

THE woman's rights champions are progressive, and their platform is enlarging. One of the latest planks, as evolved by a writer in the *Revolution*, the organ of the cause, is set forth in the following paragraph, from that journal:

The great want of woman at present is money—money for their personal wants and money to carry out their plans. I propose that they shall earn it, that they shall consider it as honorable to work for money as for board, and demand for them equal pay for equal work. I demand that the bearing and rearing of children, the most exacting of employments, and involving the most terrible risks, shall be the best paid work in the world, and that husbands shall treat their wives with at least as much consideration, and acknowledge them entitled to as much money as wet nurses. The meaning of this is that wives are about to strike for greenbacks; so much for every baby born. No greenbacks, no more sons and daughters. No greenbacks, no more population; no more boys to carry on the great enterprises of the age. The scale of prices for maternal duties are given as follows: Girl babies, \$100; boy, \$200; twin, \$300; twin (both boys) \$400; triplets, \$600; triplets (all boys), \$1,000. Terms: C. O. D. No credit beyond first child, motto being, 'Pay up or dry up.' Husbands who desire to transmit their names to posterity will please notice, and take a new departure."

The idea contained in the above might not be unworthy the attention of the legislators of the nation, who are just now so severely exercised in relation to polygamy. If they could pass a law to the above effect, we believe it could be enforced as easily as any other which they may pass on the same subject, and it would certainly prove as effectual as any other method which could be devised for the suppression of polygamy; it would also cause less inconvenience in Utah and much less expense to the nation.

Another item in the programme of the woman's rights folks is, that the word "obey" in the marriage service is unconstitutional; and one of our cotemporaries calls upon "all brides who have any true dignity or self-respect to repudiate 'obey' and the giving away scene as unworthy the higher civilization we boast to day." The same paper thinks that all the reverend gentlemen who insist on the humiliating ceremonies "that place all wives in the light of slaves, should be impeached in the Supreme Court of the United States for a direct and positive violation of the thirteenth amendment to the Federal Constitution, which says 'there shall be no slavery or involuntary servitude in the United States.'"

There is a woman's champion for you! We do not see how that editor can escape being a polygamist. We think after such a gallant defence of the sex if he does not become much married his gallantry will only be in theory, for he will certainly have many offers from the ladies.

THE *Alta California*, of the 9th instant, contains an account of a singular escape from death, in the beginning of the present month, of a German resident of San Francisco, named Frederick. This man was waiter in a saloon, and being of a delicate constitution, the close confinement which his occupation compelled him to endure told seriously upon his health. Symptoms of such an alarming character set in that he sought the advice of physicians, who pronounced him consumptive, and advised him to rest and submit to medical treatment in or out of the hospital. He chose to go into a hospital; but when there his condition grew worse and worse, and, one morning, a few days ago, his case was pronounced hopeless, and in the evening a physician visited him and pronounced him dead. He was removed to the dead house and deposited in a case already occupied by two other dead bodies. The supposed death, however, was only a sort of trance, — for at midnight screams and yells proceeding from the dead house, were heard by patients and watchers and others in that part of the building; but instead of rendering assistance fear seems to have overcome them and they removed to other portions of the building.

The keeper of the dead house was no braver than the rest, and the yells continued, with an occasional thump at the door from within, accompanied with the request "let me out." The keeper of the dead house at length summoned courage to open the door, and was confronted by the German, who had been pronounced dead. The sight caused the keeper to faint, and the terrified resuscitated rushed from the scene of his confinement to more cheerful parts of the hospital, creating alarm and terror on every hand. He was at length caught and stopped, when through terror and excitement he swooned. On recovering he gave the following account of his experience in the dead house:

"Vel ven I got sick and vass in bed dat day the doctor came to me and said I vas very sick. He vent avay, and after he vent I fell asleep. I knew nothing more till I voke in de night, and there vas no light. I put out my hand, and I could get no bed clothes, for I vas cold. I den put my hand to von side to try for the bed-clothes, and Oeb, my Gott, vat you tink I got—vy, a ded man! Dere he vas, cold enough, sure. I roared mid all the power, I had, and vas

going avay by the other side, von, sure, I put my hand on another. Then I roared, and called, and cried out all I could, and ven I vas getting up, my head struck a board that vas covering me. Oh, said I, vot does this mean, vere am I? Am I ded? and I roared and bawled, and threw off the cover and jumped about as if I vas mad. And I knocked at the door vid my hands and feet, but nobody would open it for me. So dere I vas mid two ded men near me, and I thought I vas dead myself. I vas not sure. I had the dead man's dress on me. At last the door vas opened, and ven I looked at the man vot opened it, he fell down mid fear, and I ran till I vas caught. Then I fainted, and ven I came to myself, I thought it vas a dream. But it is as true as I am here."

The health of the unfortunate German is much improved since the above occurrence took place and his recovery is expected.

THE following astounding feats, are among the latest performed by Home, the spiritualist medium, in England, as described by a contemporary:

Home, the great medium of Europe, in presence of some dozen of the nobility, floated about the room, his feet some five feet from the floor, after which, approaching a window, which opened itself, he passed out into the air, a distance of forty feet from the ground, coming back to another window, which also opened without visible agency, through which he again entered the room. He then went to the grate, took a live coal from the fire into his bare hand and carried it to each person in the room, and after returning it to the grate, showed his hand unburnt, and without the least sign of injury. He then knelt at the grate, put his face into the fire, turning it as in a basin of water, then laying the back of his neck on the bar of the grate, turned his hair into the glowing bed of embers, and came forth unscathed, without a hair being burnt, or the slightest injury."

CULLOM A MORMON MISSIONARY.

THERE is probably no great subject which excites public attention and comment to-day that is so little understood as that which is called the "Mormon question." We have long been aware that there was a great amount of misapprehension existing upon the subject, from the manner in which men, in other respects intelligent, have written upon it. But it requires the evidence of the Elders who left this country last Fall, and who have spent the Winter in the States, to give a correct idea of the gross ignorance which prevails upon the subject.

Among those who have spent the Winter in the States are many who have traveled extensively in Europe. Some of them have informed us that personal observation has convinced them that there is less known about the people of Utah and their doctrines and condition by residents of parts which they have visited these past few months than by the inhabitants of Great Britain! Gentlemen who are not Latter-day Saints, but who through lengthy intercourse and residence here have become familiar with the people, their views and manner of life, after returning from visits to the East, have also repeatedly expressed their surprise in our hearing, at the absurd questions which would be asked of them about affairs in this Territory. Many persons would betray a want of knowledge of Utah and the "Mormons," which they would be ashamed to manifest about Russia, Turkey, or almost any other country and its people.

Brains to think upon and examine a subject thoroughly are not often found. The masses are content, as a general rule, to let others think and examine for them. The consequence is that from Maine to Texas and from the Atlantic to the Pacific men's ideas about Utah and her people are those of the priest whose meeting house they attend and the editor whose paper they read. Independence of thought is rarely found. Of course, where people are in this condition, it is a comparatively easy matter to raise a prejudice and an excitement against the "Mormons." Demagogues and other designing men have only to concoct schemes and unite upon them and it is not difficult to induce the people to fall in with them. None understand this better than politicians and others who are dependent upon public favor. The formation of public opinion is the chief study of their lives. If they can get the priests and the press to unite upon a question, and to urge it upon the people, the object in most instances is achieved.

It may not be generally known that a scheme of this kind was entered into last Summer, by a set of designing knaves, for the purpose of creating public opinion that would justify a crusade against the people of Utah. There

were several imaginary causes for being dissatisfied with them, one of the chief of which was that they had decided to sustain themselves, and no longer render aid and comfort to their enemies; they had commenced to co-operate. Besides, they had too fine a country and were becoming wealthy, and were obnoxious generally. Anna Dickinson was selected to lecture against the "Mormons," the priests were to preach against them, the press was to write them down, and a combined effort was to be made, to use the graphic language of George Francis Train, "to stink them out," and to manufacture an active public opinion that would justify the harshest of measures against them. The ignorance of the masses in relation to the real views and condition of the "Mormons" was fully calculated upon. In the meantime, while these agencies were at work outside of Utah, the enemies inside were not to be idle. A schism was to be created, a few rascals were also to prepare a Bill, that would meet the exigencies of the "Mormons" case, in anticipation of the meeting of Congress, and one of the meanest and most unscrupulous of the crew was to go to Washington and give the necessary testimony to ensure its speedy passage.

Thus was the programme arranged, and its framers hoped that it would answer admirably. Anna Dickenson lectured, the priests preached, and the editors, who were party to the plot, howled; the Bill was framed in Utah, and when Congress met a representative was found to father it. As we have said, the ignorance of the unthinking masses was fully calculated upon, how correctly, it remains for time to prove. These conspirators have not seemed to realize that if they should not succeed in exterminating the "Mormons" and destroying their system, the measures they were taking against them were well adapted to give them greater and wider-spread fame than ever. Now, this is the actual result thus far of their scheme. Never was the subject of the "Mormons" and their religion so widely agitated as at present. Men cannot avoid thinking about it; politicians, editors, priests and lecturers all combine to make them do this. They will be far more likely now to inquire into the subject than if it had not been made prominent, and inquiry, is what the people of Utah want. The greatest foe they have to contend with is ignorance. Their enemies know full well that this is true, for they bear testimony to it by the persistency with which they fabricate and circulate falsehoods concerning them. We learn that the address made by our Delegate, Hon. Wm. H. Hooper, on the Cullom Bill is widely called for from all parts of the Union. Men's curiosity is excited. They want to know what arguments he has to offer against the Bill and in favor of patriarchal marriage as a part of our religion. Thousands will learn from that speech how much scripture there is to sustain that doctrine and institution, and they will learn, probably with surprise, that in no instance has God expressed His condemnation of it when practiced by His command. We understand that it is the intention of our Delegate to annex the Remonstrance, passed at our late General Mass Meeting, to his speech. Had Mr. Cullom been a "Mormon" missionary he could not have given "Mormonism" one-hundredth part the fame he has bestowed upon it by introducing his Bill into Congress. He has given the Latter-day Saints an opportunity, greater than they have had before, of explaining and defending their principles before the nation. Our Delegate's speech was worthy of the occasion, and all that could be desired, and it is now incorporated in the annals of the country; it belongs to history.

These documents should have a wide circulation. Every man who has friends in the East should forward them to them. We expect that Hon. W. H. Hooper can furnish his speech in any desired quantity, and at cheap rates to all who wish it sent to their friends. Let it and every thing else which will throw light upon this subject, be scattered broadcast through the land, that ignorance may disappear, and the present blighting and baneful influence be forever broken.

A MONSTER STORY.

BEAR LAKE is not the only place where monsters are seen. We see by an extract from a late Savannah *Advertiser* that a monster has been seen in Wright River, which bears considerable resemblance to the descriptions we

have heard of the Bear Lake Monster, only the creature did not swim quite so fast. The gentleman from whom the report was obtained was coming to Savannah from South Carolina, through Wright River, in a small sail-boat manned by three negro oarsmen. When a short distance above Fort Pulaski, and as the negroes were pulling quietly along near the shore, the skiff was suddenly lifted up, as by some immense roller, throwing the crew out of their seats and almost scaring the life out of them. The shock was very sudden, and the boat was in danger, for a little while, of turning over, but did not. The grovelling fear of the negroes did not attract the attention of the narrator, for he could not, he said, if his life were at stake, have taken his eyes from the hideous creature that had caused such a commotion, which was lazily making its way out of the river towards the long rushes on the bank. A creature indescribable, whether beast, fish or reptile! It was of a tawny, greenish color, the hue growing more definite towards the head. The monster's body was seal-shaped, apparently twenty feet long, and it had a carcass as big as the largest seized elephant. From the trunk sprang forth the most remarkable feature of this wonderful anomaly. A long, curved, swan-like neck, large enough, apparently to have taken a man in whole, terminated by a head and similar to that of an immense boa-constrictor. The eyes were fishy, yet possessing ferocity enough in their expression to make a man tremble. The back of the creature was deeply ridged, the ridges running from the base of the neck to the extreme end of the tail, and several inches deep. It had an immense tail, shaped something like an alligator's, but three times longer, so it seemed, than the body! The creature had feet resembling those of an alligator; and its progress on land was slow.

Before the frightened negroes or the white man had any time to divine the cause of their terror, the monster drew itself across the little island out of sight into the water beyond.

This statement the Savannah *Advertiser* has from the lips of the gentleman himself, and being duly vouched for, it thinks it has every reason to believe in its truth.

NEARLY seven hundred men were subpoenaed in New York in order that twelve men might be found of sufficient intelligence and fairness to try McFarland, the shooter of A. D. Richardson. The New York *Times* questions the propriety of the mode resorted to in that city to obtain a jury. It says if things go on at the present rate, a small town will not be in a condition to afford the luxury of a jury much longer. Even New York, it thinks, might not be able to stand the embarrassment to business which half-a-dozen important trials going on at one time would be calculated to produce. It also severely criticises the conduct of the counsel for the prosecution and the defence on the occasion of selecting the jury for that noted case.

The mere reading of the newspapers seemed in some cases to be taken as a sufficient disqualification for a juror to be ruled out. The *Times* is of the opinion that it is vain to expect men of intelligence to be without "impressions" respecting a case which has occupied public attention like that of McFarland's—a man's mind is not supposed to be like a sheet of white paper; but the oath ought to be strong enough to overcome mere "impressions" and to cause the juror to decide strictly according to the evidence.

The clergy cost the United States \$12,000,000 per annum; the criminals, \$40,000,000; the lawyers, \$60,000,000. What an awful waste of news!

Frederick the Great, one evening, being too unwell to read his usual devotions, called upon his *Valet de chambre* to read prayers. The servant, not deeming it respectful to use "thee," in reference to the King, took the liberty to change the phrase, and read it, "May God bless you." The King, exasperated, hurled something at the head of the speaker, exclaiming,

"It is not so; read it again." The terrified servant, not conceiving in what he had done wrong, read again, "May God bless you."

The irascible monarch, having nothing else he could grasp, took off his nightcap and threw it into the man's face, exclaiming,

"It is not so; read it over again."

The servant, frightened almost out of his senses, read for the third time, "May God bless you."

"Thee," rogue," shouted the King;

"May God bless thee." Dost thou not know that in the eyes of God I am only a miserable rascal like thyself?"