

THE QUARREL.

And so you have quarrelled with David?
And, hide it as well as you can,
I know at this moment you're thinking
That he is a horrible man,
He has no regard for your feelings,
He loosens his hold on your heart,
And each has confessed to the other
That both were much better apart.

You think of the days of your courtship,
When David was thoughtful and kind,
In all your vexations so hopeful,
To all of your follies so blind;
But let us sit down in the twilight,
And talk o'er the subject awhile;
Before you take leave of the meadow,
'Tis well that you pause on the stile.

'Tis likely that David is fretful,
And careless at times, it is true;
His business absorbs him too closely,
But is he not working for you?
So when he comes home in the evening,
Quite silent and thoughtful and queer,
Just let your heart keep up its singing,
And pretend you don't notice, my dear.

For just as a scratch on the finger
Will heal if you let it alone,
So many a trouble or grievance
That David or you may have known,
Would soon have been gone and forgotten,
And left not a scar on the heart,
Had either been fond and forgiving,
Had you never supposed you could part.

The Men and Women of Utah.

A BRIEF SKETCH OF MORMON LIFE—
THE OFT-REPEATED STORY OF THE
ABJECT SLAVERY OF MORMON WOMEN
MORE OR LESS SLANDEROUS—
HOW THE POLYGAMISTS EDUCATE
THEIR CHILDREN.

SALT LAKE CITY, Utah,
Aug. 18, 1873.

The most favorable conditions for raising farm produce must necessarily be the first consideration with the agriculturist; then comes a desire to know of the manufacturing and industrial interests, as on them depend the best markets for his produce, and then comes a question superior to all material interests—What are the social circumstances under which he shall be called to live? In respect to the Mormon system I shall, of course, leave out of consideration its origin. It is sufficient for our purpose to say that the Mormon people as truly—if not more truly—believe in its divinity as most of us do in ours. While our system leaves the individual almost free between him and his Maker, the Mormon system assimilates with that of the Catholics. They believe that God reveals his will through chosen servants, and they accept the teachings of these servants, believing them to come from God. Thus, though I did not find any of that sadness and melancholy in my intercourse with Mormon families which some writers imagine they find, especially in the females, there is no question but that the happiness those who are happy feel is often rather the result of what they believe to be a perfect submission to the Divine will than because they feel that things are exactly as they would have them. In regard to polygamy, the women generally have no objection to their husbands marrying again. As a general rule, they treat the new comers into the conjugal household with the utmost cordiality and kindness, and the families grow up together in love and fraternity. There are, of course, exceptions to this, but it is the general rule. In one case which came under my observation, where our hospitable friend had seven wives, six of them live together in this cordial way.

The leading argument, in almost all cases, with the ladies, was, that it was the will of God that things should be thus; but though I found no lady who would say outright she preferred to be the only wife of her husband, I am satisfied, from circumstances, that if they could be satisfied it was ordained of God it would bring a greater joy to many a woman's heart. Still the reports we often hear about the abject slavery of Mormon women are, more or less, slanderous. The elders conduct themselves with dignity and grace, and the younger ladies are as refined and as generally intelligent as the average of similar classes in far Western towns, and far superior to many of them.

The Mormon men, in regard to polygamy, do not refer so much to its divine origin, as to its superiority as a social system. They refer to the natural love of children which exists in the breasts of most human beings, and that polygamy certainly places a man proudly at

the head of a large family; that it is a tremendous motive power in leading a man to habits of industry—in the first place—that he may have the ability to sustain several wives, and in the next place that he may properly support his numerous loved ones; and then he is almost sure to clinch the argument by showing how in our civilization those who have no one to love them here get at least a part of a husband, and are thus prevented from falling into lives of public sin and shame, which is the disgrace of our monogamic condition of society. There is no social system which has not some good points, as well as some bad ones. The arguments given above are, of course, the best Mormon ones brought into contrast with the worst points in ours; but in justice to our friends we give them as they were made. There is no doubt, however, that the great industry everywhere apparent and the good condition of public morals in regard to the particular social evil are entitled to particular praise.

The Mormons pay especial attention to the education and moral training of their young. It is generally left to the people of each district to establish a public school and tax themselves for the purpose, but if they fail to do this the bishop of the district sees to the establishment of one. * * * As the children grow up they are still under the supervision of the Church authorities, and any serious deviation from the paths of duty is pretty sure to come to the ears of some one who will counsel and advise with the offender. At a general evening party, tendered to us by Messrs. Cannon, Smith, Wells, Jennings, and many other gentlemen of distinction in the Mormon Church, with their wives and families, one of the most pleasing of the evening enjoyments was the sudden appearance in the hall of several hundred children from the Sunday schools, who sang, in excellent manner, many of their songs and hymns, under the direction of their Sunday school teachers. Most of these hymns are very peculiar, and generally have some bearing on their religion or usages. * * *

The proceedings on festival occasions are always opened by prayer, and on this occasion it was offered by Bishop Hunter, I believe, and the sentiments were of so broad and truly devotional a character that there was no one of our party but felt he could cordially unite with it.

I have thus endeavored to give in a very brief sketch an account of Mormon life, as the opportunities afforded enabled me to give it. I believe that our system, with all its evils, is infinitely better than theirs—but on the other hand I have endeavored to do them full justice, and believe that they are much better people than the world at large credits them. Of over thirty in our party—composed as it is of men of all shades of thought and opinions, and with all sorts of prejudices, I believe that not one but leaves with pleasant remembrances, and feels that after all there is nothing like people living in distant parts of the world visiting one another once in awhile in order to have a full idea of the folly of the sentiment that "I am holier than thou."

—Philadelphia Press.

The Colored Brother on the Latter-day Saint.

The *National Era* of last Thursday's date has an editorial upon "The Mormon Question" which is in contrast of the bigotry that finds utterance in so large a part of the press of the country. * * *

While it charges things upon Mormonism or polygamy which are not necessarily its effects, it denies the expediency and comes pretty near to denying the right of interference by the State in the domestic relations of the people of Utah. The statements in the following paragraphs are so generally correct and the sentiments so liberal that we take pleasure in transferring them to the columns of the *Capital*. Speaking of polygamy, it says:

"There are two objections to it, the low state of morality, as is alleged, that it cultivates, and the effect it has socially. Unfortunately for the theorists, the actual state of morality is far higher among the Mormons, as both their enemies and friends testify, than among the average Gentile nations and communities. The rum shop,

billiard saloon, and gambling hells which are sometimes supposed to be necessary adjuncts of American civilization, find no support nor countenance in Utah. This makes the interference of national authority with these people a thing to be dreaded; in the first place, because the moment we attack their State and system, we attack their religion and begin a religious persecution, foreign alike to our republican government and the temper of the times. At the same time by such a policy we should at once elevate to the scaffold of martyrdom the elders, while we provoke for them the sympathy of the world. In the second place, because it is the policy of our national government to interfere as little as possible with the relations of the States and Territories, and in those cases where it does, only when absolutely necessary to preserve the authority or save the life of the State. * * *

"That the State does not have authority to interest itself directly in the affairs of a Territory, such as Utah, must be acknowledged; but the expediency of so doing is another and far different question in its execution and results. Utah does not render itself amenable to law by its practice of what the law of July, 1862, characterizes as bigamy, but as this law is practically a dead letter, and has never been actively enforced, it is to-day, at least, an exceedingly questionable policy to apply it to the Mormons alone. Polygamy is supposed to have an injurious effect upon the women who are its votaries or victims, but their general testimony does not bear out this supposition, whether it arises from their ignorance or infatuation. In fact, all the experiments made in Communistic circles in France, England, and at the Oneida community in America rather bear witness to the generally contented dispositions of the women. Indeed, we are rather inclined to think that man, after all, is the one who chafes most at the infraction of the nuptial bond. Now, while bigamy, when committed by a single individual, can be properly treated as crime by the State, when it has the sanction of a whole community, and is a matter of religious faith, it becomes the State to be extremely careful, lest in its zeal for morality it does not violate the rights which are guaranteed to those people by the Constitution."—*Washington Capital*.

The Era of Miracles Returned.

Some statements concerning alleged recent manifestations of so-called supernatural power by the wife of Dr. I. A. Powell, of Olney, Richland County, Ill., are published. It appears that upward of a year ago, Mrs. Powell declared herself possessed of supernatural gifts, but being a lady of unusual refinement and delicacy, a manifestation of them was naturally repugnant to her. More recently, however, as she states she was divinely instructed to put in practice her power, and claiming it to be entirely a heavenly gift, she hesitated not to comply with what she considered a direct mandate of the Deity. Her power, according to the report of the citizens of Olney, many of whom fully accord to her miraculous attributes, is chiefly manifested in the healing of the sick. This is reported to be accomplished by the imposition of hands, accompanied by prayer and repetition of Scripture, though the cure is not always instantaneous, but occurs at the time Mrs. Powell states it will be accomplished.

It is further stated that so great is the confidence in her power that handkerchiefs are sent her, and they, passing through her hands, are returned, and effect the cure of the sick persons sending them. The effect of these manifestations is said to have a depressing effect upon the health of Mrs. Powell. Naturally, these circumstances create quite a commotion in the vicinity, and even from places remote crowds are gathering to witness the cures. On one day recently 112 persons had called to see Mrs. Powell whose doors are open to all who desire her ministrations, which are, of course, rendered gratuitously. Among those said to be cured by her are several prominent citizens at Olney, well known in this city. The entire circumstances are of that peculiar character hardly susceptible of explanation, more especially as the persons connected with them are of

such character as to entirely preclude the suspicion of chicanery. It may be added that the subject of these divine revelations, as she considers them, is not a believer of Spiritualism, but a member in good standing of the Presbyterian communion.—*Ex.*

A Terrible Battle with Dogs.

Yesterday morning a peddler of dry goods and notions, named Norton Freeman, living in Hamtramck, arrived by the cars from Clinton County, being a wretched sight to look upon. A week ago yesterday, while driving his wagon through the country a few miles north of Ovid, Clinton County, he stopped, and got down to drink at a creek crossing the highway. As he rose up from the creek he was bitten in the leg by a large dog, which had come softly up behind him, and Freeman saw two other good-sized dogs near the wagon. He sprang for his vehicle, when the three dogs made at him together, and his shouts and their yells started the horse off on a trot. The peddler was bitten seven or eight times before he found anything with which he could defend himself, and then he got hold of a stick about five feet long, which could be easily handled.

The dogs retreated as he picked up the stick, but when Freeman sought to gain the road they all sprang for him. He says that he struck to kill, and knocked each brute down in turn, but as fast as knocked down they would spring up and attack him again. Within five minutes after the battle opened the peddler's hands were red with blood, and blood was running down into his boots, but by a fortunate blow he so disabled one of the smaller dogs that the brute had to draw out of the fight. There was a rest again of four or five minutes, and Freeman walked slowly back to a fence corner, and exchanged his club for a better one. Without a movement on his part the two dogs attacked him again, one biting at his legs and the other leaping for his throat. The latter animal caught his teeth in the peddler's shoulder, and tore away all that side of the man's coat and made a wound in the flesh which will be weeks in healing. Freeman was dragged down, and both of the dogs were on him at once, though he managed to shake them off and regain his feet. A blow from his club dashed out the larger dog's eye, and the brute ran round and round in a circle howling so fiercely that the other dog ran away.

Watching his chance, Freeman hit the crippled dog a blow which killed it, and then he crawled down to the creek and fainted away. Some men came along in a wagon and discovered him, and he was taken to a farm house and cared for. On his left leg there are nine wounds from the teeth of the dogs; on the right, eleven; on the right arm, five; on the left arm, three; on the back, three; on the shoulder, two; on the face, two; on the right foot, two; on the right hand, five; on the left, two; and one on the back of the head, making in all forty-five distinct and separate bites. Some are mere "nips," drawing a little blood, and making the flesh black and blue, while others looked as if the dogs had "chanked" the flesh. The dogs were seen by the farmers, and they could not identify the brutes as being owned anywhere within five miles of the spot where they attacked Freeman. He offered no provocation for the attack, having even no hint of their presence before being bitten. The deepest wounds were cauterized, and Freeman anticipates no greater misfortune than the loss of a month's time.—*Detroit Free Press*, Aug. 28.

English Journalism.

Much has been said from time to time of the growing importance and wealth of the provincial newspaper press in Great Britain, and it is no longer doubtful that, while the metropolitan press makes little progress, the journals of the large provincial cities display a wonderful amount of enterprise, and manifest in many ways their increasing power. On the 15th of next month a new daily journal is to appear in Glasgow, with the title of the *News*. Up to this time there has been but one daily Conservative paper in all Scotland—the *Edinburgh Courant*—a weak and poor concern. But the Conservative reaction now go-

ing on throughout the kingdom is felt even in Scotland, and a few of the very wealthy Conservatives of Glasgow have arrived at the conclusion that the time has come when they should have a great journal of their own party. The capital of the new paper is £200,000. Among its owners are the famous Bairds, iron-masters of Glasgow (one of whom, Mr. James Baird, has just given the altogether unprecedented gift of £500,000 to the Scotch Church), and the equally famous Ewings, "Turkey-red and calico printers." These gentlemen, having subscribed the money for the new paper, selected as the manager of the concern Mr. Frederick Wicks, of the *London Times*, and gave him *carte-blanche* to go ahead. With a million of dollars at one's command one may do much, and so Mr. Wicks has certainly done. The editor of the journal is to be Mr. B. H. Patterson, formerly of the *Standard*; its London agent is Mr. Thompson Cooper, one of your own special correspondents here; it is to be printed on two Walter presses; the quality of the paper is to be equal to that of the *Times*; its size is to be the same; and it is to be sold for one penny. Wherever Mr. Wicks has been able to find a first-class journalist who could be got at 50 per cent. advance on his present pay he has nailed him, and the staff of the new journal, in every way, will be tolerably strong. I have never known a time in London when really good journalistic talent was in so much demand as it now is. The men who can really do good work are anxiously sought for, and they can generally dictate their own terms. I know of a gentleman who is perhaps not brilliant, but whose work is always good and seasonable, who is now compelled to work for sixteen hours a day to keep up with his engagements, and who came to me with tears in his eyes the other day to complain that he had been compelled to decline an additional offer to write at a rate that a few years ago he would have considered extravagant. At the same time the town is full of poor journalists, who are starving to death. There is plenty of room upstairs, but below the apartments are fearfully crowded.

A Vesuvius in Colorado.

A startling piece of news has just come to hand; no less than a minute description, by more than one credible witness, of a volcano bursting forth a few miles north of us. We were inclined at first to doubt the statement, but it comes so straight, and the story is so well told, that it seems there must be something in it. The facts are that last Thursday, Mr. Burke, a trustworthy man of this place, was out prospecting near the head of the North Bowlder. (Your correspondent having been over that country, is prepared to testify that in ages past volcanic eruptions must have been common there). Our prospector saw smoke at a distance, which he at first attributed to a fire in the woods. But second thought convinced him that it was not possible, as its locality was far above timber line. So, with the usual zeal of a prospector for something new, he clambered up and down and over several ridges of the main range, until arriving at the place he found himself on the edge of a veritable crater. The place had evidently once been the scene of great and long continued volcanic action, for there was plainly to be traced the rim of a prehistoric crater about one mile in diameter. Within the ancient bowl and near the edge the young volcano commenced operations. It did not emit violently while he was there, but contented itself with an occasional spasm, the rest of the time smoking as pleasantly as an old tobaccenist. But the best proofs of his story are bits of lava, evidently of recent origin, and several lumps of scoria. These are now being handed about among the boys, and are regarded with as much curiosity and interest as is ever manifested in the last rich "strike." A large party will start from here in a few days, determined to authenticate or disprove the matter. Several men have already been there, and all return with lava trophies.—*Central City (Col.) Register*.

The residence occupied by the Emperor Napoleon I., on the island of Elba, in 1814, will shortly be offered for sale at the upset price of 400,000 francs.