

## THE FACTS AND FIGURES OF "HISTORICUS."

WE publish to-day another communication from "Historicus" on the subject of the "Mormons" and Temperance. His former letter was in refutation of some untruths uttered by Governor Murray through the *North American Review*. The present paper was rendered necessary by a violent and abusive article written and signed by O. J. Hollister, and published in this city. He said "the Church, the Mormon Territory, and the cities and counties and prominent Mormons" were "all liars and hypocrites," in "claiming to be opposed" to intemperance and other vile things which have been introduced here by anti-"Mormons," and that the "Mormons" ought, "in common decency, to stop their infernal lying about these things."

We said nothing about his intemperate and blackguard effusion at the time, but left it to "Historicus" to hoist the ex-Collector of Revenue with his own petard. It will be seen that the figures given by "Historicus," in the first instance, were made up from O. J. Hollister's own report. That report was published, at an earlier date, in the same sheet in which his violent attack and accompanying figures appeared. They can now be compared. It will be seen that "Historicus" was correct in his figures, or if he erred at all, gave a slight advantage to the other side; while the ex-Collector stands self-condemned of the very offence which he is so ready to charge against the "Mormons," and which he classically denominates "infernal lying."

The truth of the matter is that the sentiment of the "Mormons" and their leaders is and has been against indulgence in any intoxicant or stimulant. In times when grain was a drug in the market owing to lack of means of ready transportation, attempts were made in some places at converting the surplus into spirits, to be used for manufacturing and medicinal purposes. But as this led to drinking habits, the business was opposed, in some cases the local civic authorities, in order to restrict the production or to suppress it altogether, becoming the purchasers of these establishments and eventually closing them up. The brief periods of their existence show that the community were hostile to their continuance, and the facts and figures that the ex-Collector attempts to distort and use against "Mormon" temperance are strong and convincing evidence in their favor. Hence his virulent letter and his epithets in the place of arguments. He is so full of anti-"Mormon" gall that all his efforts are saturated with it, rendering them unreliable in the eyes of his own party.

It is useless for any one to deny that the "Mormon" people and their leaders are and have been opposed to the establishment of drinking houses and all forms of intemperance, and that their efforts to suppress them by territorial legislation and municipal ordinance have been rendered measurably abortive by executive or judicial interference. The facts are of record and the spirit and genius of the "Mormon" faith are in utter hostility to the vile practices which tend to demoralize and corrupt the community.

## TEMPLES AS EDUCATIONAL INSTITUTIONS.

ONE of the specific uses of Temples does not appear to have such a conspicuous hold upon the minds of the people as the administration of Gospel ordinances for the living and the dead. Not only are Houses of the Lord erected for the performances of sacred rites pertaining to time and eternity, but they are also institutions of learning. This educational phase of the work pertaining to Temples is enjoined by revelation, and was exemplified in the course taken by the Prophet Joseph and the brethren who were associated with him. They entered upon and conducted various branches of learning, such as the study of languages, history, astronomy, the laws, governments and usages of kingdoms, nationalities, etc. Through this means, and by the blessings of the Lord, although Joseph was illiterate when selected as the instrument to usher in the last dispensation, he made rapid progress in self-education and attained considerable advancement as a Greek and Hebrew scholar.

That the lately completed Logan Temple will be used for this progressive purpose is foreshadowed by the dedicatory prayer, uttered by President Taylor, in which specific mention was made of this beneficial object. The acquirement of wisdom and knowledge is, according to the revelation, to be obtained by research, study and faith, and in no other place can studies be prosecuted or faith exercised to better advantage than in a Temple, where the Spirit of the Lord dwells continuously. When the intellectual powers are touched by that inspiring, quickening influence they are intensified and their grasp enlarged. Temples are necessarily houses of education, and everything connected with the Church should take the key of progress from this essential feature. The object of the Gospel is the cultivation of the whole nature of man, physical,

moral, intellectual and spiritual, and there should be a constant effort in the direction of advancement. It is iterated and re-iterated that no man can take part in building up the work of the Lord and be successful, except he be endowed with His Spirit. This is undoubtedly correct, but it is also true that that influence exercises with the greatest potency through a progressive mind. The Prophet Joseph said: "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Not only is a man's sphere of usefulness increased by an enlargement of understanding in this life, but correspondingly with the advancement made here will his position among the intelligences be in the future existence.

Mere inactive goodness or morality will not glorify man. Goodness should be allied to a progressive spirit, evinced by an effort to cultivate all the powers he has inherited from his Maker. To this purpose will Temples be put, and from them, as educational centres, will a progressive influence constantly radiate to the body of the Saints composing the Church.

## HOW TO SAVE OUR FRUIT TREES.

IN our supplement of to-day will be found an article, from the pen of Professor Marcus E. Jones, on the best method of destroying the pests which have been preying upon our fruit trees. In many parts of town these worms may be found in the leaves of currant and raspberry bushes, also on the ends of the denuded limbs of apple trees where a leaf has been left. They are forming cocoons and preparing for transformation into the moth stage. Thousands of them can be destroyed before they emerge from their concealment. Now is the time to do the work. Go for them!

The lighted lantern, with a tub of water underneath, and the board spread with molasses recommended by Professor Jones, will catch many of the moths in a week or so. But wherever worms are still to be found they should be destroyed as far as possible. Then in the fall or winter or very early spring, let every owner of an orchard see that the ends of all the limbs and branches of the fruit trees are "topped"—cut off and burned—and by that means the eggs deposited there will be destroyed and our trees saved from the ravages which will surely come from next year's insects unless this work is made thorough.

The work for this summer ought to be made general in every place where these pests have appeared. Kill off the worms and destroy the cocoons. Put traps for the moth in every garden. Do all that can be done now, and don't forget the winter's work described, which will benefit the trees while it will decimate the next brood of devourers in their incipient state.

## FEELING ENCOURAGED.

A SHORT time since the people of Kanab, Kane County, felt greatly discouraged by the ravages of high water. In addition to extensive damages otherwise, the bed of the creek from which the water was derived was cut down to such a depth that it appeared impossible to get a supply this year to irrigate the city crops, and it seemed as if the result of fourteen years of diligent toil had been swept away. The situation was rendered all the more depressing by the fact that—if we recollect aright—about five-sixths of last year's crop was rendered a total loss by floods.

The hopes of the good people of Kanab are again revived. The loss of the water from the creek has been compensated by copious showers of rain, and the fields below town never looked more promising in any previous season than now. The people are working hard to get the water to Kanab City, and it is expected this will be accomplished on or about the 4th of July. It is a costly job, but well worth the effort and expense. We learn of this encouraging phase of the situation at Kanab from a private letter from a resident of that place.

## MORE PROOF OF McNIECE'S FALSEHOOD.

IN our Saturday's issue we published some affidavits from Nephi and Logan, completely refuting the falsehoods of R. G. McNiece in regard to alleged outrages by the "Mormons" on Presbyterian buildings at those places. Today we add statements from Brigham City and Spanish Fork, for which we did not have space on Saturday. In support of his wilfully untruthful assertion in the *New York Independent*, that the lives of Presbyterian ministers and teachers in Utah had been "endangered again and again," and their "school-houses and chapels repeatedly injured and set on fire" in Utah, R. G. McNiece, in his letter to the *Deseret News* cited two instances of attempts at arson, and two of stone throwing. The arson cases turned out to be, in the first instance an accident discovered and the consequences

averted by "Mormon" promptness and exertions, and in the other, no fire at all, but a supposed attempt by a drunken "Gentile" who had quarreled with the preacher and threatened to be revenged upon him.

The alleged cases of stoning and annoyance to Presbyterians referred to by R. G. McNiece, were the Gillespie romance at Brigham City and the pretended attack at Spanish Fork. The whole complaint made by Mr. Gillespie, which has been published over his signature, consisted of threats of punishment by the High Council upon two "Mormons" who moved his goods from Corinne to Brigham City; some stones thrown by boys at his house; a noise made by a crowd who threatened to burn his house if he did not leave town; his appeal in vain to the police, and the statement that after President Farr, of Ogden, denounced these actions he had not been molested. At the time of these charges we made thorough and diligent inquiries into the facts and learned, without doubt, that there was little or no ground or excuse for them. But we were desirous to have some authoritative statement on the matter, and received the following, which was published in the *EVENING NEWS* of October 7, 1881:

"About two years ago a Presbyterian priest by the name of S. L. Gillespie made his home in Brigham City, during which time he has often scandalously misrepresented our people. A specimen of his falsehood has been published recently. A number of such has been repeated from time to time which we have taken no particular notice of on account of the glaring and self-evident inconsistencies contained therein.

He says that the brethren who conveyed his goods from Corinne to Brigham City, on his removal, were summoned before the High Council to answer for it as a great crime. No such case was ever before the High Council. Neither has he been threatened or spoken about in any congregation in any such manner as he asserts. Our public speakers are moderate in the tone of their remarks when they have occasion to allude to parties and creeds that are in theory and practice opposed to us. Should they ever use such violent phrases as are quite common with the great men of our nation, when drawing party lines, etc.; Mr. Gillespie would no doubt think they should be tried on a charge of treason. Did he ever hear a stump speech at election time?

Ex-President Farr, of Ogden, never came here as stated to hold a special meeting to remind us of our misdeeds toward the reverend; there existed no cause for it. We remember he chanced to be present once in our Sabbath meeting, and upon the request of Pres. L. Snow addressed the meeting, but we have been at a loss to find any person then present that can remember that he pronounced a single sentence having a direct or indirect allusion to such matters, and Mr. Farr has not been here at any other time to attend meeting since Mr. Gillespie came here. Nothing could be more false than the assertion that Mr. Gillespie had applied in vain to the chief of police for protection against disorderly boys causing annoyance around his premises. It would take several columns in your valuable paper, Mr. Editor, to specifically refute all the false charges laid to us, of which Mr. Gillespie is the author, hence we make a general denial and declare all the articles of this nature unauthentic and without foundation in truth. All there is about the persecution that he speaks of is this: Brigham City is not entirely free from idle boys any more than other country towns, from which he may have suffered some petty annoyances, but neither he nor any member of his family has been hurt nor did anyone ever attempt to hurt them. As soon as he made the city marshal (chief of police) acquainted with the existence of such annoyance, prompt measures were taken to stop it.

About that time the craving for intoxicating drinks began to be felt among the rowdies, and some sort of a saloon was afterwards opened, which had no good effect in the interest of order. The police record shows a case wherein a young man, upon testimony of Mr. Gillespie, was convicted of disturbing a small meeting held for worship by him, by holding on to the door of the meeting house for a few minutes, and thereby hindering ingress and egress, for which he suffered five days imprisonment in the county jail, and paid a fine of \$20.

Mr. Gillespie coming here as a stranger, and publicly and privately denouncing our people, such a phrase as "Sainted animals," applied to us, being a fair index to the spirit of his language, and being quarrelsome, abusive and violent in temper, it is not so strange, however much to be regretted, that his course should invite insults from unreflecting and rowdy youths. This "Christian" minister will hardly deny that on one occasion he pounded little Fred, as we call him, with an iron square on his arm, leaving ugly marks on it long after, and for no other offense, as alleged, than that in his play, his rubber ball became entangled in a shade tree. Fred, was then about 11 years old and under the charge of his grandparents who are not "Mormons," and were, until this happened, the friends of the Reverend. Will he deny that he pounded, on another occasion, Ephraim Burrell, a "Mormon" boy, aged about 14 years, on the head with a cane, drawing the blood, and landing him in the water ditch? We

do not blame Presbyterianism for this. But had one of our Elders in the heat of individual passion done the like to him or any of his friends, he would no doubt have blamed the whole community and called on the government for an army to demolish our quiet city.

The extreme forbearance by the authorities in letting such a matter pass, on account of his position, would in ordinary cases create a kind feeling however widely we may differ in religious matters, but in this worthless field of labor where he cannot convert a single soul, and has only empty benches for a congregation, this worthy (?) minister's existence depends upon his getting up sensational reports about the "Mormons." He seeks notoriety. We don't believe anything would be more pleasing to him than a little harmless persecution. His pugilistic proclivities did not originate since he came to live among the "Mormons," if we can believe his friends in Corinne, many of whom did not weep when he left that burg. We are told that at a temperance meeting held in the Presbyterian Church at that place, over which he presided, he knocked down and brutally abused Mr. Abraham Patterson, a man of a weak physical frame, who was formerly a school teacher at Corinne, on account of some remark that offended the meek follower of the cross.

JOHN BURT,  
A. CHRISTENSEN,  
A. NICHOLS,

Citizens' committee, Brigham City.  
Brigham City, Box Elder Co.,  
Oct. 3, 1881.

The gentlemen who signed that communication as a committee on behalf of the citizens of Brigham City who felt scandalized at the malicious charges of the Presbyterian slanderer were well known and respected in the community, Mr. Burt being the Probate Judge of the County and universally respected; Mr. Nichols, the Bishop of Brigham City, whose veracity is unquestioned by friend or foe, and Mr. Christensen, the Justice of the Peace of the Precinct, a thoroughly reliable gentleman.

We now turn to the Spanish Fork complaint. R. G. McNiece claimed that "Night after night, a rough crowd gathered about the building, yelling and throwing showers of stones against the building, endangering the life of the teacher both directly and indirectly." We have taken pains to gain correct information on this matter and present the following, which effectually disposes of the last remnant of his "indisputable facts," that he claims are well known in the towns where they occurred:

SPANISH FORK, June 21st, 1884.

*Editor Deseret News:*

I submit the following statement: During the summer of 1882 a Mr. Leonard of Springville called on me to inform me as Mayor that some boys had annoyed Miss Pearley, a Presbyterian teacher, and said she could not sleep on account of noise made on the street near her house, requesting that it might be stopped. I inquired if the lady knew who the offending persons were, he replying that she did not. I told him I would do what I could to have it stopped, and instructed Marshal J. W. Thomas (who is now absent) to see to it. About two weeks after this I received a note from Miss Pearley, saying if I could not stop the disturbance around her house she would apply to authority that would stop it, whereupon I inquired of Marshal Thomas what had been done to stop the complained of annoyance. He told me he had been about the premises every night since the first complaint was made, and had also had a policeman in that immediate vicinity to detect any person who might annoy or disturb the place, and said there had been no boys or other persons about except those who passed by on the street, and none had molested Miss Pearley or the premises in any way so far as he could learn. As my own house is almost directly opposite across the street and I had never heard any disturbance in the neighborhood, I paid no attention to the complaint further than to again instruct the Marshal to see that order was maintained, leaving her at liberty to apply to any other authority at her command to quell any disturbance either real or imaginary about her premises. Since which time I have heard of no complaint from any one about the matter, until the present.

Mr. John Morrison is proprietor of the premises occupied by Miss Pearley, and lives about two rods from the place occupied by her. He and his wife assert that they never heard any disturbance in the vicinity and the premises have not been damaged in any way.

There are but two incidents that I know of that could have been used as a basis for any complaint. Benjamin Argyle, a peaceable and respectable citizen, was in the vicinity of the premises occupied by Miss Pearley one day and shot at some birds passing on the wing. By a mere accident one or two of the bird-shot struck a window and broke some of the glass. Mr. Argyle apologized to Miss Pearley for his carelessness, and I understand he had the damage to the window repaired at his own expense, and Miss Pearley appeared to be satisfied.

The other affair was as follows: Two little girls about ten years of age were passing Miss Pearley's premises on the way to school, and one of them threw a pebble into the room where the lady and her pupils were. Erving Wilson,

the school teacher of the two girls learned of the incident and at once sent them to Miss Pearley to apologize to that lady, which they did.

Miss Pearley is now absent on vacation. A young man of this town named Creer informs me that Mr. Leonard, the Presbyterian preacher of Springville, the gentleman previously named, told him that before her departure she desired him to have the windows nailed up and firmly secured, and that he dissuaded her from having this done, as he considered it unnecessary. He assured her that he had frequently left his premises without any extraordinary fastening of the openings, and they had never been disturbed or molested.

I can only account for Miss Pearley's complaints on the ground that she is getting somewhat advanced in years and is inclined to nervousness. If this is not the cause I am impelled to the opinion that she wanted herself placed upon the list of Presbyterian martyrs to "Mormon intolerance." I would rather hold to the first theory, because it involves no dishonesty of motive, but merely a disordered imagination on her part. To all appearance, so far as her personal intercourse with the people here is concerned, only good feelings prevail on both sides. Everybody so far as I know, has treated her with kindness. GEO. D. SNELL.

SPANISH FORK, June 21, 1884.

*To Whom it may Concern:*

I here certify that I was on police duty during the summer of 1882, under orders of Marshal J. W. Thomas and especially observed the neighborhood of the Presbyterian school and at no time have seen or known of any disturbance by boys or other persons about said house or in the vicinity thereof.

MOSES B. GAY.

And now after these proofs we have offered in refutation of Rev. (?) R. G. McNiece's falsehoods, how do his stories appear in the eyes of honorable people? They were told for the pious purpose of inciting Congressional legislation to deprive every man and woman in Utah who believes in the "Mormon" religion of all political rights. They were published in the leading religious journal of New York. They were absolutely without real foundation. A stone or two thrown into or against a building by some unruly boy or mischievous girl, has been magnified into outrages endangering life; and the praiseworthy and successful efforts of "Mormon" men and women to save Presbyterian property from destruction, are distorted into the repeated firing of Presbyterian chapels and school-houses by the people who preserved them. Could anyone but a Presbyterian priest who makes money by maligning the "Mormons," descend to such a depth of turpitude and mendacity?

We attribute the exaggerations of the nervous teacher at Spanish Fork and the fabrications of the poor passionate creature at Brigham City, to a desire for notoriety, and the bad example of McMillan, the Presbyterian preacher, who trumped up the Bible and pistol story which we so thoroughly exposed and shattered some time ago. The "Mormons" have not only refrained from molesting any of these abusive and petty-souled hirelings, but have in numerous instances befriended them. To injure them or their property, or interfere with their freedom would be to violate fundamental principles of our own faith. We believe in the utmost toleration; we practice that feature of our creed. And these attempts to manufacture small martyrdoms for the purpose of creating sympathy in the East, which will draw dollars for the poor, persecuted Presbyterians, and bring wrath and indignation upon the unpopular "Mormons," only manifest to heaven and all just people who know the facts or can see through those shallow pretences, how thoroughly mean and utterly contemptible are the religious hypocrites who are their authors.

## THE SPANISH LANGUAGE.

"A SEVENTY," residing in Payson, Utah County, has addressed the following to the *News*, and as the answers are of interest to others besides the enquirer, we give the communication space:

What are the best books that can be obtained at present for self-instruction in the Spanish language, as spoken in Mexico. Give titles, price and where they can be purchased. Who is qualified to give instruction in Spanish among the Latter-day Saints?

Who is at present the president of the Mexican Mission?

Who are the missionaries laboring in Mexico, and what is the address of each?

The work esteemed as the best for persons intending to pursue the study of Spanish without the aid of a teacher is "Oleador's System," by Velasquez & Simone, price \$2.75. The work most useful when the aid of a teacher is engaged is "Robertson's Spanish Grammar System," price \$2.75. Both can be obtained of J. H. Parry & Co., of Salt Lake City.

In addition to his regular systematic studies the student should read various works in the language. New Testaments in English and Spanish can be had on application to Matthias F. Cowley, of this city, at 50 cents each.

The following are well qualified to give instructions in Spanish: M. Gon