

lish books or newspapers; they would not if they could."

"They have insulted and driven away United States officials for no offense except that of trying to do their duty under their oaths, and all this has been performed by the orders of less than 30 men, who in the meantime have absorbed so much of the earnings of the people that they possess more money and property than five times twenty thousand of their dupes possess."

Not one of these assertions is correct. Obedience to the laws of States and nations is inculcated in the revelations to the Church and the teachings of the Elders. The rights of rulers, legislators, magistrates and all representatives of the law are plainly upheld, the penalties pronounced against lying and false swearing are well defined and severe.

Under the election law it is impossible for any girl, under age, or alien woman as described to vote in Utah. Every voter must be registered, taking an oath that prevents any such voting. A woman voter must swear that she is twenty-one years of age, has resided in the Territory six months and in the precinct one month, and that she is either a native-born or naturalized citizen, or the wife, daughter or widow of a citizen. This the unprincipled person who penned the above untruth knows just as well as we do.

"Brigham Young when arraigned" never made any such plea or denial as alleged. The blundering writer no doubt refers to President Young's answer in a suit for divorce brought by a plural wife. In that he stated, in accordance with a ruling in the Third District Court then recently made, that he was advised that he had not one lawful wife, but in the same document he plainly admitted his marriage to the plaintiff by a ceremony of our Church. So that Goodwin's statement is another palpable falsehood.

Neither at the last October Conference nor at any other meeting such nonsense as was attributed to him in the article under consideration, is another vile fabrication. "The great mass" of the Latter-day Saints cannot read English books and newspapers, and all foreigners who are here are advised to study and become acquainted with the English language. The rate of literacy in Utah has been officially determined to be far below the average of the nation.

No United States officers were ever driven away by the "Mormons," and the leaders of the Latter-day Saints are not wealthy. Scores of "Mormons" in official position possess more property than they all, and of the chief men in the Church have any property worth mentioning have acquired it by their industry, while laboring at a deal of their time without pay for the public good. Accord to the foolish and inconsiderate person who makes the above statement, thirty of the Church authorities own more money and property than the one hundred thousand who assume as the "Mormon population of Utah! Every son in this Territory is a possessor of all he accumulates. The rights of property are at least well preserved here as anywhere else on earth, and the charge against our prominent men is utterly baseless and contrary to the facts. The tithing is not their tithing any more than that of the humblest member in the Church; they pay their tithing with as great willingness as any one, and the people alone are interested in the money, while they do not consider it worthy to gratify the impertinence of non-members, are satisfied with the management of their funds.

We have replied, seriatim, to the misstatements which have been quoted. Goodwin betrays several places, his personality against Hon. George Cannon. The reason is evident. Cannon managed to obtain the inside of a series of falsehoods about "Mormons" in the *North American Review*. Mr. Cannon follows a temperate, candid and genial article, taking but little notice of the first writer, but merely finding truth in such a way that Goodwin's fiction to pieces, to obtain further space for infamous libels in that respect. Now he now assails our article through the medium of *the*. The motive of the hireling and foiled defamer is transparent, and his malice is as perspicuous as his inability to prove anything he has alleged. Indeed he acknowl-

ges failure to produce "the proofs which a legal or prejudiced mind would demand!" And while unreflecting people may be strengthened by the article in their prejudices against an unpopular creed and people, the thoughtful will be able to see that the writer in *Harper's* has merely strung together a series of unsupported charges, in a bitterness of spirit that is truly Satanic, and has utterly failed to establish a point or to fairly describe "The Mormon Situation."

"MORMONS" AND INDIANS IN ARIZONA.

THE *Inter-Ocean* gives place to a statement from Arizona that "the Mormon settlers are responsible for much of the demoralization of the Apache Indians, and that they have instigated a great deal of the deviltry committed by them." And the suggestion is made that "it would be well for the Government to chasten the Mormons and let the Indians alone."

A little reflection ought to show any sane person that the "Mormon" settlers in Arizona are more interested in the preservation of peace with the savages than any others in that Territory. They are more exposed than any others to attacks from the red-skins. They have opened to cultivation regions that white men were afraid to colonize. They depend on their stock and stock and crops for a living, and in the event of outbreaks are more liable than any others to suffer loss.

The influence of the "Mormons" over the Indians has always been beneficial. They have induced the reds to engage in peaceful industry and adopt the habits of civilization. They have prevailed upon them to agree never to shed human blood except when forced to do so in self-defense, and this promise has been kept by many of them faithfully.

The slander coming from Arizona is but the repetition of an old falsehood, made up years ago by traders, for the purpose of inducing the presence in this region of government troops, to bring money into the country and stir up business. It has been eagerly seized on by anti-Mormon preachers and writers, and repeated as though it were a well-known fact. If it were not for the difficulties raised in their way by such misrepresentations as these and the suspicions growing out of them, there are no men in the nation who would have so much influence in a peaceful solution of "the Indian problem" as the "Mormon" missionaries and colonists.

The "chastening of the Mormons" seems the uppermost desire in the hearts of certain individuals. Much as they wish the extermination of the red men, without regard to distinction of hostiles and good Indians, they thirst much more for the blood of the "Mormons." The right thing to do is to investigate and find out the truth in relation to both questions; proceed against "Mormon" law breakers by lawful methods; quit stirring up strife and war; keep faith with the Indians; punish white men for crimes against them; treat them as human beings with rights; and when justice and self-protection require it, handle the matter in earnest, and not send a handful of soldiers unused to Indian warfare to be slaughtered by a horde of savages, but oppose lawless force by superior power, and make the red men respect as well as fear the superior race. Dense folly as well as rank injustice is chiefly conspicuous in the absurd stories about "Mormon" inciting the Indians to hostility against the whites.

UTAH FRUITS.

THE Nebraska State Fair opened at Omaha on Monday, Sept. 12th, with a fine display. Among the exhibits Utah fruits occupied a prominent position. The following paragraph in relation to them is clipped from the *Omaha Republican* of Sept. 13, to which our attention has been called by Mr. J. T. Allan, the horticulturalist of Omaha, who has taken much interest in Utah and its products:

"At least one-fourth of the available space is devoted to the exhibit of Utah fruits. A more beautiful sight can scarcely be imagined than this same exhibit, and in beauty and richness it would defy the pencil of the most skillful artist. The green and gold of the apples, the royal purple of the great large plums, the olive and crimson complexion of the luscious peaches, the delicate

tint of the great pears, the grapes, from opaque green to the deepest black, and that blush on nearly all of the fruits named, "deep as the flush on the cheek of the Jewish maiden," formed a combination of rich colors, the effect of which is indescribable. A very fine collection of fruits is that sent by John Jacobs, of Logan, Cache Valley, Utah, while an especially fine show of winter apples and an excellent display of peaches and pears is made by Geo. Gidney, of Brigham City. There is also an extra fine exhibit of apples and pears by Joseph Perry, of Logan, and some magnificent grapes and pears from George Larkins, of Ogden. G. J. Wright, a well known fruit merchant of the same place, contributes a lot of plums and pears, while John Archibald sends an attractive collection of plums and apples, the latter of the variety known as Maiden's Blush. Mr. Archibald also sends one stem from a plum tree upon which, in the length of twelve inches are no less than thirty-four egg plums, of the deepest purple. The finest dish of pears in the lot is that sent by Hugh Adams, of Logan. An extra fine collection of plums and Belleflower apples is presented by Goodwin Bros. of Logan."

A WIDE DEPARTURE.

THE *American*, noticing the Methodist grand conference in London, remarks:

"How far Methodism can retain its primitive character as its membership advances in culture, and becomes impatient of the class-room and the love-feast, is the problem, not only of the future, but of the present."

Methodism has not retained its primitive character at all. There is no comparison between the spirit of the Wesleyans with their faith, devotion, simplicity of manner and attire, and modern Methodism with its pride, arrogance, pomp, boasting, fashion, folly and bigoted aggressiveness. Modern Methodism is as much an apostasy from primitive Methodism as is modern Christianity from the system founded by Christ and His Apostles.

ANTIQUITY OF THE TRUE FAITH.

ONE of the charges brought against the Latter-day Saints in a sneering manner is that they wish to turn back the nineteenth century into the thoughts and practices of the world's infancy; and the idea is advanced that our system contains "relics of barbarism," because it embodies principles and practices that have the flavor of antiquity. But it does not follow because a principle was believed by the ancients that it is not correct or is unadapted to modern times, neither that because a practice prevailed among the early patriarchs it must be barbarous or evil.

A writer who regularly contributes to the *Grand Rapids Times* some very readable reflections over the signature of "Old Gentleman," remarks:

"We imagine that we make progress in religion. But in most important respects we bow every Sunday to the most primitive religion of mankind, coeval with the Garden of Eden or the altar of Abel. Without a thought of what we are doing, on Sunday morning we drop our newspaper, fresh from the last type-impression of a new-cut world, and with no sense of incongruity we enter into church walls and sentiments that sprang into being long before Noah dreamed of a deluge. So superficial is the new, so inrooted is the old."

There is considerable truth in this. And it will be found on mature investigation that the feeblest and least valuable parts of nineteenth century creeds and ceremonies are those of modern invention. Christianity conveys the idea that God revealed himself to the men whose names figure prominently as the religious leaders of primitive times. What they knew of theology was communicated by Jehovah, either directly or through the mediumship of angels. Their faith and worship was of divine origin. Their acts in accordance therewith are held up for the imitation of all succeeding generations, and the people of the later ages who practise the precepts and follow in the ways of those ancient worthies, are called by their names as a distinction to be proud

of. Abraham is called "The father of the faithful" and "The friend of God." And the divine man whom all Christians profess to revere declared to the Jews of his day, "If ye were the children of Abraham ye would do the works of Abraham."

The Latter-day Saints believe in the antiquity of truth and also in its unchangeability. They consider that what was true when the patriarchs flourished is just as true to-day. They find by searching the scriptures which modern Christendom professes to take for its guide, that Abraham knew the gospel; that the principles of true Christianity were taught to the Israelites before the Mosaic law was revealed, the latter being given because the people were not advanced enough to grasp the higher law received and obeyed by their ancestors before the Egyptian bondage; that the gospel of Christ is "the everlasting gospel;" that the marriage system of the holy men and women of old whose names are honored in both the Mosaic and Christian dispensations, and recorded with high respect in the New Testament as well as the Old, were under a gospel dispensation and the immediate guidance of the Supreme Being.

In cherishing and following the same truths, then, that those ancient people obtained direct from heaven, the Latter-day Saints do not feel that they are retrograding, but advancing! That is, if they are going back, it is to first principles, from which the world has departed through folly and transgression. The faith of an Abraham—which lifted him up to communion with the heavens—is just as valuable in the nineteenth century of the Christian era as in the twenty-first or earlier century of the world's age. The doctrines, by practicing which that great man obtained the friendship and promises of the Eternal, are just as true and potent to-day as when first revealed. There is no "barbarism" in them. They were as far above the barbarism of the period when they were received as they are above the conflicting vagaries of modern times. Abraham was no barbarian. He was a cultivated and royal man; a philosopher, an astronomer, a monotheist, a sage, a mighty warrior when needful, and a grand teacher and exemplar, carrying knowledge and advanced intelligence even into learned Egypt.

The faith, spirit, priesthood, ordinances, and other features of "Mormonism" are the same as those of the times when God spoke to men and religion was not a matter of human arrangement and individual selection and sentiment. But they are not therefore to be despised or lightly esteemed, for they came from God then and have come from Him now, and in their everlasting influence and character they are as well adapted to the present as the past, and will bear the same fruits of blessing and salvation. We do not say that customs and habits are to be followed because they are ancient, but we maintain that antiquity is no proof of their wrongfulness, and that age is no evidence of "barbarism." We acknowledge and testify that the gospel we have received is the old religion, revealed in the earlier ages of the world, renewed by Jesus of Nazareth, and restored in this last dispensation. It dates back to the days of Adam and Eve, bears the endorsement of Enoch, Noah, Melchisedek and Abraham, is stamped with the signet of Christ and the seal of His Apostles, and is the one way of life and plan of redemption. But it is older than any of these. It gladdened the souls of beings in worlds that were formed and redeemed before our little earth rolled out of chaos by the divine word, and will endure and prevail when the systems and creeds of men have perished and are forgotten. Truth is eternal as its author, and its light and glory are undimmed by the process and changes of time.

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