

A MORMON ON THE MORMONS.

President John Taylor, who discusses the Mormon question with Gov. Murray, in the current number of the *North American Review*, makes some good points for the Mormons, though the main interest of his remarks lies in the calm and temperate tone with which he discusses the matter.

He mentions a curious fact with regard to the Edmunds Act, which seems to merit attention from Congress. The act provides that no polygamist, bigamist, nor "any person cohabiting with more than one woman," shall have the right to vote in Utah. The Commissioners under the Act, however, in the test oath which they introduced, required the voter to swear that he had never simultaneously lived with more than one woman (thus giving the law a retrospective or *ex post facto* effect) "in the marriage relation." Laws of this sort are always strictly construed by the courts, and to make this one apply to past acts and to except from it all persons cohabiting without going through the form of marriage, is going to the opposite extreme. No great moral movement is likely to be much helped by such distortion of the law as this.

Again, Mr. Taylor very justly complains of the disposition among the Gentiles to confound polygamy with the crime of bigamy. The wickedness of bigamy does not mainly consist in the act of marrying two women, but in the gross fraud and deception practised on the second wife. In other words, the second wife does not marry voluntarily. This is, to be sure, only a different way of putting the argument that plural marriages are unobjectionable because the women like them and know beforehand that a number of wives is a part of Mormon family life; but it puts the matter in a striking way.

But perhaps the most remarkable thing in Mr. Taylor's article is the strong feeling pervading it that Mormon morals are, as a whole, purer than those of the surrounding Gentile communities. In Utah, he says, there are no female outcasts, such as are found in all large Christian communities. Vice, so far as it exists in Utah, is imported by the Gentiles. The drinking saloons, the gambling-houses, the bagnios are not Mormon products, and the Mormon view of them is that they constitute a very good reason for the people who really like a respectable, orderly, sober life to leave off being Gentiles and enter the Mormon fold. Finally he calls attention once more to the act of Governor Murray in giving a certificate of election to Mr. Campbell, who had 1,337 votes for Congress, against Mr. Cannon, who had 18,568, and wants to know what the Gentiles think of that.

Governor Murray's reply is substantially that the polygamist "must go." But as the means of making him go is the serious question, it is most important that we know how the polygamist looks at it. Now, the fact is that he does not regard himself as an habitual criminal, living in defiance of law, human and divine, and in great luck thus far from having kept out of the hands of the police, but as a good man who is subject to a bitter and unscrupulous persecution. He has, and can prove that he has, all the virtues valued by the Gentile in abundance—sobriety, industry, thrift—and that he is not afflicted by a good many social ills by which the Gentile is completely baffled. He has brought Utah, by means of his peculiar institutions, to a high state of civilization. In legislating against him it is certainly necessary to remember these things, and not to treat him as if he were a red-handed assassin, and to keep straining or perverting the laws to keep him down, and refusing to listen to what he has to say for himself, and thus arousing passions which make sane legislation or even discussion difficult or impossible.—*New York Evening Post*.

WHO ARE MONOPOLISTS?

Yes, my son, a monopoly is a bad thing, and I am glad to see the people of this country organizing themselves against the monopolies that are crushing the life out of honest and worthy competition. There are several monopolies in this afflicted land. Some of them are worth millions. All of them want to be worth twice as much as that. Vanderbilt and Gould are famous monopolists. The Western Union Telegraph Company is a gigantic monopoly; and there are several other monopolies.

When you employ 300, or 30, or 10 workmen, and pay them with your own money, and a committee waits on you to tell you that if you do not discharge a certain workman, a good mechanic, sober, quiet, faithful, whose only fault is that he belongs to no labor organization, the other 300, or 29, or nine will quit work in the midst of your busy season; you are in the clutch of a monopoly—a monopoly as grinding, grasping and cruel in its way as the Western Union. It is called a trade-union, but it is a monopoly.

When a committee of workmen come to you and say that, as you have a great many contracts half finished, and as men are scarce and hard to get, and as they have you on the hip, they will strike in ten minutes unless you allow them to set their own pay at the highest figures; then that is a monopoly that acts just precisely as the Western Union does when it absorbs a rival line and tells you that as there is only one office in this town they will raise the rate a little.

When you tell your workman that times are dull and the market is stag-

nant, and that you don't need them anyhow, and they can work on half time or none, then you are the monopoly—that is, you are the striker. A monopoly is a chronic striker. It is always watching a chance to pinch you and squeeze just a little more work or money out of you for its own benefit.

The tramp who ails his rags at your kitchen door while his breakfast is preparing, is a monopolist. He knows that you hate him, and don't want to feed him. But he knows that you are afraid if you don't feed him he will set fire to the stable some night. So he makes you give him a breakfast for nothing.

The honest farmer who holds back his wheat until he can squeeze \$1.40 per bushel out of you for it, not because it is better wheat than you got for 90 cts., but because wheat is so scarce, is as mean a monopolist as there is in the lot. Jay Gould couldn't give him any points.

The man who charges 40 cents a pound for very ordinary butter, just because the roads are so bad the people who are selling their butter in the villages for 20 cents can't get to the city with it, he, too, is a monopolist. When you buy a jar of lard of him, poke into it with a ramrod to feel for a boulder.

And the lady who burns steak and chips china for you at \$3 a week, is a monopolist. You spent six weeks looking for her, she stays with you two weeks, breaks \$8 worth of china and glass, loses \$2 worth of spoons and forks, collects \$6 for wages and goes off, with 24 hours warning, to a place that offers her more china to smash and \$3.50 a week for smashing it.

You see, my son, in looking about for a monopoly to denounce or demolish, our naturally envious dispositions lead us to assail the monopolies that are more fortunate than our own. We clamor against Vanderbilt and Jay Gould, and Western Union, and fail to observe the smaller monopolies that differ from the great ones, not in spirit but only in wealth and power. You are not a monopolist? O, no, because you are a clerk in a store, and there are fifty young men watching you for your place, eager to do for \$25 per month what you are paid \$40 for doing. There is no monopoly in your business; but that isn't your fault. Let the merchant over the way offer you \$45, and in twenty-four hours you would leave the man who took you in when you were a raw cub of a boy, doing more damage than good to the business; who taught you and trained you, and made you worth \$45 a month. You'd do it too quick, my son; that's the kind of a man you are.

A monopolist isn't necessarily a millionaire. He is simply the man who holds the whip handle. It is derived from two Latin words, *mono* and *pole*, meaning the man at the pole. And the man at the pole, you know, knocks the persimmons. He may knock a million of them or he may knock only two, but while he is knocking you don't get any. Hence, my son, a monopoly is a prosperous combination of which we are not one.

This makes it very wicked, avaricious and dangerous.

When we get into it if ceases to be a monopoly, and becomes a union, a brotherhood, a firm, an association, or corporation. This change of title also involves a great moral change, and it becomes a mighty engine of progress, a developer of our country's resources, a factor in the national prosperity, and all that sort of thing.

A monopoly is a thing which it is hard to get into.

There is no monopolist so greedy and dangerous as the Nihilist. The ordinary monopolist is content to control one thing. The Nihilist wants everything and a three-fifths share of what is left.

If you live to be 35 years old and haven't been able to get into any other monopoly by that time, I would advise you to go to the North Pole and start an ice cream saloon.

WHAT IS THE REASON?

SALT LAKE CITY, January 2d, 1884.

Editor Deseret News:

I am a reader of the NEWS and a lover of good books; and the best of all books, I consider, are the Church works. All of them are useful, and why any one of them should be out of print is more than I can understand, especially when there is a continued call for it. For years we never had a Compendium, and when, at last, some were printed, there were not enough to supply a tithe of the demand, and now one cannot be purchased "for love or money." What were 3,000 copies to, at least, 50,000 readers? I asked one bookseller, upon my second visit to his store, when another edition of the Compendium would be issued, and with a lugubrious tone he replied: "By next April, I hope."

The new Compendium is a creditable production, far superior to the old, and should and would have a larger circulation had it a chance. Some one seems to be very fearful or very cautious, without the least reason.

I do not know who I am complaining of, but I do know many besides myself think some one is fault for not keeping a valuable work like the Compendium constantly on hand.

Yours for education,  
STUDENT.

The Christmas Turkey has the wild wren satisfaction of knowing that he doesn't feel half as bad to-day as some of the people who compassed his ruin.

ANTIDOTE FOR STRYCHNINE.

MARYSVILLE, Pluto Co., Utah.

Editor Deseret News:

I have not read of a case of strychnine poisoning for several years without feeling impressed to give your readers the benefit of my information in regard to it. But knowing how incredulous people are in regard to such things, I have omitted to write until now. However, on reading of the death of C. P. Jones, of Malad, at the house of his brother-in-law in Salt Lake City, I felt that it would be wrong to withhold any longer, for perhaps someone may have faith enough to try it and thereby save the life of some poor creature, as there is no family so poor that they do not have the remedy in the house. If I should say to take half an ounce of chloride of sodium and as much aqua pura as would dissolve it and send them to the drug store to get it, many would have more faith in the remedy. But the remedy is simply to dissolve a heaping tablespoonful of salt in water and administer it to the patient, not necessarily all at once, but so soon as you reasonably can. If at the end of an hour every muscle is not quiet repeat the dose, but that will seldom be necessary. To administer this to a dog, open his mouth wide and throw a handful of dry salt as far down his throat as you can. Raw eggs are nearly or quite as effectual as salt; so if you wish to doctor cats, daub raw eggs on the bottom of their feet and they will lick it off, that being the only way to get it down them.

I know this remedy to be effectual with both man and beast by experience with both. If anyone should demonstrate the effects of this remedy he will please communicate it to the NEWS, that it may be more generally known.  
H. D. LISONBEE.

OUR CHICAGO LETTER.

A BUDGET OF NEWS AND COMMENTS  
NEATLY DISHED UP.

CHICAGO, Dec. 29, 1883.

Editor Deseret News:

AN ANTI-MORMON FRAUD.

A reverend gentleman, who uses nearly half the alphabet to find himself a name, has recently been relating his experiences of Utah, to a Methodist Episcopal audience. He wound up his exhortation with an appeal for money to spread the gospel among the "benighted Mormons," and the appeal was not in vain, for several hundred dollars were collected. It is to be supposed P. A. H. Franklin is not unknown in the Far West. His vivid imagination would entitle him to recognition in any country or community, and his loud-mouthed professions of interest in the welfare of mankind are something truly poetic. It has been asked "What's in a name?" Aye, there is a good deal, and Mr. Pisistratus Asinus Hypocritus Franklin knows it well. His method of procedure is not original; for more than a century ago the Chinese philosopher in his 16th letter has met Mr. Franklin's prototype in England. A Christian doctor who was bearing testimony to some outrageous falsehoods to illustrate what marvellous sights were to be seen abroad relates: "When," says he, "I took a journey into Ethiopia, in company with several other servants of Christ, in order to preach the gospel, there I beheld, in the southern provinces of that country, a nation which had only one eye in the midst of their foreheads." This personal experience would prepare an audience to believe almost anything that could be conceived in such a lively and fanciful brain as the man with the voluminous cognomen must possess. He says: "When I first saw a Mormon he seemed to be but a mere ordinary mortal, but as I continued to study him silently, his whole physical being underwent a change. His eyes became like balls of fire ready to incinerate the universe; his arms extended to such colossal proportions that I feared he would dislodge Jehovah himself; and his feet assumed such elephantine enormity that if I had not left the country I must undoubtedly have been crushed, and unless the good Christians, and especially the lady Christians, contribute plentifully of good coin to this realm, I dare not return to Utah." Who could withstand such an appeal? Why, nobody, not even the man who rents the La Salle House to street walkers and thieves, and who contributed fifty dollars to this very commendable enterprise.

The La Salle House is not a myth, but a startling reality, right in the centre of Chicago. For a long time it was a puzzle to the police, but to all outward seeming it was respectable enough. However a night or two ago, a couple of young men were decoyed into this respectable building by some females, and then robbed. An outcry was raised and the police appeared on the scene. They "pulled" the place and a startling revelation was made. The house had been the headquarters of the worst kinds of criminals male and female, and "it was owned and leased for the purpose by a solid church member, whose name and good deeds were published." It was he contributed \$50 to help the Rev. Franklin to evangelize Utah and her people. And if he doesn't succeed in this, he may succeed in the work which is now going on in the cold regions of the northeast among the Christian fishermen who are butchering each other there. Mr. Franklin and his ilk are worse than incendiaries who fire buildings merely for

the gratification of the demon of destructiveness that is in them.

A PUBLIC SCANDAL.

A Chicago paper is devoting a considerable amount of space to the private letters of one of the Pacific railroad magnates. Certainly these letters reveal a system of public business that is not at all flattering. And when one comes to examine the manner in which these letters came before the public, it is a question whether the lady who thus sold out the private correspondence of her dead husband, or the journals who bought it, or the Government officials whom it involved, or the man with whom it originated—it is indeed a question which of the bad lot is the basest. According to these letters lobbying in Washington was up-hill work, and required an iron will to accomplish it successfully. When all is said and done, that can be said and done about the matter, the basest part of the whole transaction will fall to the lot of the misguided woman, who had not sense enough, not to mind the fidelity, to consign these letters to the flames or to the family strong box to rest for another generation.

SAD STORIES.

The girl Sadie Ray who shot a man here some little time ago for talking too freely about her, has set a precedent which appears to be taking hold of the minds of females similarly situated. At Bath in this state, Mrs. Lipert the wife of a farmer, and the mother of a large family shot a man named William Ray for asserting an intimacy with her. Ray's friends talked of lynching her, but public sentiment is too strong in her favor. It appears Ray both in her presence and before a number of persons stoutly maintained that he was criminally intimate with the woman, whereupon she drew a revolver and shot him in the abdomen. Sad story in truth, and better let it go without comment. But saddest of all sad tales comes from our neighboring State of Indiana—that of the Mrs. Johnson suicide. Poor woman, if infidelity in the sex can be at all sympathized with, the case of this poor creature would be such. 'Tis true she has admitted that mesmerism influenced her to give way to the friend of her husband. She persisted to the last that she was not at heart vicious, and her terrible end almost supports this. The husband's part in the matter may be commented on harshly, but a healthy public opinion must condemn infidelity in a married woman at any hazard. The family sacredness must be maintained or the state will crumble into dust. But the miserable wretch Henry who betrayed his friend in this way ought to be buried under a public cess-pool. No doubt a good deal of false sympathy has been meted out to erring women in this respect, and a proportionate condemnation extended to the male transgressor. This is injurious to public virtue. While the male is deserving of just chastisement the female too should suffer the bane of her sins, and it is even doubtful whether this law of compulsory marriage in seduction cases is not conducive to public immorality.

THE TARIFF QUESTION.

The political world promises something lively in the near future. This tariff business will make a great commotion in the next Presidential campaign. There is no doubt but the Republicans are managing their work with skill and caution. Some of their prominent journals are advocating free trade, not for themselves, but as a platform sure to bring success to the Democrats. These papers claim that free-trade in its widest form will not only save the country, but the party that adopts it—provided that party is not the Republican. The Democrats may circumvent or rather disappoint their opponents in this free-trade. What if a platform were adopted, abolishing internal revenue and imposing a tariff for protection as well as revenue. Such a one would keep the South solid, and the manufacturing States of the North, and a Democratic success would be certain. This is what the Republican papers fear. Though they would have a chance to cry whiskey for nothing, but like the unfaithful female the drunkard must learn to take care of himself or get out of the way. There are plenty sober men to fill up the drunkard's place. Whatever party deals sweepingly with protection will kill itself and demoralize the trade and industrial interests of the country. It is certain that a gradual abolition of protective tariff will in the end benefit the country, but in our haste to chastise the greedy monopolist, we must be careful that we are not chastising ourselves. Already a dullness in protected industries is apparent, and if an extensive suspension of these were to take place suddenly, there would be trouble compared to which the riots of 1877 would be but play.

ALLUSIONS TO "MORMONISM."

Fore father's day has come and gone. Nearly, at all the celebrations of this event, something has been said about Mormonism. If these celebrants had a little more sharpness, they could benefit their forerunners by a study of Mormonism. A few years more and who will be left to celebrate the forefather's day. Not the descendants of these, for they are already fast disappearing, and unless they pay more regard for the family, the puritan or pilgrim of the near future will be an Irishman or a German. One of their speakers admitted that the founder of Mormonism was a New England man and a congregationalist, and if he had added "we might with profit follow in his footsteps," he would have said the wisest

thing he could say in that after-speech.

ADULTERATED CANDY.

Christmas has come and gone only took about \$2,000,000 to cash the gift part of it. When we are asked that most of this immense sum was expended for candy, we can't help but strike a sweet people we are strikes me that intemperance in candy is about akin to that in whisky who inveighs against beer, while his children, his wife and himself are caddy sweet-meats and polka dandy.

BUSINESS FAILURES.

The number of insolvents in business that have been published since January is lamentably large. Those take the more roseate view of business say that this is not the result of depression in trade, but of the close competition in this city, which forces more unthrifty and less energetic the wall.

THAT SHOCKING CASE.

The trial of the philanthropist Schock is dragging its unwieldy along, and promises disclosures of the wildest fiction of Dickens or any other author. Christian and Chicago is shocked, and the plain benevolence and disinterestedness Mrs. Schock will "confidence" more. So gullible are the public it has become necessary to organize a charitable society, not so much alms-giving as to warn the soft-headed against indiscriminate giving the wiles of begging impostors. All, it must be admitted that something grand and sublime in humanity when, in the face of the relations and the impositions so prevalent every day, people will still continue to give.

SUNDAY OBSERVANCE.

We are on the eve of a war in relation to Sunday observance in a serious way. Dr. Ryder has taken objection to the Sunday exhibition of a work of art known as the panorama of Tytsburgh. This question will admit of debate. But as church arrangements now exist there is not accommodation for more than half the population of Chicago. Most of the congregations are established on a club basis, any outsider presenting himself at a service would be looked on in the light of a rude intruder. And none of the fashionable churches have been open for a stranger's service in the morning or evening. If we want to hear these learned divines we must wait till he takes to the rostrum, and then half a dollar we can hear the word.

CORRESPONDENCE.

Progressive Institutions—Loom Fire—Brotherly Help.

SNOWVILLE, Dec. 31, 1883.

Editor Deseret News:

The year just closing has been a general peace and prosperity for little settlement. It is presided by an energetic, competent man, people generally enjoy the spirit of their religion. A number of residences have been built, several new ones have come in the past season, have a new titling granary nearly completed. On Christmas night the Ladies Relief Society gave a party in the living-house, which was well attended. The R. S. parties being the best have.

We have a Y. M. and Y. L. M. in a prosperous condition, having up our meetings on Sunday evening conjointly all last summer. Our bath School and Primary Association are also in excellent condition, also have a good day school in session taught by Miss E. Ballam.

Last night, between 7 and 8 o'clock a sad misfortune befel Bro. Geo. a young man of this place, in the living of his house and contents. The fire originated is unknown, being in the house at the time.

This morning a subscription list started for the relief of Bro. Dal family, headed by the Bishop with subscription of \$10. Quite a number of the brethren have responded liberally.

Wishing you and your readers Happy New Year, I remain, your brother in the Gospel,  
Wm. M.

Continuation of the Account of Missionary labors of B. Young and J. Grant in the South.

Editor Deseret News:

Since writing you last I have visited Saint David and the settlements on the Gila River. We remained five days at St. David; had a pleasant time with the Saints and holding meetings. Traveling from Albuquerque to Saint David the first running water after leaving the Rio Grande was the San Pedro. We passed through many very fine valleys, but with the exception of occasional springs, which are very small, they are devoid of water.

The San Pedro Valley was settled in November, 1877, by Phil Merrill and six families. There are now 336 souls in the valley before the Church, and some Mormons. There are between three thousand acres of land in the vicinity of St. David that can be irrigated; the stock range in comparison with the small amount of farm