

C. Little, the representative of Mormon interests in the east laid the matter before President Polk, saying: "From twelve to fifteen thousand Mormons have already left Nauvoo for California, and many others are making ready to go; some have gone around Cape Horn, and I trust before this time (midsummer) have landed at San Francisco Bay. We have about forty thousand in the British Isles, all determined to gather to this land, and thousands will sail this fall. There are also many thousands scattered through the States, besides the great number in and around Nauvoo, who will go to California as soon as possible, but many of them are destitute of money to pay their passage either by sea or land. We are true-hearted Americans, true to our native country, true to its laws, true to its glorious institutions. We would disdain to receive assistance from a foreign power, although it should be proffered, unless our government shall turn us off in this great crisis and compel us to be foreigners. If you will assist us in this crisis, I hereby pledge my honor as the representative of this people, that the whole body will stand ready at your call, and act as one man in the land to which we are going, and should our Territory be invaded, we will hold ourselves ready to enter the field of battle, and then, like our patriotic fathers, make the battle-field our grave, or gain our liberty."

While negotiations were in progress, news came that hostilities with Mexico had begun. Elder Little's memorial quoted above was drawn out by Kendall's announcement that the Administration had resolved to occupy California, and was disposed to accomplish that object through the "Mormons," by adding them to another across the continent. Whatever may have been the original proposition, says Mr. Bancroft, "the final decision was to raise a battalion of five hundred men, to be mustered into the United States service for twelve months, and to march by Santa Fe to California, where they were to be discharged at the expiration of their terms, retaining their arms and accoutrements." By the High Council of Mount Pisgah, Captain Allen was sent westward with a letter to President Young at Council Bluffs, the main and frontier encampment. Here a council was held the first of July, at which it was decided that the battalion as called for must be raised; and corresponding orders were issued at once.

"Thus is explained," observes Mr. Bancroft, "the origin of the Mormon Battalion, involving, it would seem, nothing mysterious or underhanded in any of its phases." The troops were promptly raised and started on their journey the 20th of July. The Elders made parting addresses of encouragement, and Brigham Young formally predicted, as he had done before, that "not one of those who might enlist would fall by the hands of the nation's foe; that their only fighting would be with wild beasts." That their subsequent safety resulted from this prediction the "Mormons" had no doubt; and that they were under divine protection soon became evident to them when a tornado threw down the trees of the forest in which they were encamped, without harming a man. Many hardships were endured by them ere they reached California, amidst all of which only divine protection enabled the Saints to survive, and only the patriotic devotion that had prompted the original sacrifice of their enlistment kept them from fainting.

The battalion arrived at San Diego, Cal., on the 29th of January, and on the following day the commander issued a congratulatory order with well-merited compliments to the troops. So highly satisfactory had the battalion behaved, not only up to this time, but during their entire enlistment, that Colonel Stevenson, by Governor Mason's instructions, wrote a letter to President Young, alluding to the old prejudices against the Saints, which, in California, had been so completely dispelled by intercourse with the volunteers until there had come to exist a strong feeling of respect for them, and a general desire that they should remain in the service and become permanent residents of the country. "It would seem probable, reasons the historian, that President Young would have favored the proposed scheme of raising another battalion had it still remained the intention to establish his people in California; but the determination to find their promised land in Utah rendered the sacrifice too great."

We think every reader of the narrative will be duly impressed that the author has not aimed at sensational effect, nor made any attempt at embellishment, but rather to offer a plain statement of facts, and give due credit to all concerned. He gives copious quotations in foot notes from Sergeant D. Tyler's excellent work, "History of the Mormon Battalion," from Tullidge's "Life of Brigham Young," from Colonel Kane's lecture on "The Mormons," Colonel Cooke's Journal, Bigler's Diary, etc. The "Mormon" view of the design believed to have been hidden behind the call for the Battalion, and the hardships of the demand for five hundred able-bodied men under the circumstances in which the Saints were placed at the time, is duly presented but offset with the claim of others that the object was to help rather than injure the persecuted pilgrims on their journey toward the West.

Altogether the chapter is a fair and succinct relation of the chief incidents in the memorable march over 1,100 miles of difficult country and a demon-

stration of "Mormon" patriotism and endurance which cannot fail to create a favorable impression upon the impartial reader. The collection and grouping of facts in this chapter is but a sample of the painstaking and wide-reaching labors of the historian, manifested in the whole volume and throughout the great work which will make him famous in all the world.

**THE CHURCH CANNOT FELLOWSHIP EVIL NOR ITS PERPETRATORS.**

We have received a correspondence from a man who holds a responsible ecclesiastical position in a ward of Millard Stake. Taking it as a whole, our judgment is that no good purpose would be subserved by its publication. This opinion is based on the fact that certain evils that are described, being strictly local, should be dealt with in that capacity, with a view to their correction, so far as the Church is concerned. In that regard they come more or less under the immediate purview of the writer of the communication. If any good would result from more pointedly designating the particular settlement involved and giving publicity to the full details, this would be done.

One of the lamentable features described is the imbibing of strong drink by a number of youths, causing the usual disgraceful results of fighting, profanity and disturbance of the peace. Not the smallest among the wrongs perpetrated was the dispensing by the co-op. store of the place of the vile stuff which produced these shameful and demoralizing effects. That institution was consequently the first cause of the commotion, such participation being highly discreditable.

So far as persons claiming to be Latter-day Saints take part in or aid any such disreputable and unchristianlike proceedings, they should be dealt with in an ecclesiastical capacity, with a view to bringing them to repentance; and in case they continue in their wickedness, the Church should manifest that it has no fellowship for such doings or those who engage in them. This applies everywhere else as well as to the locality alluded to. If the law of God in relation to offenders is trampled under foot and those who set it at defiance are not dealt with in the spirit of it, those whose duty it is to see it enforced participate in the guilt involved.

The writer of the letter asserts in pretty plain terms that one of his counselors in the position he occupies is not acting in harmony with the interests of the community. The columns of a newspaper are not the proper medium through which to prefer that charge, neither is the general public the proper party before whom it should be laid. Each Stake and Ward is in an organized condition, and all matters of that character should be dealt with and adjusted before and by the courts and authorities therein. It may here be stated, however, that no body of the Church can prosper when there is a want of harmony among the presiding officers. A jar at the head causes a shock to affect all the subordinate members of the body. No schism of that character should be permitted to exist.

While upon this subject we will take the liberty of reproducing, from the columns of the *Juvenile Instructor*, an article from the pen of the editor of that magazine. It covers a good deal of ground upon an important subject, and is in exact harmony with our own views:

There seems to be among many of the officers of the Church a want of understanding respecting justice and mercy. A good many seem to have the idea that they are prompted by feelings of mercy for the sinner when they tolerate him and do not deal strictly with him.

The most merciful Bishop is the one who requires the sinner to comply with the law of God. If a member of his ward commits a wrong, he instructs his teachers to visit him and lay before him the law and its penalty. If the sinner repents, he ought to be and will be willing to comply with every requirement of the law. He will satisfy the full demands of justice and say: "I have sinned; I have broken the law of God; I am sorry therefor and repent thereof, and am willing to endure the full penalty of the law."

This is the feeling which every true penitent has when he sees his sin in the true light.

Every officer of the Church, who loves justice, feels the same. He may pity the sinner; he may have deep regret because he yielded to temptation and transgressed the law of God; but he will feel that mercy cannot rob justice. Desiring the salvation of the sinner, he knows that the best service he can render him is to have him comply strictly with the full demands of justice. When this is done, mercy can interpose, and claim its rights on behalf of the sinner, but not until then.

Here it is, where many well-meaning officers and members err. They assert the claim of mercy on behalf of the sinner before justice is satisfied; and the result is, if their views prevail—a patched-up, miserable affair, that leaves the sinner in a bad plight, dissatisfied with himself and self-condemned, because he feels in his secret heart that he has not made the proper atonement for his sin.

Who is the best friend to the sinner; the officer who calls him to a strict

account for his transgression, or the officer who, through a feeling of mistaken clemency, permits him to pass along without making the necessary reparation?

The latter is not a true friend to the man who sins; he is really his enemy. A Bishop who permits a man to go on in the transgression of the law of God, may think himself a kind and benevolent man; but so far as that transgressor is concerned, he is doing him a great injury; for if he truly loved the sinner's soul and had his salvation at heart, he would take every means in his power to check him in his wickedness and to bring him to a realizing sense of his true condition. By promptly attending to this, a person who has taken the first step in sin may be checked in his downward course. His conscience may be pricked and he may be aroused to his danger. Whereas, if he be allowed to proceed and take one step after another without receiving remonstrance or warning, the difficulty of repeating is greatly increased. Who can tell how many men and women might have been saved from falling into grave transgressions, or in some cases, into apostasy, if some kind friend or friends had visited and pleaded with and warned them in time?

From many reports come which show there is a great lack of vigilance and care on the part of the officers in dealing with transgressors. Men and women are permitted to hold a membership in the Church, some of whom say they have no faith in this principle or the other principle of the gospel, and others of whom are guilty of sins, such as drunkenness, Sabbath-breaking, blasphemy, back-biting, not to mention sins of a grosser character. Yet they are tolerated as members; their names are permitted to remain upon the books of the Church; and notwithstanding the bad character of their lives, if they chose to come to meeting, they are permitted to partake of the sacrament without a question or a re-monstrance!

The President or Bishop who will permit such characters to remain connected with the Church, or to share in its ordinances, will have a great sin to answer for, and condemnation will rest upon him.

**SALT LAKE STAKE ACADEMY.**

**Auspicious Opening of the New Latter-day Saints' School.**

**Crowded with Pupils—Inaugural Addresses and Exercises.**

In the basement rooms of the Social Hall this morning the opening exercises of the Salt Lake Stake Academy took place. The school room was filled with students, every seat being occupied, and a member of the committee having charge of the establishment of the school, and the admission of pupils, remarked that dozens of applicants had been refused admission, because of the lack of room.

**THE SCHOOL ROOM,**

though located in the basement, is a very pleasant apartment. The committee have caused it to be newly painted and furnished with desks of the most approved pattern, and other school appliances. The floor is nicely carpeted, and the apartment as a whole presents a comfortable and attractive appearance. There were present on the occasion nearly all of the members of the committee; Judge E. A. Smith; Professor Carl G. Maeser, Principal of the Brigham Young Academy at Provo, under whose general supervision the school will be conducted, and Elder Willard Done, late of the faculty of the same institution, who will have the immediate charge of it; also a number of prominent Elders of the Stake.

**THE ORIGIN**

of the school. The speaker stated that he had noticed a spirit among our young people which led them to indulge excessively in amusements and light-mindedness; and that this state of things had been deprecated by our leaders. The speaker had concluded that this condition among our youth was largely due to a lack of proper instruction and educational advantages. Such teachings as were required could not be imparted in the district schools, and the speaker was led to favor the idea of a school modeled after the Brigham Young Academy at Provo. This suggestion was laid before the general authorities of the Church and of this Stake, was canvassed thoroughly, and finally it was determined to make the attempt to establish such a school as had been talked of. By request the speaker had led in the effort to secure a subscription of sufficient means to purchase desks, fixtures, etc., and had been very successful. The use of the

**SOCIAL HALL**

had been given and a committee had been formed to take charge of the enterprise. The services of Prof. Karl G. Maeser had been secured to superintend the school and have a general oversight of it.

Elder A. E. Hyde addressed the as-

sembly. As a member of the committee he had been very much interested in the labor of fitting up a room suitable for this school and it was with pride and satisfaction that he viewed the results of the labors of the committee. He exhorted the pupils to observe good order, diligence in their studies and obedience to their teachers.

Elder Francis Cope next spoke. He regarded this day as a very auspicious one for the youth of this Stake. Provo and Logan had each a school of this character, but here, in this city, where we have more opposition than anywhere else in the Territory, we have too long delayed the establishment of such a school as this. The speaker remarked that only a commencement had been made, and was of opinion that, had existing facilities permitted, a much more extensive school might have been started, and that it will be found necessary within a few months to add other departments.

Sister Zina D. Young expressed her

**DEEP JOY**

and gratitude at witnessing the present occasion, and at the prospect now opening, that the youth of this Stake would be permitted to enjoy the educational opportunities that have been offered to the young people of Provo and Logan.

She concluded by giving some excellent advice to the pupils in attendance. Sister E. S. Taylor expressed sentiments similar to those of Sister Young. She thought that, in this city, our children greatly needed such a school as this to counteract the evil influences that were spreading among them and which were fraught with such danger to their spiritual welfare. The speaker, with great earnestness, expressed her joy at witnessing the inauguration of this school.

Elder John Nicholson gave expression to a hearty sympathy with the movement out of which this school has grown. He regarded it as the

**OFFSHOOT OF A NUCLEUS**

planted heretofore by President Brigham Young, the founder of the Academy of Provo, after which this school is modeled. The speaker referred to the character of the schools in which the children of the Saints have heretofore been taught, as unfit for them, a knowledge of God not being permitted to be taught them. He paid a warm tribute to the zeal, faithfulness and devotion of Brother Karl G. Maeser in the cause of education among the youth of Zion.

Elder Taylor remarked that, though indelibly had not been actually taught to the children of the Saints in the common schools, there had been in the latter, an utter absence of all instruction relative to God and the Gospel. The speaker felt that blame rested upon the authorities of the different Wards and Stakes, in that they had not been more prompt and energetic in establishing schools wherein spiritual truth could be imparted to our young people.

**WARMLY COMMENDED**

the present movement, and spoke of the earnest endorsement it had received from the general authorities both of this Stake and of the Church.

The chairman of the committee next spoke. He briefly reviewed the history of education during the early years of settlement in this Territory. He had attended school in those days and knew that many of the teachers labored faithfully for the spiritual as well as educational welfare and progress of their pupils. But to-day in our common schools, no mention is made of God, while the sectarian schools among us are supported by funds that are raised by means of misrepresenting the faith and practices of the Latter-day Saints; and hence members of the Church who patronize them, endorse the falsehoods which those engaged in conducting these schools cause to be circulated about our people. He praised the labors of the committee in founding the school, and in fitting up so nicely and comfortably the school room. He also eulogized the work of Brother Maeser, who for so many years had labored with such self-sacrifice and devotion in the cause of the highest kind of education for the children of the Saints.

Elder A. E. Hyde, of the committee, explained to the pupils that it would be necessary for each of them to be subjected to

**AN EXAMINATION**

to ascertain if all were sufficiently advanced to enter this the intermediate department. The speaker intimated that a primary department would shortly be established.

The chairman of the committee then arose and in a formal manner turned over the school to Prof. Karl G. Maeser, whereupon the latter proceeded to address the pupils present in an eloquent and touching manner. He stated that they would be taught correct principles with the expectation that they would govern themselves in accordance therewith.

He said that, in order to insure success in their studies, the pupils would require, every day, two kinds of preparation. The first was, familiarity with the lessons assigned for the day. This kind of preparation was required, and was observable in the schools of the world; but the other was not. It consisted in the possession of the Holy Spirit, obtained by prayer. Unless a pupil should have both

of these preparations, his or her labors for the day would be a failure in this school. The speaker himself, notwithstanding the long years of experience he had had in the school room, felt that he could never succeed in his labors as a teacher, on any single day, without these preparations.

He told the pupils that after they had passed the examination for admission, and when they came to register their names, each one of them would be put upon his or her

**WORD OF HONOR,**

to be at all times truthful in reports and statements, and obedient to the rules of the school. After they have thus given their word of honor, their statements will invariably be accepted as the truth, without doubt or question. Their declarations and reports will, under all circumstances, be accepted as gold coin is, until there shall be evidence that they have spoken falsely. When a pupil shall be so convicted he will be privately spoken to by the teacher, and told that his word can no longer be received, and that he is a

**MORAL BANKRUPT.**

His deplorable condition in this regard will be pointed out to him in kindness, and an opportunity will be given him to repent and make restitution. Failure to do this will be followed by expulsion from the school.


The speaker stated that there was one thing that would be strongly discontenanced among the pupils, which was the ridiculing of a student by others, because he had made a mistake. If any of the pupils were so smart as never to make a mistake this school was not founded for them. The speaker gave the pupils some instructions regarding their deportment, summing up by saying that any unworthy of a true lady or gentleman would be a violation of the regulations of the school. He closed by introducing

**THEIR TEACHER,**

Brother Willard Done, who addressed the school briefly, expressing the necessity that the faculty be supported by the faith and prayers of the pupils and their parents.

Some further remarks were made by the principal and the chairman of the committee, regarding details relative to the conduct of the school, when a noon recess was taken.

The afternoon was occupied in examining pupils, organizing classes, etc. The day marks an auspicious era in the cause of education among the youth of this Stake of Zion.

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