

take the chances of the penitentiary as a reward. The Mormons did not care to run the risk and honest John was defeated. Then he got mad at the Mormons. He is well nigh broken up about his defeat, but there are those who say that any man, be he ever so honest a John, who would play fast and loose

AS HAILEY DID, should be rewarded in just such a manner. Of course, when Dubois gets in he will make a big effort to do something handsome against the Mormons and make an anti-Mormon record. "Honest John" proposes to put a spike in Freddy's gun. On Monday next, therefore, he will introduce a bill containing four sections, which embraces so much that they will not leave Freddy a peg to hang a new idea on. When a bill of such a nature dare be introduced for consideration in the Congress of the United States, and when it excites neither mirth nor indignation, it argues ill for justice to a people against whom popular feeling is aroused. It has, however, one good feature. It provides, in the first section, that any person, male or female, who shall "keep and cohabit with more than one living person, or counsel, teach, advise, or in any manner whatever encourage other persons to practice such habits," shall be liable to a fine of \$500 and imprisonment for not less than one year nor

MORE THAN TEN YEARS. I am told the *Tribune* of your city has advised the young people to be guilty of sexual excesses in order that their allegiance to the principles of Mormonism may be disturbed. Is it not probable that "honest John," in his desire for a good and virtuous government intended this section to cover just such cases as that cited. It is a pretty severe blow on the *Tribune* and that bill once a law the paper referred to would either be compelled to suspend or its sympathizers would be sharing the penitentiary with their Mormon victims. It is safe to say Hailey never dreams it will pass, but he has put himself on record against your people, and that is great glory in this chivalric age, when we admire most those who most vehemently assail the weak and trample upon those already in the dust. This is a glorious day for America! It is understood that Col. Sam Merritt is shortly to come here in the interest of the

LEAGUE LOBBY. I remember a number of years ago that the *Herald* of your city spoke of the Colonel as a great man among the ladies, and the Colonel did not seem to like it. Merritt is an ex-member and as such has the privilege of the floor of the House. He will be, therefore, very useful to the Leaguers should he come, but it so happens that any ex-member who uses the privilege accorded him to influence legislation while on the floor, can be expelled. If, therefore, the Colonel should be a little precipitate or over-anxious, he is liable to have his wings clipped. The last time he was here he wanted to be made Governor, but he did not get it. "Hope springs eternal in the human breast," Pope says, and falling in that, he may hope to get something else. Together with C. W. Bennett, he was at one time employed by the Mormon Church. Both were let out. For them, as matters now stand, the goose

HAS BEEN PLUCKED. As long as they shared the plucking no one heard of the need of more stringent legislation. Now they can obtain no more feathers as heretofore, a new method is pursued. The Edmunds-Tucker bill makes provision for an enormous receiver's suit in which the Church may be unconsciously fleeced. If this bill passes these worthless, may, together with many other hungry ones, once more gain access to the pouch which is supposed still to be filled with the money made by the honest industry of the Mormons. It is a clear case of plunder under the cover of law. As lawyers, one could expect these men to take either side, and work for either; this would be consistent with legal inconsistency, and would not, therefore, be surprising; but this refuge is wanting. The wily Bennett himself has made capital out of the assertion, or has tried to make capital out of it, that he receives absolutely no pay for the labor he now performs in behalf of the passage of the Edmunds-Tucker bill. I would not wish to do Colonel Merritt injustice, but he will perhaps claim the same kind of glory; and if it is in the interest of good government that they now work for the disorganization of the Mormon Church and the confiscation of its property, then they were

UNTRUE TO A GOOD CAUSE when they consented to defend the Mormon people for Mormon money. If they could stifle their patriotism before for money, it would not be unjust to say they could do it now. Their love of good government comes too late. This is one of those cases which those lawyers whose avarice gets the better of their judgment take in the hope of making a handsome fee later on. It is true, they are not now paid, but if this bill passes they doubtless hope to share in the plunder. Patrick Henry said he had no other lamp than experience whereby to guide his feet, and by that lamp one can see that neither the smooth Bennett nor the bluff yet bland Merritt are above those aspirations which lead men to pursue hoodie if it can be had on legal terms.

THE GRAND ARMY of the Republic post, or some of them, agreeable to the resolution adopted by them at San Francisco, are sending in petitions asking for action on the Edmunds-Tucker bill this session. They do not seem to have excited much attention. Whether or not, however, they have carried any weight, there is a probability that an opportunity may be afforded for the bringing up of the Edmunds-Tucker bill at this session, but there is a very general opinion that a bill embodying propositions of such gravity should not be considered at a session when so little time can possibly be allowed for deliberation. But the situation is grave; against you is the weight of expressed public opinion on one side and of indignant ignorance on the other. You have perhaps less reason to hope for

FAIR TREATMENT now than at any time heretofore. I have heard a great deal about Mormon lobbies and Mormon money. The Leaguers charge the existence here of both. They intimate that Congress is accessible to money, and still bill after bill inimical to your people passes. How is it these men are so conscious that Congressmen can be bribed? If money has been used by Mormons as charged what have they to show for it? If your people ever needed money and influence, they need them now; and it is a matter of surprise among many that your merchants and capitalists are not here in force, working with every faculty they possess to prevent the passage of a bill which means financial ruin to the Territory. They have most at stake; and their indifference is one of the strong arguments used in favor of the passage of this bill. If they can stand it to be taxed and have

THE PUBLIC REVENUES spent by adventurers—for that is what this bill means—by men who have neither pecuniary interests nor community sympathy with them, whose object will necessarily be to get all they can, then those with less involved ought to be able to endure it. If this bill shall pass, values will depreciate until men who are now indifferent and wealthy will become deservedly poor and their interest will increase in proportion with their loss.

WALTON WOLD. HAILEY'S BILL. FULL TEXT OF THE DYING GROAN INTRODUCED BY "HONEST JOHN."

We have received from our correspondent at Washington the following verbatim copy of the anti-"Mormon" bill recently introduced in the House of Representatives by John Hailey, of Idaho, mention of which was made in our dispatches at the time:

A BILL To prevent certain persons from voting or holding land in the Territories, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

It shall be unlawful, in violation of this act, punishable by the penalties hereinafter named, for any person, male or female, in any of the Territories to practice bigamy, polygamy, or what is commonly called celestial or plural marriage, or to keep and cohabit with more than one living person, or to counsel, teach, advise or in any manner whatever encourage other persons to practice such habits.

No person or persons, male or female, who practice bigamy, polygamy, celestial or plural marriage, or unlawful cohabitation or who belong to any order, organization, or association whose members thereof, or any of them practice, teach, counsel or advise or in any way encourage others to practice bigamy, polygamy, celestial or plural marriage, or unlawful cohabitation shall be allowed to vote or hold office of any kind in any Territory of the United States; nor shall they be allowed to locate on any of the public lands in any of the Territories of the United States under any of the laws regulating the location of the public lands or otherwise; nor shall they be allowed to procure title to land or real estate of any kind whatever by purchase or otherwise in any of the Territories of the United States, so long as they belong to such order, organization or association. Nor shall any person, male or female, who has been a member of such order, organization, or association ever be allowed to vote or hold office, or locate on or hold public land or procure title to land or real estate of any kind whatever, in any of the Territories until such person or persons have proven to the satisfaction of the judge of the District Court, in the district in which they reside by at least two reliable persons under oath, that he, or they, have absolved themselves from every and all allegiance to such order, organization or association and that they have been so absolved from such order, organization or association for at least one year last past. Such person or persons shall also be required to take and subscribe to an oath before such judge to the effect that they will support and obey the constitution and laws of the United States and Territory, and that they for

ever renounce all allegiance to such order, organization or association as named in this section. Any person or persons, male or female, who shall violate any of the provisions of this section, upon conviction thereof shall be fined in any sum not to exceed \$500 and be imprisoned for a term not less than one year nor more than ten years.

SEC. 2. Any person or persons, who shall influence or attempt to influence the manner of voting of any person at any election in any Territory by the offer of money, or any other valuable consideration, or any person who shall accept any money or other valuable consideration for his vote at any election in any Territory, upon conviction thereof shall be fined in any sum not exceeding \$500 and imprisoned for a term of not less than one nor more than five years.

SEC. 3.—Any judge, or clerk of election or canvassing board who shall knowingly receive any illegal vote or votes, or in any manner whatever change the ballots or tickets cast at any election by voters, or who shall put ballots or tickets in the ballot box other than those cast by legal voters, or in any manner whatever change or attempt to make up false or improper returns, or count or put down in the poll books or list or abstract sheet of votes any except those cast by legal voters in any of the Territories shall, upon conviction thereof, be fined in any sum not to exceed \$500, and be imprisoned for a term not less than two years nor more than ten years.

SEC. 4.—That all Territorial laws in conflict with or inconsistent with the provisions of this act are hereby repealed.

SOUTHERN MISSIONARY EXPERIENCE.

HICKORY WITNES AND A WARNING IN PLACE OF A CONGREGATION.

The *Utah Journal* publishes the following extract from a letter from Elder F. W. Stratford, who is laboring as a missionary in the State of Georgia:

"Myself and companion started out some five or six weeks ago in search of a new field of labor and at the end of one day's journey we had only traveled the distance of 12 miles. After trying the hospitality of several of the citizens we succeeded in obtaining lodgings with the family of John Harkins, where we were kindly treated. This gentleman, next morning, gave us directions to the residence of a Mr. Boyds, who was one of the leading men in the town and also deacon of the Methodist church. We called upon him and asked for the use of the chapel to hold services in the Sunday following. But on telling him that we were Mormon Elders it seemed to paralyze him almost as bad as a severe shock of earthquake would have done. When he had recovered from the shaking up he had, sustained, he, trembling and excited, went and consulted a dudish looking fellow who stood near by, and to our great surprise, when he returned he emphatically declined the use of the chapel, stating that the people in that section didn't want any of the Mormon influences in their midst. We thanked him very kindly and traveled on about one mile further when we came to the conclusion that we were going contrary to our guide, which is the Holy Spirit, so we retraced our footsteps back three miles, and obtained a small log cabin to hold meetings in. We went on our way rejoicing, circulating our notice in reference to the meeting from place to place until night overtook us, when we began to ask for a night's lodging. After being refused at six or seven places we came across a company of campers who had compassion on us, treating us as best they could. The next day we traveled on, giving out our appointment, inquiring as we journeyed along for a night's lodging. When the dark shades of night began to draw thick around us, we called upon a Mr. Ervin, who took us in and very kindly treated us. Next morning we journeyed to the schoolhouse where we announced that meeting would be held. At the appointed time we were at our post. There had assembled a large congregation, some of whom had traveled five and six miles to see and hear Mormon Elders, as we were the first that had ever been in that section. At the close of the meeting three different parties invited us to accompany them home. We accepted the invitation of Mr. Monroe Robinson, who had refused to take us in a few nights before. On Monday morning we started back to our old field of labor in Plainville, for the purpose of procuring a supply of tracts. We arrived there in the evening and were greeted by our friends. We remained there three or four days, after which we returned to our new field and gave out an appointment for meeting the Sunday following. Friday night it began to snow and prospects appeared gloomy for the Sunday meeting as the people here are somewhat scared of snow. We remained with our friends until Sunday, when we started through the snow for the place at which we intended to hold meeting. As the snow was ankle deep and still snowing, we did not expect many hearers. In this we were not disappointed, for to our surprise when entering the house, we discovered that our congregation consisted of two hickory witnes and a notice which read as follows: "Take warning! We as a band of citizens of this place, having become tired of this business of

Mormon preachers tramping through our country, have decided to stop it, therefore Mormon preachers or Latter-day Saints who want to get back to Utah with their scalps on had better leave in three days. This means business; if these witnes are not enough, we can get more." This notice was lying on the pulpit with the hickories across it, but as there was no one present to use the latter, they did no harm. We took the warning for what it was worth; and traveled on a mile and called on a Methodist preacher, who took care of us until the two feet of snow which fell that night had settled and tracks been broken through it."

CARD FROM THE FATHER OF E. M. DALTON.

Editor Deseret News:

Please allow me to gratefully present to you, and, through your columns, to all others who have assisted in the hour of sore affliction, the heartfelt gratitude and thanks of the grief-stricken parents and family of the murdered Edward M. Dalton; for the vindication of the true character of the deceased; and for the unwearying pains and noble efforts in bringing to light and publishing the facts in regard to his assassination in Parowan at the hands of Deputy Wm. Thompson, Jr., and his associates. Also for the manly and well-deserved rebukes that have been administered to the apologists of murder and rapine. And for the timely and truthful refutations and denials of the falsehoods and slanders published against the living and dead, growing out of the occasion to whitewash the murderous deed.

My feeling are now and have been from the beginning that Thompson will not be brought to imprisonment, and that the ostensible efforts being made in that direction will amount to a very little, if anything, more than a mockery of justice under the present legal rule. From the sworn statements made, my conviction is that the murder was planned and designed from the first, else why the borrowing and use of a rifle from a covered position? that the deputies intended to kill their victim, not giving him any chance to surrender or escape, and that they did it in malice, and for an effect and a boast, that they might have it to say: "I too have killed a 'Mormon,'" and then take shelter under the official pretense of making an arrest.

EDWARD DALTON.

January, 7th, 1887.

NUMERAL COINCIDENTS.

LOGAN, Jan. 11th, 1887.

Editor Deseret News: Reading an article upon the number seven in the late issue of the *Deseret News*, has led me to reflect upon the history of the Church to see if there was any coincidence between that number and remarkable events in the history of this people. I find that more than once has that year which ends with a seven brought forth great and important events, of which I here will note a few:

In 1827 the plates were given to Joseph the Prophet; In 1837 a great apostasy took place in the different quorums in Kirtland, also the first foreign mission was established. In 1847 the Pioneers, and subsequently the body of the Church, arrived in Great Salt Lake Valley. In 1857 the great army was sent out to conquer the Mormons. In 1867 I do not remember any event of particular note. In 1877 President Brigham Young died.

Whether the number seven has anything to do with these things or not I cannot say, nor am I able to predict what the year 1887 will bring forth, but there can be no doubt that great and stirring events will take place amongst us, probably greater than has been witnessed in any one year in our history.

It must also be evident to every student that the numbers three, seven and twelve, play an important part in the word and workings of the Lord.

ERIAL.

A WORD FROM EASTERN ARIZONA STAKE.

HEBER, LUNA VALLEY, New Mexico, Jan. 2nd, 1887.

Editor Deseret News:

I write to-day from this little, lone-some valley in the mountains. It is a place that in a few years, if well managed, would make a most pleasant home for good Latter-day Saints. I came down here to-day on a missionary trip, but am sorry to say I found the Saints in anything but a happy mood; the death of Sister Eveline Lee has cast a deep and very impressive gloom upon everybody. Sister Lee was highly loved and respected by everybody; she was a true and faithful Latter-day Saint, a kind mother and a most hospitable and entertaining housewife. The loss to her husband and especially her three small children is very deplorable.

I have in the last week had the pleasure of visiting in company with President Jesse N. Smith and Brother Joseph Fish, all the southern settlements of this Stake, and I can truly say that temporal prosperity and good feelings prevail with the Saints everywhere, and the fact that so many of those called to come here to settle and strengthen this Stake have moved away again has almost left us with

nothing but the truest, best and most honest Latter-day Saints. The last settlement we visited (Erastus) is the centre of the Stake. Brother Smith desired me to settle and reside at that place; its appearance is not at present the most inviting but I am well satisfied that its facilities are superior to any other place in Apache County; its waters are large, never failing spring, and the night frosts stop earlier and keep off longer than any other place in the county. The consequence is that grapes and fruits of tender varieties grow there to perfection, and we can give a hearty invitation to some forty or fifty families of good Latter-day Saints to come and join hands with us and we will build up a new garden of Eden.

With kind regards to our brethren in the office, I remain your brother in the Gospel of Christ,

CHR. I. KEMPE.

Poisoned by a Cobra.

The *Morning Star* of Jaffna, in Ceylon, reports the death of the taxidermist of the Victoria Museum in that town from the bite of a cobra, under curious circumstances. While feeding a cobra, which he thought was harmless from previous extraction of the poison bag, it suddenly bit his hand. For a few minutes he took no notice, thinking the bite harmless, but pain and nausea soon began. Carbolic acid was applied, ligatures were bound round the arm, an incision was made at the bite, and the blood of the arm was wholly removed. Various antidotes were used, but the unfortunate man lost the power of speech, and soon after every muscle seemed to have become paralyzed, and breathing entirely ceased. Artificial respiration was, therefore, resorted to, and this operation was unceasingly continued for nine hours, when at last the patient made an attempt to breathe, and soon regained consciousness enough to make his wants known. He steadily improved until the Friday, the accident having taken place on a Wednesday, and then astonished those around him by stating that during the severe operation on Wednesday night he was conscious of all that was taking place, but was unable to make his feelings known, not having power over a single muscle. It would seem that the poison paralyzed the nerves of motion, but not those of feeling, for he could see and hear and feel, although the physician, even by touching the eyeball, could get no response either of feeling, or consciousness. His partial recovery was, however, followed by a high fever and inflammation of the lungs, and he died, perfectly conscious, on the following Sunday.

ON Thursday last there was one death from diphtheria at Springville, Utah County. There are two other cases in the town.

A little bag of mustard laid on the top of the pickle jar will prevent the vinegar from becoming mouldy if the pickles have been put up in vinegar that has not been boiled.

Don't keep the sun out of your living and sleeping rooms. Sunlight is absolutely necessary for a right condition of the atmosphere which we breathe, and for our bodily well-being.

A "jug bag" to hold coppers is a pretty bazar novelty. It is knitted in bright colors in imitation of a small pitcher; the neck of the jug is ribbed and drawn in, so keeping the contents from falling out.

To take off starch or rust from flat-irons—Tie up a piece of yellow beeswax in a rag, and when the iron is almost but not quite hot enough to use, rub it quickly with the wax, and then with a coarse cloth.

Doughnuts.—One cup of sour milk, one egg, one cup of sugar, one teaspoonful of salt, two-thirds teaspoonful of cinnamon, one tablespoonful of saleratus, and flour to roll. Roll thin, cut in rings and fry in very hot lard.

Flour of sulphur sprinkled on a hot shovel and the fumes inhaled while they are fresh, will cure cold in the head. A teaspoonful of flour is sufficient and does not cause disagreeable sensations.

Pudding Sauce.—Take two cups of white sugar, a lump of butter the size of an egg, one well beaten egg. Stir those together, then add a teaspoonful of boiling water; put it in a saucepan until it thickens; do not let it boil; flavor with lemon or vanilla.

To prevent ivory knife handles from being cracked.—Never let knife blades stand in hot water as is sometimes done to make them wash easily. The heat expands the steel which runs up into the handle a very little, and this cracks the ivory. Knife handles should never lie in water. A handsome knife or one used for cooking is easily spoiled in this way.

Farmers' mince pie.—Four bowls of apples, two bowls of beef, one bowl of suet, three bowls of sugar, one teaspoonful of molasses, one dessertspoonful each of cinnamon, cloves, allspice, nutmeg, and a little salt. Put away in a jar what you do not use at once. Moisten, when you bake, with sweet cider or currant wine. (Fruit, one bowl of raisins, one of currants and a little citron).