

the fruits of the "Mormon" social system and an inevitable concomitant of polygamous life. But it is a feature of "advanced civilization" outside of which "Mormonism" is considered to live and move and have its being, and certain it is that intemperance, and indeed the indulgence of appetite in any excess, is foreign to the "Mormon" system and is not associated with "Mormon" polygamy. It will be a sad day for the United States when the drinking habit becomes common among the women, for it will corrupt the very fountains of life and sap the foundations of morality and virtue.

SINGULAR SYMPATHY.

Just read this, from the San Francisco Chronicle: "Anti-polygamy, it is said, promises to be one of the campaign issues in the South and in many parts of the West and the uncompromising attitude of the Republican platform on the question has gained for it many friends. The recent troubles with Mormon proselyting agents in Tennessee, have stirred up the people there and aroused a bitter feeling against the Latter-day Saints." Is there any wonder that there should be a bitter feeling in the South over the Tennessee troubles? These poor, guileless, unsophisticated, liberty-loving people of Tennessee who killed the Mormons in cold blood have been put to a great deal of trouble in slaughtering four "Mormon" men and wounding one woman. Probably the Chronicle and the people of Tennessee or any other part of the South are of the opinion that those men should have committed suicide to save the masked mob the trouble of murdering them, and that the lady who was wounded by these gentle creatures should have shot herself in the thigh that they might save their ammunition.

Occasionally we find some one who does not sympathize with the people of the south, who have such a "bitter feeling" toward the Latter-day Saints, over the late troubles in Tennessee, where the people in the vicinity of Cane Creek have been so imposed upon as to feel under the necessity of killing four and wounding one of their fellow creatures. Among these unsympathetic ones is the editor of *The Republic*, who, in the August 31st issue of that periodical, publishes an article on "The enormous growth of crime," as indicated by the New York papers. At the opening he says:

"First comes a paragraph in reference to the murder of two 'Mormon' missionaries in Tennessee by a disguised band of pious, God-fearing men, who preferred to have the crime of assassination on their souls rather than permit any new-fangled notions of religion to be preached among the simple minded mountaineers of that State. Of course such a crime was deemed worthy of commendation rather than punishment, and therefore no arrests have been made."

We are afraid that the writer in the *Republic* is not affected by the "bitter feeling" against the Latter-day Saints, caused by the troubles in Tennessee. His words are somewhat caustic and ironical, and there appears to be no congeniality between him and the "pious, God-fearing" murderers, who slew the "Mormons" on Cane Creek. These meek examples of injured innocence are evidently not to his liking. Indeed it is a little doubtful whether the position of the Chronicle is correct, as a whole, about the bitter feeling in the South against the "Mormons," which it seems to allege is caused by the murder of four and wounding of one of the Saints. It appears from the paper last named that the tragedy must be looked upon as a great and unpardonable outrage upon those who perpetrated it. The Chronicle should get out a patent on its ideas on this subject. They are so unique that it would be well perhaps to preserve them from being encroached upon by other individuals or journals. It should follow the matter up and give the world a brilliant journalistic essay on consistent sympathy, another on the wickedness of the "Mormons" in permitting themselves to be murdered in cold blood, as such a passive act of iniquity arouses against them the bitter feelings of the solid south.

AN IMPORTANT ENTERPRISE PROPOSED FOR PALESTINE.

PLANS for a proposed "Jordan Canal" have appeared in some of the foreign scientific journals. It appears that it is not to be, in the genuine meaning of the term, really a canal, but rather a large inland sea, some 300 miles long, with an average of ten to fifteen miles in breadth. The waters of the Dead Sea would be raised from their present level about 1,300 feet, and its area, of course, be largely increased. The river Jordan, Dead Sea and Lake Tiberias would all disappear with some square miles of land, principally on the western side of the Jordan valley as now existing, and in their place would be a vast inland sheet of water, fertilizing the neighboring desert with the rainfall produced by the evaporation from its surface. According to his plan, therefore, there would be,

instead of a simple canal, a wide open channel traversing Palestine from north to south, navigable in every sense of the term, with safe harbors here and there on either side.

It is not inconsistent to look upon great enterprises of this character as preparatory steps toward the colonization of the Holy Land by the Hebrew race, in fulfillment of the predictions of their ancient prophets regarding their being gathered again in the latter days.

"LIBERAL" SUPPORT OF EDUCATION.

In the Eighth School District last evening, the "Liberals" rallied at the school meeting called by the trustees, and defeated a motion to assess a tax of one half of one per cent. for school purposes. That is, they defeated it by votes including, as we are informed, a number cast by persons who are not property taxpayers residing in the District. If that was the case the vote was not decisive. The trustees should see that the law is complied with at meetings of this kind. A copy of the tax list, showing whether they own taxable property in the District, as provided in the school law, would determine the right of persons to vote at a meeting for the assessment of a school tax.

It will be found in experience that those individuals who make the loudest outcry for "free schools" and the greatest noise about "the interests of education," in hostility to the prevailing system, are the most vehement objectors to the payment of any tax in support of education. They do not "feel for the children of the poor"—in their pockets. Their talk is cheap. Their real interest is much cheaper. They pretend to want "free schools," but when it comes to paying for them, or any near approach to them, they fight the movement with vigor. This is only what might be expected of them, and there need be no surprise over their action last night. The most grievous complaint that can be made, against those taxpaying residents of the District who failed to be present at the meeting which was duly announced.

The trustees in every School District are now authorized by law to assess a tax of one-fourth of one per cent without calling any meeting, and this with the appropriation from the territorial tax will maintain the schools to a very large extent, but will not supply funds necessary for building purposes. Let the experience of one School District be a notice to others and a rebuke to the carelessness exhibited sometimes on public matters.

"MORMON" SOCIALISM.

We publish to-day an article from the pen of Justus O. Woods, which appeared in the New York Church Union of August 15th. It is an excellent description of many features of the "Mormon" system. The writer deserves credit for his endeavor to be fair and accurate. We have no particular objection to anything he says, with the exception of his first two paragraphs.

It is a great mistake to suppose that "Mormon" plural marriage contains anything essentially vicious, and that it tends to destroy the social unit—the family. It merely brings a greater number of elements into that social unit than monogamy combines. It extends the family sphere and enlarges all its opportunities for beneficent influence. Everything that can be said in regard to home and the family under monogamous customs, may be said in a larger degree of the relations of plural marriage.

"The numerical equality of the sexes," if it were as often alleged, would cut no figure in the right of the enforcement of monogamic restrictions. Localities differ widely as to the relative number of men and women, and the comparison between marriageable women and marriageable men is not made in the general statistics. If it could be established that there are as many men who might marry as women, then it could be shown that a very large number of men will not marry, while the women who really object are few and far between, and are very rare exceptions.

No valid argument against polygamy is furnished by either of the points raised in the article under consideration, which is well worth reading and calculated to aid in dissipating the senseless prejudice against the system commonly called "Mormonism."

ACCESSORIES BEFORE THE FACT.

We are in receipt of a letter from Elder W. M. Palmer in relation to the violence aroused against "Mormon" missionaries in consequence of the falsehoods emanating from this city, many of which have had their origin in the Salt Lake Tribune. Elder Palmer endorses the statement of the NEWS, that those persons in this city whose falsehoods have been used in the South to stir up excitement against the Elders, are accessories before the fact to the Tennessee murders. He

gives the following, dated Glenwood, Sevier County, September 2nd, as his own experience corroborative of this view:

"In the spring of 1876 I was called to take a mission to the United States. I was then a poor obscure boy, known only by a small circle of people at this place and vicinity (180 miles from Salt Lake). I landed in Sylvester, Meconta County, Michigan, on May 6th, 1876, without experience in public speaking or customs of the world, having been raised in Utah. I was all alone and the wickedness I saw around me in this part of the State astonished me, not having previously seen such things. I labored early and late to spread the truth and to allay prejudice.

In October of the same year, I wrote a letter which appeared in the NEWS some time after, stating that I had baptized 26 persons, and also relating some of the crimes which came to my notice, etc. The Salt Lake Tribune people seeing it (the first they ever heard of me) published a lengthy libel in their paper of December 12, 1876, and sent about 25 copies to the Sylvester postmaster, and a note asking him to circulate them. The postmaster accordingly gave them to one Sam Rose and others, who had been trying to incite mob violence against me, and they took pains to travel about to read it to the people; also Ministers read it to their congregations. Some of the papers were sent to Westville, Montcalm Co., where I had raised up a small branch in that vicinity. The article was headed, 'A Lying Mormon in Michigan Dishd Up,' and the most glaring falsehoods were: 'Elder Wm. M. Palmer is known at his home to be a chief of liars, is a leader of a band of horse-thieves, and is a nasty polygamist with five wives.' Now I had but one wife and never had but one.

The result was that at the first meeting I held after that, at Wheatland, five miles from Sylvester, a mob surrounded me and cuffed me about, pushing me from one side of the ring to the other, threatening to kill me, and one spit in my face. They at last let me go with a threat of hanging if I ever returned. During it is time they were repeating those falsehoods in the Tribune and when I denied them they said, 'You need not deny them for they came direct from your own city.'

Soon after I, in company with Brother Enos L. Root, whom I had baptized, was drummed and belled out of Westville. I had just dismissed a meeting; it was about 9 p.m., and as we went out and started for Bro. Root's house, which was three-quarters of a mile from town, a mob of 15 or 20 with drums, bells, pans and pistols followed up on our heels, beating the drums, ringing the bells, hooping 'Hurrah for old Brigham! if you don't leave here at once we will send your dead body to your six wives, etc.' I had hard work to keep Brother Root from turning on the mob, which act would have insured our death. Brother Root was a new member and was not used to such treatment. He had been much respected before becoming a Latter-day Saint. Afterwards his house and goods, as also my trunk with all I had only what I had on, was burned up in the night. Brother Root and family live four miles north of Ogden now.

I could relate much abuse I underwent on account of those liels, but the above is sufficient. I have met the lies of the Tribune in many States in the past eight years, and it has caused me and other Elders much trouble. Your brother in the Gospel,

WM. M. PALMER,
Pastor, N. W. States Mission.

This is direct evidence in support of our position on this subject. We have claimed that certain persons in this city, and notably the writers for the Tribune, were indirectly and partly responsible for the mobocracy against our Elders, culminating in bloodshed and murder. And we have explained our reasons for the statement. Some of the sectarian preachers in this city have joined the Tribune in publishing falsehoods about our people and our faith; their liels have been circulated in the neighborhoods where our Elders were laboring as missionaries. The local preachers there have taken up the stories, and by repeating and adding to them have inflamed the passions of ignorant people, and the murders in Georgia and Tennessee are among the results.

The details given by Elder Palmer concerning his own case form a sample of the course pursued by the mendacious and malicious scribes and their aiders and abettors in falsehood. And the connection between the violence he endured and the wilful lies about him in the Tribune is direct and complete. In the same manner, or on the same principle, more serious results have been brought about, the responsibility for which, or at least a portion of it, resting upon the same sources of falsehood and malice aforesaid.

The excuse that those "American gentlemen," as they call themselves, set forth as a reason for their libellous course is "Mormon polygamy." It is a vain pretense. We have never complained about opposition of the most pronounced kind against any feature of our faith or practice. But we have occasionally exposed the wickedness and falsehood of attacks like those upon Elder Palmer, for which no excuse can be found by any honorable person or paper. It is these "lies out of whole cloth," and particularly those malicious and unjustifiable personal liels that we have denounced, and that we shall continue to denounce when we think

proper. And the villains who make, and collect, and publish, and relish them as sweet morsels, may squirm and threaten and spurt out their venom at us as much as they please; it will not change the facts nor make their blackness white or their falsehoods truth.

They may oppose what they claim to be wrong as vigorously as they choose. We have no word of objection to that, although we may put our side of the question before the public in response. But they have no right to write or publish liels against the character of individuals nor to misrepresent a society or community; and if they continue such dastardly and inexcusable work, their claim of being "American gentlemen" will only expose them to derision and contempt. If they want to be regarded as men, to say nothing about a more refined appellation, let them cease to hide behind a printing press and cast slime and mud at individuals, and to misrepresent purposely and wilfully, the sayings and doings of people whose opinions no one attempts to prevent their opposing to their hearts' content.

AN INFAMY AND A CRIME.

It appears from our dispatches that the murderous mobocrats in Lewis County are becoming bold in their immunity from punishment for their crimes. They are ordering members of our Church to leave the neighborhood. Is this state of affairs to be allowed to continue? Will the officers of the State of Tennessee permit peaceable citizens to be driven from their homes because they hold a faith that is obnoxious to assassins? Are lawless ruffians to rule the county, or will the constituted authorities perform their sworn duty and vindicate the law?

We think it will be found to the interest of the law-abiding element of the State to move vigorously in this matter. The same principle that is now allowed to work against the "Mormons," if permitted to continue and grow, will be turned in some other direction when occasion seems to require, and soon the whole State will be given over to ruffianism and tumult and no one will be allowed to hold views obnoxious to the mob.

If steps are not taken to suppress this mobocracy and intolerance, the State will stand disgraced before the country and the whole civilized world. If it takes the force of the State to put down this infamy it will be properly and cheaply exercised. To permit any individual to be driven from his home because he believes differently from his neighbors will use an infamy. Such a proceeding, in this age and nation, is a crime before God and civilized mankind.

CAMPAIGN RUBBISH.

The Philadelphia News goes out of its way to say that

"The Mormons have resolved to do all they can against the Republican ticket this year on account of the decided stand the party has taken against polygamy."

According to all accounts the "Mormons" must be the most capable people in existence. Seeing they have no voice in the presidential election it is difficult to understand what they really could do against either ticket. It has been stated in the organ of slang and slander published in this city, that the "Mormons" proposed raising a Democratic fund of \$250,000, and the falsehood has been copied into a number of papers throughout the country. But as we have stated before, there is not the slightest tinge of truth in the assertion. The "Mormons" have no money to spend in that direction and they take no part whatever in the campaign which will be looked back to from the future as unparalleled in history for its unsavory character.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y. w eow 19t

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