

## EDITORIALS.

## THE B. Y. ACADEMY.

ON Monday next, the 10th inst., a new term commences at that deservedly popular institution of learning, the Brigham Young Academy, at Provo. Prof. Karl G. Maeser, the Principal, as a thoroughly practical educator, has few superiors in America, and he has this to recommend him, in addition to his profound learning and most excellent methods of imparting instruction and governing a school—he is a thorough Latter-day Saint, and possesses the ability to make the study of theology attractive to young people, and of training the pupils who attend the Academy in the practice as well as the theory of their duties as members of the Church.

The religious training which the students of the Academy receive is regarded by parents who are true Latter-day Saints, and who are ambitious to see their children grow up to be valiant in the cause of truth, as a specially important feature of the education there imparted; for it has been observed that the students who have attended that institution in the past, though they might previously not have been religiously inclined, have almost invariably left the Academy, after taking a course of studies there, with a strong and abiding faith in the Gospel and a lively zeal for the cause of God.

To secure this most desirable end, as well as to advance the students as much as possible in all the studies they undertake, particular care is exercised in the selection of the various members of the faculty, as to their soundness religiously as well as to their being qualified otherwise; and also in looking after the students at their homes or boarding houses as well as during school hours. In fact, the morals of the students of that institution are as carefully guarded and their habits as carefully scrutinized and directed as if they were under the direct supervision of wise and solicitous parents at their own homes.

The B. Y. Academy has thus far been an honor to its noble founder, a credit to the faculty, an attraction to Provo—which has grown to be regarded as one of the principal seats of learning of this interior country—and a great benefit to the community, and as such we most heartily wish it continued success, and commend it to our readers as entirely worthy of their patronage.

## A MISSIONARY INCIDENT.

TWENTY-FIVE "CHRISTIANS" OF THE SOUTH MEET TWO ELDERS WITH THEIR PECULIAR ARGUMENT.

Elder Heber Wright, in a communication to the *Ogden Herald*, written from Paris, Spartanburg County, S. C., July 30th, 1885, gives the following account of an incident in his missionary experience:

"I learn through my correspondents that the news of a 'friendly visit' of twenty-five of our 'Christian' citizens of this county, to my companion and myself while in the heart of a very extensive forest, has reached my mountain home; and, thinking probably it might be rumored worse than it really was, I thought I would give you the facts and trust you will find room in your valuable paper to publish them.

On the 26th of May, while traveling to see a man, to get permission to hold a meeting in a schoolhouse over which he had charge, we were suddenly overtaken by eight men on horseback, whom we recognized as being men who had attended our meeting on the previous Sunday. They informed us there were some more behind and wanted us to stop until they came up. On the arrival of their companions they surrounded us, and their spokesman, Dr. J. H. Hague, who is a preacher, said:

"Gentlemen, we have come to learn your motives to this country." We told him we had previously tried to make everything clear and if there was any point not understood, we would be pleased to explain. It was evident he had not come for the purpose mentioned, for he continued: "We have come to inform you that you and your labors are no longer needed in this country; and we want you to promise us that you will leave and never again attempt to teach or preach the doctrine commonly known as 'Mormonism' to any of the inhabitants of this country." We told him that we had been called as was Aaron, and until we were released by the same authority we could not desert our post. They rode a few yards from us and began to curse and swear, saying they would see whether we would promise or not, and five of the most enraged dismounted and began to cut their switches, evidently for the purpose of whipping us. At this crisis three of the party returned to us and said, "You see the disposition of the crowd, they are determined to have you answer the question, yea or nay." We told him they had our answer; they returned to the infuriated crowd and we thinking it not wise to torment them with our presence, started back down the road, which, fortunately for us, made a slight turn and when out of sight of a part of the crowd we darted into the thick woods. My companion afterwards stated I was fleet for one of my build, for I had to

wait several times for him. Our countenances (presumably) were something similar to those of the villains who met the warm reception at the heroine Nelson's, recently in your city.

What became of our 'Christian' friends, we did not inquire, but after running about a mile we took refuge under a fallen log and patiently waited for the friendly, shades of night and when darkness reigned supreme we emerged from our cozy den, walked 16 miles, forded a river which required us to strip off our clothing and arrived at 2:10 a. m. at the house of a friend, all O. K. and feeling thankful for our deliverance and an additional testimony to the truth of the work of God. Times here are rather warm right at present but we hope to be able to 'hold out.'

## A CHARACTERISTIC DISPLAY.

A SCENE characteristic of Commissioner McKay's court occurred before that functionary yesterday morning, in the case of Mr. John W. Snell, charged with "unlawful cohabitation" with his wives.

One of the witnesses for the prosecution—Mr. Snell's alleged plural wife—declined to answer certain questions put to her by the prosecution and finally by the Court, touching her relationship to the defendant.

This attitude of the witness—Miss Eliza Shafer—caused the Commissioner to explode and make a sorry exhibition of himself.

Manifestations of temper by a court are always in bad taste, the exercise of judgment requiring a cool head, but when they are coupled with contradictions and flights outside of the cause in question, the matter is made still worse. Mr. McKay made himself a false witness by stating that it was always a woman that was pushed forward in such prosecutions to defy the Court.

As the position of the witness named was the only matter with which he was dealing, his brutal and unqualified insinuation could not have reference to any other. Yet he veered round and said, in effect, that no such influence had been used in this case, as Mr. Snell, with whom he was acquainted, was not that kind of a man.

If, then, there were no such condition in the case before the Commissioner as the influencing of witnesses to refuse to comply with the requirements of the Court, what was meant by his burst of anger? He pretended to be filled with spurious indignation because there were other "contemptible sneaks," who have advised such a course. Then the logic of the passionate display is that in the case of John W. Snell or any other man, it is becoming in the choler Commissioner to fly to pieces and make an ass of himself on account of something that somebody else has done in a matter that has not the remotest connection with the proceedings before him. It must also be inferred that the reason for the Commissioner concluding that Mr. Snell was not liable to the imputation cast upon him was that the Court was acquainted with him. This being the position it is consistent to conclude that had there been no such acquaintanceship there would have been a corresponding absence of innocence on the part of Mr. Snell, and that in all similar instances, where the Commissioner is not on familiar terms with the defendant, the condition would necessarily be one of guilt.

Perhaps it has been observed that in the class of cases to which that of Mr. Snell belongs, the courts generally get up a certain amount of side-show, designed for outside effect. Evidently the Commissioner was doing some attitudinizing yesterday afternoon with that intent. Therefore he had to palm off the falsehood—in a suit to which he at the same time admitted it did not apply—that men influence their plural wives to resist the courts by declining to answer certain questions regarding their conjugal and domestic relations.

If it be admitted that the relationship of husband and wife exists, what is more natural than that the woman should seek to screen him to whom she has confided her affections. It were unwomanly to be otherwise, and no law can reverse the situation. And surely those who are so ready to inflict punishment upon her for taking a course which might be said to be almost beyond her control because contrary to her nature to avoid, appear as worthy the designation of sneak as most classes to which the appellation is applied.

The Commissioner's regret at having to punish women is rich when the instances in which he has inflicted it are considered. One would naturally suppose that the fining and imprisoning of women who are guilty of no crime was his forte as a committing magistrate. But if his back-bone as an inflictor of punishment upon innocent women had begun to weaken, it has probably been restiffened. The vindictive Varian expressed his willingness to share the responsibility in the case in question. Nay, he was ready, in the extremity of his asinine zeal, to go further than that. He was willing to share with his honor the glory of perpetrating an illegal act, for he made a motion for the commitment of the witness until she should answer the questions. There is no law authorizing such a proceeding, the extreme penalty within

the power of the Commissioner to inflict being a fine of \$100 and imprisonment for 24 hours. But this pompos ignoramus is probably unaware of that fact, although the question was made clear some time ago in the same court in the case of Elizabeth Starkey.

Fancy a man glorying in the opportunity of taking a share in the responsibility of imprisoning innocent women against whom there is no accusation of crime, and then wonder by what mysterious process of nature such abnormal specimens of mortality as the Assistant District Attorney are developed.

The Commissioner exhibits a tenacity worthy of a better cause. His rulings in the investigation of the Cannon case are remembered. Their essence amounted to the proposition that if a man had "opportunities" for engaging in sexual commerce with more than one woman, he was guilty of "unlawful cohabitation." He still holds to a wide construction of the Edmunds law, and stated yesterday that, the decision of the Supreme Court to the contrary notwithstanding, he contended that the existence of a marriage was not a necessary ingredient of the offense. Now if the judicial restruct of this Territory were to stand on its head, it would send Commissioner McKay to the top of the fabric. But this reversal is not a probability. Otherwise the temperature might be made uncomfortable for some non-"Mormons." But the higher tribunal has manufactured a strong barrier against the escape of the honorable and virtuous "Mormon," and a tunnel out of which the non-"Mormon" sexual corruptionist can walk with his hat on.

## THE NEXT MOVE.

WE are informed that the next movement on the anti-Mormon programme is the denial of the benefits of the "Copper Act" to the brethren confined in the penitentiary for "unlawful cohabitation." The act referred to materially lessens the term of imprisonment, the deduction being five days for each month, on the condition of good conduct. After the first year, it is seven days a month, after the second nine days, and after the third ten days. William Fotheringham, of Beaver, undergoing a sentence of three months on conviction for unlawful cohabitation, is, we understand, the first proposed victim, as his term will be the first to expire. We understand that the *habeas corpus* proceeding will be tried in his case, and the question will probably come up for hearing in the District Court on Monday. The result will be awaited with considerable interest, and by many with much anxiety.

Another point involved in the Fotheringham *habeas corpus* case is the question of the commencement of the term of imprisonment—whether it begins from the date of commitment, or from the time the prisoner enters the penitentiary. The clear, common sense view on this point is that the service of the term begins from the moment the person under conviction is placed in the hands of the U. S. Marshal after sentence. He is then a prisoner of the United States to all intents and purposes. Technically the sentence may direct that he be imprisoned for a certain time in a designated prison, but if it be held that the time consumed between the issuance of the commitment and his incarceration should not be counted in the term, the prisoner is thus punished, by deprivation of liberty, to an extent unwarranted by the judgment. The time involved in this way in the Fotheringham case is three days, which intervened between the making of the commitment and his reaching the penitentiary.

As an illustration of the fruits which follow the believer who sincerely accepts the Gospel as taught by the Latter-day Saints and lives by its precepts, Elders Garner and Christensen, whose return from a mission to the Southern States we mentioned yesterday, related the following: The people of Mitchell County, N. C., and Carter County, Tenn., where they labored during the past year, are most inveterate tobacco chewers. Not only are the men addicted to this abominable habit, but women and children also even down to the babe when scarcely able to leave its mother's breast. The habit grows with them from infancy and almost becomes a part of their nature, and many use the weed most excessively and disgustingly. The habit of drinking coffee, too, is almost universal there, in fact, it is the general beverage of the country, tea, cocoa and other warm drinks being seldom seen there and raw water being rather unpopular. Among the 39 persons whom the Elders baptized, none of whom had ever heard the Gospel preached before they went there, or learned anything about its requirements, almost if not quite every one was addicted to the habits mentioned. But after being taught that the Lord required His Saints to observe the Word of Wisdom, which condemns the use of tobacco and hot drinks, including coffee, every one, ceased entirely the use of tobacco and coffee, and freed themselves from the expensive, filthy and injurious habits to which they had been slaves all their lives; and, to their credit be it said, their reformation continues up to the present with every

prospect of its being permanent. They are zealous in the cause of God, and enjoying the fruits of the Spirit to a goodly degree.

This is a tangible kind of improvement, which must be apparent to any sensible person. The fruits or works of a people professing a religion may generally be regarded as a reflex of their creed. The Savior gave this as a rule when, after warning His hearers to beware of false Prophets, He declared: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

The religion of the Latter-day Saints enters into every detail of their lives. It is calculated to make bad men good, and good men better. So far as its adherents observe its laws its fruits are manifest to the world in the manner here indicated, and in other things which tend to their own benefit and happiness here and hereafter, and the salvation of others.

Now that speculation is rife concerning the probable spread of cholera to America, it may not be amiss to give the opinion of a physician of extended experience and learning, who has lived a good part of his life in Asiatic countries, concerning the birthplace of the scourge. He says that cholera locates itself permanently in India. It is born in the delta of the Ganges, and has a firm hold in the provinces of Bengal, Bombay and Madras. Religious gatherings cause it to be epidemic in the western and northwestern provinces. Hindoo festivals take place annually at Hurdway. People gather there from the whole empire. At times as many as 3,100,000 people are in attendance. These gather on the Ganges and live without any sanitary precaution. Earth, air and water become polluted, and the odor from the camps is perceptible for miles. Day and night the devotees come and go. Most of them are on foot, but occasionally some great nabob sweeps past with an enormous retinue, or a rajah with his caravan of elephants, camels, horsemen and swordsmen, passes in all the grandeur and confusion of Indian royalty. They ride over the poor wretches that line the road. All these people live together in such abominable filth that the seeds of disease easily find a prolific ground. When the pilgrims come from home they bring these germs with them to seaports. From these latter the disease is carried to other countries to ravage them. It is noticeable that the only countries upon the globe to which the cholera has not been carried are the islands of the South Pacific, Australasia, the Cape of Good Hope, the North Atlantic and the western coast of South America. These countries are all separated from India by a wide expanse of ocean, and have no commercial intercourse with that country.

In this morning's issue of the anti-"Mormon" organ is an article the basis for which is a dream alleged to have been told at a meeting of Latter-day Saints at Juab, on Sunday. The substance of the alleged dream is that the government had decided to wipe out the "Mormons" by force, and an army was drawn up, for the purpose, in the vicinity of this city. The sequel of this was that a large proportion of the Saints, on invitation of the commanding officer, went over to the troops. As the attack was about to be made upon the remainder of the soldiery and those who had gone over to them were suddenly destroyed by miraculous power. We do not know whether any such dream was ever had or related, and that is a matter of but little moment. But the sheet to which we refer makes a remark in connection with its relation and ridicule that seems to have some significance. Using its own words—"It indicates very clearly that the rank and file of the kingdom are not altogether oblivious to what is in the wind." If that statement means anything it means that the writer professes to possess information to the effect that there is a scheme in the wind to wipe the Saints out by armed force. This is further evidence of the reason why the anti-"Mormon" conspirators put out such strong efforts to precipitate a violent conflict on the 4th, and, failing in that, laid their plans for the 24th.

The way in which artificial ice is made by a house in Cincinnati, is as follows: Gas-tight iron pipes run at regular spaces through a large wooden tank about fifty feet square and six feet deep. This tank is filled to a depth of about four and a half feet with strong brine. Sunk in the brine in the spaces between the pipes large cans containing distilled water are placed. By means of a steam driver compressed anhydrous ammonia gas is passed through the pipes. It has the property of absorbing heat precisely as a dry sponge absorbs water. These pipes cool the brine to any desired temperature, usually to about eight degrees above zero. The cold brine chills the water in the cans until it freezes into solid ice, precisely as the frigid air of winter freezes the water in a pitcher. The cans are about three feet and a half long, two wide and a foot across. It takes about forty minutes to freeze the water in one of them into ice, when it is hoisted out of its bath, up-ended, and the block of ice is found to be as clear as crystal and almost as flinty hard as glass. This ice can, it is said, be manufactured cheaply, and owing to its density lasts

one-third longer than the ordinary article.

Can any of our readers who have had experience in other parts of the Union, or who may have experimented in the matter in this Territory, inform us whether cranberries can be successfully cultivated in this region? It is the most profitable crop that can be raised in many districts throughout the northern and eastern States, and it has occurred to us that some of the marshy land in this Territory might be converted into cranberry bogs. As an illustration of the profits arising from this branch of agriculture, we quote the following from a statement made by a professional cultivator of the berry in Massachusetts: "There is a bog down in Mashpee of five acres which cost \$1,870, and the sales last year for that alone were \$1,894, which I call a good per cent. I know of a two-year-old bog that paid 14 per cent. last year, and a bog isn't called in bearing condition until it is three years old. There is the Abigail Brook bog on Mashpee Neck of twelve acres, and we sold last year 509 barrels of berries from it, for which we received \$5,485.95, with a profit of about 72 per cent. The Newton bog in Cotuit of sixteen acres cost \$6,800. Between 1867 and 1882 our profit was divided between the owners. Some bogs have paid 290 per cent."

In another column will be found an article copied from the *Indiana Farmer* on the subject of raising peanuts, to which we desire to call the attention of local farmers. A great deal of the bench land of this country—such as is too poor for raising grain many years in succession—is well adapted for this crop, and peanuts can be raised here almost if not quite as successfully and profitably as in any part of the Union. The quantity imported to this Territory every year involves no small expenditure, and this at least might be saved to the community if some farmer possessing the proper quality of land would engage extensively in the cultivation of this crop. But if no one in the community choose to make a specialty of raising the crop for profit, there is at least no reason why the boys should not be allowed to cultivate sufficient for the family's consumption and for the treating of their friends, as some of them now raise popcorn and sweet corn. Let land owners set apart a piece of ground for the purpose and encourage their boys to try it, and peanuts will soon become one of the common garden products of the country.

It affords some amusement to note the fact that some eastern journals have gone so far in their unreasoning rage against the Saints as to recommend the suppression of the News because of its influence in spreading and perpetuating "Mormon" views. This characteristic of the opponents of "Mormonism," which they falsely characterize as an oppressive system, while they shamelessly advocate the crushing of free speech.

This is probably not a new idea here, however, as the crippling of this journal is pretty generally understood to be an objective point with some of those more or less active in the local anti-"Mormon" crusade.

Letters threatening violence, written by anonymous sneaks, are also among the evidences of the existence of that liberalizing leaven with which the lump of "Mormon" comparative purity and freedom is to be turned into corruption and despotism.

Truth and Duty constitute the beacon guide of the News, and the threats of cowards and tyrants will have no influence in turning it out of the path it has chosen. Its sentiments are honestly as well as fearlessly spoken.

Last Saturday, in a brief article regarding Monday's election, the News said this: "Our liberties are jeopardized. A horde of corrupt carpet-baggers and hungry office-seekers are trying to blind the eyes of the people to their true interest and secure to themselves the holding of the purse-strings and the manipulation of the public funds." Whereat the organ of the Young Democrats arose in its wrath. It reminded one of the old woman in the story who, had a nose of unusual length. No one could make a remark of any kind about nasal protuberances without taking the risk of giving her mortal offense. The paper referred to goes to the trouble of reviewing the ticket of its choice and giving each of the gentleman whose name appeared on it a personal puff, laboring with superfluous zeal to show that they are not "carpet baggers." The News never said they were, the ludicrous display of injured innocence which our paragraph produced in our choler contemporary to the contrary notwithstanding.

According to the *San Francisco Chronicle*, an inventor in Stockton, in that State, has discovered a new process of preparing iron, which is said to make a metal tougher and more elastic than steel. The material is to be known as wrought-iron. It is a composition of which 70 per cent. is cast iron, most of the carbon being taken out. Its manufacture costs from 6c. to 7c. a pound, and the iron can be made in any ordinary iron foundry. It is said to be the strongest ever made, 100 pounds of it giving three times the strength of 150 pounds of cast-steel. It is claimed that besides being tougher, stronger and more elastic than cast-steel, the new metal can be easily forged without the slightest danger of chipping off. Under the lathe the metal gives a shaving similar to that of wrought iron and presents a smooth,