

expense to the Territory. What could be the object of this committal? What good purpose can be served by it? If it was done to placate the gang that want every accused person put to as much trouble as possible, providing he is a "Mormon," the motive is paltry and wrong.

Public officers should have courage enough to do what they know to be right, no matter who may criticize or condemn their just action. That course will win, too, in the long run. Everybody respects a man of principle, no difference how much the unprincipled may revile him. And the time is coming when the abuse of those who cannot endure fairness to a "Mormon" will not count nor be feared or valued a rush in this community.

If the officer who has been committed for necessary and defensive violence while in the discharge of a disagreeable duty had been a non-"Mormon," it is our opinion that he would have been honorably discharged. The action, in this instance, of the Commissioner looks to us an evidence of moral weakness and is not in keeping with his general consistent and straightforward course.

PERSISTENT IN WRONG.

OF COURSE the author of the untruth that no "Mormons" and "Gentiles" in Utah are doing business together, persists in his falsehood. We did not expect he would retract, or in any way acknowledge his error. That would be too much like honor and sincerity. Instead, he delivers himself of nearly a column of dodging and prevarication and scurrility, with the view of giving color to his original mendacious statement.

Prominent "Gentiles" have stated so us that they knew the assertion about no union in business between "Mormons" and Gentiles was "a lie," before the refutation appeared in the DESERET NEWS. There is not a non-"Mormon" in this city, who has done business here for six months, that does not know of numerous instances of joined business relations between gentlemen of both classes. We are asked to particularize. We do not choose to drag in the names of either "Mormons" or non-"Mormons" to make them parties to a newspaper dispute. There is no necessity for it. The author of the falsehood knows them as well as we. And nothing can be gained by keeping up a controversy which

everybody here knows to have but one truthful side.

Gentlemen of the two classes who are daily doing business together as members of the same firm or corporation, in various pursuits, must be either amused or disgusted at the impudence of the individual who persists in saying no such relations exist. In attempting to reply to our remarks he now adds:

"It says they do exist in all the great cities of the country. That is, the Co-op. buys goods in Chicago, St. Louis and New York, and the city through Mormon agents buys pipe in some other city, and fire engines in another, etc. That proves nothing."

Of course it proves nothing. We never said it did. We did not say anything about business relations of "Mormons" with "Gentiles" "in the great cities of the country." We made no reference to Chicago, St. Louis, New York or any place outside of Utah. That is but a dodge of the disreputable scribe to shift his ground and evade the force of exposure. What we said was this:

"'Mormons' and 'Gentiles' are in business relations in all the populous cities of Utah."

That "counts," does it not? The signs of business firms hung up in this city, advertisements and local items in the paper that publishes the statement that these relations do not exist, articles of incorporation filed in the Recorder's office of this county, and other indisputable proofs of business partnerships of "Mormons" with "Gentiles" in this city proclaim the falsehood of the assertion to the contrary. And the dishonesty of its author is still further disclosed by the falsification of our remarks.

As another quick to shift from the main issue he wants to know, "When has a Gentile, no matter how accomplished, ever obtained employment from a Mormon except when it was impossible to do with out him." This is as great a falsehood by implication as the other was by direct assertion. There has never been a time in Utah when it was impossible for "Mormons" to do without employing "Gentiles." And there never was a time in this Territory when "Gentiles" lived here that some of them have not been employed by "Mormons." No doubt, in many instances when persons of both classes were seeking employment "Mormons" have preferred men of their own persuasion. But the other class have not been excluded, and many of them have been set to work to our personal knowledge, from simple motives of

charity. This is as notorious as the copartnership of the two classes, and further proves the mendacity of the writer who denies it.

This ought to be sufficient on these points. But we do not expect those who fabricate such articles to deceive the public abroad as we have given some, perhaps too much, attention to, will cease to fume and falsify and flounder in the mire of mendacity, no matter how ridiculously erroneous their sentiments are proven to be nor how plain the facts are to their own readers.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, May 19, 1889, commencing at 2 p.m., Counselor Charles W. Penrose presiding.

The choir and congregation sang:

Where the voice of friendship's heard,
Sounding like a sweet-toned bird.

Prayer by Elder Andrew Jensen.

The choir sang:

He died! the Great Redeemer died,
And Israel's daughters wept around.

The Priesthood of the Twelfth Ward officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON

was called to address the congregation. He said the larger portion of those who had assembled had done so to commemorate the sufferings and death of our Lord Jesus Christ, who died for the sins of the world. By one man's death came into the world, so through the Lord Jesus Christ came the resurrection and the life. When we come together for a purpose so sacred we should be in a proper frame of mind to receive and partake of this sacrament; our hands should be clean and our hearts pure, that our offering may be acceptable unto our Father in heaven. This being the condition upon which the acceptance of the offering is predicated, as we understand it, we should come to an assembly of this character without anything existing in our hearts against our neighbors, feeling that we are in a position to love them as ourselves, thus placing ourselves in harmony with the teachings of Him who spake as never man spake, and who gave Himself as an acceptable offering for the sins of the world. It was He who introduced the plan of salvation by which man is enabled to re-enter the presence of his Maker.

The theory of the Gospel, as we Latter-day Saints understand it, is that this life of mortality is what might be termed a section of eternity—if it be permissible to state that eternity is divisible; that we existed in the spirit world as spirit-ual entities before we came to this life; that it was provided in the economy of the Almighty that we