

history which your Bible furnishes (which by the way we do not for one moment believe,) many of their acts are very questionable as viewed in the light of morality alone. For instance, do you suppose Moses would have escaped so easily after murdering the Egyptian, had he lived in America? No; he would have served a long term of imprisonment at least, instead of annoying Pharaoh as he did with all kinds of plagues, which you call the judgments of God.

We might go on recounting circumstance after circumstance from this Bible record, equally reprehensible, but it is not necessary to discuss the question further, for it resolves itself into this:

YOU MUST HONOR THE LAW OR TAKE THE CONSEQUENCES.

Congress, the executive department, the courts and the entire people demand a rigid observance of the law, and to hold out defiantly any longer is simply suicidal. Why not become like us? Why not do as we do and live as we live, and not seek to defy everything even to polygamy? You are good citizens and kind neighbors, we are willing to admit, and if you will only abandon your obnoxious practices we would want no better society.

In regard to your extra wives and children, you must make the best arrangement you can in disposing of them; this you can do a great deal easier than spending the best portion of your lives in prison, which is sure to be the case if you persist in retaining these women as wives; for, recollect, the offense is a continuous one, and the law will be enforced to its full extent in case of non-compliance.

You might emigrate, 'tis true, but where to be safe from intrusion and giving offense to other people remains to be seen, for the entire civilized world to-day echo the sentiments of the people of America in denouncing your polygamous practices. If you like to trust in God and take your chances, all right; but to us the other side seems the most feasible and far the safest for you to follow.

IRONICALLY SATIRICAL.

BY THEIR FRUITS YE SHALL KNOW THEM.

September 10, 1885.

Editor Deseret News:

The unprincipled and unconstitutional raid made upon the Latter-day Saints causes us to have some peculiar reflections upon the motives that lead our enemies to action. They show forth some things very plainly to be stubborn facts, that doubtless they would fain conceal. But actions speak louder than words, hence the wisdom in the expression,

"BY THEIR FRUITS YE SHALL KNOW THEM."

The sadly corrupt state of society has never been made more apparent than in the revelations lately made in the public prints, both at home and abroad.

While all seem to be perfectly convinced that such a horrible state of society exists, still they seem more shocked and angered that it should be exposed, than at its actual existence.

Is it not an evidence of the corrupt state of society when a demand is made by so-called educated and intelligent (!) people, that men and women—righteous men and women who regard marriage as a sacrament and enter into the same in the fear of God—be compelled to separate and dishonor their contracts or be imprisoned and fined?

This is done in a so-called Christian nation, among people who profess the Bible as the foundation of all civil law. An eminent jurist (Blackstone) has declared that no law could be constitutional that was in conflict with the Bible. I do not presume that this would have any influence in a heathen nation, but where Christianity holds sway this is presumable.

MARRIAGE IS HONORABLE

In all and the bed undetiled," saith the scriptures and the Savior said:

"Have ye not read, that he which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." But unfortunately His words have very little influence with some people or we would not be compelled to witness the outrages of to-day.

Men and women marry because they love each other; not only to fulfill the commandment, but because they have a superior affection for each other—desire to become companions and prefer each other. They have more happiness in each other's society and desire to become one in holy matrimony. This is proper, and is the result of pure affection. Where this exists and is reciprocal; it is impossible to separate them, it is the result of their own peculiar identity that they are mutually attracted and drawn to each other; and I don't know that it is anybody else's business; it is peculiarly their own.

Where this pure affection has existed men and women have been known to give up all their former relationships, to leave, and even become outcasts, parents and relatives frequently leaving homes of ease, refinement and wealth, to share toil and comparative

poverty associated with those whom they love. This, arising from the affections, is generally conceded to be natural. "God is love," saith the beloved Apostle John.

THE AFFECTIONS ARE ETERNAL.

To love and to be beloved, to have our affection reciprocated, is indeed happiness. It nerves us to fight the battle of life, we have something more to live for, it lightens labor, happiness the home, enhances the soul, inspires to good deeds and noble conduct, creating a heaven in very humble cottages as well as in homes of ease and plenty.

In the eternal fitness of things, every thing has its opposite. Affection is the gold. Passion is the dross, they are frequently mistaken for each other although they are very different. The affections refine; the passions debase. The affections are eternal, productive of true happiness. The passions gratify, but are of the earth earthy, and are very uncertain and changeable. Affection produces peace and contentment; passion uneasiness, turmoil and discontent. Affection frames a union that cannot be severed; passion a union like a rope of sand.

The Latter-day Saints love their wives and the wives love their husbands. They live in peace and contentment, enjoying the happiness known only to those who truly love. The Saints combat the error of ages, and their experience is above those who reject the truth. They have demonstrated beyond doubt the possibility of righteous men loving more than one wife.

True principle tears the mask from error and reveals in all its hideous deformities, and the corruptions that are hidden in the breasts of wicked men surge to the surface and are revealed in their hatred to truth and righteousness by their vindictiveness against those who love the truth.

The gentlemen who are imprisoned because they will not dishonor themselves by giving up their wives prove the

POWER OF THE AFFECTIONS.

They are looked upon as very stubborn and disloyal by those who do not understand them. The fact is, they love their wives and children, they are simply men of principle, governed by affection, not passion. They are true gentlemen, and naturally prefer death to dishonor. They cannot be inhumane, their nature is love. It is impossible for them to take any other course for their own happiness. It is natural for them to be true to God, their wives and the sacred obligations they have entered into of their own free will and agency.

We who have loved know this; but it is a strange thing to those who are strangers to the refinement of affection; who know nothing but to be controlled by passion and covetousness, which is idolatry. How is it possible that they can sense or appreciate the integrity, true nobility and manhood, the result of true affection, that is exhibited by the noble men and women who are so faithful and true to their instincts?

ACTIONS SPEAK LOUDER THAN WORDS.

We are to be judged according to our works. We know there is a sequel to our lives, where all will have to stand before the bar of God to give an answer for the deeds done in the body.

There true, pure affection and integrity is sure to be appreciated. The Latter-day Saints who fear God, have more concern for that, than the judgment of man. They can afford to suffer wrong but not to do wrong. No one who has ever experienced true reciprocal affection would ever think of trying to separate those who enjoy it, because they would know that they themselves would suffer death rather than renounce the object of their affection, with a knowledge that that affection was reciprocated.

This is true human nature, intelligence would know that it was impossible to separate parties under these circumstances. It would also be wicked beyond conception, for Christ himself declared, "What therefore God hath joined together, let not man put asunder."

Nothing could be more inhuman than to suggest such a thing, much more to demand that men and their wives who had entered into holy covenants and obligations should be compelled to separate, to tear them apart, calling upon them to do that which is impossible. But this has been and is now being done. These facts show the

CORRUPT STATE OF SOCIETY.

The press editorials and articles reveal in unmistakable language the state of the writers' hearts, "for out of the abundance of the heart the mouth speaketh." It is passion, not principle, that prompts them. Surely they are ignorant of the ways of God, knowing nothing of His fear or love, but in their own expressions demonstrating that they do not love the truth. They know nothing of the affections or the refinements of a humane life, but they pander to passion and are anxious that a righteous people whose sole offense is that they fear God and keep His commandments, should be stamped out by murdering in cold blood innocent men, women and children by wholesale, if it takes the armies of this great republic to do it.

Alas for humanity! I suppose it is shocking, more shocking to tell than that it should exist, because it causes such a fearful reflection upon those who are engaged in the ignoble persecution of the Latter-day Saints. But these are the lamentable facts, and for

the sake of our common humanity we would that it were not so. The stand taken by the gentlemen and gentlemen of Utah—God bless them—in refusing to give up their beloved ones, is the admiration of all who have true refinement, and can be pointed to with pride as an evidence of the affections and the impossibility of separating those who truly love. Thus proving them to be a virtuous people.

URIEL.

THOUGHTS ON THE PRESENT SITUATION.

BLAKE, EMERY CO.,
Sept. 7, 1885.

Editor Deseret News:

Your correspondent has had the good fortune or misfortune to be for a season in the midst of the element of opposition to the movement called "Mormonism," and is therefore better able to appreciate the force of your late statement in regard to the scarcity of outside sentiment or expressions favorable to us as a people than many who dwell in the quiet villages of the Saints. We may appropriately paraphrase the statement of the Apostle, "if in this life only we have hope" etc.; by saying "if in the world only we have hope we are of all men most likely to be disappointed." But do we not all, that have been gathered from the nations, sense the fact that the whole gentile world has always been in antagonism to us? Did we not proclaim to them that their entire systems of government, financial, commercial, monarchical, religio-mobocratical and finally the oppression of majorities over the few, constituted

MODERN BABYLON,

which should fall? As when the mighty angel plunged a millstone into the sea, thus shall Babylon the great, called, Christian civilization, the mother of harlotry, and abomination, fall to rise no more. In face of these declarations, drawn from revelation and from Scripture, is it any wonder that the world, seeing the unity, progress, prosperity and promise of these predicting Saints, should be alarmed, and place themselves in organized array to stay if possible its progress?

If the work be of man it will come to naught, but if it be of God who that has received the spirit of it, or hopes for the glory and salvation of it, needs to have any fears about it. Personal fears—yes, that's it. Personal danger. But how about personal glory? Can personal glory be gained, or reasonably expected, except by personal sacrifice, personal suffering, exertion, privation, inconvenience and perhaps sorrow?

If this is "the dispensation of the fulness of times," can we expect other than that it will be the fulness of persecutions, oppositions and trying times, of which no former age has furnished a complete parallel?

But though politically killed, from exercising the governmental privileges accorded to and exercised by negroes, drunkards, criminals and mobs, of electing the men of their choice for office, they have yet the privilege of being true to the holiest of causes, and having faith in the most glorious of promises.

Has not the Prophet Daniel said, that "the Saints should take the Kingdom, and possess it under the whole Heaven? And are they prepared to receive the whole trust without the cleansing, purifying process of persecution? Alas not!

"Then let the trial come," as Joseph said, "And witness thou, if terror be upon me, if I shrink to meet the storm When hardest it beset me."

But lo, in the time of Abraham's hardest trial, see the

RAM IN THE THICKET.

If Saints are forbidden to mourn, a nation must. If God has dictated the movement, then let us trust in Him.

But is it not a rascally movement on the part of the leading operators? Dose not the whole world follow, wherever the devil wags his venal tail and points? There's money in it! Who wouldn't take a hand at it, if they could get the proper patronage or appointment? Just think of it. "Mormons" and Chinamen not American citizens! They can be raided upon with impunity. The murderers of Chinamen may, and some have been punished out of deference to the great nation of which they are citizens, lest there be war, but the "Mormons" must defend themselves, for no murderer of a "Mormon" (as such) has ever been punished, or in the present temper of the nation, ever will be.

But, alas, "nature," the only God acknowledged by the majority of American "citizens," acknowledges or admits certain information or intimations that if heeded might make the country weep. Scarcely a worker in the great hive of Gentile operations, but what, with his lips, involuntarily gives testimony to the condemnation of the present generation and things pertaining thereto. He opens not his mouth, but under an inspiration at once astounding, offensive and fearful, he pronounces every object of which he speaks, whether human, animal, animate or inanimate, good, bad or indifferent, as divinely "damned." Out of their own mouths shall they not be judged?

Now these are decidedly the positions and expectations held up before us by Prophets, Apostles and inspired men for half a century. Then why should anybody be surprised?

THE WICKED WILL GROW WORSE, and if the Saints grow no better, the devil will undoubtedly be let loose upon them to compel them to move on "for better or for worse." If a man cannot stand the "racket," who has endeavored to march to celestial music, let him drop out and let others fill up the ranks.

There are yet a great many that have not bowed, nor will they bow, the knee to "Baal;" nor will they receive the mark of the "beast." The Apostle John saw that those who would not receive the "mark of the beast," either in their forehead or in their "hand" should be killed. We have already seen that all those who in their "hand" (practice), have repudiated the "mark of the beast," have been politically killed by disfranchisement, and prospects strongly favor the presumption that the political death is very near to all those who will not subscribe to or receive in their "foreheads" (faith) the anti-marital "mark" of modern Christendom—Babylon.

"WHAT EVERYBODY SAYS MUST BE TRUE."

"Who, then, shall abide the day of His coming," and "Who shall stand when He appeareth." Who shall be on His "right hand," and who "on his left?" The fear of God is the beginning of wisdom, but the fear of man is the sign of disgrace. If the Saints are one as they should be, the Elders in "bondage and affliction" will have but little anxiety for the sustenance of their families at home, and it is well that the spirit of speculation, and the classification incident to an unequal distribution of wealth is receiving a check.

"Yet setteth He the poor on high, and maketh him families like a flock. The righteous shall see it and rejoice, and all iniquity shall stop her mouth." "Oh that men would praise," instead of profane "the Lord for His goodness and for His wonderful works to the children of men."

PILGRIM.

CORRESPONDENCE.

ACCIDENTS IN THE NORTH.

Casualties in the Mechem Family.

PARK VALLEY,
Box Elder Co., Utah,
September 7, 1885.

Editor Deseret News:

This time it is my painful duty to inform you of an accident which befel a young lad nearly fifteen years old, John H. Mechem by name, son of our bishop. He went to the postoffice on Thursday evening, the time when our weekly mail arrives, to get the mail matter for his father, and while returning about 7.30, his horse stumbled which threw the boy head foremost among some rocks, where he was found senseless, bleeding out of his mouth, nose and ears. Our aged brother John Rose heard the fall and sent some of his grandchildren to see what it was caused by, when they came back and reported that Johnny Mechem was killed. His parents were informed, and it was found that there still was life. A doctor from Ogden came, and he was cared for both with skill and love, and at present hopes are entertained for his recovery, but as yet he cannot even utter a word.

Also, last Sunday evening, between 5 and 6 o'clock, Brother Wm. H. Mechem met with a severe accident. He had been at his father's, the Bishop's house where his youngest brother lay in such a precarious situation, and while on his way home, the horses became unmanageable and he was thrown out of the buggy and dragged some distance by the lines. He finally had to let go, and to his horror witness his wife and children being carried away in the vehicle, the horses in their wild career running over rocks and sage brush, the mother throwing one of the children out and thinking of throwing the other one, a babe, and then jumping herself. Before her intention was put into execution, however, the buggy upset and flung the occupants to the ground. All were hurt, but I am thankful to be able to state that their lives are spared and no bones broken.

We are rejoicing in a bountiful harvest, and feel thankful to our heavenly Father.

C. J. ROHWER.

EVENTS AND PROSPECTS AT OASIS.

OASIS, Millard County, Utah,
September 12, 1885.

Editor Deseret News:

As it has been some time since I noticed anything from this part of the country in your valuable paper, I deem it my duty to inform your readers and all who feel interested in the welfare of our "Deseret," and in the conversion of its still remaining alkaline soil into fertile farms and gardens, that the good work is progressing.

Many are still in ignorance of

THE WHEREABOUTS OF OASIS,

and our people complain that when they are away from home it becomes obvious that many of the brethren are not acquainted with our location, therefore, to inform the people in general I will, if you can allow me space, give a brief description of our situation, our advance and our hopes.

We are located upon the Utah Central Railway, 52 miles southwest from Juab Station, and but two miles or so from the town of Deseret. The main

portion of our town is clustered around the Utah Central station (which is still known as Deseret) and extends east and south towards Holden and Fillmore. At present we draw our water supply from the Deseret dam, but contemplate the digging of a canal, starting some eight or nine miles above, which, besides furnishing our present limits, will also irrigate a fine plateau of some 100,000 acres, lying north and east of us. Several estimates of different routes show that the venture would be highly satisfactory considering the benefit that would arise from its completion. Many hundreds of farms and homes would cover the present grease-wood slope and the promised

CITY OF THE DESERT

would Phoenix-like arise. The work would commence at once, but we need a few more hands; we are too few in number yet and our funds are insufficient for the undertaking. We need a few more young and hardy settlers, who are not afraid to put their "shoulders to the wheel" and overcome the difficulties that faced their fathers in days gone by; a dozen or two such sturdy and determined workers could in a few years secure that independence and comfort without which there can be no true human happiness.

If there are any whom this meets who feel "crowded," and who feel like striking out in the world for an atmosphere of more freedom let them come and inspect our facilities and reflect over the opportunities that are here. All honest men are cordially invited.

This has been a year of success: the most sanguine expectations have been realized. Nature seems to have attempted to outdo even her own usual generosity, and the poorest among us smile with that happiness and contentment a bountiful harvest alone brings and there cannot be one of us but thanks the star that led him to the

OASIS IN THE DESERT.

Every cereal can be raised here and I think all of the hardy fruits, though very few orchards have been set out. One objection to tender vegetation is the early and late frosts. This will be somewhat removed when we have shade trees and fences.

Besides the Railway station, we have the Deseret Telegraph and Pacific Express offices under the same roof, two stores a little way from the depot, one, a co-operative concern (Oasis Co-op.) does a flourishing business, both in down and up and down the track. In connection with the other store is the Oasis restaurant and hotel, which formerly did very well, but since the late disagreeable arrangements, much to the annoyance and disgust of passengers, the trains do not pretend to give them time enough to get a hot breakfast, which lessens the restaurants, usefulness somewhat, as far as that part is concerned. By the way we noticed Hon. John T. Caine among the disappointed ones the other morning, but hope he had a pleasant journey otherwise.

There has been considerable stir lately over the

DUCKING OF A BRIDEGROOM,

on Saturday, Sept. 5th, by a number of Deseret boys who waited on him to learn the reason why he would not give the customary dance, and a satisfactory excuse not being made they deemed it their duty to throw him into the canal; three times they threw him in, and at the third time one of his assailants fell in with him. The boys laughed and the bridegroom cried; but before "His Honor" yesterday the groom laughed and the boys—well felt pretty sick; \$15 apiece, could not be found every day, and thus the laugh and cry were reversed.

THE RABBITS

are very plentiful this season and have become a pest, destroying much grain and lucern; where they are few and far between, it is sport to hunt them, but where it takes but a few minutes to get a dozen it becomes tedious work, as a certain gentleman from Detroit, Mich., (Mr. John Baker), who is out here on business, discovered this afternoon. He is a mighty hunter (among the squirrels) at home; but a load of jack rabbits in 50 minutes proved too much for his conscience, and he mournfully said, "Let us go home."

A meeting of railroad employes occurred last evening at Oasis, for the purpose of organizing a

"RAILROAD EMPLOYES CO-OPERATIVE SHEEP COMPANY."

We suppose they want to help the road out in the way of wool shipments. Sheep are more certain than mines!

The company was organized with the following officers: Jas. Latimer, road master, president; John H. Kinder, foreman sec. 34, vice-president; John H. Horning, agent Deseret station, secretary; Robert L. Scott, foreman sec. 35, treasurer; David N. Purdie, C. B. McGregor, Henry McCordell, C. S. Higgins, James Garrett, B. P. Textorius and James Kelly, foremen of various sections, directors.

As will be seen, the road from Juab to Frisco was well represented. The company is to continue for 25 years; capital \$10,000, one-fourth of which is already subscribed, and it is the purpose of the company to purchase a herd and commence operations immediately. The range is in the vicinity of the railroad through Juab, Millard and Beaver Counties. The principal place of business and headquarters will be at Oasis, Millard County. J. H. H.