

against the crank, met with political defeat, while two other great men of the nation, David Davis and John A. Tamm, witnesses for the prosecution, were killed.

It is added that Dr. Spitzka, who testified in favor of the defense and in support of the insanity theory, has been to fame, and that Dr. Goddard, superintendent of the government asylum at Washington, who refused to testify against Guiteau, because he believed him insane, has also become noted and successful.

The foregoing assertions relative to individuals concerned in the Guiteau trial have been reiterated or copied by a number of reputable journals, and have been so far as we have seen, contradicted; and they are of peculiar interest to the curious and superstitious.

UNTRUTHFUL INFORMATION.

As has been common in other ages and regions, the truth suffers from an adverse fate in Utah. It would be supposed that a person at a distance who wished to become correctly informed regarding this Territory and its inhabitants, could easily accomplish that object by visiting this, its capital city. Indeed such a course would seem to be reasonably certain to secure the result desired. But the fact remains that thousands of strangers visit Salt Lake City annually, having a desire to acquire correct knowledge of the history, resources, people and institutions of Utah, while with minds less enlightened up on these subjects, if possible, than when they came.

There are various reasons for this extraordinary state of things. The principal one is the fact that the stranger, on entering any of the leading cities of Utah, is prevented by the circumstances by which he finds himself surrounded, from coming in contact, without effort and discrimination, with reliable sources of information. Nearly all of the hotels are conducted by non-Mormons, proprietors and attaches, and the guest from abroad is rarely or never able to find at his hostelry a person both competent and willing to give a correct account of the history and religion of the State which comprises the bulk of the population. On the contrary, it is a common thing for hotel attaches in this Territory to indulge in sensational exaggeration when conversing with visitors on local affairs. They aim to interest their guests, and seem to think this end is better accomplished by high coloring than by conservative and truthful description.

Visitors desirous of seeing the city, naturally take a hack and trust to the driver to be their guide and informant. Probably, no city on earth can set off a man better qualified for entertaining strangers with sensational and exaggerated versions of truth, than are some of the men who chaperone visitors about this city, either as hack drivers, or voluntary guides and informants. If visitors could be made to understand the enmity and motives for this representation which the minority class in Utah entertains towards the majority, they would comprehend the necessity of applying to members of the latter class for correct information regarding its religion, history and practices.

Tourists visiting the city are surprised with false stories and representations of the "Mormon" people, in which the wicked and absurd form about equal elements. For example, the statement was recently made to an eastern gentleman, by a Federal official, that the "Mormons" murdered, without scruple, persons wanted as witnesses in the courts here, whom it was feared would expose "Mormon" secrets. A doctor of divinity from Philadelphia, who recently visited this city, was assured that in the Temple now in course of erection in this city, would be an apartment "constructed especially for Jesus," and that the "Mormons" expected to call upon Him there and talk with Him as soon as the Temple was finished.

By the time a visitor has remained in this city three or four days, listening to such stuff as the above, he will be unable to communicate correct and sensible ideas to his acquaintances, about Utah and her people, than if he had never visited her capital city. He will be intruded upon by "Mormons" during his visit, but if he will be unable to apply to them for information, he will be treated courteously, and his questions will be fully and frankly answered, and he will be able to get into their history, religious faith and practices, impossible to acquire from their enemies.

UTAH AND REPUBLICANISM.

OUR esteemed opponent the Chicago Times has another long editorial in response to the reply of the DESERET NEWS to its erroneous statements of that paper's "condemnation" in the "Mormon Church." The opening paragraph of our Chicago contemporary is in calling the "Mormon corporation," second and our queries were offered

that religious organization. It is true that the Church sometimes speaks officially through these columns. But the arguments and questions and statements of the DESERET NEWS are not given as the utterances of the Church or of anybody but the writers, unless so announced. The "Mormon" Church is no likely to engage in controversy with the Chicago Times.

The Times thinks it has impaled us on a pinhook, because we asserted that "Utah has not now a republican form of government," and at the same time admitted that "Utah is a part of the republic." And it argues in this way: "If there is a republic it is under a republican form of government." The trouble with the Chicago Times in discussing propositions with this paper is, that it invariably changes in some respect the form of the subject under discussion. The question was not what is Utah under, but what it has. We admitted that we were under the authority of the United States, also that this Government is a republic. But we denied that Utah, as a political organization, was a republican form of government, and it is to obtain that form that the citizens here desire the rights and privileges of statehood.

We showed that in many respects the form of government existing here is anti-republican. But the Times says that in our idea, "a republican form of government is a form or mode of appointing the executive functionaries." Perhaps we ought to be very grateful to the Times for its apparent generosity in fashioning for us an idea that we neither expressed nor entertained. But really we look upon this fresh attempt to build an argument on false premises as neither generous nor honest.

The Times says, in a style as though it was giving us a valuable piece of political information: "A republic is simply that form of a political constitution in which the supreme political authority resides in the people." Just so. That is our "idea" exactly, and one that we have often expressed in similar language. Now let us see if Utah has a republican form of government. The people who are governed in this Territory have no voice in the affairs of the General Government, and very little in those of the local government. In a State the citizens have votes in the election of officers to represent them in all the departments of the General and local Governments. In a Territory they do not. They are under the supreme domination of a power in the establishment of which they take no part. They have no person to represent them who has a vote in Congress. They do not cast a vote for any officer of the National Government. They are in just the same position in regard to the executive and judicial officers of the territorial government. This is not "supreme political power in the people," therefore, on the Times' own showing, it is not a republican form of government.

The Times says of Utah: "Its local representative power resides in a popular representative body as completely and supremely as in the State of Illinois; that is, in subordination to the supreme national authority." There again the Times is wrong as to the fact, and is therefore wrong as to the conclusion deduced from it. The members of the people's elected legislature are subject to the absolute veto of a Governor in whose appointment they have no voice, directly or indirectly. He need not veto a bill at all, he can simply refuse or neglect to sign it and it is void. No two-thirds or even unanimous vote can override this absolute veto. If that is a republican form of government, it is a new kind of republicanism. There is nothing more monarchical or autocratic in the world.

But the Times contends that "the people" means the whole people of the United States. Just so, when we speak of the nation as a republic. But that is not the question. There is no dispute about that. The point is, what kind of government has the Territory of Utah? It is that which we denounce as un-republican in form and spirit, in practice and effect.

In reply to the request that the Times will quote from the Constitution of the United States that clause or section which clothes the Congress with the extraordinary and absolute powers over the people of Utah which that paper claims for it, the Times says it "cannot spare space for the whole Constitution." Is not this a trifle disingenuous? Is it not an avoidance of the question? If the Constitution is full of references to such powers, surely the Times might have "spared space" for one, seeing that it has devoted a great deal of valuable space to unnecessary arguments, such in the nature of blowing against the wind.

Finally the Times denies that the original States, in forming the Union, entered into a compact. Well the Times may deny that fact all it pleases; that will not alter its existence. We say they did, history proves they did, the Times says they did not. Very well, it does not matter, the Constitution is abiding evidence of what we have said is correct. In connection with this, the Times closes by asserting "the absolute untruthfulness of a limited sovereignty." The writer of that article may be in such a condition as to be unable to think of "a limited sovereignty," but he must not presume to decide for everybody else. What is the sovereignty of the United States but a limited sovereignty? It is sovereign,

supreme, within certain bounds. Over those it cannot pass. The powers reserved to the States respectively or to the people are not given to the General Government. It has a sovereignty, but that sovereignty is limited within the bounds prescribed. Each State in the formation of the Union surrendered certain powers to the National Government and reserved others. With its own limits each State is sovereign, outside thereof it has no power. It is therefore a limited sovereignty. It is in that sense that we used the term. If to the Times writer it is untruthful, we are sorry for his mental state, and sorrier for his readers.

The Chicago Times evidently started out to teach the DESERET NEWS some simple lessons in political economy. We do not think it has achieved a very brilliant success. We advise the editor to read up a little on the Utah situation before opposing the effort her voters are citizens are making to secure a republican form of government, and not to keep on words and technical playing on words and attributing to an opponent ideas he never entertained and language he did not utter. Controversy is not profitable unless it is carried on to make plain the truth.

SHOCKING STATISTICS.

A CHICAGO newspaper has taken pains to compile some figures relative to the occurrences of last month. In some respects the result is both startling and shocking. In the United States, during the month of July, 230 murders were reported. This exceeds the total of any month for many years. There was, during the month, an average of 8 suicides per day. There were 172 persons killed by railroad accidents, and 200 more were badly injured thereby. There were 293 persons drowned, exceeding by 100 per cent the number dying in that way in a month for many years. There were seventy-eight persons burned to death, sixty-four killed by lightning, fifty by powder explosions, and thirty by mine accidents. The fire losses amounted to \$15,000,000, exceeding the totals of any other month since the Chicago fire seventeen years ago.

The journal which compiled these figures, and some of our exchanges that have commented upon them, attribute the great increase in crime and casualties, especially the former, to the hot weather, which, it is claimed, heats the blood, and thereby inflames the passions of men, impelling them to deeds of rashness or crime. This explanation is in part plausible, but the figures given show a terrible weakening of the moral restraint men in our day and country exercise over themselves when operated upon by exciting causes.

KINDNESS vs. BELLIGERENCE.

LAST Sunday night the Rev. Dr. Hiff delivered a lecture at the First Methodist church in this city. His subject was "The Utah Mission and Its Work." His remarks partook largely of the nature of a defense of his non-aggressive policy towards the "Mormons." It had been severely criticized by red-hot radicals, who, figuratively speaking, belabored him in the "slay and eat" tradition of Latter-day Saints.

The Reverend gentleman wished it to be distinctly understood that he was not a believer in that species of religious retribution, and he did not propose to cast off his more conservative course to adopt it. He remarked that he had heard the announcements of many capable and eloquent occupiers of the pulpit who had resolved to immediately obliterate "Mormonism" on mere principle, and had also been cognizant of their utter failure to carry out that programme. Branching out from the main thread of his lecture, Mr. Hiff delivered a vigorous thrust at newspapers which make up and manufacture slander against men after they are dead, doubtless having reference to the unfeeling and infamous statements from the "Mormon" journalistic quarters regarding President John Taylor.

We have here merely given an imperfect sketch of the chief features of the lecture, which was delivered with powerfulunction and force, which Mr. Hiff is well capable of exhibiting when aroused upon the theme on which he is treating, his vigorous mind being backed by plenty of physical stamina.

Mr. Hiff seems to be imbued with the very sensible idea that more flies can be caught with sugar than with vinegar. It is presumably his business in this Territory to convert the Latter-day Saints from their religious views to his own—a very difficult undertaking. He has a perfect right to pursue that calling, and to do it in a respectful and proper way. It is possible at all, the gentleman seems to sense a fact which is not realized by many of his own profession—that it cannot be attained by figuratively cracking the skulls of the "Mormon" people and pouring Methodistism in at the opening thus violently and summarily made.

He whose object is to convert people from their own ideas to his and who initiates and prosecutes his labor in that direction by proclaiming himself

their enemy is indeed a first-class fool, besides being a living libel upon his profession as a dispenser of the Gospel of peace. Right here we have samples of both kinds, the more consistent and gentlemanly evangelist being personified in Mr. Hiff, and the bitter spiteful, acrimonious and hypocritical by the Rev. R. G. McNeice, of the Presbyterian Church, whose soul seems filled to the brim until it oozes over with the gall of anti-"Mormon" antipathy. The latter has lately been lecturing in the east on the theme nearest his heart—if he has one—heaping up prejudice against the people of Utah and piling untold sin upon his own venom-poisoned soul. The effects of the two courses are conspicuous. Mr. Hiff has a large degree of respect from every class of the community, for a man who sows kindly sentiments will largely reap them. The other man is not so regarded by any class. Even those who applaud his bitter anti-"Mormon" falsifications, because their souls are tainted with the same inhuman virus, could put all their affection for him in a very small teaspoon.

TESTING WELL WATER.

As there are many wells in this city which are open to the suspicion of having been contaminated by impurities more or less unwholesome, a cheap and convenient mode of testing their waters may prove useful to a portion of our readers. A medical journal gives the following:

"Look at the water, holding a clear glass full of it up to the light. Taste it, taking care that the mouth is free from anything else. Smell of it, shaking a portion in a closed can, then smelling the air of the can by placing your nose at its mouth. Pure water is free from color, taste or odor."

To be sure apply this test: Get at a drug store a solution of three grains of permanganate of potash and twelve grains of caustic potash in an ounce of distilled water. Add one drop of this to a glassful of the water to be tested. If the pink color produced remains for half an hour the water is pure; if not, it is open to suspicion. Water not known to be pure should be boiled and filtered before using. Many savage tribes escape injury under most insanitary conditions by invariably boiling their water before drinking it."

Impure water is a prolific source of disease, though often entirely unsuspected. At the present season of the year, especially, when thirst leads to the copious drinking of water, if the latter is impure its unhealthy effects are likely to be more marked than in the cooler months. Take care that the water you drink is pure.

A SOUTHERN INCIDENT.

IN newly settled localities, the population of which is mainly comprised of transient, turbulent men like those of the mining sections throughout the Rocky Mountain region and Pacific Coast, there is some justification for the absence of police systems, and the legal machinery necessary for the preservation of order, and the bringing of the guilty to justice. But in the long-settled regions of the South, where the population is mainly rural and agricultural, it is not easy to understand why there should be so much lawlessness. A few days ago a village row occurred in West Virginia, which, unfortunately, is but typical of a phase of life frequently manifested in many portions of the former slave states, and indicates the slowness of the population to adopt efficient police and legal systems for the protection of life, property and the public peace. The affair is thus reported:

"Revolver shots, the swinging of clubs, throwing of stones, and curses and cries of pain transformed the little suburban town of Fulton into a scene of wild disorder to-night, and for a time it seemed that a large percentage of the male population would become involved in a riot in the principal street."

About 8 o'clock the row was started by Dan Campbell, who was intoxicated, going into the residence of John Bistell and insulting the latter's wife. Mrs. Bistell, assisted by her husband, threw Campbell into the street, where a scuffle resulted. In a moment Philip, Robert and William Campbell, brothers of Dan, took a hand, and Bistell was in a fair way to be beaten to death. George and John Culver, father and son, ran to his aid. Others joined in the melee, and stones and heavy canes were wielded right and left.

Suddenly William Campbell, who had been knocked senseless by a blow in the face with a stone, but had regained his feet, drew a revolver and brought John Bistell to the ground with a bullet in his thigh. Bistell caught Campbell in falling and, wrestling the revolver from him, aimed a shot at his breast, but it missed its mark. Other pistols were out in a moment and a lively fusillade resulted, but owing to the darkness no damage was done. Finally the excited citizens made a rush en masse and separated the combatants, but it was with the greatest difficulty that a suspension of the riot was enforced, as the town is utterly without police force. Those

engaged seem to have fought like wild animals, as chewed ears and torn clothing attest. The town is divided into two rival forces over the trouble and a resumption of the row is feared."

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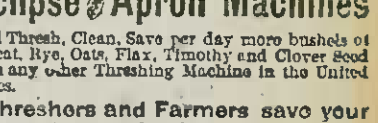
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