

going he came and took dinner with us. He, of course, pretended to know all about our people, as he had read the whole history of the "Mormon Church" in Western Wilds, by J. H. Beadle. He started on us about "Joe Smith." We tried to reason and explain to him that he had been wrongly informed about the Prophet's character, and also that of the Saints, but he was badly afflicted with the mark of the beast, like many other sectarian ministers, who "preach for hire and divine for money," and allowed prejudice to rule and dictate, instead of principle and reason. Our conversation soon became very interesting to those present. We closed by calling on him to repent and cease preaching his false doctrine, and to yield obedience to the Gospel of Christ. He finally said: "You ought to be driven out of the country," and that all who went to hear us "ought to be churched."

We preached according to agreement, and presented some of the principles of life and salvation before a large number of people, after which a Mr. Hodges, a prominent man in that section, invited us home with him, and we announced another meeting for night, when we talked to another large congregation, the people seeming to express themselves, with few exceptions, as being well pleased with what they had heard. We spent the week visiting among those who invited us to call on them. Among them was a Mr. Clem, an aged gentleman, who said he heard Apostle G. A. Smith preach in Huntsville, Alabama, about ten years before the late war of the rebellion; he also stated that he remembered Apostle Smith relate the prophecy uttered by Joseph Smith concerning the war, but nearly all ridiculed the idea at the time; he said he was a living witness that it came to pass just as the Prophet said it would, and he knew scores of other men who could testify to the same thing; nevertheless such testimonies as these are not sufficient to convince the unbelievers of the divine mission of the great latter day Prophet. We were invited to preach again Saturday night and after the close of the meeting distribute the remainder of our tracts.

A young man came up and told us that their circuit rider (Parson H.) wished to see us at his meeting at Pleasant Hill, the next day, Sunday. We were rather surprised on receiving the invitation and wondered what it was for. Our first impression was that that they had repented and were going to grant us the privilege to preach in their house. Again we thought that would be uncommonly good treatment from a sectarian preacher toward a Mormon Elder, and concluded it was from an impure motive. We went to the meeting, and he invited us outside and stated that our teaching was like that of the Campbellites, who were not popular in the neighborhood. We replied that he was mistaken and entered into discussion upon the principles of the Gospel. He finally wound up by heaping a great deal of abuse on the "Mormons," but we had opportunity to reply, and he was effectually confounded, as is usually the case with those who have not the truth on their side.

Your brethren in the Gospel,  
JOHN W. SAUNDERS,  
JOHN W. HART.

#### DEATH OF AN ESTIMABLE LADY.

ORONOCO, Amherst Co., Va.,  
March 28, 1887.

Editor Deseret News:

No doubt that the many Elders who have labored in the Virginia Conference during the last four years will be grieved to learn of the death of Sister Nancy Sawhorn, which took place at the residence of her son William, March 25th, 1887. Sister Sawhorn was born January 27, 1808, in Amherst County, Virginia; was baptized into the Church of Jesus Christ of Latter-day Saints, January 8, 1841, by John P. Hendinger. She lived, from the date of her baptism, the life of a latter-day Saint, and died with the full assurance of coming forth in the morning of the first resurrection. She was beloved by all who knew her, and the family of the departed have the sympathy of a large circle of relatives and friends.

#### STRANGE BUT TRUE.

"J. H. W." Asks a Question About the Preparation of Food.

Editor Deseret News:

When people first heard of pictures taken by the aid of sunlight, they exclaimed "Impossible!" But when the process was explained, doubt was changed into admiration and people said "How beautiful! How simple! Why was it not thought of before?"

When the first settlers of Minnesota wrote back to their friends that men could live comfortably in that land where the thermometer in winter averages very low and frequently falls below zero, they were not believed. When those early settlers told their friends that with moderate exercise a man would perspire even when his nose and ears were freezing they laughed at the idea. But when it was explained that the dry and highly oxygenized atmosphere of that country, when inhaled, united with the carbon in the blood, and produced a chemical combustion and extra heating of the system, then men no longer doubted, for they perceived the force of the reasoning.

This principle of chemical combustion is very beautifully illustrated in

a device of the "Charter oak" stove company by which a draft of pure air constantly circulates through the oven. This device consists of a door of fine wire gauze through which the pure air is admitted at the bottom of the oven, and the nitrogen and carbonic acid gasses escape at the top.

Biscuits baked by this process have no hard or burned crust, and meats roasted or broiled preserve the original weight to a wonderful degree, and are neither dry nor hard. The reason of this is that the free current of pure air through the oven prevents an undue absorption of the oxygen contained in the food. As oxygen is one of the principal ingredients in sustaining life, we can easily understand that food thus prepared contains more nourishment than that cooked in the ordinary way.

As the roller-mill process of making flour is preferable to the old method of grinding, because it preserves all the constituents of the wheat, so this process of baking is preferable to that usually employed because it preserves all the constituents of the food—namely, more, it permits the escape of those noxious gasses which too often are absorbed into the food, rendering it unwholesome and not easily digested.

While in Provo the past week I had an opportunity of eating biscuits which had been baked by this process in less than three minutes, and were superior to any I ever tasted before. I also tasted a piece of beef steak broiled in less than two minutes, thoroughly cooked and very delicious.

Would it not be well for our progressive men and women to look into this matter and see if there is not in this device the beginning of a practical reform in the preparation of our food?

J. H. W.

#### OUR CHICAGO LETTER.

Harrison and Medill Fraternizing—Politics Makes Strange Bedfellows—The Irish in Different Attitudes—Moody and Murphy—A New Way of Making a Living.

News' Special Correspondence.]

CHICAGO, April 4th, 1887.

About one month ago the anniversary of Chicago's semi-centennial year as an incorporated city was celebrated in a rather heroic and classic manner. Models for bravery were presented to members of the fire and police departments. The orators on the occasion were Carter H. Harrison, present Mayor of Chicago, and in common parlance denominated "the best," and Joseph Medill, ex-Mayor, denominated "the worst." Both stood on the same platform on that cold March day, and both held forth in a common cause. It was a novel sight for Chicago to witness, and one alone deemed worthy to commemorate any event; because it was supposed these two men were the bitterest and most

#### MORTAL OF ENEMIES.

Novel as that bravery celebration was, it is entirely eclipsed by the present municipal election. The contest for mayor has at last assumed regular party lines, and Labor and Capital will tomorrow fight a pitched battle. The tickets are nominally Republican and United Labor, but really Labor and Capital. What used to be called the Democratic party is entirely wiped out, not a shred of existence or organization it remains. Federal officials are reporting themselves as determined to vote for the republican candidate for mayor. What used to be the republican party has so reconstructed itself as to be unrecognizable by its former adherents. It has in its ranks to-day

#### ALL THE SALOONS.

gambling houses, lawyers, politicians and professional Irishmen in Chicago. Every member of the fire and police department is an open and earnest canvasser for this party. The principal capitalists and merchants are also loud in its favor. In fact, the unanimity with which all classes meet together reminds one of an anti-Mormon rally. Here the gambler and preacher, the blackleg and merchant, the whisky-vender and milk-peddler all come together, even the different secret societies of the old regime are called into action. Free Masons, Pythians, and Foresters are coming together to antagonize that monster secret society "Knights of Labor." Should this great combination be defeated to-morrow, it would certainly be an event, capable of commemorating Chicago's semi-centennial year. The

#### UNITED LABOR PARTY

is composed mainly of Knights of Labor, but will draw to it a large following from the ranks of unorganized labor. It is a secret society, and Cardinal Gibbons countenances it, on the ground that this is the only way to offset other secret societies. That is meeting fire with fire. It excludes from its ranks, absolutely, saloon-keepers, lawyers and politicians. The head of the ticket has put himself on record if elected to close all gambling halls, prostitution dives and places of resort for immoral characters. By a proclamation of this kind, on the eve of the election, he has antagonized a very formidable political element in Chicago. And yet, there are people who say we will have a close election to-morrow. Why, it used to be said that saloons and gambling houses could elect a mayor in Chicago by themselves.

The Labor party is usually called

the socialistic and anarchistic party by the newspapers. It is an undoubted fact that many, if not all, the

#### SOCIALIST AGITATORS

are working for the labor party. To the party this may prove an element of weakness, yet in the end it will be productive of good to the country. None of these recognized socialists is a candidate for office. They have about the same relation to the party that Bob Ingersoll does to republicanism. And if they are to remain in the party they must modify their theories, and seek their desired reforms by the ballot, by argument and by reasoning. These are perfectly legitimate means and entirely within the Constitution. The labor party comes before the people with well-defined issues. It panders to no race, to no class, it simply aims to exalt industry, and to brand with infamy drunkards, extortionists, and pettifoggers. Its agency is the ballot, it is for the independent citizen to

#### JUDGE FOR HIMSELF.

It is very easy to raise this cry of socialism, anarchy, dynamite and murder, but it would be well for persons who are outside of professional politicians, and who are independent of race or religious prejudices or predilections to examine these matters carefully. The people of Utah, above all, should look at matters from the purely philosophical standpoint. They should in no sense become a party to any side of the present struggle in the east. Things are only become with us from bad to worse, and are fast approaching to the worst. That is why Utah should dissect this question, as the anatomist would a corpse for the benefit of science. The socialists at present in Chicago are in bad odor. Probably a few of them may be hanged yet, though the chances are slim indeed. In 1876, it will be remembered, that twenty-one Irishmen were hung in Pennsylvania in connection with

#### LABOR TROUBLES.

The cry then went up that the Irish would be forced to the wall, and syndicates were formed to bring laborers here from Germany, Bohemia and Poland. As this time Ireland and Romanism were at a fearful discount. There was no talk then of starting a great Catholic University, or of creating half-a-dozen cardinals. On April 6th, 1878, an advertisement appeared in the Chicago Tribune, for a female domestic. It stated "No Irish need apply," and to call at 637 Monroe. Such an advertisement in the Tribune to-day would cause a riot of no mean proportions. Under that same date of April 6, 1887, is an editorial on Brigham Young, calling him a rebel, a traitor, and a conspirator; that he was then in league for the admission of New Mexico as a State, in order to establish polygamy. On the

#### IRISH ISSUE

the Tribune has changed its course entirely, while on the Mormon question it still adheres to the unities.

Would it not be well to ask why opinion changes so? Why Irishmen who were denounced as murderers and rebels in 1876, are presented with medals for bravery, and are held up as the bulwarks of American liberty in 1887? In 1876 when newspapers, detectives and preachers raised a cry against Irishmen, the Roman church kept very quiet, and in fact rather joined in the general condemnation. In 1886 when a dozen Irish policemen were killed in this city in defense of law and order, the Roman church immediately claimed them as its children. While the newspapers, the detectives and preachers, were praising Irishmen, the

#### ROMAN CHURCH

authorities put themselves forward. In one night they raised \$50,000 for the construction of an orphanage. Not a Sunday since the Haymarket affair but has witnessed the dedication of some new structure to Romanism. Since that time have been created cardinals, archbishops, and bishops innumerable. Is not this an instructive study for the sociologists?

What I have said is not with a view of establishing the orthodoxy of any system or party among us. It is rather with the view that the people of Utah should profit by the lessons now being taught here. They can see the folly and even criminality of secret societies and ought to resolutely resolve to forswear forever the toleration of such

#### EVIL AGENCIES.

They can see what chaos, what anarchy can be brought about by the antagonism of capital and labor. They can see how a little misunderstanding between employer and employee can be magnified and developed into something gigantic. They can see how a trivial affair can be settled if handled in time, and the aid of a few honest, disinterested neighbors called in, instead of the complicated machinery of law-suits, injunctions, organizations, mass-meetings, etc. What I have said is only a plain statement from one who is among the crowd but not of it, one who is present but not a participator in the proceedings, one who is entirely untrammelled by sectarian, ethnological, and political influences.

If socialism and confiscation are the aims of the uneducated mass can we blame the people for this? If Tucker, of Virginia, trampled on Thomas Jefferson can we blame dynamite finery, of Chicago, for

#### DOING THE SAME?

If Edmunds, of Vermont, and Ingalls,

of Kansas, make confiscation a legal enactment, can we blame another Parsons and August Spies for doing the same?

This forenoon I dropped into Farwell Hall to see how "Mormon" stock was quoted. It is certainly dull at present. I glanced over a file of the Interior, the Presbyterian organ here, and it really does not take the cognizance of "Mormonism" which the question deserves. I noticed a little item from Mt. Pleasant, Utah, stating that two preachers, the Rev. Mr. Gillespie and the Rev. Mr. Wishard, converted three "Mormons;" and that Bibles were badly wanted out there. There is no appeal for money, unless that for Bibles can be construed as such. In prohibition towns cider means whisky, and perhaps among Christians

#### BIBLE MEANS BOODLE.

There is a long article on Joseph Smith partly biographical and partly critical. It is a rebash of what has been written a thousand times, with the exception that the Solomon Spaulding theory as to the origin of the "Book of Mormon" is entirely repudiated. The writer of this article states that the book originated with the Smith family.

I attended the noonday meeting at the hall. It was a big day. Moody conducted the services, and Francis Murphy assisted. On the platform were a number of local preachers. There was quite a respectable attendance considering the time of day—dinner hour. Moody and Murphy are men of national reputation, and it is a sad commentary on our colleges, universities and churches, that these two common men can draw audiences and make themselves felt and heard, while doctors, professors and reverends can only obtain a hearing by masquerading a "Mormon" or ruminating polygamy.

#### MOODY

is a stout, stumpy, person, with liberal development of abdomen. He might be mistaken for a retired sailor in the saloon business. He has a coarse, rough voice. At first it is difficult to see in him what gives him his popularity. But as he enters on his work, one soon finds out. In religion he is a "buster," or as some have it, a "rustler." He reminds one of a railroad section-boss at a "washout." He points here there and everywhere. He calls to this man and to that man, and endeavors in every possible way to get up an enthusiasm in his audience.

Francis Murphy seems a very quiet person, and in appearance reminds one of an English serving man after a few years in India or China. A distance his eyes seem cavernous sockets. In fact, they look like the mouth of Clara Morris when it is distended to its full extent, and that looks like a black hole. At first one is apt to regard Murphy as overdoing things, and likely to put him down as

#### A HYPOCRITE.

He indulges so much in "amens," "thank the Lord's" and "bless the Lord," and such ejaculatory phrases that it looks as if he were burlesquing religion. Though when you come to extend your observations you will find others just as demonstrative in this respect as Mr. Murphy. But somehow, we have come into the habit of distrusting an Irishman if he appears on any platform outside of a Catholic one, that perhaps this is why Mr. Murphy at first strikes one as not genuine. He has a soft, musical brogue, and when warmed up to the pathetic throws considerable feeling into his language. In fact, it is only in his favorite topic, temperance, that Mr. Murphy impresses one as really earnest.

At all events, Mr. Moody spoke on Money. Mr. Murphy took round the hat, and a right good collector he makes. "Charley Horton gave \$10. Bless you Brother Charley." According as the money rolls in,

#### MR. MURPHY

punctuates the operation with such phrases as the one quoted. It seems to me that Murphy took special pleasure in holding the hat before the Reverends and Doctors present, and Moody took special pleasure in telling the doctors to show a good example.

This collection business gives a religious meeting a flavor of the mercenary, and yet these things can't be carried on without money. Yet it seems to me that a man who can go around with a hat, could never arise to any height either in religion or morality. If one of the ordinary preachers could be trusted to take around the hat, it would be much better, and more dignified for the central figure to indulge in his religious flights while the money is being collected. But of course, Mr. Moody knows his own business best, and he knows the preachers too, and perhaps he wants to reap the fruits of his own labor. A sum of \$300 was collected.

#### THE DISCOURSES

of these men are entirely made up of little anecdotes and experiences. Moody gives his a matter-of-fact, common sense tone, which render them pleasing. Murphy is alternately on the witty or humorous story, and on the pathetic. Now he evokes the loudest and most uproarious mirth, and again he moves to tears. He is certainly the soul and spirit of a meeting. He is more true to nature than any of his compeers, and his oratory is like real life, a mixture of laughter and tears.

Chicago still holds the palm as Convention City. In this line it is likely to become more famous than Cintra.

Last week we had a convention of anti-secret society people. It was composed of representatives of churches and educational establishments. All its members were Doctors and Professors. Of course they dwell on the enormity of the

#### SECRET SOCIETY.

but you might as well try to Christianize an alderman, as try to suppress the secret society with an oration. In fact a man's success in life, from a worldly point of view, depends on the number of secret societies he is into. In the police, in business, even in railroad, unless you are a 32 degree mason, or a 30 feather sashem, you will have to remain at the bottom round of the ladder. In fact you can hardly expect decent burial, except you belong to a society or two. And if you get into any litigation, if you have not a club or society at your back, you may as well deliberately commit suicide. If you have not a grip or password of some kind you are of no standing.

Even in crime there is often a tinge of romance. Away back in July, 1881, W. A. Green killed Enos Brunsbaugh, and then disappeared. Last January the body of Miss Mahillt was found drowned. Suspicion fell on her sweetheart, A. C. Green, brother of W. A. Green. He too disappeared.

#### DETECTIVES

were then put on the case. Slight clues here and there were obtained but nothing tangible. A few weeks ago the wife of W. J. Gallagher received a letter from Kansas, purporting to come from her husband, who had escaped from prison, and wanted \$200. This Gallagher is a Pinkerton detective and figured largely in the election trials here, and is now a witness on the Rock Island R. R. murder case, though presumably a Joliet convict. Mrs. Gallagher places the letter in the hands of Pinkerton, and the writer turned out to be W. A. Green. He had resorted to this means of livelihood. He used to write to the friends and relatives of "respectable convicts" as in the Gallagher case, and generally succeed in getting money.

#### JUNIUS.

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