

of Independence and reserved to the people in the Constitution. And we say further, that if those rights and these principles are respected, no Territory of the United States will be deprived, by Congressional Act, of that local self-government which they have exercised or of those franchises which have advanced from political privileges to vested rights.

We deny the right of Congress to do what is demanded and we deny its expediency. If the suppression of polygamy is the end in view, the "expedient" will prove a failure. If the political ascendancy of a bitter and ambitious minority over the great majority of the citizens of Utah is the object, it may succeed for a time, but it will be neither lawful nor just, and can only be denounced as a political infamy.

FROM WHOLE CLOTH.

The following, purporting to be a regular press dispatch sent from this city is going the rounds of the press:

An old Mormon, aged 60 years, was followed into a lumber yard to-day by a young woman 18 years old, who accused him of trying to pass her off as his wife. He slapped her and she drew a dagger and stabbed him five times, not, however, dangerously. She then demanded money, and he said he would give her \$1,000 to leave Utah. A man measuring lumber stepped up and said, "I'm a witness to that." The old man, drawing a revolver on him, said, "I'll kill you." The girl then sprang at his throat, and touching it with the dagger, told him to shoot. He dropped the pistol and promised to pay her. The old man has a wife and several children.

Although the paragraph is not even tinged with a single ray of truth and notwithstanding its apparent incongruities, it will probably be swallowed by lots of people at a distance as a representation of facts. The fellow who sent the dispatch from here should be engaged by the anti-"Mormon" crusaders as chairman of the committee of columniators.

AN OPEN LETTER TO HENRY WARD BEECHER.

PROVO CITY, Dec. 30, 1883.

Henry Ward Beecher, Esq.:

Dear Sir: I was much pleased with that portion of your lecture delivered on Thanksgiving day, referring to the people of my faith, the "Mormons" so called, pleased with the humanitarian view in which you regard us and consider that in your views as expressed on the occasion is couched an exhortation to your hearers to give us at least fair play, for which you have my thanks; now, while I admire your fairness I am sorry that you have spoken unadvisedly in regard to some points, for instance, you are entirely astray when you state that the Bishops or Priesthood have absolute power over the irrigation acts, or ditches. Now, my dear sir, such is not the case. It is true our Teachers, a portion of our priesthood, in regard to matters in dispute between Brethren, may advise and exhort and also give their views upon the matter, but so far their duties are at an end; they have no executive power; the Bishop may then hear the case in dispute and render his decision thereon, having executive power to the disfellowshipping of offenders. Appeal may be taken from the Bishop's Court to our High Council, and the decision of the Bishop's Court be sustained or set aside by the High Council. Yet there are those of our faith who refuse to abide by the decision of that body of men, allow themselves to suffer the penalty of excommunication, and seek their rights, real or supposed, as they may be, before the District Courts. One instance occurred of late in which I saw parties who bought a case of disputed water rights before the High Council. One of them then and there declared he would not abide the decision, but would suffer the penalty (excommunication) and seek his rights through the civil law. Now these courts of ours do not come in collision with the District Courts or the laws of the Territory or the United States, as when questions are in dispute relating to property rights, our Court's decisions are often made with the view that they shall be assented to by the parties litigant, and carried to the District Courts of the Territory that record may be made and so become legalized. Allow me, therefore, to inform you that our priesthood do not "own the machinery through which flows our irrigation streams" and have no absolute power, as an appeal to Judge Emerson or any of our District Judges would very soon determine—but our water rights are held under the law by corporations, in some instances municipal, all subject and in conformity to the laws of the Territory. The "absolute power" of our priesthood is all bosh. Let a Bishop interfere with a man's irrigation stream when he is using the water within the time allotted to him by the duly installed water master, and in many instances the absolute "powerlessness" of the Bishop would be made manifest before the enraged farmer, whose crop was possibly burning up for the want of water. It is wonderful to all, that with the number of farms, small and large, dependent on the irrigation streams for the watering of the crops, that we get along as well as we do in the regulation and distribution of the water to the owners of the land. We, however, at very great intervals, have assault and battery cases originating in disputes over the use of the irrigation streams.

"Absolute power." "Spiritual despotism." Indeed! The men, and women too, for that matter, comprising the great bulk of our people have shown too much moral courage in their acceptance of a creed for which they lost place and friends in the countries that gave them birth. It may be we have been gathered from the lower walks of life (the fishermen of the Nazarene were not of the upper class), but the sacrifice of the love of dearest relatives, of home and native lands, is as great to us as to the greatest, and shows a moral courage that will not be brow-beaten by any priesthood or tyrannized over by any set of men.

The great mystery of our union and obedience to good counsel is solved in the word "Love"—the love of God—the love of Jesus, his teachings and gospel; the love of that which is pure, is the key to the mysterious cause that binds this people together.

I am not surprised so much at your language "an odious thug to have such a stink-pot right in the midst of the nation; we loathe the mere thought of polygamy." So did I, Mr. Beecher. It was entirely in opposition to my traditions and preconceived ideas, and not only myself, but the greater part of our people were opposed to it for the same reasons. And I have heard many of our best and most beloved men express how great was their abhorrence at plural marriage when it was first taught to them as a principle for their belief and practice.

Let me hold this "stink-pot" a little closer to your nostrils for fear that your olfactory nerves may have deceived you. Some time last fall I met a man on our streets, whose years carry him past the middle age in company with one of his wives, walking on their way to the house of a married daughter, who had the day previous given birth to a child, and in their solicitude they were walking a distance of a few blocks to be of assistance in this critical time of their daughter's life. Accompanying them were some of their children, a fine healthy bouncing boy in the mother's arms, another boy of six or seven years whose hand the father grasped somewhat tightly, I thought, owing to a scare he gave the family the day before in his slipping off with some neighbor boys to a dangerous swimming hole; two other children completed the group, girls of eight and twelve respectively. As I looked upon them, the reflection came upon my mind, does this parental solicitude, this care and charge of children, such as this, indicate lust as the author? Such children, too, with mental endowments of a high scale and physically well developed, the pride of their parents, and doing honor to the land of their nativity, the nation might consider itself enriched by the gift of such sons and daughters as this man had given to it. These were only the representatives of a family of children numbering about seventeen. Could I, as I turned to gaze on this couple, observe anything that was odious or loathsome in their parental solicitude for their heritage from the Lord? You may answer.

Now, for comparison's sake, let me describe a scene that I as a boy saw in Regent Street, London, some twenty-eight years ago. A beautifully dressed woman came out of a side door of one of the stores which led to apartments above, accompanied by a gentleman in black, with the white necktie, so indicative of your profession (D.D.) pray excuse me sir, the female was a splendid type of womanhood, a blonde, large in stature, well proportioned and beautiful to look upon as God's fair daughters should be. She was in a great state of excitement which her companion was trying to allay, but her excitement increased rather than abated, until it became a frenzy of rage, in the midst of which she took from her foot an unlaced boot, and beat the man on the head and shoulders uttering cries of rage in a jargon that I did not understand. Immediately she was seized by a policeman upon whom she now turned in all her fury and would seemingly have overpowered him had it not been for the timely arrival of a brother officer. In the mean time her gentlemanly companion had passed unnoticed out of sight, and as I followed the woman now in charge of the officers, with the crowd that gathered for the moment, I learned that she was a French prostitute who had lately come from Paris and was starting among the wealthy and aristocratic "roues" of the British Metropolis.

I dislike very much to put these cases side by side and should be severely scolded by my lady friends for so doing did they know it, but let me for the present do so, and I simply call for the bearing of your powerful mind for a few moments upon them, and their tendencies. One, the honorable union of two human beings to raise offspring and mutually make agreeable the pathway of life, if peradventure she may have been the fourth of four living wives; the other, an odious thing indeed, to be loathed. Yes, my boyish mind went out in bitterness and loathing towards that poor pitiful sneak of a man, whose deeds were evil and who shunned their consequences. The husband of many wives, the father of many children, pays dear for his whistle, Mr. Beecher, if the gratification of lust is all he wishes to achieve, and had better take lessons from the London "roue."

"A good healthy body upon which these cancers are feeding." I have a neighbor, a "Gentle," a good, square, honest man, with a wife and about six children, who attends the Methodist Church, and is a faithful member thereof. Well, this man in conversation with me lately, approached me this

way: "Mr. Jones, the reason I want polygamy 'put down' is, I am fearful that my children will become believers. I am sending my older children to your school, and they come home and remark about this way: 'Father, Mr. A. and Mr. B. visited the school to-day, and in addressing the school they spoke in such a kind manner, and with such truthful effect that they certainly must be good men, and yet they have more wives than one, how is that, Father?' There is a discernment about children, especially young girls, for measuring the genuineness of human nature that is remarkable at times, and is seldom misled."

I have lived with this people since 1856 and have been a close observer of men in their practice of plural marriage, and my testimony is that it is a hard life for those who through sin make themselves unfitted for its successful practice, and that it is attended with disastrous effect to the man who falls. The late President Brigham Young said of the principle of plural marriage, that it would damn as many as it would save, showing the narrow path the man must tread who essays to walk therein.

The great increase of divorce in the Eastern States shows a dreadful amount of domestic infelicity (Poor Christianity!) and you may consider what a state of enjoyment for the poor "Mormon" whose attempt proves he has not the ability and force of character to harmonize the varied dispositions of two or more wives. In the course of your own married life and experience you no doubt (although Mr. Beecher may be of a very amiable disposition) have found it sometimes necessary to take a stand against your wife's ideas and purpose, and from that know full well that there is a certain amount of command to be exercised by the husband and that too in love, and fairness, and maintained for the happiness of wedded life. Do you think that a craven, lustful and unjust man can act the part of husband to two or more such women as are found in this mountain region, and maintain that relation with any happiness resulting therefrom? If you do, you are terribly mistaken, sir.

My dear sir, you and the very great majority of the civilized world are much astray in your ideas relative to the tendency of plural marriage, and in regard to the sex. And while you look for iniquities that are said to exist in Utah, you fail to see the glaring iniquities of your own great cities at home. The pollution of the fair daughters of earth, cries aloud to God for redress; can it be stopped, and how? Should be the absorbing question for Clergy and Congress, before its foulness vitates the entire blood of the Nation. But it seems to be beyond your power to restrain; and if God has revealed to us, as we say He has, a solution of the question, let the nation await with patience the result of our attempt, as we believe that the marriage principle we practice besides other great results, contains the solution and suppression of the Social Evil.

Let plural marriage be sanctioned by our nation, as it is by the God of Heaven, and then deal with the seducer as your heart's desire would be to do unto the seducer of your own sister, and the problem is solved, man's sexual relations purified and made acceptable to God's law and followed by His divine blessing.

Mr. Beecher, with all due regard for your experience, your ability and learning, the principles of your faith, our social and political relations, demand closer study before you are justified in giving your views upon them.

Yours with respect,

ALBERT JONES.

UTAH CENTRAL RAILWAY.

The pioneer line of this Territory, is the favorite route through central and southern Utah. It is of the standard gauge and equipped with Pullman coaches and Westinghouse Air Brakes. The road bed is good and solid, and affords quick, safe and pleasant transit to its numerous patrons.

The popularity of the Utah Central has increased steadily, and deservedly, and it is to-day regarded as a model road by the citizens of Utah and visitors who travel over its line.

"In all cases of doubt take the safe side," is a prominent rule of this company, and is well understood and applied by all connected with the road from the General Manager to the brakeman, hence the Utah Central is as safe as any railway can be, and its freedom from accidents, during the 13 years of its existence, has been remarkable.

The managers are citizens of Utah; they have grown up with the country, and understand the wants of their patrons, and have ever manifested a desire to accommodate them in every reasonable way. There is a splendid train service north and south, consisting of eight passenger trains north, and four passenger trains south, daily, running at convenient hours to accommodate business men, working men and all having business on the line.

The trains run on good scheduled time, about 30 miles an hour, the waits are reduced to a minimum, so that our business men, to whom time is money, can travel quickly from city to city in the interest of their business. The trainmen are uniformly courteous and attentive to passengers, hence it is a real pleasure to travel on this well-managed road.

The Utah Central Railway was projected immediately after the completion of the transcontinental roads, the Union Pacific and Central Pacific. Ground was broken in May, 1869; the last spike was driven by President

Brigham Young, January 10th, 1870, and the road was formally opened for traffic next day. It has been extended several times, and is now 280 miles in length from Ogden to Frisco, and runs through the most beautiful part of Utah.

Its business has steadily increased since the opening of the road in 1870, and now requires ten trains north and eight trains south of Salt Lake to carry the immense traffic, transported over the line. During 1883, there have been forwarded 740,198,494 pounds, or 374,599 tons, an average of over 1,000 tons per day for every day in the year, including Sundays and holidays; there are, however, no freight trains run on those days between Ogden and Juab, and only one mixed train runs on Sundays between Juab and Frisco for the accommodation of passengers and mails. There have also been carried in the same time 246,166 passengers, averaging 675 passengers per day. Salt Lake station has received and forwarded a large amount of this tonnage, among which are the following items: Coal, 57,500 tons; coke, 31,245 tons; ore, 59,206 tons; lumber, 17,139 tons; building material, 2,000 tons; granite rock for the Temple, 6,000 tons; machinery, 450 tons; agricultural implements, 1,172 tons; wagons, 1,200 tons; live stock, 200 tons; flour and mill stuffs, 1,500 tons; grain, 5,000 tons; hay, 400 tons; railway material, 650 tons; fence posts, 600 tons; hams and bacon, 900 tons; oil, 1,000 tons; sugar, 1,700 tons; assorted merchandise, 11,500 tons; stoves, iron and nails, 1,800 tons; furniture, 1,250 tons; iron ore, for flux and smelters, 13,000 tons; pig iron, 200 tons; sundries, including wood fuel, lead, green and dried fruit, wool and hides, ice, etc., 6,000 tons; totaling over 200,000 tons.

There have been forwarded north and south during the year from Salt Lake station and the smelters at Cottonwood as follows: Coke 22,225 tons; ore 4,400 tons; bullion 22,000 tons; lime stone for smelters 29,000 tons; lumber 1,200 tons; fire brick and clay 400 tons; wagons 100 tons; flour and mill stuffs 220 tons; assorted merchandise, 11,500 tons green fruit and vegetables 300 tons; dried fruit 200 tons; wool and hides 1,000 tons; salt for mining and milling purposes at mines 3,700 tons; building material 370 tons; grain 800 tons; machinery 240 tons; lead, lead pipe and white lead 650 tons; lime 170 tons; fence posts 100 tons; sundries 1,300 tons; a total of over 105,000 tons.

The amount of business, these figures comprehend, can scarcely be realized by the reader, but they show how rapidly our Territory is developing. A large force of men is required to handle this immense traffic, and the company's payroll shows over 600 names in the various departments, whose wages amount to over \$30,000 per month, nearly \$400,000 per year.

The policy of the managers in regard to the employees has been just, and such a one as would promote the interests of the company. Many of the men have been with the road from its commencement, and the heads of the different departments have been promoted from the ranks, without any other influence than merit and faithful service, hence the utmost unanimity prevails throughout the entire service, insuring the very best results to the corporation and its patrons.

SPICKS OF SPICE.

Denying a fault doubles it.

Envy shooteth at others and wounds herself.

Why cannot a deaf-man be legally convicted? Because it is not lawful to condemn a man without a hearing.

It is unfortunate for thirteen people to sit down to a meal at once, especially when there is only enough for eight.

A medical student says that he has never been able to discover the bone of contention, and desires to know if it is not near the jawbone.

Long to be remembered—such names as Aschaffenburg, Sondershausen and Peltropavitch. In fact, they are too long to be remembered.

"I see the villain in your face," said a western judge to a prisoner. "May it please your worship," replied the prisoner, "that is a personal reflection."

A gentleman was wondering why there are so many bad reputations, when a friend said: "It is probably because every man has to make his own."

It's about an even thing between man and the orange-peel. Sometimes the man throws the orange-peel into the gutter, and sometimes the orange-peel throws the man in.

A Massachusetts locomotive recently collided with a bovine and threw her over into a ten-acre pasture. The engine was not in the least cowed, but continued its journey.

It is said there are only two men in America who make hand-organs. Now let some rich philanthropist offer \$5,000 for their discovery, and we'll nip the nuisance in the bud.—Burlington Free Press.

According to the latest returns there are 11,000 one-legged men in the United States. In addition to these are several thousand more on their last legs, and thousands besides who haven't a leg to stand on.—Boston Transcript.

A visitor asked of a young girl who is about to marry a widower, "Now, my dear did he make his first wife happy?" "Did he make her happy?" exclaimed the girl, "Why, madam, she has the

handsomest monument in the cemetery."

"Freddie, did you go to school to-day?" "Yes'm." "Did you learn anything new?" "Yes'm." "What was it, my boy?" "I got on to a sure way of gettin' out for an hour by sniffin' red ink up my nose.—Hartford-Sunday Journal.

A Woonsocket man who came to Boston to do a little business and hear a lecture by Mark Twain is reported to have stumbled by mistake upon a talk by the Rev. Joseph Cook. "Was it funny?" queried his family at night. "Wall, yes," slowly replied the traveler, "it was funny; but it wasn't so darned funny."—Boston Journal.

"Madam" he began as he lifted his hat at the front door, "I am soliciting for home charities. We have hundreds of poor, ragged and vicious children like those at your gate, and our object is—" "Sir! those are my children!" she interrupted, and the way that front door slammed on his toes jarred every hair on his scalp-locks.—Detroit Free Press.

Mr. Clay, of Cairo, New York, wooed a widow, who would not have him because he was gray. Then he began to use hair dye, and just as he had succeeded in getting his hair turned yellow he heard that the widow had married another. Mr. Clay concluded that his life was a failure, and that if he could not attain happiness by dying it was time for him to die. So he drank a bottle of dye and died.

"Please, sir, can't you do something to assist a poor man?" asked a miserable-looking, emaciated tramp of a portly Austin property-owner. "What can I do for you?" "Give me some of your cast-off clothes." "But, man alive, they wouldn't fit you." "I think cast-off clothes would suit me very well. I've been cast off by society myself." "Can't do it, my man. Times are so hard and taxes are so high that I have to wear my cast-off clothes myself." The tramp then made a business proposition to swap clothes, but upon the nabob hesitating, he withdrew it and drifted across the street in the direction of a beer saloon.—Texas Siftings.

FROM THE FOUR WINDS.

A mild winter is predicted.

Foolish fear doubles danger.

God reaches us good things by our hands.

He has hard work who has nothing to do.

It costs more to revenge wrongs than to bear them.

A book descriptive of the houses of New York millionaires is soon to be published.

A bishop was paid \$500 for pronouncing the benediction at a wedding the other day.

Ex-Governor English, of Connecticut, who started out in life as a carpenter, is now worth \$6,000,000, and is the richest man in the State.

General Martin, who has just been elected mayor of Boston, was a truck driver less than thirty years ago.

Pierre Lorillard is going to add 1,000 acres to his farm at Jobstown, N.J., and breed trotting stock as well as runners.

During the month of November there were ten fatal accidents in the mines at Schuylkill county and five in the Shamokin district.

Alarm is felt at Paterson, N. J., at the increase of scarlet fever in that city, as in a large tenement house there are seventeen cases.

As an example of rather startling advertising the New York Tribune mentions an advertisement of a Broadway photographer, "Babies taken on the fly."

J. A. Knox of Texas Siftings will soon start a sixteen-page weekly paper in New York City to be called the Leader.

William Morris, the English poet and author of "The Earthly Paradise," has become a convert to the doctrines of socialism.

The negroes of Fort Worth, Texas, are to have the finest school-house in the State.—Chicago Times.

Thousands of children lose health and life from the poisoned air of school-rooms every year.—N. Y. Times.

There is lots of Christian work to do at home as well as in India and Africa. A Bible agent found 750 families in Weakly County, Tenn., without Bibles.—Chicago Inter-Ocean.

The new illustrated weekly paper which is to be published simultaneously in England and France is to be called the International. Artists and authors of both countries will contribute to its pages.

All over this country people read in their daily papers reports of the hanging of O'Donnell in London, actually before he was hanged—so much did the telegraph get ahead of the earth's daily revolution.

The sect who believe that Englishmen are the descendants of the lost tribes of Israel is so large that it supports a monthly and two weekly periodicals. One book on the subject is far its two hundredth thousand.