

lation. Although the soil of Utah was very fertile the best Mormon crop was children. Of their large families they were very proud, and they kept on sale in their shops pictures of large groups of children's heads labeled: "The best crop of Mormonism." The greatest number of Mormon converts came from England and the Scandinavian countries."

EDUCATING THE INDIANS.

As perhaps most of our readers are aware, a mission farm was established by the direction of our Church authorities, on the western bank of Bear River, in Box Elder County, some years ago, for the benefit of the Indians living in that region. The red men were encouraged and helped in securing the title to the soil under the homestead and pre-emption laws and missionaries were sent among them from time to time to direct their labors in digging canals to bring the water out upon their land, and to instruct them generally in the art of husbandry. A town plat was surveyed, and the Indians were encouraged to locate upon it, build houses and adopt civilized habits. A school-house was also erected for the Indians, and a man called upon a mission to teach school there. A co-operative store was established among them, too, and the Indians encouraged to take stock in it. A steam saw-mill was also appropriated by the Church for the benefit of the Indians, and, located on the head of the Malad, has been run and supplied with timber by them under the direction of an experienced sawyer, and a great quantity of lumber made.

Machinery was also supplied to or purchased by the Indians for carrying on their farming operations, and many of them have become such adepts in the use of the same that they not only do all their own harvesting, etc., but considerable for other people.

They have also taken sheep to herd on shares, and, as a result, had some \$1,200 or \$1,400 worth of wool to sell. Some serious reverses have been experienced, such as cricket and grasshopper visitations and loss by fire, but notwithstanding these, the Indians, under the direction of Brother Isaac Zundell, who presides over them, have persevered, and the farm is now made self-sustaining; and the intention is during the present year to enter more extensively than ever into the business of farming and stock-raising.

The school at Washakie, the Indian village, is conducted by Brother J. J. Chandler, a competent teacher, and the progress made by the large number of Lamanite children in attendance is very satisfactory.

We met Brother Geo. W. Hill, the veteran Indian interpreter, this morning, in company with Sig-o-wit, one of his dusky "children" as he familiarly calls the Indians, and was shown by him a letter just received from another young Indian at the farm, which we requested the privilege of publishing. It is written in a fair, bold hand, and evinces a creditable degree of advancement in chirography and composition for one of his tribe, who has only been a short time studying. The Indian idiom is, however, apparent in some of its construction. We herewith give it to our readers just as written:

WASHAKIE, Feb. 3, 1885.

Mr. George Hill:

My dear friend: I write to you at this time because I think you will be pleased to get a letter from one of your children. I am going to school now and you will see that I have learned to write a little. I read in the Sunday school Second Reader, and I also study arithmetic spelling book, and we try to learn English language too. I am thankful to God that I have been baptized and also for the brethren who are teaching us. May God bless them and you and all of us. I am your friend and Billy. My teacher his name is James J. Chandler. The Lord great blessing. We pray Lord our heavenly Father he has great blessing among this Lamanites. We pray in morning at night. I am you write my folks all well Indian BILLY.

BACK FROM WASHINGTON.

HON. F. S. RICHARDS has returned from Washington, where, as our readers are aware, he has been actively forwarding the interests of the cases against the Utah Commissioners recently argued before the Supreme Court of the United States. Being familiar with all the details of the suits, and the points of law connected with them, he has, as explained in the communication from "Exile" lately published, been of invaluable service in making a faithful and clear presentment before the Court of last Resort.

The Court adjourned last Tuesday until the 2d of March, and we learn from Mr. Richards that there will be probably nothing in the way of having the case of Rudger Clawson, on appeal, forwarded so as to be heard during the ensuing April term. It is ardently to be hoped that steps that will certainly be taken to attain that object will be successful, as the legality of the open venire method of empanelling juries is involved in the case, and the fate of the present unrighteous one-side anti-"Mormon" crusade hangs upon the decision when it shall be reached, unless some other

"ram in the thicket" puts in an appearance ahead of it.

Mr. Richards returns in excellent health.

THE IDAHO ELECTION LAW.

THE new Idaho election law, which was approved last Tuesday, was accompanied by the following message when returned to the Council by Governor Bunn, after he attached his signature to it:

EXECUTIVE OFFICE,
Boise City, Feb. 3, 1885.
To the President and members of the Council, Gentlemen:

I have this day approved Council bill No. 5, an act to provide for holding elections and prescribing the qualifications of electors and for other purposes. This law will, in my judgment, go far toward solving the Mormon problem. It is the first move toward bringing the question of polygamy to an issue within the Mormon organization. The emissaries of that immoral institution, who have been in the Capital for the past two weeks endeavoring to defeat this measure have argued that the young men of the organization are in the majority, and that they are opposed to all bigamous and polygamous teachings and practices. If they have been telling the truth, they have an easy remedy and need never be disfranchised by the provisions of this law. If they are in the majority, as they represent, they can easily crush out polygamy and all other violations of law and morality "taught, advised, counseled and encouraged" in their organization. There is no disfranchisement of any man in this act who prefers the law of the land before indulgence in crime and salacity. It simply declares that any man who prefers banded crime to the duty of the honest citizen shall not, hereafter, help make or administer the laws—only that and nothing more. Any considerations or modes of reasoning that place the adherents of an avowedly hostile and law-scoffing institution upon an equal plane with loyal and law-loving citizens and their methods of association and action are not only illogical, but unjust and radically wrong. The Mormons must either purify their organization or cease taking part in the affairs of the government. It is claimed by them that the provisions of this act invade their rights. It does not. It only demands that they shall not be law makers and law breakers. The opponents of polygamy in the Mormon Church should not longer submit to the polluting of their religion by the lustful minority. The well-meaning should no longer tolerate this crying evil, and no cajolery, no taunts, no threats should prevail upon them to longer permit such palpable wrongs and outrageous violations of law as bigamy and polygamy.

I congratulate your honorable body upon the creation of this law, and am respectfully yours,

W. M. BUNN, Governor.

This message drew forth, in reply, the following

AFFIDAVIT:

I, W. H. HOMER, of Oxford, Bingham County, having been shown a copy of Governor Bunn's message of Feb. 3d, 1885, to the Council, notifying them of his approval of C. B. No. 5, in which message he states that "certain emissaries of that immoral institution have been at the capital for the past two weeks endeavoring to defeat this measure," and as I am one of those who are disfranchised by the said C. B. No. 5; and as I have twice been to Governor Bunn to plead with him not to disfranchise say thirty innocent persons because one out of such number may have broken the United States law against bigamy and polygamy; and as I have endeavored to defeat the said law that disfranchises me and thousands of others who have not broken the law referred to, I may safely consider myself as one of the aforesaid "emissaries;" and as Governor Bunn makes public the alleged "reasons" given to him, I have thought fit, in justice to myself, to make public the last interview I had with Gov. Bunn relative to the subject, which was on Feb. 3d, the day he approved the said act.

I asked him if he had considered C. B. No. 5. He said he had; that he had devoted a great deal of attention to that bill; that he had considered it carefully and had decided to return it to the Council with recommendations to amend that part of said bill which deprives any person of his elective franchise because he belongs to "an order or organization which teaches bigamy or polygamy;" said that he had looked up the law and authorities on the matter and had them written out, showing why the bill should be amended, but owing to pressure brought to bear on him in the shape of threats and public talk to the effect that he dare not sign the bill, and that he would be compelled to veto it, that he had therefore fully made up his mind to sign the said bill.

Subscribed and sworn to before me this 4th day of February, 1885.

(LS) JULIUS C. SHAINWALD,
Notary Public.

To make very black drawings with Indian ink, a correspondent suggests that the pigment be cracked into small pieces and soaked in dilute ammonia-water, when, with an occasional shaking, it will soften in two days; but, if the ammonia is too strong, it will turn the ink brown.

O, JUSTICE! WHITHER HAST THOU FLED?

Let our eye look upon Zion. Let her be defiled.
But they knew not the thoughts of the Lord.—Micah iv, 11, 12.

Let us enter the private sanctuary of domestic life, where, to the honor of this great republic, the divinity of the marriage tie is acknowledged and held sacred; and where purity, the crowning glory of the social circle, is bravely and successfully protected.

Let us there, with wanton cruelty, defy the Constitution of our country, and by trampling on the rights of conscience, sever the holy ties of wedlock—separate husband and wife—parents and children, and ignore the finest affections of the human heart.

Yes; let us cause thousands of honorable, loving wives to be stigmatized as prostitutes, and their offspring, as bastards.

Let us cause multitudes of innocent children, that now are being tenderly cherished and carefully educated, to be branded with infamy, and deprived of heirship.

Let us desecrate their homes, and exterminate the only people of whom this nation can truly boast as protectors of purity and innocence; lest their virtuous and honorable example shall, in the present reign of corruption, rise up before us as a burning reproof.

Let us immerse in loathsome prisons those brave men, who, for the sake of worshipping God according to the dictates of their consciences, left their homes and the graves of their noble ancestors, and sought refuge in the sterile American Desert; where, nerved by the power of faith in the arm of the Great Jehovah, for a while they battled with the elements for life, and at length, with indomitable energy, overcame the barrenness of the soil, and made the "Deseret blossom as the rose."

Those are the men, who, with their stalwart sons, the noble offspring of plural, celestial marriage, with stern, unyielding perseverance, established a connecting link between the commercial cities of the East, and the rich mining districts of the West, and made practicable for the nation, the continental transit of the "iron horse."

Let us erase from the book of remembrance the countless deeds of hospitality and generosity bestowed by those early settlers of the wilderness, on our perishing emigrants, when their supplies were exhausted, as they were wending their way through to California.

Let us plant the seeds of devastation in a thriving, peaceful, honest, industrious community—a Territory brought into existence and made to flourish, without aid, protection, or encouragement from the government under which it exists.

Yes, let us abrogate the rights of its founders, inasmuch that henceforth it shall be controlled by gamblers and speculators—those who have no interest in common with the people.

Instead of the Territory of Utah as it had become—a theme of boast, as a nucleus of peace, good order and happiness; let us, through our crushing policy, exhibit it to the nations abroad as a spectacle of confusion, desolation and woe.

Let us tear away that mighty shield of the rights of conscience, and protector of the rights of citizenship, our glorious Constitution—let us place our veto on the commands of the Almighty, and presume to measure arms with the Great Ruler of the Universe.

Thus saith the President, and thus saith the Congress of the United States of America, by passing unconstitutional bills, and in appointing and forcing upon Utah a Commission composed of men with undeveloped consciences, who assume prerogatives, powers, and authority beyond their investment: who having inaugurated an obnoxious, compulsory test oath to screen the lecherous and punish the poor, complacently smile when the inalienable rights of local citizens are trampled upon, and the judicial sanctum, which should be an emporium of justice and equity, is transformed into a nest of conspirators—an inquisitorial caldron.

ELIZA R. SNOW SMITH.

SALT LAKE CITY, Feb. 7, 1885.

ON STOCK RAISING.

THE MERITS OF VARIOUS BREEDS CONSIDERED.

STRONG REASONS WHY STOCK SHOULD BE IMPROVED.

To the Public:

As there is quite an impetus given to the stock business throughout the Territory, by the organization of associations and the published views of stock men, the executive committee of the Utah Cattle and Horse Growers' Association would respectfully offer a few words of advice to the farmers and cattle growers. The advice given is from the experience and observation of members of this committee, who have long given the cattle business attention and study.

A great many inquiries are being made as to what breed of cattle are the best to keep for milk, beef, and for range herds. We were once asked the question, which breed was the most profitable to keep. The answer was very promptly given: "If for the masses of the people a good milker," and we say so to-day. We find some good milkers in all breeds of cattle. A common plain cow, if a good milker is hard to beat. We have a great many people in this Territory raising stock in a small way, who do not give suffi-

cient thought to what their outcome would be, if given a little attention.

Some are breeding Devon, some Short Horn, some Hereford and a great many are breeding scrub animals, while a few are paying attention to Jerseys.

We believe that while all set breeds are good, some are much better than others, especially for milk and beef, which are the objects most desirable for the masses of the people and which we mainly aim to treat of in this communication.

It is considered difficult to get the two together. The nearest approach is found in the short horn. It is universally conceded that the short horn stands in the front ranks for beef, and the milk strain of that breed is second to none as milkers, and are fair as rustlers in the general herd. The Jersey is a good butter and milk cow for city use, but is worthless for beef purposes. The Herefords are good for beef, good rustlers, will fatten young, and well adapted for our range herds, but are a failure as milkers.

The Holstein are large and good milkers, but are coarse and not inclined to beef. The Ayrshire cows are counted among the best as milkers, and we are rather surprised that so few have been imported to this country as milk producers. There are two important points for consideration among our Utah farmers, who are quite numerous, taking the whole Territory into consideration. The first one is milk, the second one is beef.

With that class milk is the most important, although we propose showing the other to be not only very important but worthy of very earnest consideration. There are in the Territory of Utah some 240 cities, towns and villages, with an average of sixty families, each family owning an average of two to six cows, say three as a general average, which would show a total of 43,200 cows; 90 per cent. of these will have calves each year, which would make the yearly calf crop 39,780 head. Say it will take 20 per cent. of this number to keep the old stock good, it would leave 31,824 for sale. Who buys these calves? The stock growers buy them for future beef. Let each settlement buy a short horn bull, milk strain, and the calves will sell readily for beef cattle. But suppose they buy Jersey bulls, the 20 per cent retained to keep good the old stock will do well enough; but what of the overplus 31,824 head? For beef they are comparatively worthless and may be listed as worth \$6 per head as compared with the grade short horn, at \$12; the difference of \$6 per head amounting to the neat little sum of \$190,944, which sum would be very evenly divided up among the masses of the people. Suppose you put in Hereford bulls, the calves will be good for beef, but not for milk, which is the thing most desired for family use, and on which the family depend for a great portion of their living. Without milk the cook is at a loss; with it she may make many palatable things that the appetite craves and which are nourishing to the system. We do not hesitate to say that the short horn is as good as the Jersey, even for milk and butter, and a good thoroughbred short horn bull for each settlement renewed every ten years, would be all that would be required, and our stock would soon be much more valuable than they now are.

We would advise where Jerseys are kept that they be kept pure, and not mixed with other breeds; likewise with all other set breeds, for where cattle have been bred pure from generation to generation it is a shame to degenerate that breed by crossing, and in many instances with inferior breeds.

How are these set breeds established? By breeding in, and selecting the best, thus making it the "survival of the fittest."

All persons cannot undertake to make a set breed where they have but few cows, as in our settlements; but they can afford to club together and buy one good bull, thereby improving their stock for a very little more than it costs where they allow the stock to degenerate by using scrub bulls, which should be castrated as fast as discovered; and in a very few years the cattle of the Territory would be so much improved as to be universally sought after by cattle dealers.

Is not the foregoing a sufficiently good showing to induce all in the business, from the owner of a single cow up to our cattle kings, to make an earnest effort to improve our stock, and that too by obtaining the very best breeds.

More anon on this and kindred subjects. WILLIAM JENNINGS.

Chairman executive committee, with Cattle and Horse Growers' Association.

The wealthiest peer in Great Britain is the Duke of Buccleuch. The entailed estates in Scotland, to which he has just succeeded, extend to upwards of 450,000 acres, the present rental of which is about \$850,000. The Duke also comes into the Boughton estates, which are worth \$140,000 a year. The Duke's pier at Granton brings \$50,000 a year. His minerals and quarries are worth as much more and he owns valuable urban property in Midlothian. He will also receive \$2,500,000 from his father's personal estate, and his income altogether will be about \$1,350,000, on which he will probably be able to eke out an existence.

The annual expenditure for liquor in the United States now exceeds \$800,000,000.

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