

And in each one the man is the husband and father. If he does not spend all his time there, neither do thousands of monogamic husbands and fathers who are absent for various reasons, often for long intervals. His duties to other parts of his family are known, recognized and acquiesced in. It is well understood that he is not straying, like some professed monogamists, into the paths of sin and shame and denouncing polygamy while he practices vice. Marriage is a sacred institution to him, and he knows that if he defiles it his power with his family and his God is gone for time and eternity.

If his household are all under one roof and they can dwell together in harmony, as many plural families do, his lot is an easier one, and his house is a home. Each member of the family helps to contribute to the general good and strives in the spirit of the Gospel to promote peace and to practice the virtues of patience, forbearance, kindness and charity. In this they gain a victory over self which brings a joy and serenity that are rare in this selfish and wicked world.

But are all polygamic homes like this? No. Neither are all monogamic homes the abode of love and harmony. Strife, bitterness, envy, jealousy, rage, riot and even murder, often make the name of home a burlesque in monogamic communities. If there are departures from the laws and obligations of "Mormon" plural marriage, so there are from the theory and form of monogamic marriage. In neither case do they prove the rule or are to be regarded as examples of the system.

But in discussing this question it is the custom of our opponents to point to some special case of excellence in monogamic life as a specimen of the whole number of families, and contrast it with some exceptional departure from the rules and covenants of plural wedlock. The good monogamist is compared with the bad polygamist, and the systems are praised or condemned accordingly. Suppose the action is reversed, the principle remaining the same. A good, honorable "Mormon" with more wives than one, with a kind, loving and loveable family, with a comfortable home or homes, on the one hand; and a brutal, dissolute, filthy monogamist who makes his house a pandemonium and leads his family a life of wretchedness, on the other hand. How fair would it be to judge the two systems by such a contrast? Yet that is the method of the anti-polygamists, only the cases are reversed.

Mr. Thrall wants the people who have formed ties and attachments of family and of home that are as enduring as eternity, to abandon their relations "as best they can." And yet, with a gush of sentiment, in the next breath he exclaims: "Be true!" "Let husband be true to wife, and wife to husband!" "Let every man and every woman be true!" Very fine, but for him very inconsistent. Here are men and women who have made the most solemn contracts and promises to each other of mutual companionship for time and all eternity. They regard these covenants as binding on earth and in heaven. They should, as he says, be true to each other, to themselves and to their God. But how can they do this and repudiate the obligations they are under to each other and the Almighty? A little common sense would be a very good thing to inject into the speeches of rabid anti-polygamists.

This clerical advocate of home and the family wants thousands of homes and families in Utah broken up and scattered. While he exhorts every man and woman to be true to each other, he advises them to dissolve their family contracts. While he says, "let no name be so sweet, so dear and so sacred as Home," he urges the disfranchisement of the whole people of this Territory, for the very purpose of rendering the disruption and blasting of thousands of homes less difficult. "The peace and sanctity" of any number of families he would have routed and destroyed because those families are not formed according to his notions of propriety.

If the Savior, whom this man and others of his kind profess to believe in, were here, he would exclaim: "Thou hypocrite! First set in order the families within thine own narrow and bigoted circle; purge out the iniquities within thine own society; and then, before thou seekest to destroy the homes which other people have formed, learn something of their foundation and constitution, and thou mayest gain a lesson in virtue, sanctity and family union of which thy little soul has never dreamed."

THE WORK GOES ON.

Those who thought the work of cleansing the city of its immoral people and practices, so far as penalties would accomplish that result, was paralyzed by the action of the District Court setting the guilty ones then arraigned at liberty, must, in the light of to-day's developments, find themselves mistaken. We note the determination of our local officers to enforce the laws against vice with pleasure, tardy though such action may have been; it is infinitely better that it be late than not at all. Some little time was, of course, needed for a consultation and preparation; and, while this has certainly been ample, we hope it will be correspondingly effectual.

If ever there was a time when this community needed resolution and action, this is even such a time. Having nothing but a desire to uphold the laws as they are and wield them in the interest of morality and virtue, there was nothing but the intervention of the higher authorities to fear, and this is not feared in the sense of that quaking and condition of terror which opposition produces in the minds of the excessively timid, but the fear that a work which involves an expenditure of labor and money and is freighted with such serious consequences might be again frustrated at the behest of the immoral and vile. Happily, the hesitation resulting has vanished at last, and the conclusion is reached that no concessions will be made and no terms other than the law permits granted.

The local government has been confronted by all kinds of opposition. Threats of retaliation and martial law have been frequent, and as a last resort it is menaced with the attempt to establish a conspiracy. What a conspiracy that would be! Employing lewd women to tempt men who claim that "Mormons" are the only violators of the laws against morality; who set themselves up as exemplars of what all good citizens should be; who are everlastingly dinning into our ears the thread-bare words "Come within the laws;" who constantly make the claim that men should be superior to the earthly weakness of our race; who can find no excuse for those who honorably maintain their wives and children—tempting such men to do lewd and vicious acts in order to entrap them! Why, if they have any manhood left, it should revolt against such a plea. The facts are, that they were hunting the very "traps" which they found; the municipality did not need, even if it desired, to entice them; and having been discovered in their nefarious proceeding, they now seek to escape by an appeal to the statute for the benefit of infants.

Let the good work proceed, and justice be done though the heavens fall.

FISH OF ONE AND FOWL OF THE OTHER.

THE Sacramento *Record-Union* complains that in that city and San Francisco the Chinese who run ten-cent lotteries are being arrested by the police, while the "big fish," among whom it classes the papers of the coast which advertise foreign lottery schemes in violation of law, are allowed to escape. This it denounces as a "farce," and wants to know why "flesh is made of the one and fowl of the other."

Very good. But the *Record-Union* does not seem to see the application of its own reasoning to the Utah situation. Why should the "Mormons" who live with the wives they have religiously vowed to love and cherish for ever be sent to the Penitentiary for keeping to their sacred contracts, while lascivious resorters to assignation houses are allowed to practice their lechery without legal restraint? Because we sprung this question the *Record-Union* took us to task. Now we ask why make fish of one class and fowl of the other? Can the *R-U* editor see the point?

And when officers and courts profess to be shocked at "Mormon" polygamy and fail to see any offense against the law in illicit intercourse outside of "the marriage relation," "what a farce it is to be sure." Is it not, Mr. Editor?

THE CRITIC'S CARTOON.

THE Washington *Critic* of the 28th ult., contains a cartoon in which the robust figure of President Cleveland is represented as a gymnast, wearing the champion belt of 1884 and practicing with the dumb-bells and Indian clubs, which figuratively represent the subjects it is supposed his coming message to Congress will treat upon, prominent among which is "Mormonism." The accompanying explanation says:

"It will be noticed that before diagnosing any of the weighty affairs which he has to handle, the President first puts himself through a course of preparatory sprouts by wrestling with them. He has handled the subject of the tariff and is now testing the silver question. After he gets through with the silver (dumb, bell he will surround the "Public Office is a Public Trust" and "To the Victors Belong the Spoils" business. From the general aspect of the cartoon it is evident that the latter end of that business will come out second best. When he has finished that act the President will have pretty plain sailing before him; for in comparison with the tariff, the silver question and the civil service bric-a-brac, all of which are of heavy metal, he can easily swing into line his essays on Mormonism, the navy and the Indian problem."

THE CITY AND THE HARLOTS.

SALT LAKE CITY, Dec. 2, 1885.

Editor *Deseret News*:

It has been customary for some years, for the city authorities at certain periods, I think about every three months, to notify the keepers of houses of ill fame to report at the City Hall,

and bring with them the inmates of their houses, in order to pay a fine, or license, as some consider it amounts to in reality though not in name.

I have often reflected upon this method of dealing with these unfortunate creatures, and wondered what brought about the change, for in the days of Mayor D. H. Wells, a different policy was pursued. Men that visited those houses were then arrested as well as the inmates, and the keepers were punished every time that an offense could be proved against them. This had a tendency to keep them say, at least, in certain bounds and prevented the evil spreading over the town. Under the present system this evil still flourishes like the "green bay tree." Vile and corrupt men visit those places of prostitution with impunity and in broad daylight, and in some instances rent or buy houses next to the residences of our most respected citizens.

Our streets will soon become like those of eastern cities, and if our city authorities do not soon adopt a different plan, a respectable lady will not be seen on them after dark. Prostitutes have been known to walk the streets nightly, trying to lead astray our rising generation.

I have heard it said that one of our former mayors held that houses of prostitution were necessary evils, that the city needed the means and that it would be better to compromise with this class of people than to fight them. If this be true, it explains the present state of affairs.

But can it be possible that members of this community, when in the capacity of a City Council can for a moment entertain such a view? Is it credible that, in order to make public improvements we must draw revenue from houses of ill-fame and encourage corruption? It almost looks that way, but I do not want to think so; I wish to be more charitable, yet will say that our City Councils of the past as well as the one of the present have allowed this evil to grow gradually until it is getting almost beyond control.

But it is never too late to mend, and it has given me some hope for the future, to learn that steps have been taken in the right direction. Straws show from what direction the wind blows. The arrest of Vandercook, Pearson and others for unlawful cohabitation, not with their wives, but outside "the marriage relation," I have been informed are likely to be followed by a number of others, among them some of our most prominent regenerators, and we may expect in a few days some startling revelations. It shows that something has been at work and that our city officers have at last awakened and are on the alert.

I say, keep it up boys, follow those corrupt hounds into their haunts of infamy, hunt up their places of assignation and corruption, bring them to justice and make them promise the Judge, that they will keep the law in the future, *a la* Zane. Let the City Council beliberal with their officers and allow them to spend the money which is collected from the demimonde to unearth iniquity and expose the wicked and the corrupt the hypocrite, and let the nation see what kind of an element there is here to regenerate Utah.

It is a positive fact and can be proven that only within a few months ago, the building where the Federal court room and offices are located, contained twenty-two harlots. Had their tenancy of that building anything to do with the Federal officials?

Great care ought to be taken in prosecuting the libertines to procure evidence of a reliable character. No such flimsy testimony is expected in the police court as answers in Judge Zane's. Proof positive must be forthcoming, otherwise His Honor would upon an appeal to his court have occasion to reverse the decision of the lower court.

Then I would say to the City Council encourage your officers and continue the good work which you have commenced in suppressing unlawful cohabitation outside the marriage relation, and every honorable man and woman will respect and help you.

Yours, INKBOTTLE.

LAUGHABLE, YET SERIOUS.

THE cry for martial law, the sensational dispatches that have been sent over the wires, the rumors that armed men were coming into the city, and other attempts by the villains who expect to profit by an outbreak of some kind in Utah, have resulted in—what? Simply an arrangement for the quartering of a company of the soldiers now at Fort Douglas in a building in the centre of the city. This is consequent upon the forwarding of sixty-five men and four guns from Omaha to the Fort, a movement contemplated for some time in order to make the armament there more complete. The falsehoods and exaggerations concerning local affairs sent from this city to Washington have precipitated the movement.

The quartering of troops in town need make no difference to the quietness which is one of the characteristics of this community. If proper discipline is maintained there will be no trouble. If the War Department is of the opinion that a few more batteries are needed at Fort Douglas, and can spare another slice out of the small army of the United States, to do nothing where it is least needed, the people of Utah need not complain. It only means larger contracts for provisions to be furnished, and a little more money for Utah circulation.

But some reflections on the supposed necessity of this movement are natural and timely. What are the alleged reasons for the haste in sending on the battery and moving a company into town? It has been represented to the Government that the "Mormons" are ready to revolt, and that the "Gentiles" are in fear of their lives. That armed men have entered the city. That arms and ammunition are stored here ready for service. That Federal officials are in danger. The shooting of a "Mormon" night watchman by a U. S. deputy marshal and hired spotter and informer, is the point on which all this nonsense has turned; and this has been so distorted as to have all the effect that would have appeared somewhat reasonable if the facts were the other way and that some Federal officials had been killed by "Mormons."

Looking at it one way it appears extremely ridiculous. From another standpoint it has a graver appearance. It is laughable to think that a shooting affair in which only a single individual—a "Mormon"—was injured, should be the occasion of quartering an armed force in a peaceable city. That on a mere rumor, started by a set of scoundrels who live by lying and exaggeration, places devoted to the most peaceful of pursuits should be seriously explored for stacks of arms. That the Government itself should be moved to active measures over reports that are hardly worthy of being called a canard.

Last July steps were taken under national authority to hold troops in readiness if needed, because rumors of an outbreak had reached Washington, while all the cause for them was, the Sunday School children of Utah were going to hold a jubilee to celebrate the entrance of the Pioneers into this valley! Twenty-eight years ago an army was actually sent to Utah, at immense expense to the country, on the false and proofless statement of a debauched and shameless Judge, that the "Mormons" were in rebellion, had burned the court records and committed other depredations which were afterwards proven to have never existed. The same Judge was lately convicted of petty stealing to supply himself with drink. And now on rumors equally groundless measures are adopted which, however small, indicate similar haste and folly.

There is no more need for alarm in this city to-day than there was on the 24th of last July. There is not a tenth part the need of troops here to-day that there is in places nearer to hostile Indians which are left comparatively unprotected. It is funny, yet it is serious. It is a shame that Federal officials will practice deception to further their selfish ends. It is to be regretted that wise men can be so easily deceived. It is a serious thing when officials entrusted with power take important action on one-sided statements. It is a disgrace to this Government that in its dealings with Utah a proper investigation has never been instituted, and the "Mormon" side of the question has never had a fair hearing.

There has been some excitement over the shooting of a "Mormon" by a deputy marshal. It has been more over the dispute as to circumstances attending it than anything else. No collisions have occurred, though, or anything to warrant alarm. We do not believe anybody has been alarmed about it except a few craven scoundrels who make it their daily business to libel the "Mormons." We are not surprised at their cowardice. If there have been any arms stacked in this city, it has been in their office. They know their deserts. They are about the only miscreants who have been shaking in their shoes. An armed sheriff and his deputy coming here from the South were distorted in their eyes or rather exaggerated in their lying lips into a company of armed "Mormons!" Corn stalks in the Tithing yard they imagined were guns, and vegetables ammunition. And the fears they have felt they have attributed to others. They are wondrously elated because a company of soldiers is shifted from camp into town, and they shout in an agony of relief, "God reigns!"

This is an excitable community. A little thing makes a great deal of talk. Sectional feeling runs high. The falsehoods continually sent abroad about the "Mormons" occasion deep indignation. But those who try to make these wordy disputes appear as signs of armed disturbance, are either very silly and absurd or they are intentionally deceptive. The "Mormon" policy is peace, the "Mormon" practice is forbearance. Their history proves it, their maligners know it. Every man who has aided in making such representations to the Government as have suggested the need of military intervention, is false at heart and is an enemy to Utah. But every step intended for harm will eventually result in good, and we can afford to wait and see the triumph of right and the downfall of the evil-doers.

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