hunting. In times past they were diligent in attending meetings and Sunday schools, but there has been a falling off in this respect of late. A number of them, after harvesting their crops, are in the habit of spending part of the autumn in the mountains hunting, and a large percentage is off for this purpose. The white settlers are pretty well off as a rule, having good farms and being owners of considerable stock. Indianola has an unfinished meeting house, a brick building 40x26 feet, two stores and a number of comfortable dwellings. I have gleaned a number of important historical facts in visiting Thistle Valley and Milburn, and shall go from here to Fairview today, thence to all the other settlements in the Sanpete Stake of Zion, in the interest of Church history.

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APPEAL TO UNCHURCHED VOTERS

There are many men in Utah who stand outside of all churches, having faith in none. Some of these men are called "atheists," some "infidels," some "spiritualists." What they are in fact is of no consequence here. The important point is that they are unchurched and represent the heretics of Utah. They work and vote with the alleged "Liberal" party of the Territory in opposition to the Mormon people. I want to call their attention to a matter which seriously concerns them.

From the days of Thomas Paine to the present it has been the boast of American Freethinkers that they

were preeminently the friends and advocates of universal liberty and the rights of man. Paine never sought to deprive any religious sect of its natural right to worship God according to the dictates of conscience. He only insisted that the government of the United States should be wholly free from the interference of priestcraft. His position was sound and is the same today. A century has gone since Paine was in his prime. In the race for wealth the American people have forgotten the men and the principles of the men who formed our free government. The sects that were small and weak when Paine broke the power of priestcraft as a factor in government have become strong and powerful. From a following of a few thousands a century ago, in the States, the Catholic church has grown to 10,000,000. The various evangelical and other sects have in like manner increased from meagre followings to an aggregate of 15,000,000. While the men of the nation have been absorbed in the acquisition of property, the ministers, the priests, have been working among the women and children to augment the power of their churches. Their growth in numbers of communicants has been paralleled all the while by a growing assumption of the right to interfere in the affairs of government. Long ago it became clear to those who paused in the rush of the river of avarice long enough to look about them, that there were two ecclesiastical parties in the United States striving to obtain control of the government. Those parties are the Catholic church, on the one hand, and the combined evangelical churches on the other.

Both are powerful organizations. Combined, they represent nearly one half of the population of the country. They have agreed to work together for the purpose of amending the Constitution so far as to insert in it a declaration that God is the Author and Jesus Christ the Ruler of the nation, and that Congress shall enforce a recognition of this amendment. That done, American politics would at once become theological in character. Election contests would represent the struggle of Catholic and Protestant opponents. The American politician is a plastic animal. He will suit himself to whatever demand his constituents choose to make. Though in heart he were opposed to all churches, that fact would never be known were he seeking office where the people were governed by theological beliefs. The consequence is that whenever the time comes, as come it will, that the church enters into politics, the strength of priestcraft and the truculence and cowardice of the politician will put the government into the hands of one or the other of the two ecclesiastical parties named above. This is inevitable. But when that is done, what follows?

If the Catholic church obtains control, it will curtail the freedom and privileges now enjoyed by all other sects and it will curb freedom of speech and press. The atheist,

the infidel, the unbeliever in supernaturalism will be warned to get into the "only true church." If they refuse, an American Inquisition will appear and people will be murdered for opinion's sake, as in the past.

If the combined evangelical churches should get control of the government, the atheist, the infidel and all the unchurched masses would be given leave to join church or leave the country. They have already said that such will be their ultimatum. They would rekindle the old fires of hate and persecution against the Catholics. They have succeeded in making Congress rob the Mormon church because of its polygamy. They would then rob the Catholic church on account of its celibacy. That is, they would attempt to do so. What would be the result?

There would be in the United States a frightful religious war between the Catholic and the evangelical sects. Where would the unchurched people be then? Roasted between two fires. It would make no difference to them which party won, for the success of either would mean their banishment or extermination. It would make no difference if the atheists, infidels, and all other unchurched people threw their combined weight upon either side. They could not fight for the life of a free government, because that would have been already destroyed. They could not fight with either party to restore a free government, because whichever party succeeded, freedom would be slain and the government would henceforth be a theocracy with some sort of priest at its head in the name of God.

Such being the case, I desire to call attention of the unchurched voters to the fact that, in voting with and for the alleged "Liberal" party of Utah, they are blindly playing into the hands of a power that will some day destroy the liberty of which they have so long boasted themselves the advocates and defenders. Every Freethinker who votes with the so-called "Liberal" party of Utah drives a nail Jael-like into the brains, so to speak, of his own freedom.

The talk about "Americanizing Utah" so much indulged in by the "Liberal" ringleaders is Jesuitical opiate administered to put sense to sleep and lead men unconsciously into a trap. The "Liberal" party of Utah is a party of priestcraft in which this unholy bargain is made. The offices go to the politicians as a reward for the help of the latter to give the anti-Mormon priests power to rob, despoil, disfranchise and annihilate Mormonism. Utah is the ground on which is today being fought the first open fight of the priest combine to obtain control of the United States government. If they succeed in Utah it will not be long until they will make the attempt in other Territories, and then into the States. The "Liberal" party of Utah is today a Catholic and Protestant combination which, having first excited the hatred of the unchurched voters against the