DESERET EVENING NEWS.

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## PAY NO HEED TO SLANDER.

It is to be regretted that again the columns of local newspapers have been opened to the repetition of unkind, prejudiced and false charges against leading men in the community, and particularly against prominent Church authorities. That some of the journals which reproduce these slanders are not in accord with their sentiments, is evident in one particular case from the expressively note preceding the quoted extracts, to the effect that "we do not wish to be understood as putting these views forth as our own or of endorsing them so far as they misrepresent the actual state of the situation," the reason for their repetition is that "our readers may fully understand the interest that recent occurrences have evoked throughout the country."

A journalistic anxiety to keep the reader posted upon falsehoods, slurs, and partisan attacks upon reputable men and sacred institutions, is something which very few honest-minded people are inclined to give much credit for. If the receiver of stolen goods is as bad as the thief, the cognizer and repeater of known slander cannot be much higher than he who originates it. Especially does the latter come in for censure and condemnation when he wilfully circulates that which he knows to be untrue, without any attempt to correct the impressions sought to be conveyed; while to confess by implication a knowledge of the falsity of the matter and in the same breath disclaim responsibility for the endorsement of it, has very much the appearance of moral cowardice of the most abject sort.

It is a peculiarity of human nature that a well-told and effectable lie finally comes to have so much the appearance of truth as to deceive not only those who hear it but even those who tell it. The responsibility for putting such stuff in circulation, and repeating it day after day, should therefore properly be placed in the outset where it belongs. And as there can be but one effect of such a course—and that is to destroy the influence of those whom a paper permits to be attacked and itself be the willing hand to the operation—it should be held up promptly to scorn and contempt.

It is almost inconceivable that any journal pretending to have at heart the welfare of the people of Utah and to be desirous of their friendship, would enter upon a course so malicious and unjust. Yet every day gives proof that there are just such papers, and right here at home, too. Generally speaking, we want to say that the thing is infamous; it is not only a disgrace to local patriotism, but an insult to the worthy and honored men assailed, and a base appeal to passions which every honest voter ought to wish to see extinguished. And lest any casual reader should be misled into believing that there must be some truth in falsehoods so often reiterated and not contradicted and denied each day by the men who are attacked, we want to say that most of them have been denied before, and all of them are easy to be disputed and overthrown. But lies travel fast and multiply faster, and no man against whom such an attack is deliberately made, could hope to keep his denials up to the pace set, even if he gave his whole time to it.

The people of Utah need not be disturbed, therefore, because every falsehood uttered and repeated is not exposed and denied; they need not wonder if they see honorable men's names used unwarrantably or improperly, their acts criticised or condemned, their motives questioned or impugned—and all without a word of remark, denial or explanation from them. If others drag their names into the slime of politics and through the noisome sewer of slander, they are under no obligation to descend to the same level themselves; for if their whole lives do not supply them with a justification, no words of theirs can help them out. This is an argument that their enemies do not seem to consider, but it is one that their friends and the community at large ought not to forget.

## VOTE ON THE CONSTITUTION.

The chief of several important matters to receive attention from the voters of Utah on November 5th is the balloting on the adoption of the State Constitution. The Utah Commission has issued the necessary instructions, directing that for ballots cast under the laws controlling the Territory the usual buff-colored envelopes shall be used, and with the ballot enclosed shall be dropped into the box provided for that purpose. The envelope for the State election is to be blue, and with the ballot it contains will go to a separate box from the other. The Commission also has immense blue envelopes for the ballots and of white-lined paper for the State election tickets. This matter, however, is in the discretion of the parties making the canvass, to suit their convenience, and whether the recommendation will be adopted, or whether white paper with blue ink for the State and black for the other, or white paper and black ink for both, shall be used, is something those who order the printing must decide for themselves. The special item for the voters' consideration is the last line on the State ticket. It contains the words YES and NO. Above it is the line for Constitution. On each ticket, near the top, is the instruction:

All persons desiring to vote for the Constitution must erase the word "No."

All persons desiring to vote against the Constitution must erase the word "Yes."

This instruction is one which each voter must observe if he would have his ballot counted on the Constitution. If he should deposit the ticket without erasing or marking out with a heavy pen or pencil one either of the words, then his vote could not be counted in the Constitutional contest, and would have the same effect as if it were a blank. Every voter, therefore, who wishes to have his ballot registered in favor of the Constitution should be very careful to see to it that the word "No" is erased or struck out, and vice versa. It would be commendable in citizens of all parties to take particular care to have this matter thoroughly understood, that the vote on the Constitution may be an intelligent and accurate expression of the people's will. On other occasions the negative and affirmative votes have been separately printed, but the enabling act requires that in this instance the Yes and No should be on the same ticket. A little attention to their existence there will do away with all difficulty that may appear.

## A BRILLIANT RECORD.

A NEWS correspondent, whose letter appears in another column of this issue, tells what we believe to be the champion grain story of the country; we doubt if anything better can be heard anywhere. A Sanpete farmer who has a field of 141 acres in grain, has harvested 6,000 bushels, an average of about 43 bushels to the acre. Of course there are hundreds of farmers in Utah who have had a larger yield from a single acre or a larger average from a small field; but if any of them have ever reaped such a figure on so large a tract as 141 acres, it has not been made generally known. In the absence of prior information, therefore, we move that the Willow Creek farm, Sanpete county, be placed at the head of the list, and the name of its successful owner be placed first in his class.

Such results as these are of particular value and interest in the discussion of the subject of irrigation, for it is through this system alone that they are made possible. In the case in point, it is only a short time since the now fruitful field was barren and no doubt forbidding. Almost all the teeming farms and gardens of Utah presented the same aspect in the beginning. Never looking for a "good thing" would have selected these valleys as the home of an agricultural community, if they had been judged by the appearance they first presented. But water has wrought a transformation so wonderful as to cause thoughtful and unobservant people to doubt whether, after all, the original desert was as arid and unfavorable as has been stated. Some of them find it difficult to believe—even when they see still unreclaimed valleys and beaches, and are thus supplied with a sample of what the whole Territory once was—that the changes wrought have not been exaggerated and that the better sections were really as inviting when first entered upon as history describes them.

The results quoted by our correspondent ought to lend a great stimulus to the reservoir question, and win favor for every reasonable project for storing and increasing the water supply. Unless water shall be more carefully used, unless it shall be reserved in the months of plenty for the months of scarcity, unless the amount shall be increased by additional rainfall or by developing the sources of natural supply, the farming lands of Utah cannot be very greatly extended and those portions now cleared as arid will have to remain so. But the foregoing hypothesis is not correct anywhere. There is much more water used in irrigation than is requisite or profitable in the crops themselves; there is every opportunity for constructing reservoirs in which to retain the surplus water until the growing season makes its use necessary; and if there is no reliable artificial means of increasing the rainfall, there are various ways, such as tree-planting round about the sources of supply and developing these sources, in which the quantity of water coming down into the valleys for irrigation can be much increased. All these are matters that are of the most importance, and are deserving of the best thought and energy of the people.

## A RELIGIOUS AWAKENING.

Looking back upon the year that is nearing its end, one feature of it is noticeable among many others—it has been a remarkable one for religious conventions and revivals. The meeting of the Society of Christian Endeavor at Boston was one of the largest and most successful ever held. Then came the meetings of the Methodists which were unusually well attended. The recent conventions of Episcopalians at Minneapolis were of great moment in their denomination. The councils of the Roman Catholic hierarchy and the assemblies of the Presbyterians have been marked features of the religious gatherings during the year. And the interest manifested in all these meetings has been more widespread than usual.

The religious world in the earlier part of the century suffered from the effects of the great convulsions by which society was remodelled. With political liberty and enlightenment that so suddenly burst upon mankind, confusion ensued. People were momentarily unable to discern between reality and appearance. Their impressions were wrong. Like the blind man in the Gospel, when his eyes were opened, at first fancied he could see people "like trees," they lacked the sound judgment necessary to form correct conclusions, and in their first vision it appeared that a Voltaire, a Strauss, a Renan, a Paine, were as reliable authorities in matters of religion as they were sincere in their efforts to break the chains of ignorance and superstition. It was supposed that the new light of science would reveal the absurdity of everything connected with a supernatural Being. The prediction was boldly announced that the God of the Bible would meet the same fate as the idols of the heathens, and be found to be but a creation of man's imagination.

Nothing of all this has taken place, however. Science has advanced with gigantic strides in this century, but every new discovery has tended to confirm that on which true religion is based. Infidelity in its various forms has remained almost stationary. Even Ingersoll, in his most recent attack on the foundations of faith, has been unable to produce anything new. He continues to ridicule doctrines long ago abandoned and to base his criticism on "difficulties" that have been explained and on translations and readings admittedly corrupt, without advancing one single new ground on which to base refutation. This is the present situation. Religious truth has been vindicated by biblical criticism, by archæology, ancient history, astronomy and even geology, so far as this goes, while infidelity has remained without advancement, standing today where it took up its position in the infancy of these sciences and at a time when darkness still covered the land.

This is one of the chief reasons why today there is a general tendency manifest toward a religious awakening that is a feature of this time prominent enough to be seen amid the noise and machinery of the world's material interests. The gravest question that from now on will confront the statesmen of the Christian world is no longer how to defend religion from outward attacks, but how to satisfy the souls of men who will demand at their hands the spiritual power without which confessions of faith, however true, are mere empty forms. Are the churches of the world prepared to satisfy this just demand? Recently a clergyman of Oakland complained at the fact that that city "is cursed with as many temples as the Egyptians were with frogs and flies. At every street corner someone is holding forth and preaching some cranky religious doctrine." And this is the situation all over the world. The remedy against this condition is only one. In the early Church, the Lord appointed Apostles, Prophets, Evangelists, Pastors, Teachers, for the express purpose of preserving the unity of faith and the perfection of the Saints. That is, direct inspiration from the Lord through His appointed servants is what the Christian world now needs. Through that means alone can religion meet the awakening interests and be in the latter days, as anciently, the power of salvation. But it will come. Worshipping assemblies, inasmuch as they are honest in heart, will seek some higher authority than that which is solely on theological educations; they will reach beyond that and cry out for their God, and His, their Father, will hear their voice and send a ray of the light that shone to Joseph the Prophet. Revelation will be given, and religion appear in its ancient power and glory.

DR. WILLIAM C. DAY, special agent of the census bureau, says of the Utah cicorite or gum asphalt that it "is the purest and most valuable in the country, selling at $35 a ton; but this expense is partly accounted for by the fact that it has to be hauled nearly 100 miles to the nearest railway."

AS THERE is no know what one Field thinks of another, we quote from the "Sharps and Flats" column of the Chicago Record, a column made famous by Eugene Field:

You may have noticed that Donna Kate Field is opposing the Mormon windmill with truly Quixotic fervor and valor.

THE ST. PAUL PIONEER Press is vehemently opposed to women suffrage that it thinks, because of that feature, the Utah State Constitution should be rejected and the territorial condition perpetuated.

ONE OF THE revenue suggestions anticipated in Secretary Carlisle's report when Congress meets, is that there be a additional tax of $1 a barrel on beer. What a howl that kind of a proposition would cause!

PHILOSOPHERS SAY, and the history of every age in the world seems to support them, that notes never pace with progress—that there has not been the latter without the former. And yet all that is noise is not progress.

THE FLAG of Spain was the first to be hoisted in the West Indies; perhaps that is why it is fighting so hard against being removed.

IF SOME people who want jobs really wanted work, the country would be in a better condition every way.

## SELF-RELIANT ACTIVITY.

For nearly fifty years the declared policy of this intermountain commonwealth has been one of self-reliance, and things of today are an evidence that this continued surveying has been barren of results, particularly when it is realized that most of the elements were of the class which is exempt by, or by heredity, least disposed to any assertion of personal or organized self-reliance. Most of the fathers were of course willing to work; that was a fundamental characteristic. But as no man ever taught them to work for themselves, they depended on someone else to provide them their daily labor, to build them homes which they could rent; and the life led became thus mechanical. It was rare for a boy to be other than his father had been, whether a factory hand, a coal miner, foundry man, carpenter, blacksmith, farmer or any other profession or trade. Exceptions might have been the result of this kind of training, but there was little individualism, self-assertion or possibility of changes until the genius of migration beckoned the thrifty, the ambitious, the one weary of routine, to distant lands, to new conditions and more generous surroundings and opportunities. These were but few in the beginning, for it required nerve, fortitude, sacrifice and determination. Meanwhile education was slowly spreading, the press was becoming more potent, population was crowding, and in a few years the trickling streams of exodus became a veritable river overflowing the distant continents and many islands of the sea.

This movement had set in when the early missionaries of the Church in 1839 first landed in England. Some converts were made and the spirit of gathering, when received or taught, harmonized wonderfully with the growing spirit of the times. In fact the original movement was assuredly inspirational if the base of action was less worthy, and more impulsive. Evidently the time had come for the persecution on the one hand and gathering on the other; that "the set time" to the divine program in regard to men, races and nations as affecting modern times had already dawned.

Just fancy how this society of humanity which gathered to Utah had in the early days of deprivation, fancy the vast European landing in these valleys after a somewhat extraordinary trip from his quiet home and sterling surroundings, without a regular employer, without wages on Saturday night, without a home which he could rent, without the shop where he had had no little credit from week to week; and then to learn those creative, self-sustaining lessons which were the fortunes of the leaders and the unconquerable spirit of the grand educational work! Think of the novel lessons that were had in this direction—sawing, planing, hauling logs, making shingles, building houses, digging the dirt-roof, the mud floor, the little windows, the scant bedding and insufficient clothing; next to learn how to milk persuasive, to make the butter come; then the lye box, the soap boiling, the tallowed rag for light; until crude wool carding was understood; or carding wool, spinning, knitting, weaving; making syrup from cane, beets or the sorghum; afterward realizing the times of luxury, enjoying the luxury of retrospection with a mountain home; finally the trip to Zion complete and the Jordan, with a thousand other after experiences growing out of missionary life, prison life, plural married life, business life, life ever on the stretch; reaching out in poverty in sickness, to death almost; dwelling with false brethren, testing a good deal of neglect, of unsympathetic toil, of jealousies, disappointments and unappreciated. Ah, these have been among the hard lessons and the unexpected ones too, at least when in the first flush of youth and warmth of Gospel love, that consecration to God, honesty and truth was made, which was never been without its glory, even if seen through many tears.

Necessity was the handmaid of this training. There had to be saw mills, grist mills and carding machines; foundries, factories and public works were in the common thought to see iron, coal, sugar, flax, silk, cotton, crockery, cloth, leather, hide, furniture in the elements around was no special privilege, but to extract, to draw out, to pioneer for a community at school needed "a teacher sent from God," and so the twain "saw eye to eye," creation, manipulation, manufacture almost ran riot, so versatile and varied were its efforts, such de and alas. It was this spirit which made Salt Lake City, Ogden, Brigham, Provo, Farnham, Washington and St. George. It became universal; it was the saviour of temporal success, of positive independence, and the increase of real, tangible, enduring wealth never made such giant strides as in the palmy days of actual and projective home manufactures. The increase of money, which should have been almighty lever in the hands of a unlike people for the full securing of a cherished design, was the very incarnation of another spirit—no man was proof against the delusive worship of imported goods. Home effort, once easy and everywhere successful, became uphill work; and since Utah contained the desirable if not forbidden gold, millions of dollars have been poured from here into other cities and states, employing labor in which there was no special interest, building up cities which were owned of others, adding to the wealth of other states and impoverishing the best people and centralizing the resources of the greatest and most prolific region in this part of the Republic.

Human nature presents a good deal of sameness as the ages may be surveyed. An old authority said to his co-religionists, "For when for the time (past) ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;" and another Apostle within the last few days had to lament the slowness of action exhibited by miscreignionists also. While the former might have referred to a more elevated and spiritual exhortation, yet no less emphatic declaration is needed for that which is temporal, for a thousand missionaries in the field and ten thousand believers abroad all accepting the spirit of gathering, demand more effort, more unity, more decision and creative statesmanship, than at any previous period; to say nothing of the industrial necessities of one hundred and fifty thousand of a posterity who depend in great part on the creative drift of their fathers, and men of it throughout at large.

This continuous preaching is justified by the situation; but procrastination is in reality way delays the day of prosperity from this direction, unless there is money in it and sufficient as there is in banking, merchandising, etc., etc. It is but a while ago since an earnest worker, thought, as others had done, that all the fruit used at home should be home grown, and a California gentleman from San Jose was anxious to assist in making this industry a success here. The home man headed the subscription list with one thousand dollars, and together they visited the prominent merchants of this city, whose shelves were laden with imported goods. But not one dollar was promised to aid the enterprise or was any assurance given that their patronage would be secure; it was easier to import than to invest, and patriotism succumbed to the grovelling greed of trade and profit.

It is not so very long since some of the brethren determined that there was room here for the manufacture of hats. Near one hundred and fifty thousand of Utah's population protest against going bareheaded, and even the Indians who for ages had done this, now reverently follow the example of their assumed superiors. But this headgear is imported by tons of thousands of dollars, while some five thousand dollars of invested capital lies idle in the form of machinery bought for this purpose, and all of the latter type, in the chief city of theoretical home manufactures. The investors having outreached their resources, there is no man of combination interested enough to supply the paltry dollars needed for this project. The indefatigable workers of olden times and cruder methods, such as Brothers Heywood, Tatlow, Shelmerdine, Leonard and Merrill, would have looked upon this opportunity and these improvements as a veritable Goshen and revelation in the years gone by.

The interested trade, to say nothing of the people, are almost every year bothered over the fruit jar business. Some one began the manufacture here of such and kindred goods. For some reason the works are in ruins and hundreds of tons of seconds hand material disfigure our yards and streets only to be hurled out of sight as opportunity serves.

The partial suspension of our woolen factories is also an ever-present disgrace to our pretensions; but the fault is, the manufacturers and manipulators have never come to realize the condition of the masses of Utah. Wool is shipped away by the millions of pound; clothing is imported annually to the tune of a million dollars, but a home-made suit until recently has never been priced within reach of the pockets of the laboring man or his family. Fifteen dollars a suit is prominently placarded now, but with wool at forty cents it takes 37½ bushels to buy it at cost.

Leather manufacturing is nearly one of the "lost arts" in Utah, unless exception comes for its resurrection, and boot and shoe manufacturing is not what it should be if boys, women and men are to be as full and earnest union as the times demand. A good deal has been done, is being done; but whether circumstances will ever arise to lead upon or compel a more thorough drift to that direction, time only can determine. The principle remains, is as good and necessary and more needed now than ever, to be pale upon the care of capital, and as the populace usually imitates those whom accident or effort has elevated to power and wealth, progress will be healthy and slow, when it ought to be systematic, rapid, ever enlarging, and as imperceptible to the sophistries and temptations of financial drummers and dealers, as are the angels to the blandishments of "the Prince and power of the air."

Three Long Delayed

Sample to-morrow morning of choice velvet and plush capes, novelty jackets in mohiens and broadcloths, have just arrived and will be sold at 40 per cent less than value. Come early if you want first choice. F. AUERBACH & BRO.

Great sale — [illegible] Walker's Western blankets, a set of the material. Show window [illegible].

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Judge Clancy.

The Herald-Journal, N. Y., states, regarding the cures by Dr. David Kennedy's Favorite Remedy:

Judge James H. Clancy, of Greenville, N. Y., who is a prominent citizen, has made a statement to the effect that his health was completely restored by the use of Dr. David Kennedy's Favorite Remedy.

DR. DAVID KENNEDY'S FAVORITE REMEDY

and can strongly recommend it to all sufferers from the effects of kidney disease. It has done wonders for me, and I am more improved in health than I have been for years. There is no better or more honest man in New York State than Judge Clancy, and when he says a thing he means everything he says. I have known Judge Clancy for years, and know whereof I speak.

Dr. David Kennedy's Favorite Remedy is a positive cure for all forms of kidney disease, including Bright's disease, gravel, diabetes and bladder disease. All druggists, $1.

Beecham's pills are for bilious ness, bilious headache, dyspepsia, heartburn, torpid liver, dizziness, sick headache, bad taste in the mouth, coated tongue, loss of appetite, sallow skin, etc., when caused by constipation, and constipation is the most frequent cause of all of them.

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