

tion which he occupies the country ought to accord President Arthur genuine sympathy and support.

INTERESTING CORRESPONDENCE.

THE following letter from President John Taylor to Governor Eli H. Murray, with the Governor's response, was crowded out of our columns at the time of the correspondence. In order to make it a matter of record, we now insert it, although at rather a late date:

PRESIDENT'S OFFICE,
Church of Jesus Christ
Of Latter-day Saints.

SALT LAKE CITY,
September 23, 1881.

To His Excellency Hon. Eli H. Murray, Governor of Utah Territory.

Dear Sir—Fully appreciating the motives which have suggested the issuance of proclamations of President Arthur, as the Chief Magistrate of the United States, and yourself as Governor of the Territory, to the effect that Monday next be observed as a day of humiliation and mourning, and that the usual business of the day be suspended, and the people gather to their respective places of public worship, to pay their tribute of sorrowful respect to the memory of the late President Garfield, I take the liberty of tendering to you and through you, to the various religious denominations, and to those citizens who do not belong to any religious denomination, the use of the Large Tabernacle in this city, for the services on that occasion, as a building in which all the citizens can meet without distinction of sect and party, and unite in ceremonies appropriate to the solemn occasion.

If it should be agreeable to yourself and the various congregations, and the citizens generally, to accept the tender of this building, you will be at perfect liberty to make such arrangements as to the speakers who will occupy the time, and also the singing and the ceremonies connected therewith, as you may deem proper.

Yours very respectfully,
JOHN TAYLOR.

TERRITORY OF UTAH,
EXECUTIVE OFFICE,
Salt Lake City, Sept. 24, 1881.
To President Taylor:

Dear Sir.—I have pleasure in acknowledging your communication received last evening in which you express your appreciation of the motives which have suggested the issuance of proclamations by the President of the United States and the Governor of Utah, designating Monday next, as a day of humiliation and mourning, in respect to the memory of our late President, Jas. A. Garfield, and your courteous tender of the large Tabernacle, to me and through me, to the various religious denominations, and to all other citizens for the services appropriate to that solemn occasion.

I beg to state that I have, with great gratification to myself, and I am pleased to state with like feeling and expression upon their part, read your letter to the representatives of the various denominations in this city. I regret to say that circumstances are such as to deny them, what otherwise would be a great pleasure, and I am sure would be an acceptable service to all whose hearts are bowed in grief in this hour of national sorrow. I found that arrangements had been determined upon and already perfected for union services upon the part of several of the churches, and services in their respective churches upon the part of others in one of which I had previous to the reception of your letter promised to join. With a fervent hope for the happiness and security of the people of this Territory and of the whole land and with an expression of my thanks for the courteous tender you are good enough to make, I am, Mr. President,

Very respectfully,
ELI H. MURRAY.

NEW NOTION ABOUT ICELAND.

A CORRESPONDENT of the New York Herald has been giving the public some new ideas concerning the inhabitants of that little spot of ground in the northern seas called

Iceland. He takes a different view of the place and the people from that which is generally entertained, and states that the latter are not by any means as virtuous as commonly supposed. But we are disposed to doubt the truth of his whole letter from some remarks he makes which we know to be incorrect. They are as follows:

"While we were in Iceland there were a number of Mormon disciples at work, meeting with flattering success, and just before we arrived they sent away twenty female converts to America, via England. The Danish Governor of Iceland declared, when questioned by President Durbin, of Hillside College, Michigan, that the women left Iceland for Iceland's good. Now, if all the Mormon recruits leave Iceland for the good of the place, I am afraid there are a great number who are not such models of propriety as the writers would have their readers believe all the people are."

The writer here starts out with a mistake—or a falsehood, it matters not which—and proceeds to imagine a great deal on the basis of the error. It is not true that "twenty female converts" emigrated from Iceland to Utah. The company referred to numbered twenty-one, arrived here August 7th, and was composed of several families, with the usual make-up of husband, wife and children, except that twins were born on the way to one of the families. It is evident that imagination has had full play in the mind of the Herald correspondent. It is generally thought that "Mormon" missionaries are sent out to drum up female converts, which is a gross error. He jumped at the conclusion that the Icelandic emigrants were "females," and has theorized on this intangible and erroneous hypothesis. It is quite probable that the rest of his imaginings are equally untenable. His reasoning is on this wise: Twenty female "Mormons" left Iceland for their country's good; if all the "Mormons" in Iceland leave for their country's good, the inhabitants of that chilly region are not so virtuous as writers generally describe. Logical, is it not? Even if the premises were true, the deduction is ridiculous. But with the basis false, what can we think of the conclusion built upon it?

It really seems as though anti-"Mormonism" adds the brains of all afflicted with the disease. The reputation of the Icelanders will suffer none, in the estimation of thinking people who take the trouble to analyze the communication to the New York Herald. The writer aims to be original, and succeeds simply in making an ass of himself, and this is not at all original with anti-"Mormon" scribblers.

DEATH BED CEREMONIES.

It appears that a number of the professional clergy have taken strong exceptions to the exclusion of gentlemen of their cloth from the sick room of the late President. They lay the blame on the physicians in charge. Among other remarks on the subject this appears in the New York Sun:

"During the long and trying illness which his chief physicians have recently declared was incurable from the outset, there is no record that he was ever visited by a minister of the gospel, that any religious service was performed at his bedside, or that his sufferings were soothed by religious consolation in any form. No man is pure enough in this life, not to need preparation for eternity, and thankful is every true Christian for a time of repentance before the final summons."

There is a great deal of absurd tradition and unmitigated nonsense in this. In the first place there is no evidence that the attendant physicians prevented any "minister of the gospel" from having access to the suffering patient. In the second place there is no absolute necessity for any "religious service" to be performed at the bedside of a dying person. And in the third place there is no reason to suppose that James A. Garfield did not have quite as much time for repentance and preparation for eternity, as if a dozen or a hundred so-called "ministers of the gospel" had prayed around his couch, or repeated in his ears scriptural sentences with which he was probably quite as familiar as they.

This idea that nobody ought to die until a priest has had a chance to fig-

ure around his couch, is a relic of Romanism. It does not belong to true religion. The time for repentance and preparation for the great change which awaits us all, is not when the weary spirit is about to depart from its frail tenement, perhaps agonized with the pangs of approaching dissolution. Repentance ought to come when the mind is in the vigor of its strength. It does not consist in regret over an illspent life, or vain sorrow for errors which there is no opportunity to repair. Its essence is determination to reform. Death-bed lamentation over wrongdoing is not repentance at all, and is of no avail with Eternal Justice. The fruits of repentance are good deeds in the place of sinful acts. A "godly sorrow for sin" frequently "worketh," or leadeth unto repentance, but it is not the thing itself.

"Preparation for eternity" cannot be properly made upon the last limit of time. It does not consist merely of sentiment evoked by the platitudes and injunctions of priests, but in a just life and consistent doings, vitalized by faith in the Father and the Son. And a man who has lived the life of a true Christian, can die the death of a true Christian, without any human aid and without the presence of a professional teacher of any form of belief or any fashion of creed ever formulated on the earth.

The idea conveyed in the paragraph we have quoted, and in the strictures of the gospel-mongers, is a notion that ought to be dispelled from the minds of all sensible people, and smells too strongly of cant and sectarianism to be received with any favor by the rational portion of the American public.

BOYCOTTING.

THIS new term for an old plan of dealing with objectionable neighbors still receives practical application in unhappy Ireland. In its literal sense as applied, it means "to let a man severely alone," or to use an Anglicism, "send him to Coventry." The present term for this system of ostracism, as most of our readers are doubtless aware, is derived from the name of an Irish landlord, Boycott, to whom it was applied by his dissatisfied tenants. The following graphic picture of the effects of Boycotting is taken from an eastern exchange:

"Yesterday a landlord was living in a luxurious home, with hosts of servants and dependants ready to do his will. His elegant mansion stood in the midst of his broad acres that were covered with the growth of an abundant harvest. Owing nothing and owning so much which nothing could waste, he seemed the most independent man in the country. To-day the scene remains, but the circumstances are totally changed. His servants have all left him, or if any of them linger about the place, not one dares to kindle a fire, or cook a meal, or draw for him a bucket of water. His laborers have departed. His harvest fields are white, but no one is ready with reaper or sickle to cut the grain. His potatoes or other vegetables may be ripe, but not a man can be hired to handle hoe or spade at his bidding. He cannot sell the crops as they stand, for no one can trade with him.

In fact, he is in danger of starving. If any grocer sells him an article of food, the dealer is included in the ban and his shop is shunned and may as well be closed. The butcher and the baker cannot serve him a chop, nor a loaf, for if they do their business is totally ruined. His wife must get his breakfast, and if he rides he must clean and feed and harness his own horses. He is more helpless than the master of a ship becalmed in mid ocean, for there is no cook in the galley, no man at the helm, no boy in the cabin, and the crew have deserted, taking the boat with them.

Will he bring laborers from a distance to supply the places of the revolted? If he does they must not only have an armed escort to the place, but a guard to protect them in the fields. They must bring their food and appliances with them, for none in the neighborhood is allowed to furnish them the means of living, and foes, desperate from real or fancied wrongs, are watching to waylay them if they stroll beyond the guarded line. When the harvest is gathered at such vast trouble and expense, what shall be done with it? The grain and the fruits may rot in the field or within the storehouse, all buying of them being interdicted. Will they be sent away? What rail-

road line dare carry the offered freight? What vessel will accept the cargo? This is not a fancy sketch; the proffered loading was promptly refused on every side by lines of transportation. Whoever performed any service for the man thus isolated was himself excommunicated in turn. Many landlords the last year allowed the products of their fields to waste, there being no possible defense against the united action of their tenants."

IRON COUNTY ANNUAL FAIR.

PAROWAN, Sept. 25, 1881.

Editor Deseret News:

Our 10th annual Fair was held here on the 23d and 24th insts. The quantity of orchard, garden and field products and other articles was not as large as usual, owing to the short notice given of the fair, many not believing in time that we would have a fair this season, did not prepare articles for exhibition; but the quality was not surpassed in any previous year. There was a grand display of apples, peaches, plums, pears, etc. It was decided by quite a number of acknowledged judges that our fruit could not be beat anywhere, especially our apples; no finer could be found in the world. There was also a very excellent display of very fine vegetables, of nearly all kinds. Some fine sides of leather, sole, upper and harness, (home-made) were on exhibition, also some sets of harness (home-workmanship and home-made leather), that would do credit to any country.

The ladies' department was well represented with substantial and fancy needlework of all kinds, beautiful home-made flowers, ladies hats, etc.

The Primary Association had one table set apart for them. The display of the children's work was excellent, done mostly, if not entirely, by the little girls of the society. Harmless and innocent sports were provided for the young folks, and all others who chose to go and witness them.

On the second day of the Fair, the house was called to order for a few minutes, there being quite a number of strangers present from Cedar City, Beaver and other surrounding settlements.

The subject of having a county fair for Iron County, next year, was considered, and it was unanimously agreed that we should have a county fair. The president, secretary and treasurer of the Gardeners' Club of this place were appointed a committee to make the necessary arrangements for the Iron County Fair to be held in Parowan, the county seat, September, 1882.

The house was finely decorated, reflecting credit on the decorating committee. Hung above the entrance to the hall, between two United States flags, were the words, "Welcome to all." The martial and brass bands, during the progress of the fair, entertained the people with cheering and stirring music. For the success of the fair many thanks are due from the community to the general committee of arrangements. Thomas Durham, chairman; Thomas Davenport, M. Richards, Jr., Wm. Holyoak, Samuel T. Orton and Sidney Orton. Prof. Thomas Durham has been among the most prominent in getting up all our fairs, he is the leader of our choir and brass band, and is now and has been the leading musician of this place for over twenty years. He has always been on hand to assist the M. I. Associations with the musical part of their programmes when they have got up concerts, exhibitions, etc. He has spent a great deal of labor and time with the Primary Association since its organization, in teaching the little folks to sing. I would not wish to give one word of praise to any one, that was not truly merited, but I most sincerely believe this much of an acknowledgement for his public services is due Brother Durham from this community, and I believe, with hardly an exception, they will say amen, to it.

Our grain crop is light on account of the dry summer, but the fruit crop is superabundant. All are advised to try and dry fruit enough to last them two years.

A meeting of mourning for the sad death of President Garfield, in accordance with the proclamation of President Arthur, will be held here to-morrow, the 26th.

Respectfully,
WILLIAM C. MCGREGOR,
Reporter.

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