

sensationalism, the most irreverend Joseph Cook, and try to make him understand his folly by showing how ridiculous he makes himself, and you will fail lamentably. People laugh at him, and laughter always encourages impenetrable folly. Take the Rev. Tom-Fool Talmage, whose pantomimic gesture outrivals Rocius of old, and whose impotent fustian has no parallel in modern literature, and try to convince him of his folly by laughter. He would laugh at his duplicate, or gaze at it in a manner that would lead you to believe he was highly instructed. This man ranting, raving, gyrating in the pulpit is an exact picture of what Edmund Burke would characterize "the contortions of the sybil without the inspiration."

UTAH

Furnishes an illustration of folly run to seed in the person of that arch-brocco the semi-biblical Bane, who prides himself on being the son of one mother and many fathers, and gets terribly indignant at any person who would pretend to be the son of one father and many mothers. The press dispatches describe this individual as a General. Perhaps general of general debility. At all events, vice is like folly, neither can be cured by laughter. There is in the vicious a wilfulness of disposition which laughter only renders more marked and more pernicious for evil and more audacious in guilt. Vice, like folly, to be restrained must be overawed, and both must be held up as objects of reprobation and scorn if mankind is to be improved. The condition of our civilization may be briefly sketched in a very simple manner. Our Christianity, which in its early stages universalized intelligence, cultivated moral restraint, and implanted a personal responsibility in the bosom of savage Goth and Teuton, as well as in the despotic breast of a free-booting Dane or a Norman tyrant, is to-day a mass of dotage, imbecility and folly. The very foundations of civil society are crumbling, and yet our effete Christianity has become so perverted that a crank like Cook or a buffoon like Talmage are its most prominent exponents. Here and there we have an alarmist like Goodwin, or a statistician like Kettredge, or a hypocrite like Newman all doing more injury and making bad worse, and bringing to the very devils in hell a veritable carnival.

In reviewing the religion and morality of to-day, the mind naturally reverts to the days of the Roman Satirists.

JUVENAL AND PERSIUS.

Both of these great men assailed the vices and follies of their time, and judging from their writings we are visited with just such evils to-day. One critic writeth of Juvenal says: "His great aim was to alarm the vicious and, if possible, to exterminate vice, which had, as it were, acquired a legal establishment. A noble enterprise! But he wrote in a detestable age, when the laws of nature were publicly violated, and the love of their country so completely eradicated from the hearts of his fellow citizens, that, brutined as they were by slavery and voluptuousness, by luxury and avarice, they merited rather the severity of the executioner than the censor." How exactly this applies to our present condition. But where is our Juvenal? Echo answers where? The preacher of Juvenal's time is reproduced in the mercenary, mendacious hypocrite of to-day. Juvenal in his second satire says: "Here is the foul license that Cybele enjoins, the lispng speech, the aged priest with heavy hair, like one possessed, a prodigy of boundless appetite, open to hire." We ought to take a lesson from Juvenal and his times. When liberty and virtue departed from old Rome, classic grandeur and greatness and civilization soon followed. And judging from the writers of the day the priests of the time contributed not a little to the general destruction. Self-interest and avarice, sordidness and hypocrisy, a groveling spirit rendered insane by an inordinate vanity and an incurable thirst for lucre; these are the characteristics that mark the clergymen of ancient Rome in its downward course. Persius devotes his second satire exclusively to the clergy and their corrupt practices, and to the mockery which was made of the Gods by dishonest and criminal priests preferring requests utterly incompatible with their vicious and depraved habits. Even in Pagan Rome these debauched and dishonorable persons who had charge of public and private morality brought more ruin to the time than even the Domitians. It is the same in our day, and the priest's potency for evil is mostly as powerful. Persius says: "Justice to God and man enshrined within the heart; the inner chambers of the soul free from pollution; the breast imbued with generous honor. Give me these to present at the temples, and I will make my successful offering with a barley cake." These words were uttered by a pagan, but have they not the brand of inspired wisdom. Mr. Cook, read the history of Rome's decline, and find your prototype away back 1800 years ago. You are to-day in this very city repeating what your corrupt predecessor of 1800 years uttered. Then it was fashionable to stigmatize infant Christianity as vicious and rotten, even in its precocity. This was what caused a Roman poet of the time to say: "The raven goes uncensured while the dove's malign'd." Yes,

MR. COOK,

devote one month to the study of Hor-

ace, Juvenal, Persius, and also to the study of their times. First see how Horace attacks the causes which vitiated decorum and taste; next see Juvenal and Persius inveighing against the vices which destroyed liberty and virtue. Juvenal says in his first "Satire": "And when was vice more abundant? When had avarice a wider grasp? When had gambling more vitality? For now men bet not their purses, but their whole pile. Is it mere common madness to lose your chest, and not retain even a tunic to cover a shivering child? Did our grandsires erect villas and dine 'Secreto' on seven courses. Read all this, Mr. Cook, and if you can't see a parallel in your action of to-day and in the condition of society to-day you are wilfully and criminally and heedlessly blind. Cease maligning the dove and enlorging the raven. Can you not see that Mormonism to-day bears the same relation to early Christianity that you do to the dishonest priesthood of the pagan? Can you not see that Mormonism is the only type of Christianity likely to regenerate the world? Can you see anything but a mere coincidence in this matter? Ah, it is true God sends meat, but the Devil sends a Cook.

SENATOR BROWN'S SPEECH.

[CONTINUED.]

Mr. President, I believe that that State or nation which in its legislation conforms most strictly to the moral law laid down by the Creator himself will be most blessed and most prosperous. No member of Congress and no member of the Legislature of a State has a moral right to enact laws in the teeth of the divine law. We may avoid temporal punishment while we live in obedience to laws enacted in violation of a divine law, but the nation as well as the individual which habitually violates that law must sooner or later suffer the penalty.

Now, Mr. President, I propose with the indulgence of the Senate to contrast to a limited extent the social system of Utah with the social system of other parts of the United States, and to inquire whether there is any tangible distinction between polygamy as practiced in Utah and polygamy as practiced in other portions of the Union. Whatever attempt we may make by the enactment of laws to punish the guilty offender in one section of the Union, and leave him free from punishment and protect him in his adultery in another section, we can draw no moral distinction between the same practices in different sections. If it is murder maliciously to destroy the life of a human being in Utah, it is murder likewise to do the same in New England. If it is adultery to have more than one wife in Utah, it is also adultery to have more than one living wife in New England.

Having laid down this rule, which I think is sustained by the highest possible authority, I now proceed to inquire whether other sections of the Union are not more guilty of polygamy than Utah, and whether the bigamy, prostitution, feticide practiced in other sections are not more demoralizing and more destructive to society than polygamy as practiced in Utah. If so, why confine our legislation to Utah? Why not give it a broader scope? If our practice of divorce violates the divine law, why not check the immoral practice in all places subject to the jurisdiction of Congress?

Under the Mormon system the husband is married to a plurality of wives. He cohabits with them all as his wives, and they are generally prolific of offspring. According to the law of his Church he believes his offspring are legal, and it is his duty to care for and support them all alike. The mother of each is regarded as his legal wife, and each of the children is regarded as his son or daughter. The family is sustained and kept together according to the old patriarchal usage. The people are an industrious, laborous people; they are a thrifty people. No beggars or tramps are found in the streets. Pauperism is but little known in the Territory. Everybody seems to have plenty to do, and each person is at work to accomplish the task before him. What they call adultery or the cohabitation by a Mormon husband with a woman to whom he is not married according to the rites of their Church is regarded as a great crime. And I believe it is generally admitted that prior to the settlement of Gentiles, as they term outside people, among them neither prostitutes nor houses of ill-fame were known to any extent in the Territory.

But all this thrift and order, and labor, and prosperity are, in my opinion, insufficient to justify the practice of polygamy, which is allowed by the Mormon Church. I refer to it only to contrast their system of bigamy and prostitution with our own system. Go to the other parts of the Union, where Mormonism is not known, and you will find it unfortunately true that prostitution is practiced to an alarming extent. In many States of the Union houses for the practice of it are either licensed by the public or permitted without interference by the police. Large numbers of illegitimate children are born without the protection either to the mother or child given to the plural wife and her offspring in Utah. In most instances the mother and child are discarded by the child's father, and they are cast together into the streets to make their living as best they can. I have not the statistics before me to show the exact proportion that the prostitutes bear to the population of any of our States, or to show the per-

centage of children born in the United States that are illegitimate. Our census reports are defective in this particular, but both classes are large.

Twenty-five years ago it was estimated that there were more than 6,000 prostitutes in the city of New York alone. Since that time the city has more than doubled in population, and I presume we have made fearful strides of increase in this pernicious practice. It is no doubt safe to assume the position that there are 12,000 prostitutes in that great city at the present time. And in the other cities of the Union something like the same number in proportion to population. If this number is regarded as too startling for belief, I beg to call the attention of the Senate to the fact that it is not so large as the statistics of some other countries show in proportion to population. I find it stated as a statistical fact that in the province of Brandenburg there were 10.9 illegitimate children out of every 100.

In the province of Schleswig Holstein there were 9.6 out of every 100; in Berlin there were 13% out of every 100; in Magdeburg there were 9.6 out of 100; in Hanover 8.9. The same author gives the proportion which the prostitutes bear to the inhabitants of certain European cities as follows: In Ham-1 to 48 inhabitants; in Berlin, 1 to 62; in London, 1 to 91; in Vienna, 1 to 159; in Munich, 1 to 222; in Dresden, 1 to 236; in Paris, 1 to 247; in Brussels, 1 to 275; in Stroussbourg, 1 to 302. Unfortunately we have no reliable statistics in this country, as they have in Europe, by which we can give the correct proportion of population who are either illegitimate or prostitutes. But I fear it may safely be assumed that in proportion to population we are but little behind European countries in laxity of morals in this regard.

Now, let it be borne in mind that the Utah commissioners, who have applied the test oath to both men and women, who are alike voters in Utah, have found but 12,000 in the Territory of Utah who could not take the oath, that they were not bigamists or polygamists, or that they had never at any time practiced bigamy and polygamy. Then the prostitution, counting all the polygamy of Utah as prostitution, is not so great as it is in the city of New York. And it should be borne in mind that of the 12,000 who refused to take the oath probably nearly 6,000 are males, and it would leave the polygamists, women, who are termed prostitutes by the opponents of Mormonism, at less than 7,000 in the Territory. For I believe it will not be charged truly against the Mormons that they practice prostitution to any considerable extent outside of their plural wife system. Then the Mormon women who are engaged in illegal sexual practices are about the same in Utah that the number in the city of New York was twenty-five years ago. (See Sanger, on Prostitution, page 456, edition of 1858.) In other words, the number of females who practice illicit intercourse with the male sex in the city of New York is greater to-day, by almost double the number according to the best estimates and statistical information we can get, than the whole number who practice it in the Territory of Utah; but if it bears a much less proportion we are still guilty of great wrong. And if we may believe the reports which we see as to the chastity of Boston and Chicago and other cities, as compared with New York, the city of New York will compare not unfavorably with them. It is probably safe to assume, then, that in either of the four or five largest cities in the Union prostitution is practiced to as great an extent as polygamy in Utah.

These are most unpleasant facts, but we can not shut our eyes to their existence. Thus far I have not referred to legalized bigamy in the States and Territories of the Union, but only to prostitution. And making allowance for the frailty of human nature in everybody but the Mormons, our commissioners have kindly made such reservation in the oath of the voter in Utah as to permit the Gentile who has one wife and half a dozen prostitutes in the Territory to vote, provided he does not claim to cohabit with the prostitutes in the "marriage relation." The language of the oath is: "I solemnly swear (or affirm) that I am not a bigamist nor a polygamist; that I have not violated the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any woman which has been entered into or continued in violation of said laws of the United States prohibiting bigamy or polygamy." This is a very carefully worded document: "I do not cohabit with more than one woman in the marriage relation."

Doubtless there may be some who are called very respectable Gentiles there, each of whom has one wife and one or more mistresses not in the marriage relation. And as the votes of such were needed, the commissioners were careful to reserve to them the right to vote notwithstanding the plurality of women with whom they may cohabit. But the Mormon who has the same number of women, and claims that he lives in the marriage relation with all of them, though he is guilty of precisely the same practice as the Gentile, is carefully excluded from the right to vote or hold office. And I suppose if the Mormons would drop what is called the marriage relation, as recognized by their church, and cohabit with the same number of women they now keep as they are kept in other

parts of the Union, we might find fewer public men and public journals denouncing them and crying "Crucify them!" I certainly do not justify their illegal practices, but I have no stronger words of condemnation for the Mormon who cohabits with more than one woman, calling each his wife, than I have for the Gentile in the States or Territories who cohabits with a like number, calling but one of them his wife. It is simply the same crime under a different name, the Mormon having the advantage of position in this, that he claims and holds himself bound to support all his children, while the man with one wife and one or more mistresses denies his obligation to support the children of the latter. So much for polygamy as contrasted with prostitution.

Now, Mr. President, I desire for a time to contrast polygamy in Utah with polygamy in the States; and as most of the States have been inattentive to this great evil and have kept no statistical information that is reliable, and as our brethren in New England have dealt more fairly in this regard and have kept statistics of their polygamy, I shall be compelled from want of information from other States to draw the contrast between New England and Utah.

I have already referred to the law of Christ in reference to the marriage relation, which establishes monogamy, and also to His positive law in reference to the dissolution of the marriage tie. I have shown from the highest of all authority that every man who puts away his wife by divorce except for the cause of fornication and marries another commits adultery; in other words, when they marry again they become adulterer and adulteress. And as the law of the State recognizes the legality of the marriage relation with the second wife, and as the law of God lays down the rule most distinctly that the marriage with the first wife is not legally and rightfully dissolved, he who has one or more divorced wives and is again married is as much a polygamist as he is in Utah who marries more than one woman. I see no just escape from this position unless we deny the authority of the law of Christ; and if so, we at once overturn the whole doctrine of monogamy, for it rests on His authority.

To be continued.

NOTES MADE ON THE WING.

OUR GENTLE SAVAGE STRIKES AN EMINENTLY PRACTICAL VEIN.

CHICAGO, May 31st, 1884.

Editor Deseret News:

Railroad traveling is now getting to be somewhat monotonous to those who go often by rail. The scenic novelties have been written up by scores of able pens; the general public is duly informed of all that is wonderful on the lines of travel to the "valleys of the mountains." Like the circus it is always new to somebody, and many of the stay at home people have a goodly store of attractions waiting for them when they make a trip to the eastern part of our common "kentry."

One cannot help contrasting the easy slide on the intervening space between Ogden and Omaha via the Union Pacific with the plodding gait of the old

OX-TEAM.

But let it not be forgotten that both ways have their attractions. None of us that came by means of ox-teams properly fitted out can forget the sense of freedom when out on the broad prairies away from the attractions of towns; no papers, no telegraphs, no care other than looking after the safety of stock, the open sky above, the freedom from all restraint, with all the elements free of charge and to be had for the taking. The social gathering round the camp fire, and the many scenes incident to life on the plains, now a thing of the past. I am often led to think that no trip could be taken with greater advantage for a restoration of health and vigor to an over-worked person than a trip by ox-team on our boundless prairies. In contrast to the slowest of means of travel, the time from Ogden to the river is only 46 hours, with two trains each way daily. Ten years have wrought but few improvements on the line of the road on the western end. The towns and villages do not show much growth, there is a need of the staying element in Wyoming, especially of the agricultural class. Very few enterprises are flourishing. The rolling mills and

SODA WORKS

at Laramie are closed up and the railroad machine shops are nearly empty of men. The most of them are dismissed. A general retrenchment of expenses all along the line of the road is now in order. Pasturage is abundant everywhere. There never was more food than now. The cattle interest is the main hope between Wasatch and North Platte, and I am informed that immense tracts of railroad land are being bought up in the

INTEREST OF CATTLE MEN,

which will militate against those of small means getting homes, a repetition of the land grabbing schemes of California. Possibly this is the best thing to do, but time will tell. Of course there will be many visiting the settlements of Utah to buy up yearlings and two-year cattle, and if I could whisper around into the ears of our farmers it would be, "Never sell immature stock; keep your cattle until they will bring their full value." One

of our most prominent citizens adheres to this rule and he is one of the richest men in our city to-day.

As a man who looks calmly at the

SITUATION IN UTAH

and to the prospects for her toiling citizens realizing the full value of their efforts; the following conclusions force themselves upon me and are respectfully submitted, viz: Never import a pound of bacon or pork; if you must have either one, or both, raise it yourself. Feed your grain to raise stock and thus get better value for it. Raise every pound of butter needed, and always have some to sell, but be sure it is good. Raise more poultry, and make a business of taking good care of small stock. Always have poultry and eggs to sell. Increase the number of fine stock; don't raise scrubs. If you sell your cows, let them be the poor ones. You cannot afford to part with good ones for export. There are too few in the country now, cultivate to the fullest extent fruits of every kind; can all the surplus. Can vegetables, can meats, can anything that will sell. Foster all manufacturing interests that the resources of the country furnish means to sustain; not by talk alone, but by the honest practice of each citizen, whether young or old. Possibly

CREAMERIES

could be established, where tub-butter for winter could be made equal to the best Orange County or New York. Why not? Co-operation is our watchword; here's our chance.

THE PLATT VALLEY

from North Platte east to the River is now a big farm. Everybody who gets on the train talks land. The rainfall has been abundant, and the grangers are buoyant. Fruit raising does not seem to occupy much of the attention of the dwellers by the Platte. Why it is I do not know. Utah is referred to as a wonderful country for the article, but who knew of the capacity of our country until our pioneers were inspired to make the test? Who told them that fruit could be raised at such an elevation? Who does not know of old Jim Bridger's banter of a bushel of gold for a bushel of corn? I venture the assertion that chance did not inspire the hardy men who first braved the dangers of settlement in our mountain home. No! a higher motive led them, and the results are everywhere apparent. Our fruit is universally admired. Our division of land is regarded as the true one for the greatest good to the greatest number. Too much property in the hands of any one person is prejudicial to the happiness of the main body, according to the mature conclusions of political economists.

I have been looking for some items of news from Utah the last ten days, but not a word. Why have not some leading men said something that could be misconstrued into

HOSTILITY AGAINST THE GOVERNMENT?

Can't you get three or four boys to turn out armed, so as to raise an item of armed resistance to the United States? The fact is, the

CONVENTION AT CHICAGO

is the only topic of interest just now. You ought to see the excited mob of generals, colonels, judges, captains, and other dignitaries clamoring for their respective favorites as owners of crack race horses would do. Each one is ready to bet that his horse will win. The Palmer House is the head center for excitement. If Arthur gets the nomination there will be a chill Blaine on American society. But what right has a citizen of Utah to bother his head about politics. The men who build up new tuntries in the west have no rights, especially my compatriots in Utah. The few rights we have are being undermined by the puritans of the east. The only hope we can have is in the justice of Almighty God, who doth all things well.

Business is

GENERALLY DULL

over the entire west. Our imports are exceeding our exports, in the states as well as Utah. It does not take much thought to find where that leads to. The rule holds good everywhere. Bankruptcy is the sequence of such a condition.

For the benefit of the

FASHIONABLE READERS

of the News, I must tell of a cute little bonnet coming into vogue for babies. It is none other than the one in fashion in 1850. I saw it in Chicago, and as everything looks nice but dirt on a pretty baby I think this craze quite pretty for children. Some of the ladies' hats are overpoweringly large and some ridiculously small. Loose wrappers like dressing gowns is the style for ladies. The "dudes" among the men are not all dead yet, but if their pants get much tighter it will stop their circulation. The "dude" element can always be spared, for as a rule men neglect their brains in the same ratio as they pay too much attention to outside adornment.

C. R. SAVAGE.

FRED HOPT, the murderer, will be shot on Friday, June 13th. The execution will take place within the walls of the Penitentiary, and will be strictly private.