

De Lesseps stated that he would positively guarantee that the canal would be opened in 1889 and that it would then have a depth of 6½ meters. The further deepening of the canal would be carried on according to the receipts from traffic, as was done in the deepening of the Suez canal.

LONDON, 17.—Mr. Shaw-Lefevre (Liberal), the recent Postmaster-General, addressed a meeting at Bradford to-day. Speaking on Mr. Gladstone's Irish bills, he said that the measures were not intended to effect a separation of the Union, but even should this be the result of the adoption of the bills, it would be preferable to coercion.

Lord Hartington to-day had a conference with the Whig leaders relative to the stand to be taken on the Irish measures proposed by Mr. Gladstone. Among those present at the meeting were the Duke of Argyll and Messrs. Goschen and Albert Grey.

Mr. Gladstone is at Hawarden. CONSTANTINOPLE, 17.—The German and Turkish delegates have commenced negotiations for a treaty of commerce between their respective governments.

DUBLIN, 18.—The meeting of tenant farmers at Kildgeart to-day on the land-purchase bill was denounced as simply a measure for the relief of landlords. It was declared that if the farmers got their holdings on a basis of four years rental, their position would be very little improved, as they are without the necessary capital with which to obtain a start. A resolution was adopted asking Parnellite members of Parliament to oppose the bill.

Four hundred tenants of Earl Bessborough's Kilkenny estate held a meeting to-day to consider the Earl's offer of a reduction of from 10 to 20 per cent in rentals. The tenants had asked for a reduction of 33 per cent. At to-day's meeting 335 of the tenants voted in favor of accepting the Earl's terms.

MADRID, 18.—At 10:30 o'clock this morning while the Bishop of Madrid was ascending the steps leading to the entrance of the cathedral, he was shot with a revolver by a priest standing at the top of the steps, the ball entering his abdomen. This was followed by another shot which wounded the Bishop in the side whereupon the wounded man fell on the steps. The priest then descended the steps and fired still another shot, which took effect in the Bishop's thigh. The Bishop was borne in an unconscious condition to a private chamber in the cathedral, where the last sacraments for the dying were administered to him. The priest was arrested.

Being Palm Sunday the cathedral was more than usually crowded by worshippers, and when the fearful work of the priest was realized, a furious mob followed the carriage in which he was conveyed to prison by the gen d'armes, whose presence alone prevented his being lynched. The motive for the crime was revenge.

The man who fired the shots was recently dismissed from the priesthood and had fruitlessly applied to the bishop to be reinstated. Queen Christina has inquired as to the bishop's condition. The Pope has telegraphed his blessing. The bishop is still alive. The priest made an attempt to commit suicide.

ROME, 18.—The sanitary board admits that Asiatic cholera has broken out at Brindisi and has ordered that all arrivals at other Adriatic ports from Brindisi be quarantined one week.

VINNA, 18.—The town of Stry in Galicia has been almost completely destroyed by fire. The number of houses burned is about 600. Many persons were killed. The inhabitants are destitute.

A high wind was blowing and the fire started in several parts of the town about the same time. One hundred persons were killed in one street by falling walls. The town hall, railway station and telegraph office were destroyed. A large number of wounded were sent to Lemberg, a distance of 42 miles, where the hospitals are crowded with the sufferers. Hundreds of persons are missing. The lack of water rendered aid by the military futile. Money and food are being collected in surrounding towns for the relief of the sufferers.

A FATHER'S SELF-SACRIFICE.

In a southern settlement of Utah, an Englishman of good education had laid a foundation for a home and moderate competence after years of toil and industry, in which his own wife assisted him with faithful perseverance. Among their large family, there were two boys aged respectively six and eight years, who were stricken by the hand of Providence with one of the saddest losses which could befall a human being unless it were relieved by an education—the loss of hearing. The fond parents looked with pity on their speechless children and sighed to think of their helpless condition in life. The tears sprang to their eyes whenever they thought of their want of an education, which alone could open the way for communication between the parents and children, whose very misfortune but served to render them still dearer to the authors of their being.

Not only would an education be a benefit to them, mentally and morally, but it would also train them to habits of industry, so that, when grown up, they could be independent and self-supporting, for such is the power of intelligence over the mind in that direction.

Moved by these reflections, the father resolved to make a sacrifice of

his little property and go where his deaf and dumb children could get their education. Hearing of a school of the kind in Salt Lake City, the devoted father broke up his home and sold his homestead, removing to the Metropolis of the Territory, with his whole family, trusting to find a means of support there. He put his little boys in the Deaf Mute Department of the University, but the want of an institution put it out of his power to make them attend regularly. The little boys would play truant for weeks together, roaming the streets at their own pleasure while the fond father believed they were learning their A B C, at the University. Once he found them on Market Street during school hours and undertook to bring them to school regularly every morning, but being a poor man with a family dependent upon him for support, has been in despair over the situation. He longs to entrust his boys to the watchful care of an institution while he, himself, sets about the task of supporting his family with a light heart, but this is impossible under the circumstances. It would happen that in stormy weather or when the roads were very bad for pedestrians, he was obliged to keep them at home and at other times, owing to their carelessness out of doors, they would catch a severe cold, or other form of sickness and then their irregularity at school would interfere seriously with their progress.

To make matters worse, the father's little money is almost gone, though he has been trying to support himself by doing all sorts of choree. Work is, however, scarce and with a wife having an infant in her arms, he scarcely knows how to keep the wolf from the door. After having made such a heroic sacrifice for the sake of his two helpless young ones, this is a sad commentary upon the want of an institution for the deaf in Utah, for which, the unhappy state of affairs here is the only excuse, and it is to be sincerely hoped that Congress will generously take steps in behalf of the Territory.

In the meantime, will somebody be kind enough to give the father a place where he can earn his own living and give bread to his family. He will turn his hand to almost anything, and is not afraid of work. Please address: HENRY C. WHITE, University of Deseret.

THOUGHTS OF A MISSOURI WOMAN ON ANTI-POLYGAMY LEGISLATION.

ROCKPORT,
Atchison Co., Mo.,
April 5, 1886.

Editor Deseret News:

I am an unlearned old woman, the most of whose life has been spent in the State of Missouri. I have read your valuable paper this winter, and see by the performance of the two contending powers that the crisis has nearly come when we must come out on one side or the other. I realize that when the great seal of the United States went down on that law known as the Edmunds Law, as a government of the people and by the people, we telephoned to the Lord of hosts and said we, the people of the United States pronounce the acts of our servants and inspired Prophets who kept the sacred record we call the Bible to be a crime worthy of imprisonment six months in the penitentiary and a fine of \$300.

With these things impressed strongly upon me, I have ventured for the first time in my life to write a short article for a paper in St. Louis and one in Washington City, the *National Review*, and to two papers in our own county, bordering on what seemed to me would place us in awkward position with our Heavenly Father; but none seemed to wish to print anything of the sort. One was returned with an apology, (the reason assigned for not publishing it being that it might provoke controversy,) and I now send it to you to do with as you see fit. It will be all right with me.

Yours, LYDIA LEWIS.

POLYGAMY.

There is nothing new under the sun; so the "Mormon" plural wife doctrine is not new. When I speak of this doctrine, do not understand me as saying anything whatever of any of its counterfeits or substitutes wherever they may be found. The Jews in their palmiest days, while under the commands and inspiration of God, and while keeping their sacred record, believed in that order of marriage as well as the one wife system. Both flourished side by side, never dreaming that either was a crime. They worshipped the God of Abraham, Isaac and Jacob, a God of revelation, of inspiration, of knowledge, in fine as perfected in all science, in religion, in law, in everything pertaining to this life or the life to come. The "Mormons" worship this same God. As the Gentiles have never to my knowledge kept a sacred record, I cannot refer you to any of theirs, but if there is no law preventing I should like to refer you to a few passages from the Jews' record.

Not far from four thousand years ago the Lord said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and

in thee shall all the families of the earth be blessed."

So Abraham departed as the Lord had spoken and took Sarai his wife with him, and the Lord prospered him. After this, with the consent of the parties concerned, he took to himself another wife and the Lord blessed and prospered him and said "In blessing I will bless and in multiplying I will multiply thee, and in thy seed shall all the nations of the earth be blessed." He said of Abraham he was a most obedient and just man, who heard His voice and kept His laws and statutes and commandments.

If Abraham committed a crime in his marital relations how could he be considered righteous in the eyes of God, who cannot look upon sin with the least degree of allowance?

The Lord blessed Abraham in all things, not excepting his marital relations, and also his son Isaac for his father's sake, renewing upon his head all the blessings. After this his grandson Jacob stepped upon the stage to act his part in the great programme of life, and with the consent of the parties concerned took unto himself four wives, while still worshipping the same God his forefathers had done, and keeping His commandments. The same blessings were renewed to him that had been bestowed upon his fathers; the Lord talked with him and said, Thou shalt no more be called Jacob, but Israel, for as a prince has thou power with God and with men, and hast prevailed. Believing in God and showing his faith by his works, Jacob lived one hundred and forty-seven years, and then called his twelve sons to him and blessed them and told them what should befall them in after years. His twelve sons, with their children, were called the twelve tribes of Israel.

Moses afterwards stepped upon the stage of action, and was inspired from the beginning. He had three wives and walked and talked with God, and saw Him face to face. He was 40 days and 40 nights in the Mount, listening to and talking with the very highest scale of intelligent beings, and the glory of the Lord rested upon him to such an extent that he was able to look back 2,000 years and write the history of the creation and the fall of man and lead the children of Israel out of bondage through the strength and power of God. He was also the Lord's law-giver, and gave a law regulating plural marriage.

Do we believe this part of the sacred record was inspired? If so, why do not the Gentiles receive it? If it is not inspired what part of the sacred record is?

We find that two thousand years afterwards the Jews had departed from the true God and lost the spirit of inspiration and were worshipping everything in general and nothing in particular—in line, whatever seemed right in their own eyes—and were praying in the streets and market places, but that they had never lost sight of their good fathers and their beloved Prophet Moses. We have no account of their casting any reflections upon the marriage relations of those ancient worthies; that was left for the Gentiles to do, and they have done it with a vengeance; they have taught it to their children until it is interwoven in all our natures, and they now propose to wind up the practice of plural marriage by force.

We find in the New Testament that with pride the Jews traced the blood of those old polygamists, through the whole succession, and did not miss David and Solomon, to the body of our Lord and Savior. We have been taught it was pure enough to cleanse a world from sin if we would apply it to our use. Christ, the very foundation of the Christian religion, is indebted to polygamous marriages for His being. Shall we strike the foundation from under the Christian religion, and let it come down with a crash, and with it all our hopes of future life, and all go over to Ingersoll, and reflect on the mistakes of Moses, by saying that those old servants were criminals in the very foundation of good society, and that our Father and God fingered around in crime, and inspired them with folly, consequently, that our Savior is of doubtful origin, or at least not from a very pure fountain? Or shall we take hold of the other horn of the altar and walk up to it like men and women worthy of being the children of God, the Father of all mankind, and say let God be God and let His word be the truth if it compels us to say the Christian world have inherited lies and Senator Edmunds in the bargain?

After all that has been said the Gentiles are not so very pure as they think they are. I think if the Savior was to say, Let those that are without fault cast the first stone, the Jews would be as likely to as the Gentiles. What of the millions of harlots among all the nations of the Gentiles for the last two thousand years? Are they a production of the Gentiles? They certainly do not belong to the Jews, nor to the Latter-day Saints. Will they be annihilated or will they come forth from the dead sticking to the very people that produced them like a tick to a dog's neck. And is it possible that this great, magnanimous Government, resting upon an inspired Constitution, with religious liberty and free speech as its chief corner stones, in Congress assembled, with the Bible on the table, professedly believing the sacred record and offering up almost the identical prayers of David and Solomon, and using as much of the law of Moses as seems good in their eyes—is it possible that they have passed a law and signed our seal to it—the great seal of

the United States—in the sight and hearing of God, prohibiting any of His old servants or their children remaining in peace on this continent?

Surely those old Prophets and Patriarchs who practiced polygamy are not in very good standing among the Gentiles. Is there any danger of the Savior coming to reign on the earth and bringing His polygamous relatives with him? If He should take such a notion in His head could He stop in some of the desert places of the earth without being hunted down like wild beasts, and their children robbed of their food and clothing? And if Moses is the Lord's law-giver, will he like to open our books and see how much of his laws we have copied for our profit and learning?

As I have already extended this article to much greater length than I anticipated, I will close. Kind reader, my only object in writing this article was to let you know that men and even women have religiously and conscientiously believed in plural marriage in its own time and place before the "Mormons," and had reasons for their belief, which the latter perfectly understand. LYDIA LEWIS.

IDAHO SCHOOL MATTERS.

LEWISTON, BINGHAM Co.,
Idaho, April 1st, 1886.

Editor Deseret News:

As I have not of late, seen any items, from this part of the vineyard, I thought that an item might be of interest, to the many readers of your valuable paper.

We have at last been blessed with spring, which blessing is greatly taken advantage of by the farmers; it is anticipated that a great deal more land will be planted this season, than heretofore, notwithstanding the poor yield of grain crops, realized last season.

We have had a day school in operation during the winter months, taught by a teacher of our denomination, but we were greatly surprised, when our trustees called for the appropriation money to have the County Superintendent of Public Schools return a letter wherein he revoked the permit of our teacher, because he was identified with the "Church of Jesus Christ of Latter-day Saints," together with the claim that the Superintendent could not recognize any one that taught crime.

He also sent a letter to our trustees to the effect that, according to the construction put upon the law by the Territorial Superintendent of Public Instruction, persons to hold any position of honor, trust or profit within this Territory must subscribe to the oath, which was constructed by the Legislature of the Territory, a year ago this winter, and requested that, should the trustees of our district not be able to subscribe to said oath, that the names of some suitable persons who could do so be sent to him.

Now our trustees have been qualified and have subscribed to one oath, and could not, under these circumstances, see the propriety of subscribing to another, hence they await the result, for they fully expect to have their trusteeship revoked, which I suppose will be a very easy matter. They (the trustees) have also been notified that a teacher would be sent forthwith to teach and educate our children, for it is said there must be a school in our district.

Well, it looks as though our rights as a people in the Territory are curtailed to the extent that we must obey any law, constitutional or unconstitutional, and pay our taxes and that must be the end of it. Although the Constitution guarantees to us as a people certain rights and privileges among which is that of having a voice in the governmental affairs, still this is the condition we are placed in, in the Bannock Stake.

There was a mass meeting of the "Liberals" held in Eagle Rock, March 27th, 1886, and a petition got up, to urge upon Congress to pass the Woodburn bill.

Well, we realize that we are in the hands of the Lord, and we are willing to await the issue. As for educating our children, we have done that before we had any appropriation, and we can do it again, and we certainly will have the satisfaction of having teachers of our faith; but it looks as though consistency had fled, no more to return.

Your brother in the Gospel,
W. S.

DEFENSE OF WOMAN SUFFRAGE IN UTAH.

The interest taken by women suffragists against the Edmunds measure now before Congress, continues unabated. The following letter contains the views of a prominent lady upon that subject:

LAFAYETTE, Indiana,
March 25.

To the Editor of the Inter-Ocean:

Two wrongs never made a right. Every right-minded woman in the country wants polygamy in Utah stamped out, and the sooner the better, but they want this done on strict constitutional rights and without adding any greater indignities to women than are placed upon them now by the written laws of the land, and this is why the circular letters of one of the earlier pioneers of the woman suffrage movement, Dr. Clemence Lozier, has been called forth. In the editorial of the *Inter-Ocean* upon this circular it is said that woman suffrage has been a

failure in Utah, and all right-minded Loziers should aid Mr. Edmunds in doing away with the institution in order to weaken the curse of polygamy.

Mr. Edmunds' section 7 does not weaken, but strengthens, the polygamous vote of Utah. Already the "test-oath" of the former Edmunds bill has disfranchised all men and women living in polygamy in Utah, and it is acknowledged that this element is about eliminated from Utah elections. Let it be remembered that only about one-twentieth of the Mormons are polygamous. By the disfranchisement of the Gentile women and the non-disfranchisement of non-polygamous Mormon men the Mormon vote is strengthened in Utah, and Mr. Edmunds knows it.

Upon the same principle that Mr. Edmunds proposes to disfranchise women innocent of wrong in Utah might every man in Chicago, no matter how just and law-abiding he may have been, be disfranchised because Mr. Mackin and his co-conspirators have abused the privilege of the ballot. If polygamy is declared a crime, then let the punishment fall alike upon both men and women practicing it, and upon no others. Mr. Edmunds has no constitutional grounds to stand upon in the tyrannical attack upon the vested right of the ballot in the hands of a non-criminal class. The whole history of Mr. Edmunds' course in Congress shows a contempt for, not only political, but industrial rights of women, and it is another proof that a non-voting class is an unrepresented class in American legislation. Mr. Edmunds made his apology for asking the disfranchisement of women that "women do not want the ballot." He has been showered with letters and resolutions so extensively denying this statement that he acknowledged his inability to answer these communications courteously, so he is sending out a printed circular which has been written in such undue haste and conched in such terms as to leave no doubt as to his pique or lack of courtesy toward women. His insulting paragraph telling women that they "do not understand the situation in Utah" is but a fair sample of the man. The women of the country are showing that they understand the situation in Utah and Mr. Edmunds, too, a little better than the gentleman wishes. Polygamy can be done away with on constitutional principles. If men in Congress are incapable of killing this monster of polygamy that they have nursed along by their shilly-shallying, lo, these many years; then let the Loziers take their seats for a time and it will be done without adding another wrong to the great wrongs already inflicted.

Mr. Edmunds is manufacturing the demagogue's capital for Presidential succession, so he thinks, but he, or any party who may nominate him, will find that the "silent influence of women" of which he has so much to say, will come like a whirlwind to defeat him whenever or wherever he may raise his political head in the future.

HELEN M. GOUGAR.

Dr. Gross, physician at St. Vincent's Hospital, Baltimore, Md., considers Red Star Cough Cure perfectly harmless, being purely vegetable and entirely free from opiates, poisons, and other narcotics. Other professionals also endorse it as prompt, safe and sure. Price, twenty-five cents a bottle.

Q. What is the opinion of standard medical authorities on kidney disease?

A. That the blood vessels and tubes of the kidneys have become paralyzed by repeated and long neglected congestion and, having no nerve power to control their action, the albumen, the life of the blood, escapes, while the uric acid and waste remain in and destroy the blood. This sometimes results in dangerous blood poisoning; the only true scientific blood tonic, before which these symptoms and diseases rapidly flee away, is Warner's safe cure.

But Little Credit to the Profession.

DETROIT, Mich., Nov. 6, 1885.—Three years ago, I suffered much from enlarged prostate gland. Had to have my water drawn. The more I doctored, the worse I got. Was completely broken down. Almost out of my head. Have used 102 bottles of Warner's safe cure, and am perfectly and entirely relieved.—Solomon Wesley, 354 Grand River Avenue.

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