

does not affect people's acts and lives, in public and in private. True religion comprehends not only man's duty to God, but his duty to his neighbor. Indeed one duty comprehends the other. It is not a mere matter of faith in certain theories; it involves right doing as well as right believing. It comprehends a man's whole powers as an individual, a member of a family, a part of society, a citizen of a country, a living integer in the sum of humanity.

A preacher of religion then, is necessarily a teacher of morality, of social obligations, of political responsibilities. By the very nature of his calling he should exercise an influence in these directions. As a citizen, too, he has as much right as another to political opinions and the expression thereof, and to the advocacy of such men and measures as his judgment decides are for the public good.

The attempt to exclude preachers from politics is as great an extreme in a reverse direction, as was the old-time domination of the priest over the layman. No ecclesiast has the right to lord it over the consciences of men, nor to compel them to accept any theory, or vote for any policy or any person. On the other hand, the secularist has not the right to curtail the civil rights of ministers nor to thrust religion out of politics.

Coercion is equally wrong on either side. It is as much an infringement on the liberty of the individual to deny a preacher his political rights and privileges, as it is for him to use any kind of force upon a voter or an officeholder. But it very often happens that the loudest shrieker for unlimited freedom, is the first to impose limits upon the freedom of others whose views and influence run counter to his own. It depends a great deal, to a partisan, upon whether the religious minister favors his party or the opposition. If his politics are in accord, his influence is proper; if not, "Down with the political preacher; politics must be kept out of the pulpit!"

The "Mormon" religion, as it is called, does not attempt to coerce mankind in anything. It teaches true liberty. Its influence is in favor of freedom. It makes no claim to a right to dominate in politics. The power of its priesthood is to be exercised by persuasion, by enlightenment, by reasoning, by showing "a more excellent way." If any man holding authority therein seeks to exercise unrighteous dominion, to foist his friends upon an unwilling people, to force any private or personal measure upon others, to interfere with the free agency of any human being, to threaten, to terrorize, or to infringe upon any civil or political right, he does that which is not out only out of harmony with the spirit of his calling, but is positively forbidden by the commandments and revelations on which his creed is founded. The very essence of "Mormonism" is, the freedom of the creature and his direct responsibility to the creator.

One reason for the objection raised against political preaching is the notion a great many people entertain that religion relates to another world and has no application to this. The mistake is extreme and radical. The very reason why religion is to affect the future is because it affects the present. It prepares for heaven by operating on earth. If it is not practical here, it will have no bearing upon the hereafter. Singing, praying, devotion, ceremonies, ordinances, benedictions, are simply aids to the impression upon the minds of the worshippers of the practical lessons of religion, which are to direct people's lives and acts, and influence them to present deeds for individual righteousness and the common good of mankind. Every virtue, every duty and every responsibility are included in real religion, and their inculcation is one of the functions of the religious teacher.

But, whether as a citizen on the platform or a preacher in the pulpit, a "Mormon" Elder has the right, under the Constitution and the institutions of this free republic, to advocate such principles, and such men to represent them, as in his judgment will be for the best interests of the people who listen to him and for the welfare of our common country. And the people have just as much right to listen to his arguments, ask his advice and follow his counsel as if he were a goddess, worldly, wire-pulling politician, working for place, self party or power, or were a person in any trade or profession apart from religion or its influences.

Liberty, in some people's minds, consists in freedom to think and act as they decide. They are the most intolerant of intolerants. They are fitting companions for the shouters for "independence," who think nobody independent who follows any one but them. Union they denounce as "bondage," if it is not union with their measures, and everybody is a slave that will not dance to their piping or jump to the crack of their whip.

The Latter-day Saints should profit by the lessons they have learned. Their strength is in their union, their weakness is in following bad advice or in neglecting good counsel. They are not required to yield to compulsion nor forced to attend to any duty. But neglect of responsibilities and a disregard of sound teachings are a virtual betrayal of their cause, for such a course counts for the opposition, and is just what their enemies most desire. Political duty is important duty, and no one should be deterred from its performance by the lies, or sophistry, or misrepresentations of the opposers of religion in politics.

BURNHAM, NEW MEXICO.

A Letter From a Remote Settlement of Saints.

OLIO, San Juan County, July 2d, 1888.

Editor Deseret News:

Were it not for an occasional line from this far-off district our northern friends would forget there were such a ward as Burnham. We are still clinging on here, and watching and praying that others may take the San Juan fever and emigrate hither and assist in reclaiming the waste places of Zion. I hope we are not so far removed from headquarters as to be considered not in Zion, for we would surely feel disconsolate if we were thus forgotten.

I do not understand why more of our people do not come to this part of the country, for surely there are many inducements to offer to those who wish to come and make homes with us. Our land is moderately good; plenty of water; climate excellent. Lucern and all kinds of grain do well, and no part of Utah can beat us for fruit. Our Bishop, L. C. Burnham, has about five acres of orchard, including apples, peaches, cherries, pears, plums, apricots, grapes and various kinds of small fruits, which for thrill and producing fine flavored fruit cannot be surpassed. All we need is a few good men with families, a little capital and a good supply of go-aheadiveness to build up a good healthy settlement here. Our outside friends who surround us are very friendly, most of them, and are of the kind who wish to live in peace.

OUR DUSKY FRIENDS

On whose borders we are are friendly; they bring in their wool, pelts, furs, ponies, blankets, etc., to sell, and buy sugar, coffee, tobacco, rope, knives, etc., in return. We have a small store, but are sorely in need of more capital to carry on a nice business. We only have to go 60 miles to Durango to market, where supplies can be obtained at about Salt Lake prices, and wool, pelts, etc., sold at fair prices. The majority of the Saints here are of the kind who desire to do right and keep the laws of God. A few, however, still persist in disobeying counsel, by disposing of their lands to strangers to the cause, in direct opposition to the strict teachings of the servants of God. I should not be surprised if many of our brethren who thus act unwisely will some day have to redeem their inheritances from those to whom they have sold, if they ever have them, by paying dearly for them. To such let me say, be careful that you do not sell your souls to him who stands ready to purchase, and will give you in return your hearts desire—the mammon of the world.

RESPECTFULLY,

ZENOS.

INTERESTING EXPERIENCE

Of a Missionary to Great Britain.

EDINBURGH, Scotland, June 22d, 1888.

Editor Deseret News:

I take this opportunity of giving you and my many friends a little account of my travels since I left my mountain home, and of how the work of God is progressing in these nations.

I left Salt Lake on the morning of the 9th of April, 1888, in company with Brother E. L. Sloan and Brother Cottrell, who met us at Farmington. Our journey was a very pleasant one with only one little mishap, by which we lost our first-class seats and had to share with the niggers. We thought we should change cars at Chattanooga, and when we arrived at that place we shouldered our satchels and made for the platform. We were no sooner out of our seats when they were immediately filled, and when we found a conductor we inquired for the desired train, but found, to our chagrin, that the one we had left was the one we were seeking. There was nothing for it but to take the best seats we could get, which we did, making a good deal of fun over the matter. Everything went smoothly till we came to Norfolk, where we took the "Old Dominion Steamship Company's" boat for New York. It is a very pleasant sail from these two ports, and one that can be enjoyed without an attack of that stomach-raiser that some people call sea-sickness. I here made the acquaintance of a New York doctor, with whom I had a long conversation on "Mormonism," and who strongly denounced the government for the unwarranted confiscations of the property of the Saints. He seemed to be familiar with the acts of Congress in regard to our people, and pronounced them unconstitutional. He was of a thoroughly catholic spirit, though a Methodist, and was very highly pleased with a copy of the Book of Mormon, which I gave him. We

ARRIVED AT NEW YORK CITY

on Sunday night, but remained on board till morning. When we awoke it was raining fast, but we took our valises and boarded a tram-car and proceeded to Smith & McNeill's. As all the places of interest in and around New York City have been portrayed to your readers, I will only mention that we visited and walked over the Brooklyn bridge, had an hour's ride through Glenwood Cemetery; had a look through the zoological gardens in Central Park and visited Niblo's Theatre. We went

to the Stock Exchange and had a fine view over the Hudson River, New York, Brooklyn and Jersey cities from the top of the Produce Exchange. These were the principal places we visited.

We remained in New York until Wednesday when we took the City of Rome of the Anchor Line for Liverpool.

THE VOYAGE

was one I shall never forget, if doing without food for several days has anything to do with impressing it on one's memory. We were sick from the day after sailing until we saw the shores of "Old Ireland" looming up on the afternoon of Wednesday, April 25, 1888. We then came into smooth water and that great ship was no longer tossed up and down to the tune of a sick head and an empty stomach, but it commenced to glide through the water like a bird through the air, while every heart was glad and everyone rejoiced to see land once more, even if it was only the barren beach of the Emerald Isle. The next day we were safely landed in Liverpool and were received by the brethren there in a very kindly manner. We remained at the office most of the afternoon talking of home and of the mission that was before us. In the evening I went to visit a brother of mine who was living in Liverpool, but judge of his surprise when he saw who his caller was. It was

LIKE AN ELECTRIC SHOCK

to him, for I verily believe he never expected to see me again. I had not notified him of my arrival, hence his surprise. He immediately wrote home and told my parents that I had unexpectedly arrived in Liverpool, and would be over in a day or two. The surprise of my parents was even greater, for they were strongly convinced that out of the "strongholds" of the "Mormons" it was impossible to get, and father even said to me he never expected to see me again.

Such is the notion in the world regarding the Latter-day Saints. But I was to have a surprise myself when I came to Belfast. It was circulated amongst those who knew me previous to my going to Utah that the

"MORMONS" HAD DRIVEN ME

from their Territory and Church, because I refused to marry a young woman that the Church demanded I should marry! I did not know what to think of this story, or where it originated I could not tell. But my appearing amongst my friends strengthened and confirmed in my belief in regard to the divinity of "Mormonism" and bearing my personal testimony thereto, drove this base lie from the minds of those who credited it, and gave them another proof of the baseness of the fabrications penned against the "Mormons."

The Saints in Belfast were pleased to see me once more and hear my testimony in regard to the truth, and get an account from one of their own countrymen of Utah and its people. I remained there amongst my friends for two weeks, then I came to Glasgow to attend the district meeting. Here I met friends of some of the Saints in Salt Lake City who treated me very kindly, and were pleased to hear about the welfare of their brethren in Zion. I was sent from Glasgow to labor

IN EDINBURGH,

with Brother S. T. Whitaker of Ogden. The mission in this city is not very encouraging at present. There are only five or six Saints in this branch and the people generally seem steeled against the truth, through the lies that have been sent broadcast by the press and the pulpit. The time has gone by, seemingly, when the "Mormons" will be met with plain Scriptural arguments and we have now to overturn or refute the stories and lies that are in every one's mouth. We were met on Sunday last by a gentleman who came to our open air meeting for the purpose of tearing our doctrines to pieces, but he was so whipped by his own lash that he trembled like a frightened child, but no sooner was this perceived by his companion than he stepped into the ring with a book and commenced reading a lot of lies that were accepted by the crowd. But he was made to quiver also, to such an extent that it surprised us. In this book was contained the testimony of the witnesses to the Book of Mormon and we pressed hard upon him and made him read it. He finally read it in connection with some evidence in regard to the coming forth of the Book of Mormon and trembled in doing so. "We can do nothing against the truth, but for it."

I may conclude by adding

MY TESTIMONY

that prophets do exist at this present day, for many of their prophecies have been fulfilled in myself. It was prophesied I should reach the land of Zion, I did so. It was prophesied I should return to my native land, and the Lord has preserved my life from the hand of the destroyer and I have done so. I may relate that while I was sleeping in the railway carriage at Lynchburg, Virginia, a man at the depot learning that "Mormons" were in the cars, came in brandishing a revolver, and wanting to rid the earth of us, in connection with all other "Mormons," but the servants of the Lord had promised we should reach our destination in peace, and we did so, and not a hair of our heads was harmed. The work of the Lord will progress,

no matter how much the devil may rage or his agents may oppose.

Praying for the welfare of the Saints and the establishment of truth and righteousness in the earth, I remain, Your brother in the covenant,

J. HAYES.

IN THE JUNCTION CITY.

Scarcity of Water in Weber County.—Other News.

OGDEN, Utah, July 16, 1888.

Editor Deseret News:

In one of my former communications I spoke of the

SCARCITY OF WATER

for irrigating and other purposes in this place. The matter now wears a very serious aspect. Sometime ago the superintendent of the waterworks told me that the prospect for obtaining sufficient water to supply the demands of the people this summer were anything but encouraging. The sudden and early fall of the waters in the Ogden and Weber rivers had also created a great deal of anxiety in the minds of the farmers and others, and now their worst fears are realized.

Loud complaints come from nearly every settlement in this county of the scarcity of water. Whole districts are suffering, and thousands of bushels of vegetables and other late crops will not mature unless water can be speedily obtained, and where it is to come from no one can divine at this moment. Many sources from which water was formerly obtained are dried up, and there is no snow in the gulches or in the mountains where in past times a moderate or reasonable supply existed at this season of the year.

In many places the rivers are completely dry, where but a few weeks since a number of streams were from eighteen inches to two feet deep, and the weedy bottoms emit a sloughy, sickly odor. We have had no rains for a long time except a light thunder shower several days since, and which lasted but for a few minutes. In the meantime the heat has been intense and the products of farms, gardens and orchards have been drying up, or depreciating. I very much fear that the

WORST IS YET TO COME;

for unprecedentedly low as the rivers are at this season of the year, the waters are still decreasing. These facts cause the utmost anxiety and alarm in the breasts of many who depend on the water to mature their crops. This scarcity has given rise to many contentions, and to claims to water privileges which have never heretofore been developed. The worst passions of some of the citizens have been aroused; a collision between some of them was imminent, and the civil authorities have had to interfere to prevent consequences that would have caused much sorrow, grief and regret.

Quite a number of water companies in the western and northern settlements have held meetings and have adopted measures which, while they know they will not increase the supply, yet by economy and mutual agreement may enable them to save some things that are in great danger of being lost. Some of them have

GIVEN UP ALL HOPE

of saving their field crops but they are now desirous of preserving their orchards and other garden products, much of which, at present, give promise of abundant yield, if water can be obtained.

It has been many years since the apple orchards were in as good condition as they are at this time. The trees are well filled, and the fruit seems almost entirely free from grubs and worms. The pears also, and plums, look promising. It will be a loss almost amounting to a calamity if these and other profitable products of the orchard should be stunted, or shrivelled for the want of water, and every effort will be put forth to save the fruit, not only for this season, but to preserve the trees for coming years. Some few who have the means have sunk flowing wells and thereby obtained a moderate supply of good water, which has been turned on to their lands and prevents their crops from perishing. We sincerely hope and wish for rain, but at present there is no prospect of it, and what the real outcome of the present water troubles in this county will be of course no one can divine.

It is certainly singular, if not ominous, to see men, teams and cattle walking dry-shod on the bed of the river where, heretofore at this time of the year, copious streams of water were flowing. In addition to what some of the people are now suffering, many predict a worse condition of things in water matters in 1889. For my own part I think "sufficient for the day is the evil thereof," and if we can get tided over our present dry times, measures should be adopted by city and county commissioners to save all the water that can be preserved in the coming spring.

Sunday afternoon at half past one o'clock a large column of black smoke was seen ascending in the south part of the city. Shortly afterwards the bells and whistles sounded the

ALARM OF FIRE

and soon the fire brigade and a large number of people rushed to the scene on the premises of Mr. Horace Ensign, on south Main Street. A large

haystack was consumed, also a wagon, a buggy and a set of harness. Although the firemen worked with their accustomed zeal, they were not able to save the hay and vehicles, but they prevented the spread of the flames, and saved much other valuable property and perhaps the lives of a number of animals which were in danger. Mr. Ensign is away from his family on a mission.

The grading of the New Union Depot grounds continues, but the hauling of the dirt for this purpose causes loud and just complaints from the citizens of Sixth Street. It is not so much the cutting of the streets by the heavy and numerous loaded wagons which pass over it every day and cut up the road, which causes the complaints, as the tremendous clouds of dust which continually arise, and at times almost suffocate pedestrians on that street, and also cause much annoyance to the citizens, who are compelled to keep their doors and windows closed during the day, and cannot obtain a sufficient

CIRCULATION OF AIR

this hot weather. Besides this, the dust not only covers trees, vegetation and residences, but it penetrates the houses of the people and covers furniture, curtains, etc., to the great annoyance of housewives and others. A petition has been sent to the city council asking that body for relief, by either changing the travel from that street or placing sprinklers there.

On Thursday next there will be a grand gathering at the Tabernacle in this city. Meetings will be held in commemoration of the anniversary of the day on which the late President B. Young just addressed the Ladies' Relief Society in this city. Some of the Apostles are expected to be present on the occasion, and a very enjoyable time is anticipated.

Some of our citizens are preparing to celebrate the entrance of the Pioneers into this valley. The Second and Fifth Ward Sunday schools have united and are preparing to have a grand time together in Lester Park. In addition to the picnics there will be various athletic exercises on the square. At night the Fifth Ward school will have a grand ball in the pavilion, and the Second Ward Dramatic Association will present in the opera house "The Green Lanes of England."

NEWS NOTES.

Items Gathered from Various Sources.

James Murray, of Placerville, Idaho, was found dead in his cabin on Monday. He took poison. He left a note saying he was tired of life. He was a member of the Idaho legislature a few years ago.

Omaha, July 10.—A Bee special from Douglas, Wyo., says that Mrs. Elizabeth Simon yesterday afternoon shot and instantly killed William Downing at Bury's ranch, near this city. Downing was in the act of committing an outrage upon her 3-year-old daughter. Mrs. Simon was given a preliminary hearing today and discharged amid cheers.

Sioux City, Iowa, July 10.—A gentleman came in from the Winnebago agency this morning and tells of a most hideous crime perpetrated by the Indians. On Sunday last a young woman from St. Paul arrived at the agency to take a position as teacher in the school. On Sunday evening she walked out, and while returning after dark was assaulted by eighteen bucks, who carried her into the woods and ravished her. The unfortunate woman is reported as being in a critical condition and entirely unable to recognize the brutes.

Cheyenne, Wyo., June 10.—An amusing though serious accident occurred on the west bound Union Pacific passenger train today. As the train was nearing Ogallala station and running at the rate of twenty miles an hour, a well-dressed lady passenger lost her bonnet out of the window. She immediately rushed to the platform and jumped after it. As soon as possible the train was stopped and run back. The woman was found unconscious and bleeding from a severe wound on the head. Though no bones were broken, it is thought she was injured internally and that the accident will have fatal results. The woman was traveling alone and her name could not be learned.

Santa Rosa, Cal., July 5.—Last night a crowd of Indians at Cloverdale engaged in a general free fight that resulted in the death of Indian Dick at the hands of McElarney Jim. The fight was the outgrowth of an old feud in which the former killed the latter's brother. McElarney said Dick killed his brother a year ago and went free, and he thought he had the same right to kill his brother's slayer. During the melee another Indian was hit on the shin with a Winchester rifle, and badly injured. McElarney Jim surrendered himself immediately, after stabbing his victim seven times.

DR. EDWARD ISAACSON.

Translating the Book of Mormon into Hebrew

The above cabinet photograph is now ready and can be obtained for 25 cents from C. W. CARTER, Photographer, 3rd South, corner of Main, N. B.—From the country send stamps. dlw slw w2