

vote because they are weaker physically, morally and intellectually than some other men, and indeed are vastly inferior to a great many women. If a woman may hold property in her own right, why may she not have a voice in the making of laws which affect that property? Every woman should be at liberty to choose for herself the man who is to stand at her head (according to the fiat of the Eternal in the beginning). If she is free to choose her husband, why should she not also be allowed in a republican government to choose her legislators and rulers? Her alleged weakness is a very poor plea to interpose as a disqualification. Her unfitness for military duty and other masculine pursuits is no argument, for there are many men who are also unfit to fight the battles of their country, and they are not denied the suffrage on this account. It would be just as good a plea against male suffrage for women to urge that men cannot bear children to build up the State, as for men to decide against women voting because they cannot bear arms to defend the State.

We notice that those who are opposed to woman suffrage have misrepresented not only Utah on this question, but also Wyoming. It has been repeatedly stated that women in Utah do not vote as they choose, but as their husbands direct. This shows that people outside do not know the women of Utah, nor the liberties they enjoy. If they vote as their husbands do, it is because they are really one with them in sentiment and feeling, as they should be if truly and completely married. Statements have been going the rounds of the press that in Wyoming, woman suffrage is a failure. But now comes a Judge of the Supreme Court of that Territory, who tells a very different story. He says that there has been a great increase of the female vote in Wyoming, and that it is considered so important as to effect the choice of candidates. Further, he testifies that it has vastly improved election affairs. "At our first election," he says, "before women voted, we had a perfect pandemonium. The saloons were all open. Whisky was dealt out freely by the candidates to all who would vote for them. At the next election women voted, and perfect order prevailed. In caucus discussions the presence of a few ladies is better than a whole squad of police. Their presence allays strife, and the proceedings at once become orderly and quiet."

This is just what the advocates of woman suffrage have claimed would be the effect of the presence of woman in politics. There is no reason why it should degrade her, but many reasons why she might elevate it. The right to vote does not imply the intrusion of woman into the special sphere of man, and if it can be established that man is her superior, it does not follow that she should be deprived of rights to which she is as clearly entitled as the weakest or the strongest of the "lords of creation."

#### EDITORIAL NOTES.

What has become of that letter which the Anti-polygamies boasted of having received from Mrs. President Hayes. It is very singular that they have not published it. The whole story looks hazy, and seems a kind of cobb-web affair.

The *Commercial* should change its title. It might with greater propriety be called the *O. J. H.*, the *Anti-Religionist*, the *Mormon-Hater*, the *Scandal-Spreader*, or the *State Hash*. Either name would be much more appropriate than the *Commercial*. Those who scatter this sheet around should examine its slanderous and illogical contents before they hand it to others. It is a disgrace to all who take a part in its circulation.

It is not generally known that France is a great purchaser of American cereals. The grain trade with the French is not surpassed by that with England, and while Havre and Antwerp are the principal places of shipment, nearly every French port receives the exports of the United States.

The growth of woolen manufacturing in this country may be learned from the fact that in 1840 the product of our woolen factories amounted to \$20,870,000, while in 1870 they reached the enormous aggregate of \$155,496,000, and this ex-

clusive of worsted carpets and hosiery, which amounted to \$43,762,000.

The trial of Mr. Jessie Billings, for the murder of his wife, an account of which was given in the News, and in which the jury disagreed, cost Saratoga County, N. Y., the sum of \$11,000. It is thought the defendant will not be tried again. His daughter Jessie still believes in her father's guilt and refuses to return home.

The latest development in electricity is from the vegetable kingdom. A Belgian journal describes a plant called *Electricca*, which grows in Nicaragua and possesses electric properties of such strength as to cause a shock as strong as from a battery to persons who try to gather it. The needle of the compass is affected by being brought to its vicinity.

Edison has made another successful step towards perfecting the details of the Electric Light invention, by the discovery of a plan for an electric meter, which can be placed in every house using the light, and by the use of one thousandth part of the quantity of electricity consumed, will register the full amount. It will thus answer a similar purpose to that of a gas meter.

In England they are adopting a horse-shoe made of cowhide, and known as the Yates shoe. It is made of three thicknesses of cowhide compressed into a steel mold, and then subjected to a chemical preparation. It is claimed for it that it lasts longer and weighs only one-fourth as much as the common iron shoe; that it will not cause the hoof to split, nor have the least injurious influence on the foot.

The foreign grain trade of the United States for first ten months of the present year has been greater than ever before. The increase over the heaviest business previously reported has been over one-half within the last two years. The seven Atlantic ports of the country, during the first ten months of the year received 212,000,000 bushels of grain, in addition to the flour arrivals. During the same months of 1876, the amount received was 140,000,000, and in 1877, 133,000,000 bushels.

If farmers and gardeners would make what is called compost of their manure piles, they would make money by it, and help to preserve the public health. Leaves, weeds, vines, refuse vegetables, muck from ponds and ditches, corn stalks and other waste, should be piled between layers of barnyard manure, and sprinkled with lime. This, heaped up during the winter, makes a composite mass by spring, which is worth a great deal to the land and will show its value in the rich crops that will be reaped where it is plowed in. Try it. Decaying matter that now spreads disease and brings forth death, may thus be converted into living, growing grain and fruit, and buds and blossoms of glorious flowers.

Among the fine works published by Porter and Coates, Philadelphia, at low rates, and suitable for Christmas presents are the following: "Sensible Etiquette" containing the rules observed in the best society, by Mrs. H. O. Ward; a valuable volume making an appropriate gift for a young lady or gentleman, being full of sensible advice and practical hints on good behavior, written in an interesting and pleasant style. "The White Horse of Wootton," by Chas. J. Foster; a story of love and adventure in the Midland Counties of England and the frontier of America, rich in thrilling situations and life-like descriptions. "Merry Times," a book for the young folks, profusely illustrated and suitable for a boy or girl, being a series of narratives, well told and adapted to the juvenile mind. They are each neatly bound and tastefully lettered, and can be obtained in this city of Jas. Dwyer.

The ignorance of the multitude is the pretended sage's opportunity. Many a learned savant has built upon it his temple of fame. The following authentic story illustrates this fact very clearly: "The Khedive of Egypt, a few weeks ago presented an English gentleman with a mummy. The recipient was much pleased with the present, and, wishing to know of whose body he was possessed, employed two Egyptologists to decipher the hieroglyphics on the outer case. They both of them declared the writing

to be the epitaph of a great king who lived some thousands of years ago. After the discovery it was thought the opening of the package would perhaps reveal something that would be of great historical value, and many eminent men were invited to the unwinding, which progressed favorably until toward the close, when the mummy was found to be that of a woman."

#### THE BOOK OF ABRAHAM.

Its Genuineness Established.

BY ELDER GEORGE REYNOLDS.

CHAP. II.—*Abraham's early life in Ur. Human Sacrifices. The causes which led Abraham to leave Chaldea. Confirmatory testimony of Joshua, Josephus, the book of Judith, etc.*

Of the early history of Abraham's life very little is said in the Book of Genesis. The mere fact is stated that his father's dwelling place was in Ur of the Chaldees, where the patriarch married his kinswoman Sarai, where also his brother Haran died.\* After these events, it is recorded, Terah, his father, took a portion of the family and removed to Haran, where he dwelt until the day of his death, but the causes that led to his removal are not given. The next chapter opens with the command of God to Abraham, "Get thee out of thy country, and from thy kindred," etc., but the reasons why God gave him that command are not mentioned, not even hinted at. The Book of Abraham supplies many interesting details on this point not to be found in the history given by Moses, and that the details thus supplied are consistent with the condition of life in Egypt and Chaldea at that time, and in many respects corroborated by the writings and sayings of men living in later ages, it now becomes our business to prove.

Abraham states, in the second paragraph, into which his book has been divided, that his fathers had "turned from their righteousness and from the holy commandments which the Lord their God had given unto them, unto the worship of the gods of the heathens," and that "they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols." In the next paragraph it is written, "Now at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which had been built in the land of Chaldea, for the offering unto these strange gods, men, women and children." A little further on Abraham writes, "And it came to pass that the priests laid violence upon me that they might slay me also." \* \* \* And as they lifted up their hands upon me that they might offer me up and take away my life, behold I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unlocked my bands, and his voice was unto me, Abraham! Abraham! behold my name is Jehovah, and I have heard thee, and I have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land that thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Lebnah, and god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I am come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life."

To substantiate the truthfulness of the above statements, we ought to be able to bring testimony in favor of four points: 1st. That human sacrifice was practiced in Egypt and adjacent countries in Abraham's day. 2nd. That Abraham's fathers were idolaters. 3rd. That he was persecuted by his fellow countrymen because he opposed their idolatry. 4th. That God commanded Abraham to leave Chaldea, because his father's house had turned their hearts away from Him to the worship of strange gods.

If the above points can be proven by other testimony than that of the

Book of Abraham, we think we have strong evidence that the record is historically correct. Admit this and we have taken a very decided step towards acknowledging the authenticity of the entire work. For it is very improbable, nay, almost absurd, to imagine, that Joseph Smith, with his limited range of ancient historical knowledge, could have produced a work of this kind that would be historically correct. Had the work been a forgery, that is, had it originated with Joseph, the probabilities are overwhelming, that he would have made some egregious blunders, which could easily have been detected, and the whole affair, from beginning to end, proven a tissue of falsehoods.

Firstly, then, we have to show that human sacrifices were offered to the strange gods of the heathen in Abraham's day; more particularly in Egypt, as it is represented that it was the priest of Pharaoh who officiated on the occasions mentioned by the patriarch.

To substantiate this point we shall make but one quotation, as its author mentions so many other historians, ancient and modern, as his authorities, that in quoting it, we call upon them to become our witnesses also. It is taken from Dissertation III, Whiston's Josephus, and is as follows: "It is evident from Sanchoniatho, Manetho, Pausanias, Diodorus, Siculus, Philo, Plutarch and Porphyry, that such [human] sacrifices were frequent both in Phoenicia and Egypt and that long after the days of Abraham, as Sir John Marsham and Bishop Cumberland have fully proved; nay, that in other places (though not in Egypt) this cruel purpose continued long after Abraham."

We may here draw attention to the statement that this cruel practice did not continue in Egypt after Abraham's day, owing, we doubt not, as will hereafter be shown, to the great influence that that patriarch wielded in later life with Pharaoh and his subjects in favor of a more perfect way of serving heaven.

Again that Abraham's father, were idolaters, though the book of Genesis carries no such inferences as also that Abraham was commanded "by Jehovah to leave his father's house because of this idolatry is proven, we consider, by the following extracts. We will first turn to the book of Judith of the Apocrypha. (Chap. v, verses 6 to 9.) It is there represented that when the invading hosts of the King of Ninevah were approaching the land of Israel, the commanding general made some enquiries with regard to the history of its people. Then, Achior the captain of all the sons of Ammon, in answer to his inquiries replied: "This people are descended of the Chaldeans, and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers which were in the land of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew, so they cast them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days."

From the above it is very evident that the facts relating to the "call of Abraham" were not only well known to the Hebrews but to the people of the surrounding nations also. As Achior was one in high authority among the sons of Ammon, his words under the peculiar circumstances in which they were uttered, would carry great weight, and if unauthorized would meet with severe criticism and probable contradiction.

But the question is for ever set at rest by the words of a greater than Achior. Joshua, the valiant, God-fearing leader of Israel, shortly before his death, gathered the people together and rehearsed in their hearing the great things the Lord had beforetime done for them. It is written, that at this time, "Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other Gods. And I took your father Abraham from the other side of the flood and led him throughout all the land of Canaan, and multiplied his seed." And again, "Now therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord. And if

it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Further evidence than this we deem unnecessary, as here we have the end of all controversy, even the word of the Lord on the matter.

We cannot prove, directly from the writings of any authors at our disposal, that an attempt was made to take Abraham's life for righteousness sake; but we can show from the "Antiquities" of Josephus that he was maltreated for that cause. This historian, after referring to the doctrines taught by Abraham, regarding God, writes, "for which doctrines, when the Chaldeans and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command and by the assistance of God, he came and lived in the land of Canaan."

\* Genesis, chap. xi.  
† Joshua chap. xxiv. v. 2, 3.  
‡ Joshua chap. xxiv. v. 14, 15.

To be continued.

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