

EDITORIALS.

HARPER'S

THE publishers of Harper's Magazine offer an award of Three Thousand Dollars, to be used for the prosecution of art study, by the successful competitor not over twenty-five years of age, for the best original drawing, to illustrate Alfred Domett's Christmas Hymn. Mr. George A. Meears, of this city, informs us that he is requested by the Harper Brothers to forward them a list of the names and addresses of all Utah artists who wish to compete. There are doubtless quite a number who will desire to engage in this trial of skill, we will, on Saturday, when we shall issue another supplement to the EVENING NEWS, publish full particulars of the Harper's announcement, accompanied by the poem to be illustrated. This will also appear in the semi-weekly and weekly editions of the DESERET NEWS, and thus all persons in this and surrounding Territories, likely to be interested, will be reached.

THE ANNUAL AG TATION.

THE departure of our missionaries for Europe, which takes place annually about this time, generally attracts attention and somewhat excites our anti-"Mormon" contemporaries on the Atlantic seaboard. This year it has caused more than usual disturbance in their minds. Most of them have something absurd to say about it. The Mail and Express, in our opinion, has the most unreasonable comments of all. This is the concluding paragraph of a leader on the subject containing many egregious errors:

"Secretary Everts once sent out a note to other nations, warning persons not to join polygamous societies in the United States, as thereby they might make themselves liable to punishment under our laws. Would it not be more effective to prevent those so-called citizens from going abroad, when it is their avowed purpose to recruit for a polygamous society? Advices from Salt Lake show that the Endowment House has lately been running to its full capacity—thirty-five a day. No wonder more victims are wanted."

Secretary Everts never did a more foolish official thing than the issuing of that same circular. It was looked upon with derision by foreign governments, and was emphatically set down upon at least on two occasions in a public manner by Premier Gladstone. People do not render themselves "liable to punishment under our laws" or the laws of any other nation by "joining polygamous societies." The Mail and Express ought to know better than to utter such nonsense. The law only takes cognizance of the actual practice of polygamy or polygamy as defined therein. Even the Supreme Court, uttering the platitudes of Attorney Devens, admitted that people can believe what they like about polygamy so long as their faith does not break out into "overt acts against peace and good order."

It is the height of absurdity to put at the conclusion that every one who embraces the gospel taught by the Elders of this Church and gathers with the Saints in Utah intends to practice polygamy, and of this were a reasonable proposition it would be nonsense to treat them as guilty until they have actually broken the law. It would be just as rational to declare every Irishman coming to this country guilty of dynamite levity, because he is likely to join in the plotting of the Hibernian societies for the liberation of Ireland.

But the Mail and Express out Everts Everts. It would prevent the Elders from going abroad to preach the principles which they hold to be divine. By the by, it is not their avowed purpose to do what is alleged, but supposing it is, what then? They have as much right to preach polygamy as a sectarian priest has to preach monogamy. There is no law against it and the suggestion of the New York paper is simply balderdash.

"Advices from Salt Lake about the Endowment House" are so much rubbish, as any editor might perceive with half an eye. The complaint of everybody anxious to put down the plurality of wives is, that they can gain no evidence about it be-

cause the marriages are performed in secret. Papers publish this complaint and next day inform the public as to how many of such marriages are taking place. They should understand this: The ceremonies of the Endowment House are not conducted daily, and when they are performed it does not follow by any means that any plural marriages are solemnized. It may be asked, what are those ceremonies for then? That is precisely what the press doesn't know anything about, and is not likely to, and therefore they will show the part of wisdom in not pretending to be able to tell anything concerning it.

Our New York contemporaries would do the public much more service in trying to expose and break up the conspiracies going on within gun-shot of their offices against the peace of a friendly Power, in clearing away the dens of iniquity which abound in Gotham, in stopping the flow of the dark stream of crime which floods its purities and laves the very centre of its refined society, than in uttering such silly stuff about the "Mormons" as that which we have clipped from the columns of the Mail and Express.

WAR HORSES.

TIME EXTENDED FOR PAYMENT FOR HORSES AND EQUIPMENTS LOST IN MILITARY SERVICE.

HEADQUARTERS, DEPARTMENT OF UTAH, U. S. A. R., Salt Lake, April 26th, 1883. Special Order.

The following act of Congress is published for the information of all persons in this Territory interested therein:

An Act to extend the time for filing claims for horses and equipments lost by officers and enlisted men in the service of the United States, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the time for filing claims for horses and equipments lost by officers and enlisted men in the military service of the United States, which expired by limitation on the 31st day of December, 1876, be, and the same is hereby extended, one year from and after the passage of this act; and that all such claims filed in the proper department before the passage of this act shall be deemed to have been filed at due time, and shall be considered and decided without refiling.

SEC. 2. That all claims arising under the act approved March third, eighteen hundred and forty-nine, entitled "An act to provide for the payment of horses and other property lost or destroyed in the military service of the United States," and all acts amendatory thereof, which shall not be filed in the proper department within one year after the passage of this act, shall be forever barred, and shall not be received, considered, or audited by any department of the government.

Approved January 9, 1883. It is known that many persons resident in this Territory, who served in the various Indian wars, as well as in the war of 1861 to 1865, lost their private horses and equipments in such service. The act above quoted gives, all such persons one year within which to file their claims for such losses. Attention is called to the following provisions of this law, to wit:

1st. Losses in any of the Indian wars, in this Territory or in any of the States or other Territories, as well as losses in the war of 1861 to 1865.

2nd. Losses by officers, enlisted men, scouts, guides and all other persons actually engaged in the military service, are included within the provisions of this law.

3rd. This law extends to losses in any manner not the result of the soldier's own fault or negligence. This includes losses in battle, by capture, for want of forage, by overheating, hard usage, accidents of all sorts, disease, theft by deserters, from forced marches, or from any other cause arising in the line of military duty.

4th. The time for filing these claims expires January 8th 1884. All such claims not presented to the proper Department of the United States by that date, will be forever barred; but if the application is filed prior to January 8th 1884, proof necessary to complete the claim may be filed at any date thereafter.

GEO. C. DOUGLAS, Department Commander.

Capt. John Mullan, who has been appointed state agent for California, Oregon and Nevada, at Washington D. C. will give his special attention to the above named class of claims, and may be addressed at No. 918 "R" Street, Post office Box No. 500 Washington D. C. In regard to all matters of detail pertaining thereto, but proper blanks for this purpose with information will be furnished free upon personal

or written application by claimants, at office of T. C. Bailey, with Bailey & Parsons, Land Agents, Salt Lake City, Utah.

Territorial papers please copy.

ASHLEY'S FORK LAND.

SALT LAKE CITY, U. T., April 25th, 1883.

Editor Deseret News:

There having been many inquiries sent to us concerning the prospective opening up of the lands at Ashley's Fork in Uintah County, which was withdrawn from market some time ago on account of the Thornburgh Reservation, we wrote to the Hon. Commissioner of the General Land Office, on the subject, on the 6th of the present month, and this morning received the following reply, which we desire to place before your readers. As many settlers are deeply interested in the action of the Government respecting the land in that region, it would doubtless be acceptable to you to publish the letter.

Respectfully,
STAYNER & SIMMONS.

DEPARTMENT OF THE INTERIOR,
General Land Office,
Washington, D. C.,
April 19th, 1883.

Messrs: Stayner & Simmons,
Salt Lake City, Utah:

GENTLEMEN—I have received your letter dated the 6th instant, requesting to be informed of any contemplated action looking to the opening to settlement of the lands in the valley of Ashley's Fork in Utah, withdrawn by instructions to Register and Receiver dated March 9th, 1882, in view of a proposed military reservation for Fort Thornburgh.

In reply I have to say, that no executive order has yet been issued declaring the Fort Thornburgh military reservation. When that shall have been done, the lands withdrawn by said letter and not selected for the Fort can be restored to the public domain, unless the former withdrawal of the same country, made July 7th, 1881, for contemplated selections for the Ute Indians, shall be longer continued.

Very respectfully,
N. C. McFARLAND,
Commissioner.

"MARRIAGE AS A CRIME."

AN article under the above title appears in the Independent, a New York standard religious weekly. It treats upon a great evil in society in very pointed language. The marriage of virtuous girls with well-known debauchees whose only charm is their wealth, is held up to reprobation, and its frequency is spoken of as a fact beyond dispute. The writer refers to seven cases of divorce now pending in that city in connection with which there are rumors so incredibly vile that even men speak of them to each other in a whisper. They are illustrations of his subject, and show that the laws of well-ordered society were tampered with in the start, by the sale—for that is what it amounted to, of the women who married immoral men for their gold. The author remarks:

"When a girl marries a man with a damaged reputation and a mere competency, we are unanimous in the opinion that she is culpably reckless and has thrown herself away; but when she marries a well-known debauchee whose income is beyond competition, envy forgets the inevitable future and glares at the pile of glittering coin. A man with slender means must needs remain a bachelor, because the devotees of the Golden Calf have never even deigned to look upon him; but money with physical and moral corruption behind it in the disguise of manhood is in such demand that maneuvering mammas go wild in the competitive chase for it, and ambitious young ladies stimulate their fascinations to the utmost in the fond hope of possessing it."

This is a very frank admission and is made in regard to "Christian" society by a "Christian" clergyman. He goes further and declares that in the wealthy and fashionable classes are persons as dangerous as reptiles.

"Their time is spent in a round of pleasures, suggested by a painful ennu. Intrigues of the most com-

promising character are not infrequent, and the air is at times made foul by scandals which point to the hopeless wreck of domestic happiness."

And these are to be found in the very first circles. Not in those parts of the great city where "the refuse of nationalities is gathered," nor in places where crime hides itself from the garish light of day, but in the most fashionable Avenues and in the realms of upper ten-tons. And the worst is yet to be told. It is related in these terrible words:

"A marriageable girl who feels herself to be in the market is not in the slightest degree shocked because her lover dare not tell her where he goes when he leaves her; on the other hand, his known impurity seems to be an added charm in her sight. She has not been taught to set any high value on virtue, neither does she regard it as indispensable in a husband. She excuses the inexcusable, and ignores the prime conditions of happiness. So she has money, she ceases to ask questions. It is better so, perhaps, because if she were at all curious she would never marry. Old maidism is the purgatory of social life; and so, rather than live in purgatory, she moves into a palatial residence in the nameless region beyond. Who does not know that in the set to which she belongs simple honor and fidelity are regarded as 'slow,' and that the appetite for excitement is so quickened by the condiments of vice that excitement is tasteless and insipid unless it is highly seasoned with immorality."

The truth of these statements cannot be denied. But what remedy can be found for the monstrous evil here described? The purgatory of social life is the certain doom of hosts of fair women fitted by nature for the heaven of honorable maternity, unless they accept the other alternative of marriage to persons with whom such a union is sacrilege. Purity wedded to impurity. Chastity given, or sold, to corruption. Virtue bound to vice. It is horrible in the extreme. And there is no thickness of gold veneer which can cover up its foulness and incurable discrepancy, from the eyes of God and the angels and the disgust of untainted mortals.

Plural marriage, as taught in the creed of the "Mormons," does away with all necessity for such sacrifices of true womanhood. None but the pure preserve the fair, its rendition of a time-honored adage. Girls are taught by "Mormon" parents who are sound in the faith, that marriage with a libertine is degradation. That they have the same right to require purity in a bridegroom as he has to demand it in a bride. That it is far better to wed a virtuous married man than to be joined to an unvirtuous single man, though the first be comparatively poor while the latter is reveling in wealth. A man who is polluted before marriage, is true to his marriage vows, is sexually clean in the sight of heaven.

But this is so contrary to traditional notions that it would be scouted by the refined society which indulges in the evils depicted in the Independent. Those who live in that atmosphere cannot comprehend the moral purity of such family relations as these. They judge of a man who weds more than one wife by their own degraded moral gauge. When the men look upon marriage as a legalized method of gratifying lust, and the women regard it as a source of money supply, how can they be expected to understand the motives of those who enter into matrimony in the spirit in which it was divinely instituted? They cannot comprehend how a man can marry more wives than one with a pure motive because their own motives in entering into monogamous marriage are impure.

To demonstrate this, one has only to listen to the conversation of such persons and their companions when marriage is contemplated. What they think it is for can readily be determined. This a licentious age, and its thought runs in licentious lines. This is evidently the view of the writer of the article from which we quote again. He says:

"Nay, the whole community, for that matter, is wallowing in the pit. In dramatic representation, for example, Shakespeare is adored with a sham adoration, but never listened to with even tolerable patience. In the rivalry between Shakespeare and a semi-lewd play, the bard of Avon is voted out of the house. The

sensational drama, in which the heroine tatters in the first act on the dizzy edge of a vicious precipice and in the last act falls in the fathomless depths of domestic infidelity, rouses us to the highest pitch of enthusiasm. Nothing pays so well in a play as disguised indecency; and if the disguise be very thin, we do not allow our scruples to mar our enjoyment."

The licentious tendency of the times is not only seen in the selfish for the kind of plays alluded to in the Independent, it is shown in the class of literature which is popular, and is thus described in another paragraph:

"In order to be really interesting, a novel must have a sulphurous plot, one the heroine or hero of which has a reputation which ought to bring a blush to the cheek of the reader, but which generally falls in the accomplishment of that end. * * * The most saleable books are made up of the piquancy of broken vows and the delights of a life of shame."

It is among people with these tastes, this mode of thought, this estimate of the marriage relation that the "Mormons" are chiefly berated. By them plural marriage is counted a crime. And yet there is nothing criminal in it, as taught in "Mormon" theology, while the system which in effect places the charms of woman in the market, and gives to cash what nothing but love and virtue should possess, is of the very essence of crime, and is unnatural, subversive of social order, the degradation of a sacred ordinance and the desecration of a holy estate. This applies with similar force to all "marriages of convenience," in which there is no congeniality and nothing to sanctify the union. No good woman ought to be placed in that condition where she must choose between perpetual spinsterhood and the bonds of matrimony with one whom she cannot esteem and who has no personal attraction for her.

Laws and customs which restrict marriage, making it impossible for large numbers of virtuous women to wed with the men of their choice, have to wink at or ignore a vast amount of social irregularities which are chargeable to those very restrictions. Where every woman has the opportunity of being married to some man whom she can at least respect and confide in, it is sure there will be much less of the corruption which abounds in modern society. Of course while human nature is in its present imperfect condition there will be evils under any system. It is not fair to take exceptions for the rule, nor to judge of any society by the acts of a few of its members. It is no more correct to condemn plural marriage because of the wrong-doings of a few who enter into it than to condemn monogamous marriage because of the excesses and obnoxiousities of some who violated its obligations.

But it is right to expose errors of principle and wrongs in practice when the object is the correction of evil and the elevation of the truth. And the author of the article in the Independent—who is no unknown or irresponsible person, but a D. D. of distinction and culture—is doing good service in exposing the criminality of the large numbers of people who, while talking to themselves credit for propriety, moving in exalted social circles and figuring as high-toned "Christian" church members, are dragging down into the mire of lust and Mammon one of the most sacred institutions, established by the Almighty for the happiness and exaltation of His sons and daughters who dwell upon this planet.

THE SMOKE NUISANCE.

WE have heard many complaints concerning the nuisance caused by the dense smoke arising from the stacks and chimneys of foundry furnaces and other places in this city. It settles down and darkens the air, penetrates into houses, falls in black flakes upon dwellings, gardens, drying clothes and passing people, and is becoming a nuisance of no inconsiderable magnitude.

We need not point out the places that are chiefly complained of. The black clouds that are poured forth from various establishments show themselves plainly enough without further designation. As the manu-