

hierarchical infallibility will not only ultimately meet with the condemnation it deserves, but will engender distrust in the purity of its motives and in the disinterestedness of its action.

"That a government which imagines itself the ideal of modern, advanced and liberal administrations, should allow itself to be influenced into competing with the Spanish Inquisition in the matter of arbitrarily regulating that which pertains to religion, creates surprise. But when it is found that the very constitution which created that government guarantees religious freedom, and that for more than 100 years that principle has been admitted, it becomes a matter of the deepest interest to Americans to find the cause of this tyrannical autocratic precedent.

Can it be possible that the worst prophecies of the enemies of republicanism are about to be verified? That equality before the law is dead? That a bloated plutocracy is riding rough shod over the necks of the masses and appropriating here, the place occupied abroad by the aristocracy, but without their integrity? Can Senators be found base enough to pander to the whims of those gilded and pious frauds? In the temples of justice are there creatures who though the exponents of equity, will prostitute their judgments to the embrace of wealth? And finally in this age of enlightenment can there be such creatures of prejudice and blasphemy, that not only attempt to mould conscience and to proscribe bounds for religion, but censure Christ and overrule God?

After careful consideration, I feel compelled to answer "yes." The cap of liberty being torn from our head, we stand confessed, a despotism of wealth. Where are the provisions of the Declaration of Independence that were framed by the most enlightened aggregation of statesmen the world ever saw? The provisions enunciating the right of States to secede was wiped out in blood. That provision which acknowledged the right of a people to rebel when a change in the form of government became advisable, meets with a quietus whenever labor dares to raise his hand from the squalor. Other provisions have been tinkered out of recognition by amendments, and last, though not yet effected, comes the extirpation of religious liberty.

Let us glance abroad for a moment and ascertain in what light polygamy is viewed by nations who recognize it. The French recognize it as the inalienable right of their Algerian confederates. The Mahomedan nations throughout the earth regard it as a religious duty, and England acknowledges it not only in India but in England.

This statement is important but it is nevertheless true. In 1876, the Nawab Nazim of Bengal, who has resided continuously in England for many years, married according to the Musselman rites, a woman named Sarah Vennell, the marriage was certified to by the Lord Mayor of London in a document by which the Nawab conferred on any issue that might come of the marriage, an equal right to that enjoyed by his other children, in participating in his estate. When he married this last wife, the fact of his having others, was well known to the government.

Again in 1876, Mr. Williams, the collector of a Mofussil district in Upper India became enamoured of his Khansamah's daughter, but having a wife already, could not marry her until he joined one of those denominations of which polygamy is a sacrament. This he did, although a divorce was afterwards obtained by his first wife. A prior application to prosecute him for bigamy could not be sustained. In fact, Great Britain, as the Suzerain of India, guarantees full religious liberty to all, and in that guarantee polygamy is implied and recognized as a sacrament or institution indissolubly connected with religion.

After the occurrence of the above cited precedents, under a government which we term "effete," it is evident that America has, in the Anti-Polygamy law taken a step backwards towards the dark superstitions of the middle ages, which is as unconstitutional (being for the benefit of one particular class) as discreditable to the enlightenment of the age.

Let it suffice to say, that the "Mormons," considering they have God's sanction, do not ask man's.

The blood be upon the heads of those who, in attempting to make

"Mormon" wives prostitutes and their children bastards, may involve the country in civil strife.

R. W. H.

THE BRITISH AND THE ZULUS.

THE trouble with the Zulus, particulars of which have appeared in our dispatches, have grown out of similar dealings of Great Britain with the natives, as those of the United States with the Indians. The catastrophe which has occurred in South Africa, like the slaughter of Custer and his men, is termed a "massacre." If either engagement had resulted in favor of the white race, it would have been announced as a great "victory."

The Zulus are a semi-civilized tribe of Kaffirs, whose crime is that they occupy a strip of country which is coveted by the "superior race." It lies to the south of Mozambique, and reaches from the Mapoota River to Natal, has a coast line on the east of about 300 miles, and is only separated by a chain of mountains on the west from Transvaal, which was formerly a Dutch colony, but since 1877 has been under British rule. When the latter was settled by the Dutch they attempted to conquer the Zulus because Zululand was between them and the sea. But the British aided the natives in their resistance and, through the help of British war material, they were able to hold their own.

But the situation is changed. Transvaal is now a British dependence, and direct access to the sea is required by the conquerors. They have simply been trying to steal the country, and the primal owners of the soil have resisted them to the death. The result will probably be very disastrous to the natives, as England can, in a little while, overrun their country with disciplined soldiers, and might still trample down right in this world.

The Zulus are described by travelers as a brave, hardy, intelligent, chaste and hospitable people, but proud and warlike, and when aroused to passion, very fierce and determined. They are superior to the savages of the Cape, and missionary work among them has been prosecuted with success. Their country is fertile, and along the coast is very healthy. Corn, sugar, cotton, &c., are raised in profusion, cattle thrive well in Zululand and considerable trade in ivory, hides, and rhinoceros horns is had with the natives by the Portuguese and the Dutch.

Disguise it as they may, covetousness is the root of the trouble in Zululand, and England, with all her territory, never satisfied, intends to seize the country under pretexts of commercial necessity and the need of holding the savages in check, and will no doubt accomplish her purpose. But why it should be any more Christian or proper for nations than individuals to oppress and steal from the weak because they are inferior in intelligence, is a question that no amount of sophistry and special pleading can answer so as to satisfy eternal justice.

EDITORIAL NOTES.

The Omaha Bee says: A stranger in Lincoln the other day put a deringer in his mouth and shot it off, then got on the train and rode away with the ball in the back of his head. Fact? That train had one lead-head if not a dead-head.

Metal and glass may be cemented together by a composition of two parts finely ground litharge and one part white lead worked up into a stiff paste, with three parts boiled oil and one part copal varnish, more litharge and white lead being added as required.

The Western is a monthly magazine published by G. I. Jones, St. Louis. The first number of the new series (Vol. V) has just been issued, and contains a large amount of reading matter by celebrated authors, all of which is high-toned and void of anything that would lead to skepticism. The Western is a good monthly.

The Medical and Surgical Reporter gives the following formula as a rapid and efficient cure for diarrhoea: "R zinc oxide 54 grains; soda bicarb 7½ grains, in four packets,

one to be taken every six hours." Oxide of zinc with bicarbonate of soda is very likely to be a good remedy for this disease, but we would not recommend its use except under professional advice and gauged in doses according to the age of the patient.

The following is said to be a most excellent remedy for deafness: Drop three or four drops of glycerine in the ear before retiring at night; in the morning syringe the ear with warm water; and continue this practice faithfully for some time. The deafness and ringing often result from a collection of wax on the tympanum or drum of the ear; and the glycerine has the effect to loosen it. The experiment has been successfully tried on persons eighty years old, when the hearing would naturally be very imperfect.

The February number of the International Review contains English and American painting at Paris, 1886; Gas Stock; The Birth of the Commune; Mazzini's Views of Russia and the East; An American Wedge; Robert Browning; Emotions of the Human Countenance; The Literary movement in England, France and Germany. These articles are by some of the best magazine writers of the age, and are all written in excellent style. Published by A. S. Barnes & Co., New York. Can be had at Dwyer's.

We mentioned in a recent article on adulterations the practice of making "coffee beans" out of chicory. Another and worse swindle is the manufacture of the "coffee berries" out of clay, flavored with extracts of chicory and dandelion. A New York chemist gives a practical test by which chicory or other adulterations in coffee may be discovered. On the surface of a glass of water put a pinch of the coffee to be examined—not more than half a teaspoonful; stir the coffee in with the water rapidly for one-quarter to one-half a minute; if the water becomes immediately colored, and several grains sink to the bottom, it is a sure indication that the sample is not pure. Pure coffee gives only the slightest tint to the water, and rarely if ever any of its grains sink to the bottom unless left to stand for several hours.

The council of Zurich, Switzerland, has prohibited the use of all coloring matters prepared from the compounds of the metals lead, arsenic, copper, chrome, zinc, antimony, bismuth, and mercury, for decorating articles of consumption or of clothing, or their materials; also paper for wrapping up chocolate, coffee, tea, chicory, tobacco, and eatables in general; toys, covers and cushions of children's carriages, carpets, curtains and window blinds, lamp screens, wafers, and table services. Poisonous organic matters, such as gamboge, picric acid, the aniline colors, especially magenta, are not to be used for coloring articles of food or drink, such as confectionary, jams, sirups, wines, etc. Imported articles containing such poisons may not be sold. Similar regulations are needed in this country.

THE NEW TABERNALE.

To the Brethren and Sisters of the Salt Lake Stake of Zion:

We take pleasure in laying before you a few facts in relation to the past present and future of the New Tabernacle now in course of erection.

It was commenced in the fall of 1877 and from that time to the present, many calls have been made upon you through your Bishops, not only for direct donations, but also to attend entertainments at the Theatre, both of which being intended to aid in the construction of that much needed building.

The committee take this opportunity of expressing their gratitude not only to the bishops, but all others who so kindly and generously responded to the above calls.

The building has very favorably progressed thus far, and if the thousands who read this article, living in this Stake would like to have it finished all ready for use by the 1st September, it can easily be done.

And we will venture a prediction that every man, woman or child who has, or may contribute towards the erection of that beautiful building, will feel not only thankful that they have done so,

but on their first entrance into it will feel that they are abundantly repaid for what they have done. There yet remains, however, much to be done, mostly in carpenter work, and over 50,000 feet of lumber will be wanted to complete it.

Most of the joists and first floor in the body of the hall are laid, also the joists and first floor of the galleries are about completed. The pinnacles are also being constructed, of which there are 22 in number, 12 of them are ready to be placed in position, and the rest will soon be finished. They are intended for the top of each of the rock octagon buttresses, and will greatly add to the beauty and general appearance of the roof and building.

The 30 columns are being prepared for the gallery supports.

The masons have nearly finished the walls which form the chambers, running lengthways of the building, about three feet wide and nine feet high, which will receive the main steam pipes to which smaller branch pipes will be attached to heat the building. The heating apparatus will be of the most approved plan of warming by steam, and so arranged that an even temperature will be realized in all the house alike.

There is yet a large number of seats to be made. The speaker's stand and front of the gallery to construct, sash to make, eight flights of stairs to build, besides flooring, casings, &c., then comes the lathing and plastering of the ceiling, and finally the painting.

The building inside measures 64 feet wide and 116 feet long. There will be a gallery all round. The organ now being constructed will occupy the west end of the gallery, and adjacent seats for 120 singers. The seating capacity of the Tabernacle will be 3,000.

When the building is finished a more minute and detailed description of its architectural plan will be published.

It is the intention of the committee to push forward the work with all possible speed, and procure all necessary material for its early completion, having the fullest confidence that the thousands of adult members of this Stake of Zion will aid us in meeting our obligation. To use a familiar phrase of Bishop Hunter, Many hands make light work, or where there's a will there's a way. None are appealed to but those who are both able and willing. The committee therefore wish it distinctly understood that these remarks are not intended to work on the sympathy of the poor, but as a kind reminder to all the rest.

Trusting that on or before the 1st day of September next the public may be invited to the dedication of that noble structure for the worship of God our Heavenly Father,

We remain, your brethren,
THE COMMITTEE.

THE CHEYENNE MASSACRE.

Discussing the Cheyenne massacre, the Chicago Tribune says:

Notwithstanding their past acts of cruelty there is something in their abject condition that appeals to sympathy, and something in their desperate determination to die rather than lose their liberty that has an element of heroism in it, and calls for admiration. So long as Indians remain on American soil, there is no alternative for them but to go upon reservations and conform, as nearly as possible, to the demands of civilization. There is no choice between this and extermination, hard as the alternative may be, but even that need not deter us from admiring their courage, hardihood and love of liberty.

Yes, if these men, women and children had worn white skins instead of red; if they had talked Greek or Latin instead of Cheyenne; if they had died in Athens or Rome, two thousand years ago, instead of Fort Robinson, last week; if Thucydides or Tacitus had told their story instead of American newspapers—how we should have "admired their courage, hardihood and love of liberty!" And how we should have denounced the relentless power which slaughtered because it could not enslave them. After all, is there so much difference between Indian "courage, hardihood and love of liberty," and the same qualities located in other breasts and other ages? Could a Greek or Roman do any more for liberty than die for it? Could Greek or Roman show any more courage, more hardihood, than was displayed by these starved and frozen wretches on the snow-covered prairie in Nebraska? Was it not as fine a grade of female heroism for

these squaws to fight and perish with their husbands, as it could have been were they Greek or Roman matrons? Because the men, women and children, "buried in a single grave at Fort Robinson," belong to a despised and oppressed race; a race with no rights we feel bound to respect, no claims we feel bound to recognize—are we therefore to conclude that Eternal Justice will not hear their cry? Is there one God for us and another for them? Is not their blood as precious in his sight as ours?

This may be called a "sentimental" view of the case. Sentimental or not, is it not true? Strip the business of all prejudice and passion, look at it as we would if we found it on the pages of history, judge it as we would if it had been done by some other nation—and then make up the verdict. Dodge it as we may behind the plea of necessity, excuse it as we may by the demands of a "higher civilization," soften as we may by arguments of Barbarism; yet there it stands, a blither, burning fact, which we can neither get around, over nor under—nor wipe out. A congressional investigation has been ordered, and probably will be accompanied or supplemented by a military inquiry. But it is quite safe to predict that the burden of blame will be thrown upon the Indians, and nobody punished except the Indians. And when the blame and punishment have thus been equitably distributed let us make haste to send a train load of Bibles, hymn-books, catechisms and missionaries to convert the Cheyennes to Christianity. And if the stubborn savages refuse to be converted, let us straightway kneel down and say: "Lord, we thank thee that we are not as other men, even these Indians, whose homes we have destroyed, whose kindred we have slain—and yet who obstinately reject the religion we have professed while doing all this. Cut them off, we pray thee, from the face of the earth, and give what is left of their property unto us, thy saints, for an everlasting possession. Selah and amen."—*Cherokee Advocate.*

Correspondence.

The Dudley Case—Brigham City Litigation, etc.

OGDEN CITY, Utah,
Feby. 14, 1879.

Editors Evening News:

The case of the People vs. Joseph S. Dudley came up before Justice Middleton, at 1 o'clock p.m., to-day. A complaint having been filed in the justice's court, by Mr. J. F. Wadman, which charges the prisoner, Dudley, with wilfully and maliciously murdering Henry Wadman, at Plain City, in Weber County, on the 10th of February, 1879. Judge R. K. Williams appeared for the defense. The complaint being read, the defendant pleaded "not guilty." F. S. Richards, Esq., the prosecuting attorney for this county, being unavoidably absent on important business, and the defense not being ready for the examination, further hearing, at the request of Judge Williams, (who stated that it was also the request of the prosecution) was postponed until Monday morning, the 24th of February. The defendant did not ask, neither did he desire bail. He was, therefore, remanded to the custody of the sheriff, by whom he was placed in jail, to await the day appointed for his examination.

It may be here explained that both the attorneys in the case, by previous arrangement, are engaged in an important suit for Brigham City Co-operative Institution, which commences on Monday, the 17th inst., and which will consume, it is expected, the whole of next week. Hence the request for the postponement of the Wadman-Dudley case till the 24th proximo.

"St. Valentine's Day" came, and is nearly over. Up to the present time matters have been very quiet, compared with other such days in the past. The post-office has not been very heavily besieged by the patrons of the "saint, one reason of which is said to be "hard times and scarcity of money." All, however, are hopeful, and are anticipating great improvement in the "good time coming."

Another shower of rain last night; to-day the weather is fine, and the prospect is that we will have an early spring.

SEMPER,