

EDITORIALS.

"FORCED INTO POLYGAMY."

The letters of Mr. Phil. Robinson to the New York *World* continue to attract a great deal of attention, and to correct many false impressions concerning Utah. Among other papers that comment upon them is the Bridgeport (Conn.) *Standard*, which devotes a long leader to the subject of polygamy and the *World* correspondence. We make the annexed extract:

"Not long since the New York *World* sent a correspondent to Utah for the purpose of reporting on the forlorn condition of the polygamous wives and the grievous oppressions practiced upon the women generally in Mormondom, but as Balaam, who was sent out to curse, changed his purpose and ended his mission by blessing, so this correspondent wrote back exactly the opposite of what was expected of him. He found the women of Utah professedly enjoying the grievous oppressions to which they are generally believed to be subjected, claiming that they are the only free women in the world, the only ones who are rightly situated socially, that under their benign institutions every woman is entitled to have what they deem the prime necessity for a woman, that is, a husband; that their system tends to and secures morality in their community, that it gives them perfect freedom, happiness and elevation of character."

The editor endorses the statement that people are mistaken who suppose that the women of Utah are all pining under their condition, says he knows "a New England born and bred woman living in Salt Lake City, who has always been devoted to her husband, and yet she caused him to marry two other wives, and that 'many women in Utah have absolutely forced their husbands to take two or more wives.' Yet at the same time 'there are others who are strongly opposed to such ideas.'"

This—except the "absolute force" which is an exaggeration—we do not dispute for a moment. Of course there are women and men too in this Territory who do not endorse polygamy. But the idea that it is generally opposed by the ladies, and that women are in a condition of bondage under it, is a mistaken one, that has become popular through the falsehoods told by people who know better. And there is another notion that is equally incorrect, which is entertained by a great many otherwise sensible persons, and which is thus expressed by the editor of the *Standard*:

So too there are thousands of men in Utah who utterly refuse to go into polygamy, and other thousands who are forced into it against their wills by the Mormon rulers.

This assertion, it appears to us, is so absurd that a sensible man would hesitate to utter it and a reflecting mind would utterly reject it. Can the editor of the *Standard* enlighten the world as to the manner in which men can be forced to marry more wives than one in Utah or any other part of the United States? Are they "dragged to the altar," after the style described in cheap novels when the unwilling heroine is to be married by force to the heavy villain, only the "true lover" rushes to the rescue?

Just think of it for a moment! Thousands of able-bodied men in this republic, in a region of railroads and telegraphs, of newspapers and a mixed population, of business and commercial intercourse with the world, of different societies and sects, of the ballot-box and the caucus, and general political, social and religious liberty, "forced into marriage against their will" by leaders of a Church. Such stuff would do well enough in a raw-head-and-bloody-bones romance, or an anti-"Mormon" religious magazine; but it is too puerile and nonsensical for common sense conversation, and altogether out of place in a respectable secular newspaper.

No man in Utah "refuses to go into polygamy," because nobody insists upon such action. No woman here is compelled either to believe in or practice polygamy. It could not be done. It would in the first place be contrary to the letter and spirit of "Mormon" doctrine and discipline, which declare and maintain the fullest liberty to all in respect to marriage and every other ordinance

and institution of the Church. And in the second place it would be an absolute impossibility in a country like this. And to assert that thousands of men are forced into marriage against their will is, if possible, still more untrue, impossible and ridiculous.

It would surprise the *Standard* writer and others who think they know all about this matter, to discover how few "thousands of men" in Utah are married to more than one wife, and he would be very much puzzled to produce one case of a poor, frightened, intimidated "Mormon" who has been coerced into polygamy. Such a curiosity, when found, ought to be placed at once in communication with P. T. Barnum, he would be out of place anywhere but in a show or a museum. When are journalists who attempt to handle this subject going to drop the absurdities which mark all their sayings in relation to it, and take a new departure into the domain of common sense? The large proportions of this polygamic bugbear, its evil effects, the bondage of women, the coercion of men, and all the horrors and trappings with which it has been clothed, are simply the figments of excited and often prurient imagination, and the public mind is agitated by rumors and exaggerations about it till anything, however senseless and baseless, is received as the truth and judgment is thrown to the winds. Do try and exercise a little calm, common "gumption" in the discussion of "Mormonism" and its "peculiar institution."

From Wednesday's Daily, July 20.

THE LATE BISHOP MILLER.

Lack of space precluded the insertion last evening of extended particulars of the funeral of Bishop Reuben Miller. We now present a brief synopsis of the remarks made by the respective speakers, who were all well acquainted with the deceased, and able to speak of his virtues from long intimacy.

The late Reuben Miller was ordained and set apart as Bishop of Mill Creek, with his Counselors Alex. Hill and W. Lemon, when that Ward was first organized, and all three remained in the respective positions without change until the Bishop's decease, a little over thirty years. Bishop Miller was, on the 15th of March, 1852, at the first organization of Salt Lake County Court, chosen a member of that body, and retained the position until his death. He was an active and capable man, with a strong individuality, and both as Bishop and Selectman, was an able public servant, whose services and experience were of great value to the community.

JUDGE ELIAS SMITH

Was the first to address the congregation of mourners and friends. He said that he had reason to believe that he had many friends in this country and Territory, but in his lifetime none was more near and dear to him than Bishop Miller. His associations with the deceased, during the last 30 years they had been fellow-members of the County Court of Salt Lake County, had been of the most intimate and friendly character. They, during that long period, may have, at times, differed in opinion and judgment in public matters, as all honest and honorable men were likely to do, but their differences were always seasoned with the spirit of love, each respecting the other's judgment and honesty; and such differences, he was happy to say, were hardly worth mentioning as they were so very, very few.

On returning home from visiting Brother Miller the other day, the speaker could not help contemplating with feelings of admiration the public life of the deceased, as he looked upon the many substantial improvements of this county, chiefly the fruits of his labors. He had gone; we should soon follow. The loss we sustain in him as a public man could not well be repaired, he having been a man of wide practical experience coupled with the best of judgment, to say nothing of his uprightness and honesty which he possessed to an eminent degree.

Brother Miller had for the last two or three years expressed the belief that his work was nearly finished, and on that account he decided not to accept the last nomination as Selectman for the county;

and after his election he tendered his resignation which was laid upon the table for future consideration, but which had not been reached. He having left us, the speaker was glad that he died in the harness of selectman, the office he had held so long and filled with credit and honor. The speaker said he had often remarked that of his many friends he had none whom he regarded more highly than Brother Reuben Miller. Few men had lived in the world to his ripe age and let it with less enemies than the deceased; even the few enemies he had could not but reprove and give him credit for his strict honesty, pure motives and sound judgment. Of him it might truly be said, the world was better for his having lived in it.

Judge Smith closed his remarks which were made in the most feeling manner, by offering words of consolation to the family of his deceased friend and associate.

BISHOP STEWART,

in offering a few remarks said that Judge Smith had expressed already his feelings when referring to the character of Brother Miller, feelings that he had entertained towards the deceased during the 30 years of his acquaintance in private and about 18 years of public life. From their acquaintanceship and close association he had long since been convinced of the genuine and disinterested interest the deceased had at heart for the welfare of this county; and the great respect, therefore, in which he held him was only that which was his just due, he having merited it by long years of faithfulness and usefulness.

BISHOP GARDINER,

felt it a pleasure to say a few words on this solemn occasion. He had been acquainted with Bishop Miller about as long as any body living, and during the past 10 years had been very closely and intimately associated with him. For ten years the deceased had been his father and bishop; and the time he was appointed Bishop of the West Jordan Ward, he (the deceased) accompanied him (Bishop Gardiner) and introduced him to the people, remarking that he had lived in his Ward ten years without rebelling, and he hoped they would make unto him the same measure; and he blessed him, which blessing had never left him, it was the blessing of a faithful servant of God.

At the request of the deceased he had for some years visited him regularly once a week, for the purpose of interchanging feelings and talking upon the good things of the kingdom, often leaving him at the late hour of two o'clock in the morning; and never had the acquaintance of man been so sweet to him, and in all respects so reciprocal. He looked upon him as his best friend and counselor; and when absent from him his friendship was of that character as to always command his warmest, his truest and best feelings. The speaker was reminded of a sentiment expressed by Bishop Miller, when he was first installed in his office: Said he, "Brethren and sisters, I do not ask your confidence, I merely ask your sympathy and support; I do not expect your confidence until I earn and merit it. This I will endeavor to do." He could say truly, that if ever a man enjoyed the confidence of his people, Bishop Miller did and does, and he knew that God enabled him to obtain it.

In softened feelings of sympathy, Bishop Gardiner, addressing himself to the family of the deceased, encouraged them by reminding them of the object of our earthly being, and congratulated them in being able to pride themselves in a husband and father who had accomplished the design of his Maker so faithfully and well, and gone to rest from his labors so widely respected and loved. Peace to his ashes.

BISHOP HUNTER

With peculiar pleasure, rejoined in paying respects to the remains of a man whom he esteemed highly. His spirit had departed; his body remained to clothe that spirit in the due time of the Lord. He had long been acquainted with the deceased and done a great deal of business with him, and he could with propriety say that he had acted the part of a man and a Bishop.

The speaker was reminded of a remark once made to him by President Young; he said: "You are here, you have not yet passed through what many have; but you would feel slighted if you should not." To be tried and found true and faithful,

oh, what a blessing, what a blessing! the greatest joy that could come to us. Trials were grievous, it was true, but greatly to our joy. This was an expression of Paul, and it was language that expressed the feelings of many who now lived, as well as of many who had passed away.

The aged Bishop remarked that his days were longer than he could have expected; time was passing on and time would develop many things which the wise would be able to understand and appreciate. His mind of late had been occupied chiefly on the great and good labors of his brethren, more especially those of Brother Joseph and Brother Brigham and the Apostles who had been the means in the hands of God of bringing to pass the day as it now presented itself to us, a day of unfolding and bestowing blessings upon man. What a day, what a day we live in, but who comprehends it? The speaker referred to personal reminiscences with the Prophet Joseph, and how he used to talk to him with such freedom about the greatness of this latter-day work, expounding the Scriptures in a way that brought joy to his heart; and which had ever since been pleasing to him to recall to memory. Without the knowledge and joy this Gospel of the kingdom had afforded him, and the associations he had formed through it, his life would be an aching void, a dreary waste.

During the last winter Bishop Hunter confined his reading to the Old Scripture, and was particularly impressed with man's proneness to run into error, and with the time the Lord had with people whom He endeavored to bless and favor; when in adversity they called upon Him and sought after Him; but when great prosperity attended them, how soon they would forget their God, the giver of every good and perfect gift; and then He would cut them off to suffer the results of their own ingratitude and folly.

He rejoiced in the labors of our departed Brother; he had done a good work, and somebody where he had gone would be blessed. He had a good body and a noble spirit. He had gone, and we were left to experience what he had passed through, and it was close at hand, close at hand. He said that he himself many times felt weary, and in the course of nature's laws could not remain much longer. He was the recipient of blessings which had come to him through the labors of his brethren—we bless and are blessed; and prayed that it might be our happy lot to act well our part and bestow and transmit blessings upon the generations following.

PRESIDENT A. M. CANNON,

offered some consolatory remarks to the bereaved, and occupied a short time alluding to the faithful labors of the deceased, and pointing out the duties of his family who were left, recounting the blessings that would attend them in connection with their honored head, if found emulating the good examples he had set them.

President Taylor made the concluding remarks, which as previously announced, will appear in Saturday's impression.

TRAITOR OR HERO?

It is the fashion just now to load down the name of Arabi, the leader of the revolt in Egypt, with a great number of opprobrious titles. He is a rebel, a robber, a traitor, an incendiary, a murderer, etc., etc., according to the Turk and the "Christian," both desiring his overthrow. But disinterested people have good cause to doubt whether the warrior who is assailed with so many epithets is worthy of general execration, and whether it is not quite likely that he has some good reasons for the course he is pursuing.

It is not long since Arabi was recognized by noted Frenchmen and Americans as an "honest, highly educated and intelligent patriot," the leader of the "National party," and the head of liberalism and progress in Egypt. What has caused such a change in the style of his description? He is a rebel, no doubt, and it is generally supposed that he will be an unsuccessful one. But admit for a sake of argument that he should "hold his own" and accomplish the purpose he has in view. What then? Would he not be called a great military genius, a second Napoleon, a hero and a national de-

liverer? It depends a great deal upon the outcome what position Arabi shall occupy in the public estimation. If he fails he will be a miserable Egyptian rebel; if he triumphs he will be a great soldier and statesman.

Those who are not holders of Egyptian bonds, and have no particular sympathy for either the Turkish domination or the European financial control of the country of the pyramids, can afford to look with an impartial eye upon the conflict now raging there. And it will be seen that Arabi Bey, who raised himself by his talents and energy from the lowest ranks to be Minister of War, whatever may be his private ambitions, has been struggling to deliver his people from a bondage almost as grinding as that which their ancestors imposed upon Israel.

Not only has Turkey a regular tributary drain upon the resources of Egypt, but its offices are filled by foreigners to the exclusion of the natives, while the interest drawn by foreign bondholders is an incessant draught upon its vitality. A British parliamentary return shows that under the so-called Egyptian Government there are employed 1,325 European officials, drawing salaries amounting in the aggregate to \$1,895,280 per annum. In the term "Europeans" are classed Greeks and Americans, as well as French, Italians, Germans, English, Dutch, Danes, Spaniards, Russians and Swiss.

Arabi's motto is "Egypt for the Egyptians." Is this any worse than "Ireland for the Irish?" The motive may be good, though the method is open to criticism. And even this is a little doubtful. We have only one side of the subject presented. Arabi's side is covered up by the smoke of the bombardment and the dust raised by his enemies. We do not know that he caused the massacre of Europeans, the looting of the city, the burning of buildings, or any of the atrocities attributed to his dictation. We do know that he was at the head of a national movement for the liberation of his country from what he appropriately described as "a cloud of northern locusts on the land of the Nile," and that the Khedive proving himself a weak and unstable ruler, also an extravagant and dissolute prince, Arabi pushed his purpose beyond the control of his sovereign and made a bold stroke for national liberty. He is a rebel it is true, and some of the greatest patriots of the world, now honored in history, were rebels until they succeeded in throwing off the yoke of oppression and liberating their fellows from a foreign yoke, and then they rose to the dignity of warriors and heroes.

Let us wait awhile and, if it be possible, hear the other side of this Egyptian question, before we credit all the stories of Arabi's sedition and treachery, or join in condemning a man struggling to free his fellow countrymen from the domination of foreigners who eat up its substance and lord it over the natives.

REMEDY FOR "LOCKJAW."

TETANUS, commonly called "lock-jaw," is becoming very prevalent. Fatal cases have recently occurred in this city, and reports of numerous instances of the terrible disease come to us from many parts of the country. We are aware that there are always nostrums held up as "certain cures," whenever any disorder of the human system obtains special notice, and we therefore hesitate in assisting to bring them before the attention of the public. But the following appeared in the *Scientific American*, which is a paper not given to advertise sham or lead itself to deception, and we clip it because the article recommended is a good remedy for many kinds of injuries, and it is possible that it may be as efficacious as it is claimed to be in this fatal disease.

"Let any one who has an attack of lockjaw take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and place the flannel on the throat and chest, and in a very severe case three or four drops on a lump of sugar may be taken inwardly. Every family should have a bottle on hand."