

for other reasons, the latter exercise no influence in the general government and very little, if any, even in municipal elections. The only substitute here for a middle class—the backbone of a nation—is the partly educated Indian who has succeeded in obtaining in his own right a few rods of land, erected a cane or adobe house of one room, whose sheltering roof protects not only his wife and children, but a dozen chickens, two or three turkeys, several dogs and sometimes a cat. Near the door is tied a yoke of oxen used in drawing the primitive, one-handled, wooden plow, attached to a straight stick tied to their heads in front of the horns, instead of a yoke. Rooting around in the yard will also be seen a number of pigs, which at night are confined in a willow pen and guarded by dogs; or, in the absence of the pen, the pigs, too, go to augment the already heterogeneous household, as everything not carefully guarded is stolen. Such is a fair picture of this class who form a large percentage of the population in small towns and country places. The skilled workmen who earn from 50 cents to 75 cents a day, correspond to this class in the large cities. But the lowest class is by far the most numerous, the condition of many of whom is indeed pitiable. It is to be hoped, however, that the liberal school system now in vogue here, together with the influences of railroads and greatly improved commerce, contact with more advanced nations, influx of American and European capital and enterprise, as well as other causes now at work, will shortly build up an intelligent commonwealth and ameliorate the condition of at least a portion of the class who so much need it.

Spanish blood is mostly confined to the wealthy families, but it is sometimes met in the lower classes, most of whom, however, are pure-blooded Indians. Those of the latter who have received the Gospel with sincerity and earnestness, seem to have the fullest confidence in its principles and promises. As an example I will relate

AN INCIDENT

which occurred some time ago. One of our Utah missionaries and a native Elder were traveling in the *Tierra Caliente*, when the latter was stung by a scorpion. He had a Bible and one or two other articles tied up in a handkerchief, which he laid on the ground for a few minutes while engaged with a friend he had met. On continuing his journey he picked up the parcel, and as customary here where men have no pockets, he put it in his shirt bosom. The venomous insect had clung to the parcel unobserved, and stung the Elder five times before he and his companion could get it out and kill it. He took the matter very coolly, saying he was on the Lord's errand and He would take care of him. When they arrived at the house of a friend he was administered to and felt no further inconvenience from the stings. I could relate many incidents illustrating their faith and the Lord's blessings resulting therefrom, which have come under my observation, but I fear I have already taken too much of your valuable space with my rambling remarks, so I will close. Ever desiring the onward march of this great latter-day work, especially among this interesting though fallen people. I remain, your fellow-worker,

HORACE CUMMINGS.

ANOTHER REJOINDER FROM DR. PARK.

SALT LAKE CITY,
June 26, 1886.

Editor Deseret News:

In your Thursday's issue of the *EVENING NEWS* I find another article from your pen on the subject of the lectures delivered by me recently before the Teachers' Institute of this county, and in reply to my letter published in the *News* of Wednesday. I ask the privilege of a full reply to the statements you have made directly and indirectly concerning these lectures. I have no charge to make of intentional injustice on your part in publishing these statements, yet they certainly place me, and through me the Institution with which I am connected, in a false position before the public. And more to correct the inevitable prejudice that these statements will produce in the minds of your readers, against the Institution in whose halls the lectures referred to were given, than to defend myself, am I induced to make this reply. That the subject matter of the objectionable lecture, for there is only one of the series in question, may be fully understood by the public, I will, as briefly as possible, give in substance all that was said in its delivery. During the lecture of the previous day, Monday, I had considered some of the general phenomena of mind and matter, classifying those of the mind into three divisions, as those of the intellect, the sensibilities, and the will. This led on Tuesday, to a question regarding the nature of mind itself. It was said we know nothing of the essence of mind; that our only knowledge of it, is confined to a knowledge of its properties as they are manifested through matter. To show the connection of mind and matter in their simplest relations, I referred to protoplasm in which are expressed all the essential properties of life, and then explained some of the principal steps in the process of structural development from the incipient nucleus to the for-

mation of bone, muscle and capillaries, as seen under the microscope. From this point, I hastily reached the condition of the fully developed man as the highest type of physical organization.

I then referred specially to the organs of sense, describing some of the prominent features in the structure of the eye and ear. The bearing of this knowledge upon the study of mind was shown by explaining the functions of the five sense-organs as the only mediums of communication between the mind and the outside world. So far nothing but facts had been stated, open to ocular demonstration, and familiar to every scientist and physician. I also described protoplasm and that individual or isolated form of it called *amoeba*, as unorganized matter, using the term *unorganized* in its anatomical sense. And this condition of protoplasm and that of the lower forms of *amoeba* are also clearly shown by the microscope, so that none but demonstrable facts were advanced. Though not justified by any material proof, I took occasion to state in the light of scripture and reason, that we could safely infer that this life found in protoplasm, together with its power of manifestation and development which followed its appearance, is an endowment from the Creator, and that such a conclusion clearly disproved the molecular or cell theory of life, inasmuch as life thus found precedes organization it must rather be the cause of such organization than the result of it.

This is the gist of the whole lecture, and contains "the head and front of my offending." What there is of atheistical tendency in these statements, or what objection the most orthodox can have to facts that have been proved by ocular demonstration, I fail to see. The only statement contained in the lecture, not admitting of such visible proof is the one, which I believe Scripture and reason support, that attributes life and all its phenomena and powers to the gift of God. But you say you believe this. Perhaps you object to protoplasm as the recipient or receptacle of this life. But visible demonstration proves it to be there. Perhaps you will say this life in protoplasm is not human life. But the human body is largely composed of protoplasm—it permeates every tissue and is not only the physical basis of life there, but has the same general characteristics of life in protoplasm elsewhere. Wherever life is found, there protoplasm is found, and when it is removed from a part, that part is dead. Structural organization seems to be only a convenient medium through which to express the power that lies coiled in the protoplasm within it. Perhaps you will say that the organization of the body is complete before it is endowed with life. This is proven incorrect by the history of foetal life. I can perceive nothing inconsistent with experience, reason or revelation in the belief that life is infused into protoplasm, and that protoplasm is the physical basis of life. It may be that you claim that every act of life, or at least that all action in the growth and development of the body, is the expression of a direct and personal effort on the part of the Creator. If this be true, it does not affect the consistency of the plan of mind and body development, I have explained. This is what Agassiz, the Christian scientist, says: "He who considers only the manifestations of intelligence and of creative will, without taking into account the means by which they are executed, and the physical laws by virtue of which all beings preserve their characteristics, will be very likely to confound the Creator with the creature."

In your issue of Thursday reviewing my letter of the day before, you say, I failed to cite a single error in your criticism. I will acknowledge that the article from my standpoint was a difficult one to answer. The charges and insinuations it contained, though meant for my lecture, were not applicable to it. I could not see the "grave errors" you charged; the sentiments "pointing directly in the line of the modern evolution heresy in its extreme form," anything "discarding the idea of a Creator, Organizer, Designer," nor anything "advocating the theory of spontaneous generation." These charges, as I said, may be applicable to the theories of Darwin and Huxley, but they were not appropriate to my lecture and I could do nothing more than deny their application to my case. I will ask every one who has read my summary of the objectionable lecture I delivered, to read again the first four paragraphs of the editorial in the *News* of Tuesday last, and then say whether or not I have been misrepresented, or my lecture been treated with fairness. You may say my name was not mentioned, nor the lecture alluded to in these paragraphs. But any child who can put his syllables together can put the paragraphs of this article together and readily see they are all of one piece. No one can doubt that they were not intended to prejudice, and prepare the mind of the reader to adopt and believe without question the statements which followed, and to look for something that was full of atheism and evolution.

In the paragraphs of the first article, which follow the quotation from the *Herald*, there is such a confusion of terms, and the use of so many quotations that do not seem pertinent, that I must confess some difficulty in choosing a point from which to criticize them.

This seems the more strange since the same article in which such doubtful meanings occur, an entire para-

graph is devoted to censuring the slight misuse of a single term in the lecture, or rather in the report of it.

The terms organic and organized, inorganic and unorganized, organism and organization are used without definite distinction. You take Steele's and Webster's definition of organic matter and then apply the term to organized matter. In my lecture I used the term organize and so explained its anatomical sense which has a definite meaning. When the process of differentiation begins, that is the setting apart of a portion of matter for a special purpose, the substance in which this change takes place is said to be organized in an anatomical sense. But matter is said to be organized also when it performs the functions of life. The term organization is thus used in a physiological sense. Had you observed this distinction in the terms, a distinction recognized by science, your statements so far would have been clear, and your quotations pertinent. My description of protoplasm as unorganized can be as well supported by your own quotations as if I had said it was organized in a physiological sense. Again, you say that the *Amoeba* has organs of a very low type. I do not deny that such organs exist in some forms of the animal; in fact, I described differentiation as beginning in the *Amoeba* and that would convert them into the higher types of the animal. But in my lecture I said *Amoeba* of the lowest type, which certainly has no organs. Your quotation from Tyndall does not describe primitive protoplasm, as you intend it should; it is the cell he speaks of, the first product of differentiation, or anatomical organization.

All your quotations will as well support my description of protoplasm, as if I had used the term organize in its physiological sense. With this confusion of terms, therefore, it would have been impossible for me to say what was wrong and what not in the treatment of your topics.

The errors I charged the article with are misrepresentations concerning the lecture, which a comparison now will make apparent. I have perhaps extended this letter to sufficient length, though more ought to be said than has been said against what I believe to be an unjust attack. I regret that I have been forced into this attitude of defense, for I have been obliged to say some things that I should rather not have said, and had the matter been a personal one alone, I should have made no reply.

Yours respectfully,

JOHN R. PARK.

SOLID FACTS AND FIGURES.

THE UTAH FARMERS SHOULD CAREFULLY CONSIDER THEM.

SALT LAKE CITY,
June 18, 1886.

To the Farmers of Utah:

Last fall I noticed a small commotion was raised by some communications published in the *DESERET NEWS* on the subject of the storing and sale of wheat, and I noticed also that the question was far from being thoroughly ventilated; it was in fact only barely opened up. It, however, did some good towards inducing the farmers to think for themselves and actuated a desire among some to inform themselves on statistics pertaining to agricultural products. The effort so far as storing wheat was concerned was successful in only a small degree, a few of the brethren did make or increase their storing capacity and laid away some wheat, but so far as a general movement is concerned, the exportation of wheat has not stopped, our probable surplus of 300,000 bushels having been carried away out of the Territory.

If we now had a prospect of a harvest of value equal to last year's product, there might be reason in urging the brethren to lay by grain this year, but the fact is that our crop is only about three-fifths, and will certainly not exceed three-fourths of last year. We had in 1885 as nearly as can be estimated, about 1,750,000 bushels, of which, at eight bushels per capita, 1,400,000 bushels were required for our population, leaving about 350,000 for surplus, 300,000 of which have already left the Territory, according to the statistics gathered from the railroads. If our crop falls short one-fourth to two-fifths, which all farmers will adjudge to be the prospect, we shall have barely sufficient to feed our population till another harvest. Consequently all that goes out of the Territory, if any is exported, will prepare the way for other grain to be brought to supply its place. Let the farmers all through the Territory examine their wheat bins, and let the mills and other holders report their quantity on hand and you will find that including all that is stored up there is not more than bread enough to supply the people here longer than three months or till the middle of September at the very farthest, if it were all evenly distributed, and many farmers will be obliged to borrow before their new wheat can be used, although there will be new wheat threshed by the middle of July.

I want to call attention to the fact that the little surplus we had last year of one fifth of our crops was a great financial loss to the farmers, and I prove it in this way: If we had harvested no more wheat than the population here needed, the price would have reached the level of its worth to raise or what it could have been brought here for, which would be about one dollar per bushel, but just as soon as one car load was moved

out of the Territory, it became subject to Chicago prices, less the freight, and thus made the price for all we had to sell. According to the most reliable statistics we have at command there are one-third of Utah's population engaged in agricultural pursuits, (or really as 14 is to 40) consequently there are two-thirds who have to buy food from the one-third. This being the case, of 1,400,000 bushels consumed about one million bushels in round numbers are purchased by the non-producers for consumption at home. Besides this million bushels we sold three hundred thousand for export, for which we realized on the ground where raised, according to distance from point of shipment, from 50 to 55 cents per bushel, but say 55 cents, which would make the amount received for our 1,300,000 bushels about \$715,000. Whereas if we had shipped no wheat away we could have received one million dollars for the one million bushels consumed at home. So you see if you had kept the surplus for a future year in your bins you would have had \$285,000 more money, and 300,000 bushels of wheat which you have not now got.

It is true it may be claimed by some that the wheat sold brought into the Territory \$165,000, which would not have been brought in had the wheat not been sold. Granted; but at what a cost to the farmers forming one-third of the population. If that one-third prospered by receiving the true cost of their production and placing their labor at a reasonable and fair price, on a par with the wages received by the remainder of the laboring community, would it not assist the whole people to prosper? Cheap bread, it is true, would benefit those who purchase it, but if it is cheap only at the cost of the producer it certainly is not a flattering condition for the prosperity of the whole. All that the farmers have to do is to produce less than the amount required, which they will do this year, and the price will seek the level of what it can be brought here for, and the relative and proper price of wheat will be determined; farmers will be more prosperous, and with prosperity beaming upon the efforts of the original producer, there will be an increased vitality in all the arteries of trade and commerce and all will be benefited. It must be remembered that bread is the only real necessary of life; all other products are valuable only in the ratio of their necessity. When times are good some productions are considered necessary which, when times are hard, are not so considered, consequently for general prosperity in all the branches of production and manufacture, all producers must be prosperous, which means they must get cost and some profit for their commodities. Now if the bread producers do not flourish and prosper, they fail to purchase some of the productions of others which would only be regarded by them as necessary in prosperous times.

It appears to me that this is a good time to agitate the inauguration of a grain warehouse business, furnishing opportunity for the farmers to store their grain, take warehouse receipts, get money advanced on the receipts, pay their debts to merchants and others and hold their grain until the demand will justify the profitable selling of it.

A LETTER FROM THE IDAHO PENITENTIARY.

THOSE IMPRISONED THERE AND AT DETROIT.

By courtesy of the gentleman to whom it is addressed, we are enabled to present the following:

U. S. PENITENTIARY,

Boise City, Idaho, June 7th, 1886.

Hon. John W. Taylor, Salt Lake City, Utah:

I am happy to have the privilege of answering your most welcome and interesting favor of the 19th ultimo, written from Egin.

Your letter found us feeling well, as this leaves me at present, and I was glad to know that you were enjoying health and peace in your travels among the people.

I can assure you, your kind words were read with the deepest interest, for it is encouraging, to me, to know that I have a place in the memories of yourself and other who are interested in the same noble cause for which I am called to suffer. We received a small delegation from Blackfoot this morning, consisting of Samuel Humphreys, M. Duffin, Joseph Lewis, and C. H. Wright of Bear Lake County, David Jensen and Rasmus Peterson from Oneida County, and George Whittle and John Craner from Cassia County. All are looking well and seem to be in cheerful spirits, which I hope will continue through the six long, weary months they have to serve.

The weather is very warm in this locality, and our time for exercise is short—three hours in the "yard" each day—though from what I can learn about other prisons, I think, including the treatment of the officials, we fare about as well as can be expected. Probably a little better than Utah prisoners.

It seems that the mills continue to grind, and the great cleansing process goes on, with more or less success, and will, no doubt, continue until the purposes of the Great Creator are accomplished, and His people prepared to assume the position they will eventually occupy, in the midst of the nations. I entertain no fear as to the

final result, only in regard to my own integrity which time alone will demonstrate.

The following names of brethren, with their places of residence and birth, ages and number of children, may be of interest, and can be given to the *News* if you so wish:

Samuel Humphreys, residence Bear Lake County, born in England, age 40, children 4.

Ilezekiah Duffin, residence Bear Lake County, born in England, age 42, children 6.

Joseph Lewis, residence Bear Lake County, born in England, age 63, children 10.

Chas. H. Wright, residence Bear Lake County, born in Ohio, age 35, children 5.

David Jensen, residence Oneida County, born in Norway, age 62, children 14.

Rasmus Peterson, residence Oneida County, born in Denmark, age 50, children 1.

George Whittle, residence Cassia County, born in Illinois, age 46, children 10.

John Craner, residence Cassia County, born in England, age 44, children 10.

Samuel Humphreys' case was appealed from the Third District Court one year ago last month, and the decision of the lower court was affirmed. All were sentenced to the full penalty of the law, except C. H. Wright, whose sentence was three months' imprisonment and \$150 fine.

No costs were added to any of the sentences. The brethren give the following as a correct list of those sentenced to Detroit. It has been stated in several papers that 13 were sent east, but those present at the time of sentence say it is a mistake. The number being but 11:

Nels Graham, Oneida County, two counts, unlawful cohabitation, one year and \$300.

Thomas Wilde, Oneida County, two counts, unlawful cohabitation, one year and \$300.

Wm. Handy, Oneida County, two counts, unlawful cohabitation, one year and \$300.

Rasmus Neillson, Oneida County, two counts, unlawful cohabitation, one year and \$300.

John Jolly, Oneida County, two counts, unlawful cohabitation, one year and \$300.

John J. Williams, Oneida County, two counts, unlawful cohabitation, one year and \$300.

Christian Gardner, Oneida County, two counts, unlawful cohabitation, one year and \$300.

Hans Rasmussen, Oneida County, two counts, unlawful cohabitation, one year and \$300.

H. C. Pender, Oneida County, one count, polygamy, one year.

A Jacobsen, Bear Lake County, two counts, unlawful cohabitation, one year and \$300.

J. J. Jorgensen, Bear Lake County, two counts, unlawful cohabitation, one year and \$300.

Hoping to have the pleasure of hearing from you again, I remain,
Your brother in the Gospel,
GEORGE C. PARKINSON,
Drawer D,
Boise City, Idaho.

The Minneapolis street car potentes will not permit their car-drivers to sit down while on duty. The drivers have grown very tired of standing, and as a last resort have decided to sit on the company. The result is a general tie-up on the Minneapolis surface roads. The outcome will doubtless be that the innman street car managers will provide a seat for each driver and the seat of the trouble will be removed.

HAGAN'S

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is a secret aid to beauty. Many a lady owes her freshness to it, who would rather not tell, and you can't tell.

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