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A PRETENDED DEFENSE OF POLIGAMY.

The eastern illustrated paper that published the deceptive articles from a league "Mormon," which we have previously exposed, finding that the treatment of the "Mormon" question is financially profitable, keeps up the subject through changing its form. The issue of its productions is in the shape of letters purporting to come from different parts of the United States from non-"Mormon" ladies, some of whom have visited Utah, and all of whom advocate polygamy though from different standpoints.

The subject is handled in a very tempting manner, not however as it would have been handled upon by "Mormons" when it was considered a legitimate matter for discussion. Of course today it is not promulgated or taught by "Mormon" advocates, the action of the Church on this question having placed it out of the pale of authoritative preaching. It would be safe that these letters were genuine, we might treat them seriously and have something to say in regard to their facts and conclusions. But knowing that the articles published in that magazine professing to have been written by a "Mormon" were a fraud upon the public, we naturally conclude that these letters, though pretending to favor polygamy, were fabricated in the office where the paper is published.

The burden of these letters is the unhealthy and inconstancy of man. The average husband is declared to be a polygamist in practice. Some of the writers object to this, but only to its secret and hypocritical conduct. They would rather have it open and undivided. They declare that while polygamy is denounced, men do not as a rule possess the monogamic relation. One says, in defiance of legislation against the "Mormons": "The politicians have always practiced polygamy in private. Our nights were honest. The politicians are hypocritical. Nay I will go further. Ninety per cent of the married voters in this country practice polygamy in private."

This is a heavy arraignment of the married men of America, whether the letters in which it is made come from ladies, as purported, or from the magazine which publishes them. One claims that she is loyal to the polygamy of her husband, but she found on inquiry among her friends that "the husbands of every one of them—without a single exception—were the same." She thinks that perhaps ten per cent of the married men may keep their marriage vows.

We will not go through all the statements and arguments of these women—or the writer of the letters. Suffice it to say that they do not institute an argument for "Mormon" plural marriage, which never depended upon such a low platform on which to base its advocacy.

The facts set forth may be as presented. We do not know. We do know this: That among the bitterest foes of "Mormon" plural marriage, when it was taught and practiced as a religious ordinance, were men and women of the most corrupt lives and the most degradingly immoral conduct. This was so frequently the case, that when a person became unusually vindictive and malicious in opposing the practice and pursuing its supporters, the conclusion was reached that he was morally unclean. And this reasoning in most instances proved to be correct.

We promise, however, that these letters offering a specious plea in favor of polygamy, will prove but the prelude to attacks that are to follow. And the object in view is to arouse discussion on a subject that was dying out of the public mind, this revival being for the high moral and patriotic purpose of increasing the circulation of the magazine and raising money for its proprietors. As this appears to be the grand desideratum of American publishing enterprise, we suppose it is useless to offer any further reflections upon the matter.

ANCIENT AMERICAN RELICS.

A correspondent of the *West Shore* gives an interesting description of some striking relics of a civilization of what he calls the "prehistoric past," in the Cosar d'Alenes, in Idaho. He makes special mention of what appears to be sacred altars, which he presumes were constructed for purposes of worship. He says:

"All from spread altars there are six in number, built of large rock brought from some point beyond a hundred miles from this point as there is no rock of the character in the vicinity, and a process of many centuries unknown and unexplained in the history of the race. They are some five feet in height and a careful measurement of Jerusalem shows the one visible altar to that place to be in relative dimensions the duplicate of these all. They are of the same height and width, of solid masonry, with the exception of a flat stone set in at the apex, top of each. On the front of each, facing the rising sun, are Greek hieroglyphics and a Roman cross. The hieroglyphics are of the purest Egyptian model of the written language of a race and point to a more warlike rather than civilized race in the east. Within the confines of six miles from Right of these altars is a square amphitheatre, which seems to have been hewn in the solid rock and were placed so smooth as polished marble. Numerous arrow heads and from diameter indicate to the spectator, that subjects of the immediate surroundings there is an sign of rust in the grain, compact and as smooth as tile or marble."

The correspondent states that he has spent hours in speculation in attempting to fathom the mystery surrounding these remains of a great people and to gain some key to the records of the inscriptions. He concludes that these relics "are out of the Indian race, for the architecture of these monuments shows the master hand of the artisan and leaves the inclination to believe that some time in the dim past a race of people existed here who communed with the gods of high art and enjoyed a civilization equal, if not superior, to our own."

When people shall read the Book of Mormon with a view to honestly understanding the evidences of its authenticity, instead of repudiating that precious history of ancient America, the veils of past ages found all over this continent will no longer be to them an impenetrable mystery. The religion, political and social institutions, arts and manufactures, modes of warfare and the general civilization of those peoples of the past will be largely understood. The proofs which substitute the claims of that record to being genuine are constantly accumulating, and will ultimately become so potential that it will, in course of time, take as strong an effort to avoid believing in it as it does now to accept of it for what it purports to be.

CROWDING INTO THE CITIES.

The crowding of people from the rural districts into the cities has occasioned considerable comment. That it is a fact is demonstrated by the latest census. On this subject the New York Globe says:

"In 1790 one-thirteenth of our population was to be found in cities of 8000 population. During the century which has elapsed since then the population has gradually increased, and with remarkable rapidity the last decade, until now the proportion of our people in cities (where the inhabitants is rarely thoroughly of our native population). When we consider this astounding fact, namely, that the proportion of urban to rural population, which was 23.5 per cent in 1880, was estimated to be 29 per cent in 1890, it seems unquestionable that there must be some very grave cause for the unusual tendency agricultural classes to drive them into the cities at such an unusual rate. This is a question which calls for the prompt and most careful investigation by our legislators."

THE FEDERAL ELECTIONS BILL.

If the Force bill after all is to become a law! This is the question politicians are now asking each other. In parliamentary language, the Force bill would be known as the Federal Elections bill. And under it the Congressional State elections would be placed under control of United States officers and officials. In other words it would be the turning over of elections, for instance, in the State of Illinois, to a band of political leaders, such as our tyrannical neighbors.

The Force bill has for its object the protection of the negro voter in the Southern States. But its provisions, it is well known, can be applied to New Hampshire or Nebraska, as well as to Georgia or South Carolina. In the eyes of a man hungry for office there is little difference of color between the blacked-faced negro and the whitened Caucasian. And the proposed enactments of the Force bill provide for its application to any state or municipality in which a limited number of citizens may apply for its enforcement. Under this clause of it, a comfortable clique of politicians could, with the aid of a dominant party in control of the United States Government, apply the law to Springfield, Illinois, the old home of Abraham Lincoln.

This proposition was not inappropriately demonstrated the Force bill, though the average intellect would understand at once what it meant if denominated the "Bayonet bill," for such it would really become in the hands of press officials.

In the United States Senate about two weeks ago eight Republican Senators voted with the Democrats to shelve the Force bill and give priority to the Pension bill. There are also a number of good Republican Senators and Congressmen opposed to the bill and would gladly see it relegated to oblivion. It cannot be doubted that such prevail in the South, and that the intelligent citizen's election there is not an enviable one. But in the North, ably free from election abuses (certainly not. Ballotbox stuffing and false returns are practiced in the North. If which politicians do not scruple to avail themselves to crawl into office by disreputable means. But a force bill for those states is not the remedy. First of all honesty and patriotism in a judiciary are the prime essentials. Next to those come a public spirited press and party vigilance, the whole support by a healthy, honest public opinion, which does not be tolerance fraud and violence, irrespective of party.

Look at the condition of a dozen of our State Legislatures today! If the Force bill or our statute books can say one say that it would be left to fall into desuetude. Not we say these. Such bill might be the means of producing the worst kind of a civil war. The situation in New Hampshire fully illustrates this theory. It is the same in Connecticut, Colorado, Nebraska, Idaho, Montana, and several other states. The moment that such a measure as the Force bill becomes law in this country then this will no longer a democratic republic.

THE CIVIL LAW OF MOSES.

No subject of antiquity furnishes more interesting features to the student than the laws given to the children of Israel through Moses. They were ordained for a people who were under the direct care of God, and for the purpose of educating that race and, in a certain degree, the whole world to that state of morality and intelligence necessary preparatory to the acceptance of the principles of the succeeding dispensations. The laws of Moses were the needful preliminaries of the laws of the Gospel.

It has sometimes been stated that those ancient laws cannot be of divine origin, because some of their provisions are contrary to what in our age is considered the standard of perfection. This assertion is based upon an erroneous view of their aim. They were not given as a standard of highest issues of morality and intelligence to mankind. On the contrary, the lawgiver clearly states that another prophet should be raised up, whom the people should obey, thereby intimating that those initiatory laws would be perfected by another inspired servant of God. When a child commences to learn, it cannot receive the same kind of instructions nor the same rules as it can and will receive when it reaches a more advanced age. But the first rudiments of instruction are as essential to advancement as are those which follow. The laws of Moses must be considered in this light.

When God led Israel out of bondage, He had a people disposed to idolatry. He had to teach them His own perfections and future them to worship Him with pure hearts and reverence. They had to learn that they were His people by covenant with their fathers, and that they should, consequently, love Him and love each other, keeping themselves free from the contamination of surrounding peoples. They were to be taught to implicitly trust in Him as well as to render Him that obedience, without which citizenship in the Kingdom of Heaven cannot be obtained. And for all these purposes, the Mosaic law is perfect. It proves the infinite wisdom of its Originator, because its various provisions are perfectly adapted to the obtaining of the object in view. We will use the effects of those laws in the Hebrew race of today. What worships that with more reverence than orthodox Jew, who does not even dare to pronounce the name of the Almighty for fear of profaning it? Who has kept himself more free from idolatry than the Jews? And where among the nations can we find more true brotherhood than among the descendants of Israel? A code of laws so ancient, and that has had the power of giving to a nation such earnest characteristics is worthy of more than common attention.

In this and subsequent articles we propose to give an outline of the Mosaic Law in its three divisions, Civil Law, Criminal Law and Ceremonial Law.

The statutes which deal with the relations of man with man are called Civil Law. Family relations, neighborly intercourse and national transactions are to be considered under this head. Accordingly, we will first give an outline of the laws relating to marriage.

One of the most prominent provisions in the Mosaic law is the one prohibiting the people from intermarriage with the surrounding Gentile nations. The passage forbidding it reads:

"And when the Lord thy God shall deliver them into thy hands; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. * * * For thou art a holy people unto the Lord thy God. The Lord thy God has chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7, 2—6.

Among the surrounding nations, and also among the Egyptians, incest was common, but the Mosaic law prohibits the marriage of any near of kin. The following are specified in the prohibition. A father, mother, father's wife, sister, a daughter of the father, daughter of thy mother, thy sons daughter, or thy daughter's daughter, thy father's sister's daughter, father's sister, mother's sister, father's brother and his wife, daughter-in-law, and brother's wife. To this is also added a prohibition from marrying a woman and her daughter, her son's daughter and her daughter's daughter. Lev. 18, 6—17.

Gentiles, however, were permitted to marry according to the following:

"Even as the Lord commanded Moses, so did the daughters of Zelophehad, for Mahlah, Tirzah and Hoglah, and Milcah and Noah, the daughters of Zelophehad, were married to their father's brother's sons." Numb. 36, 10, 11.

A special provision is made for girls having property. If a man died without a son, his inheritance in the country passed to his daughters and these were restricted to marry someone of their own tribe and, if possible, of their own family. This provision was to prevent the possibility of the property passing from one tribe to another. What had originally been given to a tribe should remain there. None was allowed to accumulate wealth by impoverishing others. Numb. 36, 5, 9.

Under certain circumstances a man was allowed to give his wife a "bill of divorce" and send her out of his house. The divorced wife had liberty to take another husband. But if she again be divorced or became a widow, the first husband could not marry her again. Deut. 24, 1-4.

A peculiar provision is made for a widow who had no children:

"If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry a stranger; her husband's brother shall * * * take her to wife * * * and it shall be, that the firstborn shall succeed in the name of his brother which is dead, that his name be not put out of Israel. Deut. 25, 5-10.

Should the man refuse to comply with this law, the woman was to bring him before the Elders, and if he still refused, she was to "loose his shoe from off his foot and spit in his face," the greatest insult that could be offered to an Oriental. A man thus treated was defamed forever in Israel.

A high priest could not marry any but a virgin.

Furthermore if the surviving off of his dust is upon him: I am the Lord. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take but he shall take a virgin of his own people to wife. Lev. 21, 13—14.

These are some of the principal laws relating to marriage. Those referring to property may now be briefly outlined.

The Mosaic law recognizes slaves as property, and there are numerous provisions relating to them. There were two kinds of slaves: Hebrews who had come into bondage through poverty, and Gentiles captured in war, or bought.

The duration of the time of bondage was different. A Hebrew could not be held more than seven years.

"When thou buy a Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself." Ex. 21, 2-4.

Another provision is that

"When thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." Deut. 15, 13, 14.

Should a slave, at the end of the sixth year refuse to receive his liberty, he was to be in bondage for the remainder of his life. The ceremony by which this was to be made known was as follows: Having avowed that it was from his own free will, his ear was bored through with an awl by his master in the presence of the judges. After this, there was no more year of jubilee for him. Ex. 21, 5.

A Hebrew who, through poverty had become the slave of a stranger could be redeemed at any time and could not be held any longer than to the year of jubilee which occurred every fifteen years. Then should both he and his wife and children be released. Lev. 25, 54.

The proper slaves were those of heathen origin.

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. * * * Moreover shall ye take of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begot in your land: and they shall be your possession, and ye shall take them your children after you to inherit them for a possession; they shall be your bondmen for ever. Lev. 25, 44-46.

But slave owners were almost compelled to treat their slaves, whether of Hebrew or Gentile origin, with kindness, for the slaves were by law empowered to escape at any time, if they were oppressed. The following is a most remarkable provision:

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him. Deut. 23, 15, 16.

For the protection of this class it was further ordained that a man who struck a slave dead should be punished, and if an ox gored him, the owner of the animal was to be fined 30 shekels (something like $14) and the animal be put to death. Ex. 21, 32.

If a slave were struck by his master in such a way that he injured his eye or knocked out a tooth, he was instantly to set the slave at liberty. Ex. 21, 26, 27.

A girl who had been sold had not the privilege of being redeemed at the year of Jubilee, but there were other ways in which she could be set at liberty at any time. She might be redeemed by anyone of her own people, but could not be sold to a gentile. If her owner refused to let her be redeemed, he was to liberate her without money. By marriage she could also be adopted in the family and any faithlessness on the part of her master or his sons entitled her to her liberty. Ex. 21, 7-11.

What with the federal-elections bill and the New Hampshire legislative bedeviltment and the Nebraska congressional fiasco and T. B. Reed and Congressman Kilgore, politics in this great and lousy nation is beginning to assume the nature and aspects of the pitiable. It will soon be one of the necessary qualifications of a candidate for public office that he can box, shoot and wield a shillelah.

FOURTH JUDICIAL DISTRICT OF UTAH.

SENATOR EDMUNDS came in a while since a good thing even for Utah. It is known that we have four Federal Judges in this Territory, and that this is an improvement upon the old system, when a Judge who had decided a case in the District Court sat upon his own judgment when it was appealed to the Supreme Court. Under the present arrangement a case appealed from a District Court is not prejudiced by the influence of one third of the appellate court. But we have the anomaly of three judicial districts with four judges. Two judges officiate in the First District, one at Ogden, the other at Provo. Senator Edmunds has come to our relief and presented a bill to provide for the creation of a Fourth Judicial District in the Territory of Utah. It was introduced as a report from the Committee on the Judiciary, in the Senate, on the 5th of January, and the second and second times by unanimous consent, and placed on the calendar as S. 6811. This is its full text:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the governor and legislative assembly of the Territory of Utah be, and they are hereby, authorized to establish a fourth judicial district in said Territory, and to realignet the districts in said Territory in such manner as to best promote the convenient administration of justice therein.

SEC. 2. That as soon as may be after the creation of the power conferred by section one of this act, the supreme court of the Territory shall assign one judge to each of said districts, and shall have power from time to time to change such assignment and to provide for cases of disability or absence in such cases according to the practice now authorized by law.

GOOD WORDS APPRECIATED.

IT is not our usual custom to reprint press comments lauditory of the DESERET NEWS, although we appreciate the pleasant notice our change of form has evoked from many esteemed contemporaries. Yet on the present occasion we depart from this rule to reproduce the following from the Peoria, Ills., *Journal* of Jan. 14:

"The Deseret News, published at Salt Lake and the organ of the Mormon church, has made its appearance in the popular form of the day—an eight-page quarto—and printed on a perfecting press. The News is one of the oldest papers in the great West. Its first issue bears date of June 15, 1850. Connected with the office is a type-foundry and paper mill. As far back as 1854 it cast its own type. The type casting machinery was carried across the plains by the pioneers of Salt Lake Valley. The printing press, a primitive affair, was carried over at the same time. There is scarcely any one who can realize how the Mormons have progressed from the time they entered Utah. Upon their arrival there they had positively nothing, but in the short space of forty-three years or such a matter they have turned that entire region from a howling wilderness to a land of plenty. While we do not endorse all that the News says in editor, Charles W. Penrose, is one of the brightest and most conscientious men that ever passed a line for a public print. One needs to know him to appreciate him."

The Peoria *Journal* is a spirit of fair play and with the thorough Americanism characteristic of its editor, not only gives the News credit for its progressive and public spirited policy, but it has a good word for the Utah pioneers and the people of this Territory generally.

We look upon the Peoria *Journal* as one of the most valuable of our exchanges and regard it as one of the unrivalled brown lights of the Prairie State.

PRICES OF WOOL.

THE Chicago *Dry Goods Reporter* makes the following statement, which will be of some interest to wool growers:

"Disappointment is expressed in many quarters at the present low price of wool, and has been freely predicted before the passage of the tariff law that this measure would strengthen the wool market. Most wool dealers were in favor of it on that account. But their expectations have not been verified. The increased duties on low grade wools do not help the domestic wool growers, for the reason that this class of wools are not produced to the best advantage in this country. The fabrics made from the better grades of wool, such as are produced in this country, have been smuggled for the past two years, owing to the weather conditions. Although the present season has been better than the two past, much yet remains to be desired. We think that as the winter advances woolen goods will be customed in much larger quantities than given present prospects would indicate, leading to a better condition among the mills, which will necessarily be reflected on the wool market.

Carload of Chase Bros.' Plows just received at Young Brothers, 76 Main St.

FOLDING BEDS.

A most complete line at Dinwoodey's.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty five cents a bottle. 36-d-w

Down With Prices.
THE SEWING MACHINE
ONLY $10
The Celebrated Standard of Excellence, Equal to any Machine in the Market, Regardless of Price. Warranted for Five Years. Sent on Trial. Cabinet Ornamental Walnut Stand, Drawers, Hemmer, Tucker, Binder, Feller, Gauge, Screw Driver, Oil Can, Needles, Shuttle, Bobbin, Instructions, Etc. Sent Free. Cut this out and return with your name and address. Mention this paper. Address, THE SEWING MACHINE CO., 1 Dearborn St., Chicago, Ill.

DON'T IMAGINE

That Dinwoodey keeps nothing now but the most expensive Furniture, for he keeps all kinds of Furniture and at the lowest prices. Examine his Mammoth Stock.

If Your House is on Fire

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

A NEW DEPARTURE.

To Louisville, Denver and the East.

The Colorado Midland Railway (standard gauge) has through Pullman cars for Louisville and Denver, leaving Salt Lake City via the Rio Grande Western at 9:30 a. m. and 10:05 p.m.

If you go via the Midland you can secure your Pullman berths for the 10:05 p.m. train at the Union Ticket Office, corner of Main and Second South.

This Pullman starts from Salt Lake City. dim

"Let us take a 'walk thro' DINWOODEY'S New Store; he has some of the loveliest designs in Carpets and Curtains that I ever saw. Also a beautiful lot of Sideboards, Folding Beds, Ladies' Fancy Writing Desks."

Go to
JOHN C. CUTLER & BRO.,
No. 36 Main St.
for Blankets,
Yarns,
Shawls,
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Wool Hosiery,
ALL HOME-MADE.
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Buy your drugs of "the boys," Johnson, Pratt & Co., 6 Main st.

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All grades and makes of Curtains. A very varied and beautiful line of these goods

AMUSEMENTS.

SALT LAKE THEATRE
CHAS. S. BURTON, - - MANAGER.
3 NIGHTS, SATURDAY MATINEE
Commencing THURSDAY, JAN. 15
RICH & HARRIS'
Boston Howard Athenæum
STAR SPECIALTY COMPANY.
The Giant Pioneers of High Class Vaudevilles.
THE VERY BEST FUN MAKERS
The Very Best Entertainers in America
The Company is headed by the inimitable
CINQUIVALLI.
Popular prices. Sale of seats begins Wednesday.

SALT LAKE THEATRE
CHAS. S. BURTON, MANAGER.
THREE NIGHTS:
MONDAY, TUESDAY, WEDNESDAY, Jan. 19, 20 & 21
Engagement of the Inimitable
LOTTA!
MONDAY:—Harrigan's Comedy Drama,
MUSETTE!
TUESDAY:—A Musical Comedy, arranged for Lotta by A. S. Fallon, Esq., entitled,
—I—N—A—!—
WEDNESDAY:—Bulwer and Gower's Comedy Drama,
PAWN TICKET 210!
Popular Prices. Sale of Tickets begins Saturday.

Z. C. M. I

During the Holidays we have Sold More Goods and at Lower Prices than any other store in the city, and we are still offering Superb Stocks of

Dry Goods,

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Glassware & Tinware,

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T. G. WEBBER, Supt.