

ferred a very good pretext for moving the military, which was to be moved anyway. Last July it was said that there was enough of G. A. R. men in Utah to do any throat-cutting there was to be done. Where were all these the other day, when such urgent appeals were made for troops? Are the G. A. R. men of Utah picknickers, pensioners and potwallapers? Don't they show up when pay day comes around, or when beer is distributed? Uncle Sam's commorants are like Big Mary's boarders, they always came up at meal time.

It is time to turn from this dreary picture and seek for something more refreshing. This we find in

THE PRESIDENT'S MESSAGE.

Though the President is explicit enough in what relates to Utah, yet he is assailed by the anti-"Mormonites" as favoring "Mormonism." The Chicago organs maintain that the whole message is mere flattery. They especially designate the polygamy chapter as one encouraging to Utah, and as conveying covert sneers at New England institutions. The Chicago *Tribune* complains because no reference is made to "Mormonism" in the message, and that it is difficult to understand whether the polygamy of Vermont or that of Massachusetts is meant. The sentence, "The strength, the perpetuity and the destiny of the nation rests upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love. These are not the homes of polygamy"—this sentence is quoted by the organs to show the oracular significance of the whole message. "Established by the law of God" is not peculiarly happy, since it is construed as a satire on homes established by a Pittsburgh magistrate. "Bishop" Murphy, of the county clerk's office, has established more homes in Illinois during the last five years than were established in Utah or in Ireland under the law of God during the same time. Unfortunately the "Bishop's" homes are as easily disestablished as they are established, so the mother don't get much chance to educate her children. The fact is, the courts have to decide the parental authority of the children. Bishop Murphy's homes, then, are not those of polygamy, but of consecutive polygamy.

Here is another sentence. "The fathers of our families are the best citizens of our Republic; wife and children are the sources of our patriotism; and conjugal and parental affection beget devotion to country." This is interpreted as a sneer at New England, and a compliment to the South. In New England the children go where the woodbine twineth, and wives are such evanescent material there, that a man don't know whether he is a man or a boy. In the South the family organization is maintained, so the President is charged with locating all the patriotism of America south of Mason and Dixon's line.

There is another sentence worthy of serious consideration, and it was written evidently with well-meant intention and dictated by purely patriotic impulses. It reads: "The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families." It is to be hoped that criticism of this sentence will not be construed as treason. Anyhow, if it is treason, it comes from a non-"Mormon" (at present), and from an ardent upholder and adherent, politically, of President Cleveland, so it must be treason of a harmless character. The great question is, how is the wife and children and home to be preserved in its purity? Does polygamy as it exists in Utah tend to demoralize monogamous homes? The "Mormons" believe in polygamy through divine revelation, the material philosopher believes in it as a sanitary agent for the preservation of civilized society. Recently I have gone over a whole year's issue of the Chicago *Tribune*, and picked out the items concerning

SEXUAL LICENTIOUSNESS

among the teachers of religion. Taking educational teachers, church officers, and licensed preachers, I find close on 500 men involved in the brutal work of seduction. In two-thirds of the cases, married women are the victims. Every case involves two individuals, and each family generally averages five individuals. Here then are 1,000 families, with 5,000 persons demoralized by religious teachers alone. When this is the case with the pastor, how is it with the sheep? This is no idle rant. I have the clippings, and when arranged in proper form I will forward them to the Secretary of the Interior. This is no *Pail Mail Gazette* buncombe, nor is it a subject for trifling. The very existence of the Protestant religion is threatened. In a few years, at least in the northern States, it will be either Pope Leo, or Pope Ingersoll, polygamy or no-gamy at all. It must be remembered that my collection is made from one paper only, and would not cover more than the territory over which it generally circulates. If a like collection were made from Boston papers, I doubt not but that in place of 500, the number would be 5,000.

HERE IS A QUESTION

which polygamy Edmunds might with profit consider. Senator Edmunds is now known as old polygamy, in order to distinguish him from Billy Edmunds the song and dance man. Great confusion used to occur

from the mixing up of the names in the politico-theatrical world, and in order to simplify matters the Senator was dubbed Polygamy, owing of course to his legislative record. He is not content with this, but wants to pave the way for the confiscation of "Mormon" property. Among certain tribes of savages, individuals who become affected with a contagious or epidemic disease, are generally killed. Of course, this is the logic, and sanitary science of the savage. Is the Edmund's law any different in its operation? It aims at suppressing polygamy by killing its advocates. Let Mr. Polygamy Edmunds give the matter some thought and let him reform the licentiousness which necessitates polygamy.

Relative to the recent Munchausenism concerning Utah, there is a short story told about

GEN. SHERIDAN.

It appears that the General was besieged by reporters anxious to catch some word that could be construed into an anti-"Mormon" war-cry. But the soldier said he had nothing to say, and furthermore, that he wished it distinctly understood that nothing should be the word in the "interview." The *Tribune* published the interview; it was a long dash, and now the dash is called Gen. Sheridan's interview.

Really, it is pleasant for any one who has the interest of his country at heart, and who glories in the grandeur and majesty of this Republic, to contemplate for a moment the life and career of Gen. Sheridan. Contrast the modesty, good sense, and genius of this man, with the fulsome wind-blowing of these swaggering colonels and generals, now writing books, publishing memoirs, and recounting deeds of valor in that miserable fratricidal struggle, miscalled rebellion. We are fairly nauseated with the terms, veterans, old veterans, sons of veterans, widows of veterans, grandsons of veterans, grandmothers of veterans, and even the substitutes for veterans. Not alone this, but we must have G. A. R. posts, campfires, bivouacs and near-battles, whisky scrimages and canteen-brigades, and a thousand other things dictated by folly, executed by madness, and sustained by selfishness, malice, and party spite. Surely, these fellows could draw their pensions quietly and be content. The men who fought against them do not grumble now at contributing to the taxes which maintains these pensioners, and in common decency the "veterans" ought to pocket their money and keep still about it.

AS TO THE MEMOIR BUSINESS, IT IS

A HARMLESS SPECIES OF LUNACY.

One need not buy these looks if he is not inclined to. Yet it is strange that a people like the Americans, who are credited with a keen sense of humor, and a sharp perception of the ridiculous, do not take "a tumble" to themselves in this war business. Do they want to establish a kind of Orangeism in this country, to keep alive for generations yet unborn, the memories of a struggle that is now settled, and buried for ever beyond living issues? Why not leave this matter to the historian, and quit this far-down and far-up warfare, this Carat and Shanavest kind of heroism.

It is possible that nature has done a good deal for the hero of Winchester. She has endowed him with some of that blood which coursed in the veins of the brilliant Brinsley, whom Byron denominated the "delegated voice of God" speaking for trampled Hindostan. This same greatness can be traced in another direction, but from the same source. We see it in Lord Dufferin, and we see it clinging to him whether on the bleak morasses of Canada, or on the inhospitable steppes of Russia; whether on the sad and blood-stained soil of Ireland or on the sun-scorched plains of Asia, we see the genius of his great ancestor Sheridan manifesting itself. Though Byron said that nature broke the die in moulding Sheridan, yet, if the poet lived to-day he would revoke this assertion, and he would say in contemplation of Little Phil:

"Yes, Sheridan! Ah heaven inspiring name!
What bliss, what woe, it brings to my poor heart!
What echoes woe it would awake, where Fame,
Of her proud temple, makes not a public mart!
In truth, a mellowness of soul, the same,
I feel, as if all nature and all art
Combined to make me thus soothingly sad,
Tearfully gay, and mournfully glad.

Or do I dream? Or am I in a trance?
Or am I crazed with sickly ideality?
Or by what caprice in this world of chance,
Do I behold with apparent reality,
The shadows of the noble souls who once
Made Albion synonym of magnanimity?

Aye, there they go, Johnson, Burke and Goldsmith,
Brinsley, Fox, Dean Swift, and many more yet.

Ah, no! 'tis not a dream, nor aught unnatural,
'Tis but the contemplation of a name,
Which doth awake fond memories of all
The sons of honor, virtue, truth and fame;

And, like the sun enveloped in a pall
Of July haze, makes my poor soul the same.

As soft, as warm, as sad, as dimly bright,
As really alive, and yet no real light.

Thank God, there is one star that, shining brightly

Over this ocean vast of rank rascality,
Acts beacon-like, to guide Americans rightly,

To the port of honor and morality—

There is one man who stern but quietly
Disclaims fulsome hero idolatry:

Nature broke not the die, as I said before,
And, thank kind heaven, there is one Sheridan more."

Of course, the bard would look upon the General as the only pure gem in that vast sea of putridity and corruption which was arched over last year. And, really it is miraculous how any man could come out as pure and clean as the soldier has done, from among the crowd he mixed with during the last decade or two. He is safe now, because he is in an atmosphere congenial to his native honesty, and when he dies, his remains will repose where neither the peanut vender, the popcorn fiend, nor the cheap lemonade fakir can disturb them, nor desecrate the memories associated with them.

THIS WAR BUSINESS

is assuming a phase which is really bringing our whole country into ridicule. Just fancy Mark Twain writing his war memoirs, and also Col. Fred Grant; and now a distinguished citizen of Chicago, known as "Paddy the Pig," is about to publish his record of the bloody conflict. Gen. Grant's book gives an account of a battle in which Mark Twain participated on the opposite side. The General gives a minute account of the strategy and bravery displayed on his side, and which resulted in the complete discomfiture of the rebels. Mr. Twain, who was on the beaten side, gives a minute account of the strategy displayed on his side. He says that a retreat commenced before Gen. Grant was hardly in view, and that before the battle opened, he (Mark) and his army were away into another State altogether. Citizens of Utah will find this war literature interesting reading. The newspapers say that Utah will be the scene of our next war, but the Omaha dispatcher says "no battle has been fought yet." That Omaha man can lie almost with as much grace as the Salt Lake dispatcher.

JUNIUS.

EXPRESSIONS FROM THE PEOPLE.

NOW AND THEN.

HISTORY REPEATING ITSELF.

SALT LAKE CITY,
December 28, 1885.

Editor *Deseret News*:

In viewing our present situation I am strongly reminded of what took place among the Nephites shortly before the Savior appeared to them upon this continent. These people were sorely menaced by their enemies, who were termed Gadianton robbers, but according to the record they sought in many ways "to maintain their rights and the privileges of their church and of their worship, and their freedom and their liberty." The chief of these robbers finally sent

AN EPISTLE

to Lachoneus containing these words: "Most noble and chief governor of the land, behold I write this epistle unto you and do give unto you exceeding great praise because of your firmness and also the firmness of your people in maintaining that which ye suppose to be your right and liberty: yea, ye do stand well, as if ye were supported by the hand of a God in the defense of your liberty and your property and your country, or that which ye call so. And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms and do await with great anxiety for the word: Go down upon the Nephites and destroy them. Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare because of your firmness in that which ye believe to be right; therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands and your possessions, rather than they should visit you with the sword, and destruction should come upon you, or in other words, yield yourselves up unto us and unite with us and become acquainted with our secret works and become our brethren that ye may be like unto us; not our slaves, but our brethren and partners of all our substance. And behold, I swear unto you, if ye will do this, with an oath ye shall not be destroyed; but if ye will not do this I swear unto you with an oath that on the morrow month I will command that my armies shall come down against you and they shall not stay their hand and shall spare not, but shall slay you and shall let fall the sword upon you until ye shall become extinct. And, behold, I am Giddianhi."

WHAT WAS THE SEQUEL

of this boasting, defiant and self styled governor? In four years from the writing of this Epistle he was slain; he was succeeded by a man named Zemnirah, who was determined after a little respite to resume hostilities against the Nephites but in three years more there was not a vestige of this powerful organization remaining, although it had numbered its tens of thousands. This was in the

twenty-second year of the Christian era. In the thirtieth year, according to the record, there existed many class distinctions among the people, such as rich and poor, learned and ignorant, and they began to be distinguished by ranks according to their riches, resulting in a great apostasy from the church of God. Lawyers and judges became arrogant and went altogether outside of the law of the land to accomplish their wicked designs against those who were faithful, because they testified against their unrighteous acts; and finally they became so exceedingly angry that they

CONDEMNED MEN TO DEATH

without due process of law, straining many points to accomplish their diabolical purposes. When called in question for their wickedness, history records the fact that these men united with their kindred and friends and entered into a covenant with one another to destroy the people of God and to deliver those who were guilty from the grasp of justice which was about to be administered according to the law, and thus they set at defiance the law of the land. Finally they stoned the prophets and cast them out from among them, so determined were they to uproot everything pertaining to the Church of God; and because the chief judge of the land was a righteous man and sought to administer the law according to the principles of justice and equity, they murdered him while he sat in the judgment seat.

No person with ordinary intelligence can fail to see

THE COUNTERPART

of the history I have narrated in what is transpiring in this mountain region to-day. But if the finale of the past age is at all an index of what will speedily transpire in this land, then the hearts of the righteous will be made glad while a corresponding sorrow awaits those who have used their utmost endeavors to supplant righteousness with wickedness and just rule with tyranny and oppression.

The Nephites of old merited the displeasure of the Almighty when they departed from the order of God, and he allowed the wicked to chastise them; but the punishment of the wicked was none the less in consequence; their hearts were full of bitterness and hatred against their brethren because they received favor from God as indicated by the language of Giddianhi, when he said: "Ye do stand well as if ye were supported by the hand of God," and they hated them because of this.

We may have merited through our slothfulness, our selfishness or our wrong-doing in many ways the displeasure of our Father, and he may have suffered our enemies to chastise us in consequence, but this will not lessen the responsibility of those who array themselves against the people of God from a sheer love of persecuting them. Imperfect as we may be, we are still

A LIVING REPROACH

to our enemies, because of the righteousness of our lives and practices as compared with theirs, and they hate us therefor. They may not be so outspoken as was Giddianhi in asking that we deliver up to them our cities and our lands, but their every act sustains the supposition that this is what they aim at; commencing first, by demanding (not asking merely) that we surrender a cardinal principle of our faith, under the pretense that it is an immoral practice.

Already a bill has been introduced into the Senate of the United States providing for the

CONFISCATION OF THE PROPERTY

of the Church; should this be accomplished there would not be wanting a pretext to confiscate private property; this done, how much would be left to the Latter-day Saints?

If we would agree "to become like them," or in the language of Giddianhi, "yield ourselves up unto them and unite with them and become acquainted with (and partake of) their secret works, and become their brethren, that we may be like unto them; not their slaves but their brethren"—if we will only do this they are ready to swear as that ancient bandit did, binding it with a most solemn oath that we shall not be interfered with; but if we refuse they swear as solemnly that they will pursue us until we become extinct.

OUR ANSWER

to all this is, we cannot, we dare not, we will not. What! abandon wives whose heart strings are entwined around our souls' affections, and turn their children adrift! thus casting from us our brightest hopes for the future besides blasting the lives of these dear ones for this life! or, still worse, forcing them into sin!

And such a demand, though made by congressmen, judges, divines, Christians, (for an infidel is more humane) and many other classes of society we cannot accede to, for it is only worthy of such men as the bandit Giddianhi, and totally unworthy every man and woman who claim to belong to a civilized race, much less an American citizen, and especially those who profess to be followers of the meek and lowly Jesus.

We are battling for principle, for human rights, for civil and religious liberty. We cannot consider ourselves in the contest; for as Luther, Melancthon, Calvin and a host of others at various times stood firm to their convic-

tions under the heaviest pressure, and as the founders of this republic sacrificed every personal consideration, counting them as naught when religious, social and national freedom were placed in the balance, we should be true to our birthright and altogether unworthy the heritage of our fathers were we to yield those principles which they sacrificed their life's blood to establish.

To those who oppose the Latter-day Saints I would say: Call us "Mormons," polygamists, immoral, corrupt, fanatics, fools or anything else you please, but

REMEMBER THIS:

We have never sought to dispossess you of a solitary right, and we demand, and justly too, that you allow us the same privileges you yourselves enjoy, and that, too, undisturbed. We are your brothers; the same blood flows in our veins that pulsates in yours. We are your equals at least, and it is not boasting when we claim we are more than your peers, socially, morally, religiously. Before God and man we declare you have no right to make these unjust demands of us that you are making to-day. You may imprison us because of your superior strength; nay, kill us, leaving husbandless and fatherless our wives and our children, but our fettered limbs shall speak in our dark dungeons and our blood (if spilt) shall, like Abel's, cry from the ground for vengeance, and God shall demand an explanation.

In vain you will ask the question: "Am I my brother's keeper," for the curse of fugitive and vagabond will assuredly follow you and your children and your children's children as it did the seed of Cain. You may plead you have not murdered. I answer, you have echoed the sentiments of those who have advocated the spilling of our blood; already you have loudly clamored for troops whose presence, if rightfully interpreted, means yield or die, and rather than lose an opportunity I verily believe you would slay the man of God even were he standing in a holy place, as did those I have quoted slay the chief judge of the Nephites while he sat in the judgment seat.

You have accused us of every crime in the calendar; your accusations are as false as the nethermost abode, for we are not guilty. If I am mistaken either in your acts or your motives we then stand on equal ground, but God and future generations shall determine which is right.

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