

## THE SPIRIT OF POETRY.

BY JOHN LYON.

Say, what spirit is that which we feel,  
That so often persuades for our good,  
And o'er the imaginings steal,  
Portraying the storm and the flood?  
'Tis the gent of life-giving thought,  
Which inspireth the spirit to scan  
All that nature and beauty have wrought  
On the sense and reflection of man.

In the twilight of midsummer morn,  
Ere the sun sheds his gladning ray,  
Where the mountains are frowning in  
scorn  
At the darkness that flieth away.  
Ah! 'tis then mortals feel the impress  
Of poetical fire in the soul,  
Which no language in words can express,  
Nor the power of resistance control.

And when spring-time unfolds her gay  
flowers  
O'er the earth's lovely mantle of green,  
And the birds chant their songs in the  
bowers  
To enliven the beautiful scene;  
Then we see with delight all those germs,  
Which fair nature in beauty disclose,  
While in rapture we gaze on her charms,  
With the feelings to paint or compose.

Then fair summer, with sunshine and  
dews,  
Giving life to the foliage and grain,  
Comes dressed in his best colored hues,  
Scattering incense all over the plain.  
Ah! where is the heart that has not  
beat  
With emotions the purest unsung,  
In those scenes so enchantingly sweet—  
Could expression but give it a tongue!

And to sum up the payment of toil,  
Honest Autumn comes loaded with grain,  
Gathered up from the strength of the  
soil,  
With the fruits and the flowers in her  
train.  
Where's the farmer, though weary and  
worn,  
But has felt a response to impart,  
For the goddess of plenty's full horn,  
In the thankfulness of his glad heart.

And when Winter his helpmates has  
found,  
In the wind and the floods and the fire,  
Or with fetters has frozen the ground,  
Laying waste all the things we ad-  
mire,  
Yet, though nature looks deathlike and  
seared,  
Causing fearful sensations and fright,  
There is good in the old grizzly weird,  
For he kills all the vermin outright.

Let them boast of Parnassus who will,  
Of the temple and goddess and shrine,  
And the height of that wonderful hill,  
Where the Muse dwells aloft with the  
Nine.

Is there not beauty in everything,  
Changes, seasons, and nature and clime,  
Which the untutored peasant can sing,  
Though untought in the myst'ry of  
rhyme?

Then what's poetry, longed for and sought,  
By so many who're of it possessed,  
'Tis the happy expression of thought,  
Which enlightens and burns in each  
breast.

It's gleam of celestial fire,  
By the gods to us frail mortals given,  
To know and to feel and desire,  
And to think in the language of heaven.

The apostles and prophets of old  
Have all sung in this soul-stirring  
strain,  
And in heavenly raptures foretold  
Of a latter-day glory and reign,  
When a language would then be restored,  
By the spirit engraved on the mind  
Touched with fire by the light of the  
Lord,  
Full of truth for the good of mankind.

MINISTERIAL STARCH.—"That dreadful 'ministerial starch' attracts the attention of Spurgeon, who says to his brother clergymen: 'If you have indulged in it I would earnestly advise you to go and wash in Jordan several times,' and get it out of you, every particle of it. I am persuaded that one reason why our workmen so universally keep clear of ministers is because they abhor their artificial and unmanly ways. If they saw us, in the pulpit and out of it, acting like real men, and speaking naturally, like honest men, they would come around us. Baxter's remark still holds good: 'The want of a familiar tone and expression is a great fault in most of our deliveries, and that which we should be very careful to amend.' The vice of the ministry is that ministers will *parsonificate* the Gospel. We must have humanity along with our divinity if we would win the masses. Everybody can see through affectations, and people are not likely to be taken in by them. Fling away your stilts, brethren, and walk on your feet; doff your ecclesiasticism and array yourselves in truth."

## Correspondence.

## UTAH AND THE MORMONS.

## LETTER III.

Editor Deseret News:

Dear Sir—In continuation of the "Mormon" question, without circumlocution I will proceed with the examination of the Frelinghuysen and Logan bills.

Sec. 19 provides, "That in all cases of election by ballot, it shall be unlawful for any person to put any number, mark or device upon such ballot; whereby any person may be able to ascertain by or for whom the ballot was given," and makes it a felony to violate this provision. And why? may be asked. We have the names of the persons for whom we wish to vote on printed tickets; we deposit the tickets with the judges, who place them in a box and our names in a book; in this way we avoid repeating and ballot-box stuffing, so common among the more enlightened and virtuous. I am informed that in St. Louis they practice the same, that in Illinois they did vote viva voce, that in the new constitution of Pennsylvania they have adopted this method, and they are seriously contemplating its use in the State of Ohio. Why should it be considered "a felony" for us to practice what others do? We should really like, if we could, to meet the views of outsiders, and with this view the Legislature have been considering a registration act, which is very cumbersome, and to which there are many objections. They have again thought of making a provision for sealing up and depositing the election returns, not to be opened unless required for a contest. There is a decided objection, however, to opening the door for stuffing and repeating by secret manipulation, a method so much desired by our federal officials. We are still under the belief that we are living in a popular government, and not under the dominion of three or four federal ringites.

Sec. 20 provides, "That each district court shall appoint a reporter and pay him ten dollars per day, and that all fees, or compensation for services in cases of proceedings arising under the laws of the Territory, being *taxed by the court, or judge*, shall be paid from the territorial treasury; and in case the territorial legislature shall fail to make provision for the payment of the compensation, by this act made chargeable upon the territorial treasury, then, in such cases, the sum shall be paid out of the funds which have been or shall be appropriated, by Congress, to defray the expenses of the territorial legislature, and for the compensation of the members thereof, and the compensation of such members shall be diminished accordingly."

This clause exhibits the animus of its projectors and abettors in, perhaps, its most atrocious light. If it was even considered proper for the U. S. government to put their hand into our territorial treasury, which will be a subject of very great doubt, and one that is unprecedented in the history of our country, the evil would not end here; but, like every other aggressive act, it would grow and spread, and open the floodgates of fraud, speculation and oppression, both in public and private matters, and lead to a thorough revolution in all our financial affairs. For, if they can do this, they can, on the same principle, put their hands into the treasury of any other Territory, State, County, or City in the United States. But the States are protected by the Constitution. So are we; if the national compact, in the Organic Act, is of any value, for Section 18 expressly provides that "the constitution and laws of the United States are hereby extended over and declared to be in force in said Territory of Utah, so far as the same or any provision thereof may be applicable." All the leading principles of these bills are in express violation of that instrument, the provisions of which are extended and made applicable to us, by this section of the Organic Act, as much as in any State of the Union. But it would seem that that instrument is fast becoming obsolete, and that Caesarism and despotism are swiftly supplanting it. Is it too much to say that national compacts, here, as in many other places, are nearly meaningless, affording no shelter or protection, and that they are crumbling and decaying, among the relics of the past?

But there is another feature of this section which is manifestly unjust, if it is of any use using such a term, *viz.*, that where the members of the Legislature are threatened with being mulcted in their per diem if they refuse to pass an act making Territorial appropriations, to carry out their infamies, for if one third, or nearly one half, should be induced to barter away the rights of their constituents and their own honor (which God forefend), having made such a sacrifice of principle and manhood, under the threat of a magnanimous Congress, they still would have to be mulcted the same as honorable, decent men. Now this is too bad; having provided for every other species of rascality, there ought to be some provision made for this. For after having bartered honor, conscience and constituents at such a price, and bowed the craven knee, and kissed the foetid rod of these ignoble sycophants, then to be robbed of that paltry sum, and be no better treated than are honest men, is a poor reward for treason, treachery and fraud.

Sec. 23, Logan's Bill, provides, "That the common law of England, in force in the colonies of America at the date of the Declaration of Independence, is hereby extended over and declared to be in force, in the Territory of Utah, so far as the same is applicable." What is this common law? England has produced as much law, in bulk, as perhaps any other nation, and as complicated, leading us through all the various phases of an erratic government, passing through its kings and commonwealth, under the dynasties of its Plantagenets, its Tudors and Guelfs, its Norman, Saxon, Danish, and other powers, its feudal system, and that of the Roundheads; it has passed from Paganism to Catholicism, from Catholicism to Protestantism, and back again, and then turned another summersault. It has had its *Star Chamber*, and the necessarily accompanying Tower and axe, its auto-da-fe, with its Smithfield fires, and the rack and gibbet have followed in the train. Under all these phases it has had its laws and judiciary. Many of its judges have been high toned, honorable gentlemen; some of them the most consummate time-serving toadyists and rascals that ever existed. Our fathers proclaimed that nation tyrants, and wrenched from their necks their yoke. Would Congress replace it upon us? Would they throw us back into those dark ages, and tell us to hunt among those musty tomes, among the records of a barbaric age, for justice and our liberties, which our magnanimous Congress cannot grant? Why not refer us to the common law of France, Germany, Switzerland, Austria, Turkey, Russia, Japan, China, or Timbuctoo? Blackstone, a leading standard interpreter of British law, in speaking of common law, after tracing it through the Romans, Picts, Saxons, Danes and others, tells us that, "The notion of an oral, unwritten law, delivered down from age to age, by custom and tradition merely, seems derived from the Druids, who never committed any of their instructions to writing, possibly for want of letters." Book IV, Chap. 33. Alfred, of England, made a digest in his *tom-bee*, or *liber-judicialis*. After the Danish invasion they had their *Danz-Lage*. Alfred's was called the *West Saxon Lage*. Blackstone further says, "That it is morally impossible to trace out, with any degree of accuracy, when the several mutations of the common law were made, or what was the respective original of those several customs we at present use, by any chemical resolution of them to their first and component principles. We can seldom pronounce that this custom was derived from the Britons, that was left behind by the Romans, this was a necessary precaution against the Picts, that was introduced by the Saxons, discontinued by the Danes, but afterwards restored by the Normans." 16. So far, therefore, as English common law is concerned, it is simply common nonsense. Are we to go back to the aboriginal inhabitants of England for law, to worshippers of idols, to a people who offered up human sacrifices? Because they did, shall we worship the sun on Sunday, the moon on Monday, Tuisco on Tuesday, Woden on Wednesday, Thor on Thursday, Frige on Friday and Seaton on Saturday? Having adopted the names of their gods for our days, shall we also adopt

their laws, including their reverence for the misletoe and their human sacrifices?

But let me here quote two or three laws. The first is selected under Catholic rule. An act of Parliament Hen. IV, chap. 15, provides, "That the Diocesan, alone, without the intervention of a Synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown."

Second, under Protestant rule. "Non-conformists are of two sorts; first, such as absent themselves from divine worship, in the established church." "These, by the statute of 1 Eliz. c. 2—23, Eliz. c. 1, forfeit one shilling to the poor every Lord's day they so absent themselves, and £20 to the King, if they continue such default for a month together; and if they keep any *inmate* thus irreligiously disposed in their houses, they forfeit £10 per month."

With regard to papists. "They can hold no office or employment." "They may not come within ten miles of London on pain of £100." "They are not permitted to travel above five miles from home, unless by license, upon pain of forfeiting all their goods; and they may not come into court under pain of forfeiting £100." "And where these errors are also aggravated by apostasy or perversion," "the offense amounts to *high treason*;" "and if they do not depart; or if they return without the king's license, they shall be guilty of felony and suffer death." Blackstone, B. IV., Chap. 4.

Need I mention here the trial by *battle*, by *fire and water*; the walking over *red hot iron bars* and dipping the arms in *boiling water*; all of which processes were enacted by law and used by the judiciary to prove the innocence or guilt of parties; or to decide the rights of property.—16.

It may be said that this section provides, "That the common law of England in force in the Colonies of America at the date of the Declaration of Independence," is intended. True; but then, under that law, these same colonies banished Baptists and Quakers and placed them under the penalties of death, if they returned; and they found a way to take the lives of persons accused of witchcraft, by burning and drowning. But we are more enlightened now. Are we? Read: "A trial that will be watched with great interest by henpecked husbands, is soon to take place at Baltimore. A woman of that city has been arrested on the charge of being a common scold. The laws of Maryland make no provision for the punishment of such an offense, and she is to be tried under the old English *common law*. This defines such an offense as *common barratry*, and provides, as one of the means of punishment, 'boring a hole through the tongue.'" *Ogden Junction, Feb. 15, 1874.* Blackstone tells us they practiced the ducking of scolds in water. It is hardly supposable that in Baltimore they will do this boring or ducking; but give his honor, Judge McKean, the common law, and could he not find a way to get the ten, twenty, or £100, or any amount necessary? It would not be any more difficult to convict of treason, felony, or death, than it was for the Catholics to fine, banish, and destroy the Protestants and put them to death; or the Protestants, in their turn, were heretics, as we are to-day. And it would not be difficult for a gentleman of his temperament to bore a hole through the tongue or body; to tear, rend and destroy, for the love of God; and "with the assistance of a diocesan or bishop." (Now if Dr. Newman could only obtain the tiara! Why was he not made a bishop?) They might try their hands at the roasting process, under the provisions of the common law. I tell you frankly, gentlemen, we protest against such proceedings and won't have your common law. If we must be robbed and disfranchised, do it decently as men. You possess no right to place American citizens under foreign law.

Does the Congress of the United States of America proclaim itself incompetent to make laws for its own citizens? Does it wish it to be understood among the nations of the earth, that the great western model republic is a failure, that the

people are incompetent to govern themselves, that it is impossible for Congress to enact laws for the government of the people, and that it is necessary to invoke the aid of monarchs, despots and tyrants, and call to the aid of Congress these relics of barbarity, to establish liberty and enforce republican principles? Do we require the Doge of Venice, with its horrible *Council of Ten* and its necessary "*Bridge of Sighs*." Shall we have need for the *Inquisit on*, with its accompanying tortures? Do we require the *Star Chamber* of England, with its Tower, its axe and headman? Do we need the aid of the whipping post, the stocks, the Smithfield fires, the rack and the gibbet? Or do we require an autocratic governor, with his staff of judges and federal appointees, possessing all the power of the Doges, with their pains, penalties, and military prisons, to carry out Republican principles in America.

Surely so great and powerful a nation as that of the United States, with its forty millions of inhabitants, can afford to treat *considerately, if not justly*, its less fortunate dependency, numbering not more than about one hundred and thirty thousand inhabitants. If it is its misfortune to have imbibed heretical doctrine and to be the dupes of a false religion, surely their more enlightened conferees, who are moving in a higher plane, and are blessed with a true religion, can afford to exhibit sufficient magnanimity to treat their less fortunate brethren, at least, with *even-handed justice*. This is all we ask; is it too much to require? A nation that boasts by its representatives abroad, W. H. Seward, in British India, p. 462, of bearing the *vast responsibility* of establishing, "an original civilization, in the so-called Indies of America," can surely afford to be just. We boast, and justly too, of our progress in architecture, manufactures, and agriculture; of our trade and commerce; of our telegraphs, railroads and steamboats; of our progress in the arts, in sciences and in literature, and exult in our expansive and enlightened religious ideas. We talk flippantly and bombastically about freedom and the rights of man. We proclaim ourselves the champions of liberty, the protectors of religious freedom, and the advocates of the unrestricted worship of Almighty God. We profess to stand pre-eminent in the scale of morals, in the protection of virtue, and in the elevation of woman, and boast that we are the model republic of the world. Now this people do not wish any special grants, franchises or privileges, but a fair modicum of that liberty guaranteed to all American citizens, immunity from oppression, persecution, despotism and outrage, and a just and reasonable respect for our rights and liberties.

Respectfully, &c.,  
JOHN TAYLOR.

## The Apple Worm.

VALUABLE HINTS FOR ITS DESTRUCTION.

PROVO CITY, Feb. 24, 1874.

Editor Provo Times:

I have noticed in the DESERET NEWS the past winter several treatises written upon the "Coddling Moth or Apple Worm," so destructive upon the apples and pears of Provo and Salt Lake City last summer and fall, but no very practical remedies recommended for their destruction or methods to be adopted to curtail their power.

Destroy the moth and the apples are safe. I have caged the moth and larva, put them through their various changes from the egg to the full grown miller. By this process I find that the matured crops are produced from June to October, and when frost sets in the moth begins to die off and the chrysalis that remains, on account of cold and wet at this season of the year, begins to hunt winter quarters, any place that will shelter and serve them to weave the last cocoon for the season, where they remain until the next Spring, when they commence to change into moth again.

Utah is one of the most prolific countries in the world for the increase and spread of moth of all kinds. A warm dry climate just suits the breeding of these moths, at least seventy-five per cent greater than in cold wet countries, where the rain descends in heavy torrents through the moth season, washing the eggs from the trees and destroying the moth and chrysalis