

burg and Munich, but at the fearful battle of Lutzen, Nov. 6, 1632, that gallant soldier was slain. But with his memory we must associate the anniversary that is being celebrated at the present time in the United States. On June 14, 1626 a charter was granted by that monarch to establish the South Sea company. This meant the colonizing of American soil with Swedish emigrants, and the institution of a government that would promote and maintain perfect religious liberty.

At this time Sweden was engaged in war with half of Europe. Her resources were exhausted. Gustavus himself pawned his jewelry and plate to carry on his battle in behalf of reform. There was no money for the new scheme, and it was postponed for a time. The fatal day at Lutzen finally prevented the great Chieftain from prosecuting his favored American project.

However, Oxenstierna, the great statesman, did not allow his beloved king's grand idea to be abandoned. By his agency, two ships, the "Nyckle" and the "Grip" left Gottenburg for America in August 1637. These vessels contained the first emigrants from Sweden destined to land on American soil. In the North Sea they encountered a hurricane, and were obliged to put in, for shelter and repairs, to Holland. After settling sail once more, they were tossed for several months on the bosom of the Atlantic. Finally Delaware Bay was reached, and anchors cast at Paradise Point. By purchase, a tract of land equal in extent to the present State of Delaware and half of Pennsylvania was obtained from the Indians.

This was called New Sweden, and a fortress built called Fort Christina, in honor of the queen. But seventeen years later, in 1655, the Dutch obtained dominion over the colony, and the Swedish flag was torn down. Later England obtained control, and the Dutch flag gave way to the English. Subsequently the English flag departed and the stars and stripes fluttered in triumph to the breeze.

The descendants of these hardy old colonists fought heartily and enthusiastically at the side of Washington in the revolution.

At the present time though the descendants of these old settlers show no distinctive characteristics as Swedish colonists, they can be found in both Delaware and Pennsylvania, and even in New Jersey. They are noted for their energy, industry, activity and perseverance, marked qualities of their forefathers.

### "THE FACTS OF THE CASE."

We published on Wednesday evening a letter from Fremont, asking for information concerning an alleged murder by the "Mormons," particulars of which the Salt Lake *Tribune* copied from a San Francisco paper. The "news" of the tragedy was ten days old when it appeared in the *Tribune*, and nobody in Utah had ever heard of it before. Our correspondent queried as to the motive of that paper in copying such stale news, which must have been mentioned here had there been any truth in it. We showed that there was no truth whatever in the story. This sets the *Tribune* in a rage.

On Tuesday evening we copied from the Ogden *Standard* a discourse delivered by a Congregationalist minister in Ogden, breathing a fraternal spirit, so different to the bitterness and mendacity commonly displayed by sectarian preachers here toward the "Mormons," that it was very remarkable. We commented upon it, and incidentally referred to the temperance question, on which the gentleman desired to know the sentiments of the "Mormon" Church. This also angered the *Tribune*, and the result is about two columns and a quarter of *Tribune* venom, glossed over with a hypocritical pretension of reluctance to trench on certain subjects, just now, while strangers are in the city.

The humor of this assumed temerity will be appreciated by the Salt Lake public, who know that the *Tribune* never missed an opportunity, when visitors were here, to vilify and misrepresent the founders and builders of this city and Territory. The Ogden minister, with whose Christian purpose no fair and just mind can find fault, comes in for his share of spiteful calumny; he dared to express a wish for union of effort among "Mormon" Elders and ministers of other denominations in the interest of morality and temperance, and that was enough to open for him the sluiceways of *Tribune* scurrility.

The attitude of the "Mormon" Church on the temperance question is impregnable. It is pretty well known, too. That abstinence from all kinds of stimulating drinks is an established doctrine of the Church, can be seen from its published standards, from the discourses of its leaders, and from the lives of the vast majority of its communicants.

To offset the facts in this matter, the *Tribune* returns, like the animals the Savior referred to in his parable, to an old and thoroughly refuted falsehood about the "Mormon" distilleries

said to have been found, "when the first Internal Revenue office was established in this city." The *Tribune* says there were thirty-five, that the head of the Church was the chief owner of the largest of these, and that the Church owned and carried it on." Unfortunately for its statement, the *Tribune* once was foolish enough when confronted with the facts to go into particulars. It always fails of its point when it gets down to details. Frothy generalities are its forte.

Reference to this old list, published in the *Tribune* more than eight years ago, furnish a complete refutation of its own story. The number of distilleries that had been started in Utah from 1862 to 1869 was thirty-seven. It shows that they were owned and operated as follows: Three by professed "Mormons," one of the concerns making grape wine only; twenty-eight by non-"Mormons"—most of them seceders, who had "struggled up" to the *Tribune* plane when it advocated saloons, gambling shops and houses of ill-fame as reformatory agents for young "Mormons;" three by persons of doubtful standing; three by city corporations. Most of the thirty-seven were small affairs, and were promptly closed as soon as discovered by the civil authorities. Ten of them were only open one month, five but two months, two for three months, and ten from four months to one year. Thus the *Tribune* story that the thirty-seven were in operation when the Revenue office was opened is exploded by its own figures.

The names of all the persons who operated or made attempts to run these distilleries were given, and neither "the head of the Church" nor the Church itself appears in the official list compiled by the Collector, as published by the *Tribune* in 1883. Since 1869, we believe, there has not been a single distillery in Utah.

As to the places where liquor is sold, it is well known that they are entirely in the hands of non-"Mormons," that they have multiplied with the increase of non-"Mormon" population, and that if it had not been for the restrictions placed upon the traffic by "Mormon" legislation there would have been unbridled and rampant licentiousness.

The courts in former times usually ruled in favor of the rum-sellers and bagnio keepers. But Judge Zane has supported the civil authorities in their endeavors to preserve order, and temperance, and it is the Judge's recent charge to the grand jury that really rattles the *Tribune*—though it tries to berate the *News* and the *Herald* over the matter.

If the Judge's charge is not a severe-