

breathing the pure air of these mountain valleys, and blest with the comfort and joy of home and family and friends and a religion of practical faith, to go to the foul atmosphere, grinding poverty, cruel slavery and hopeless misery of the tenement hells of New York, and the sin and the shame that blast it and make it lurid with horror.

We have said so much of the sorrows of the working poor, which is scarcely a scrap out of the volumes that could be produced and which will be opened in the great day of human accounts, but what of the pollutions and sexual crimes that fester and seethe in the centres of Christian civilization? They are too foul and loathsome to put in print. We will, however, make some allusion to a work in progress in the city of New York, for the salvation of little children from a life of infamy and the punishment of "respectable" villains who lead them to destruction.

Mr. Elbridge T. Gerry is a millionaire who is connected with the fashionable and luxurious life of New York and knows its corruptions. He has set himself to the work we have alluded to. We take the annexed from New York correspondence to the St. Paul Pioneer Press:

"There is in this city," says Mr. Gerry, "a class of men, old and young, but usually old, whose depraved, unhealthy passions demand unnatural gratification. It is impossible to understand why it should be so, but it is a sad fact that they constantly seek the outrage of little children. They go to lengths quite indescribable in their horrible pursuit of sensual pleasure. This demand, of course, creates a supply. There are women in this city who make their business to procure little children for their customers."

"These flower girls as a rule are sent out by their guardians to ply their trade as a mere pretext to cover their real exhibition of themselves as articles for sale. It is a matter solely of money with them. They are usually given to the work by their masters, sometimes even by their parents."

Mr. Gerry has succeeded with others in obtaining indirect assistance to his work, by the passage of a law in New York State, which he explains in this way:

"Years ago the law of New York, as well as of nearly every other State in the Union, made it a crime punishable with death to violate the person of a child under ten. 'Consent,' so called, had nothing to do with it, the law presuming that a child of such tender years was incapable of the knowledge necessary to consent to her own ruin. We have tried in vain to get the age of the child raised to the limit of thirteen years, but have not as yet succeeded.

"Any girl over the age of ten, by consenting to her seducer, absolved him from the charge and consequences of rape, no matter how much he might have presumed upon her ignorance and confidence. Step by step, for we have had to move very cautiously in the matter, as legislators are conservative, we have brought about such modifications in the penal code that now whoever is guilty of seducing a girl who is under the age of sixteen is guilty of abduction, and liable to imprisonment for a term not exceeding five years."

"We find that children who are forced or led astray below the age of sixteen can usually be saved from the most horrible consequences of their error; but if a girl passes the sixteen limit and then falls, it becomes a hopeless case. Dear me, dear me! I think I ought to know. I have tried so many times to redeem girls who had been led into vice after they had passed their sixteenth birthday; so many times has it seemed as if our efforts had been crowned with success, only to find that the unfortunate creature had slipped back into her bad ways. I cannot recall a single case where final reform has been accomplished under this condition."

"The dealers in little girls are hardly ever persons engaged openly in a career of vice. They carry on their infamous traffic under cover of some legitimate business. Commonly they try to make it appear to their customers that the girls are on their premises as employees in some legitimate work—that the corruption is incidental and exclusive."

The numerous cases and incidents described by Mr. Gerry and the Pioneer Press correspondent are simply horrifying, and are so numerous and vile that we have neither the space nor the heart to reproduce them. Superintendent Jenkins, working under Mr. Gerry, says:

"We have just prosecuted Boca Langbein, who has a seemingly quiet house on Bridge Street, whose two of girls 13 and 14 went daily to be sold to men instead of to the factory, where their parents supposed them to be at regular work. Louise Perkins thus stole the little girls, and one we found in her stock was only twelve. Madam Argue was another vender, and one of the small girls which she used was a half-witted creature. The aim of these extraordinarily wicked women is to make it appear to their patrons that the little girls are innocent up to the time of the sale, or at least have only lately gone astray. To carry out their pretense, they strive to account for their possession of the girls by ostensibly employing them."

Mother Maumbrey was a most horrible tenant. Her business of providing young girls for her male customers was vulgar and audacious to the last degree. She made a shallow mockery of employing the girls at needlework, and usually had half a dozen thus in

her possession. They came in the mornings and went to their homes at night, with rare exceptions. Her patrons were well dressed men, and it was a part of her system to pay the inmates of avowedly evil houses to send to her such fellows as desired to deal with her.

"As to the personality of the buyers, Mr. Gerry will only say that they are all sorts of men, but in the main not young, and that they are of high standing, often, before the world that does not know their real character. They have been extensively the victims of artifice and fraud, both on the part of procuresses and the girls themselves. In many instances it was found that the children were paid as little as 50 cents a day for their time, but others were shrewd and wicked enough to get a full share of the money paid for them."

The details of crime and bestiality in the regular haunts of shame, and the corruptions in families growing out of hotel life in eastern cities, are too foul and widespread to be described. But this wholesale traffic in immature virginity transcends in black iniquity "the common vices" that abound in this hypocritical country. The law which fixes "the age of consent" and that now prevails in many of the old States, aids in the infamy and helps the vile scoundrels who engage in it to escape the earthly punishment which they merit. And yet men who uphold and will not change the law which permits a tender child to give consent to her own ruin, but not to contract a marriage, want to regulate the morals of the people of Utah!

Out upon such impudent and canting assumption! Let the would-be reformers of the "Mormons" clean out their own filth-holes and work at their own dirty social problems, and leave decent men, who would die rather than betray a trusting woman to sin, but who marry and cherish and support more wives than one in obedience to divine law, to work out the system which they believe will aid in establishing purity, supporting virtue, and suppressing vice. And when those accusers think of threatening Utah with sword and bayonet, rifle and cannon, if her people do not conform to popular customs, and when visiting women talk of freedom from "Mormon" bondage by fleeing to New York, let them reflect a moment upon the condition of the cities they have left behind for a little season, put their hands upon their mouths to stop their senseless words, and not open their lips but to cry concerning their own localities, "Unclean! unclean! unclean!"

We have many reasons for desiring improvement in all the relations of Utah life, but God preserve our wives and daughters, our mothers and sisters from contact with the temptations and miseries, the appalling vices and damnable crimes that are winked at and condoned, if not protected and encouraged, in the great Christian cities whose besotted leaders raise a howl against the pure and Bible system of marriage and morals in Utah!

INVITING PROSPECTS FOR "MORMON" CHILDREN.

In Monday evening's News we had something to say on the inviting prospect offered to "the women of Mormondom" if they wish to "escape" from Utah and go to the East to share in the lot of the many thousands who perish from want or wickedness. We gave some statements of facts in regard to the position of working women and girls. But not a tithe of the story was told and nothing was said of the condition of the little children, born and reared in the stifling atmosphere of tenement life, and relegated to the gutter or the factory in their tender years.

In the large eastern cities the death-rate among the children under five years of age is fearful. Bad air, lack of wholesome food, the incessant toil of their mothers, all tend in the direction of decay and death. And the hosts of little ones who swarm in the alley ways, and rake among the garbage for edibles, and grow up to beger steal, are simply appalling to one unaccustomed to the carnal and attractions of "Christian" city life.

It was to escape these evils, among others, that many of the Latter-day Saints left the crowded centres of population in the old world and the new, to make their home in these mountains away from the filth and violence, the squalor and the poverty, the sin and the shame that abound in the places to which they are now invited. If their eyes and ears are occasionally injured by some of the sights and sounds, faintly repeated, that were so forbidding in times past, it is because the would-be reformers of Utah have introduced them, in company with their spurious "Christianity," into the peaceful valleys which the "Mormons," if left alone, would keep clear of such abominations. The unthinking people who come here and talk about the purity of their institutions, forget that the older citizens of Utah once lived in other parts of the world and are acquainted with what exists and flourishes there.

The majority of the mothers and fathers here have no wish to see their children growing up fated to the bondage and misery that prevail in the great cities of the world, nor to bequeath to their posterity the heri-

tage of slavery and sorrow that is the common lot of millions of little ones even in this proud land. In this connection we will make a few extracts from a sermon recently delivered by Rev. F. S. Root, D.D. in Auburn, Me., on child labor in factories. He talked of what he knew, for he had once been a factory boy himself. He said:

"If the boys and girls now present could go to New York or Boston they would find, in places where it is hardly safe to go without a policeman, a great many babies with pinched faces, and hacking coughs, most of whom will die before they reach the age of five years. Some of these children never smile. Think of it! A city physician tells of a crippled child brought to a hospital from a tenement house. The child's face was a perfect blank, the mark of its wretched life. For ten days it did not show a sign of cheerfulness. When at last sunshine and proper food did their work, the baby smiled, and the entire household, nurses and doctors, were surprised and delighted. If these very young children grow up, many of them will enter factories to earn the daily bread when they ought to be in school, or out in the open air of the country."

"What would our boys and girls think if they were obliged to go in at daybreak and work until sunset; to labor in rooms so hot that fainting was a common occurrence; to stand in one position until deformed, and then to wear iron upon limbs bent out of shape by toil; to have a brutal overseer ready, with whip in hand, to punish the slightest neglect—all for wages so small that the only bed afforded was a pallet of straw."

"I should like to show the boys and girls here present the outside of a certain mill in New England, five stories high, where formerly children were constantly employed, and may be now for all I know to the contrary. Underneath a roof of tin, exposed to the fierce rays of an August sun, in the highest story of the building, children labored from morn till eve, and to one who stood without, and gazed up at the narrow windows through which the little workers caught occasional glimpses of the blue sky, there seemed to be hardly space between floor and ceiling for a tall man to stand upright."

"Here in our cotton mills is a machine which from 358 spools takes 358 threads required for the warp of a web of cloth, winding them upon a drum for a loom. When the thread breaks the machine stops to have the ends tied. A child tends the machine all day long. Easy work, do you say? And try it and see. The first day out of school sit or stand 10, 11, or 12 hours, and pass all the beans in a basket, one by one, from left hand to right and back again, and you may find that the easiest work is sometimes the hardest."

"But in the large hospitals of America you will find children suffering from wounds to hands and fingers received from handling machinery which requires the skill of older people to operate. Is not this as clearly wrong? Down in the coal regions there are little folks, six years old and upwards, toiling in dirt, and air thick with dust, from dawn to dark every day but Sunday. In one county there were recently 3,000 at work in this way. Sometimes they must beg food and clothes from house to house. I have read that children go into glass houses at eight, nine, and ten years of age. It has been stated on good authority that there are 50,000 children in New York State, of 14 years and under, working 12 hours each day, or near ten hours more every week than the factory children of England."

"Girls and boys toil in an atmosphere thick with tobacco dust, and reeking with foul odor. Out of one hundred girls, from 12 to 16, 72 in toll not only week days, but Sundays as well, and even children eight years old are sometimes employed, while the State practically does nothing to prevent the evil."

"A gentleman of much information on the labor question visited a cotton mill not long ago, one of the largest in the United States, and saw little children at work not more than six years of age. They went in at an early hour and worked until late, over 11 hours in all, and we can well imagine how tired they were when they came out. A strong man usually shows the effect of such a strain at fifty. A child much earlier."

"We had in the United States in 1880, 1,118,336 children working in factories, of 15 years, and under. Out of a school population of 18,000,000 in a given year, 7,500,000 were ignorant of the alphabet. Will you say that the employment of very young children in factories does not tend to increase the ratio of ignorance to intelligence? But this is not the only evil growing out of the practice. Child labor means in general close confinement and impure air; vicious surroundings and coarse companions; stunted growth, both mental and physical; few pleasures and many hardships; work that is often dangerous; employment that makes the grown man only a cog in the wheel that grinds out profit to others."

These extracts are sufficient for the purpose of giving a little insight into the prospects before working people for their children and children's children in the populous districts of the United States. What is called "civilization" bears many benefits. But it also carries with it a long train of evils. Vice goes with it whenever it penetrates, and the elevation of a few at the expense of the

many, the enrichment of some to the impoverishment of more, the exaltation of capital and the enslavement of labor seem identified with it as part of its essence and influence.

Factory labor has been introduced since the war, into the South. The same evils that are portrayed by Dr. Root as existing in connection with it in the North have accompanied its march below the Mason and Dixon line. Rev. J. S. Meynardie who attended the convention of the Knights of Labor in Cleveland as a delegate from Georgia, thus described what he had seen in Augusta, in that State:

"In one mill I counted sixteen children on one floor under 7 years old, many of them standing on benches. They go to work at 5:30 in the morning and leave at 6:30 at night. They carry their scanty dinners with them and eat while at work, for the machinery never stops."

Commenting on this, the Philadelphia News remarks:

"The sufferings of the convict-slaves of Georgia, about which such horrible stories are told, are not to be compared for a moment with what these child-slaves must endure."

We might fill up this paper with accounts of the horrors and miseries of "Christian" society, but we forbear. What we have quoted only shows in a small degree the condition of child labor in the East. We have not given any insight into the criminal status. But that thousands upon thousands of juveniles are driven into crime because of the tolls and trials that ill-paid labor inflicts upon the laboring classes, needs neither argument nor statistics. The St. Louis Globe-Republican a short time ago gave lengthy particulars of an interview with a prominent detective of that "progressive" city. He declared that there was not a first class thief in the whole town, and had not been for years, for as soon as a "crook" came to town he was "run in" or run out. When asked who committed all the numerous depredations, he answered:

"Who? Kids; all kids. You can see them 'run in' here every day. They range in age all the way from 13 to 17 years, and they give a good deal of trouble. Quite a number of them are expert sneaks, and they have been of late working the vacant house racket with success. They enter a vacant house in a row, go up to the roof and then go down into adjoining houses and do the work. The trouble is that they don't seem to be after big swag. They steal any little trifle they can lay their hands on, and dispose of it among their friends without much fear of detection. They clean out cellars of all the edibles, and steal clothing and small articles."

"If we 'collar' one of them he generally 'squeals' on a whole gang, and we run them all in. When we get a fellow to squeal, we have him dead to rights, and it's an easy matter to send the others up the road or into the workhouse. The very little fellows are sent to the House of Refuge, where they get to be pretty smart in theoretical crookedness. They get out, and in a short-time we have them in again. If we can't make a dead sure case on them, we just keep bagging them, running them out of the city or into the workhouse. In that way we manage to break up every gang and to drive the worst ones whom we can't settle for good out of the city."

"Most of the young crooks in St. Louis are the children of poor but honest parents, who stick to their disgraceful offspring through thick and thin. Their fathers are either hod-carriers or their mothers rub the nails off their fingers washing for money to get them out. They are an ungrateful lot. Many of them turn around as soon as they get out and beat their parents and give whatever they can steal to the tough little females who are not exactly women of the town, and who the toughs call their mollies."

"We would get rid of them much easier if it wasn't that the Criminal Court docket is overcrowded, and there isn't time to try them. If many of them were tried, they'd get heavy sentences sure, but they plead guilty and get off on two or three year sentences."

"Of late some of the kids have attempted safe-blowing, and we've captured them. They go to cracking ribs after the manner in vogue 20 years ago, and they tackle only the old-fashioned key safes."

"The kids have been doing all the crooked work in the town. They are not very fly, but if they were allowed to run they would tear the town wide open in very short order. The only thing that keeps them down is keeping after them constantly."

The juveniles of St. Louis are no worse, probably, than those of other large cities. Chicago is its rival in everything and is certainly not behind it in wickedness. The slums of New York can produce the evil of St. Louis multiplied. Boston, Philadelphia, Cincinnati, Cleveland and other "Christian" centres of the east, are matched by San Francisco on the west for hoodlums, sneak-thieves, gutter snipes, cadgers and child criminals of every stripe. And these, mark it, are the offspring of so-called "Christian" monogamy. No "Mormon" polygamy to be blamed without reason for these natural outgrowths. They are produced in the glare of nineteenth century enlightenment, the perfection of religious "progress" for nearly two thousand years, under the auspices of orthodoxy backed by

wealth, learning, culture, National and State influence and the force of popular opinion. If an error committed by a "Mormon" boy or girl, led by the vile example of imported scoundrelism, is evidence, as claimed, of the evil effects of polygamy, what shall be said of the effects of monogamy, when we behold the damning crimes and loathsome vices, grinding poverty and child torture, increasing bondage and growing misery of millions in boasting unctuous, and egotistical Christendom?

If it were not for the blasting, corroding, intemperate, gambling, seducing, lecherous and infidel influences introduced among us from without, the "Mormons" could and would build up a society in these mountains in which the great evils of the canting world would be almost unknown. But in the providences of the Almighty these encroachments have been permitted to be made upon us, and it is perhaps quite necessary for the testing of our people and especially of the youth, that these evils may be within reach so that temptations may be resisted or yielded to, as each one may choose.

But when people from places where devils hold caraval, and debased human nature in its most repulsive forms disports itself in hideous exposure, and want and hunger drive young and old into sin and shame, and millions of human beings are born with prospects such as these to welcome them into earthly life, come to these peaceful valleys and call upon our virtuous wives, mothers, sisters and daughters to flee to such haunts of horror, we are constrained to tell some few facts concerning the state of "Christian" society—not its blackest story by any means—that neither the unsophisticated may be gulled by their specious pleadings, nor they be left to imagine that folks in Utah are unacquainted with the condition of the world.

Let them work for reform around their own doorsteps, stretch out a hand to save their own fallen, have some sympathy for the little ones who cry for bread or work themselves into premature graves, and throw some gleam of happiness and light into districts in their own cities that are now blighted with despair and weltering in the misery and the gloom of hell!

Bagley: "Come, sir, I wish you would quit puffing that smoke in my face."

Penstock: "Doesn't hurt the smoke, my dear sir."

"It hurts me, sir; I detest the smell of tobacco."

"My dear sir, this is not tobacco; it is a five cent cigar."

Young Lady—My dear Professor, I want to thank you for your lecture. You made it all so plain that I could understand every word.

Professor—I am truly glad you did understand it. I have studied the subject for about 13 years, and I flatter myself that I can bring the subject within the comprehension of the weakest intellect.—School Journal.

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