

followers to resist the law. Polygamy must go, and the sooner the better it will be for them. Judge's sentences will meet the approval of all right-thinking men."—N. Telegraph.

seems from the foregoing that not must polygamy go, but the "Mormons" themselves should prepare to go. The Telegraph and Judge both sitting in judgment on us at the same time are too much—much too

CREMATION.

practice of reducing the remains of the dead to ashes with fire is not by means a new thing in cosmic science. It may, so far as relates to the present generation, be termed a revival of very ancient practice, having been common among the Romans before the Christian era, and to a limited extent was and is the custom in a more crude and complete way in India, the funeral practice dating back to the very beginning of the history of that country. The "Mormons" plan seems to have differed from that of the Indians only in the degree of completeness, incineration, nearly that as possible, having a place with each burning, while the latter the bodies are and were incinerated and then thrown into a flowing stream to be devoured by fish. The revival of the practice in modern times and places, while free from most of the repugnant features of the old systems, has not extricated it from the chief objections—the fact that it is opposed to the precepts of the Bible and is violently shocking to the cultivated and soulful mind. The time since a project was set on foot for the erection of a crematorium on a large scale in the State of New York. Subscription lists were opened, but so decidedly was the tide of public sentiment against the practice that great difficulty was experienced in making the elements complete. The projectors, however, had an opportunity of getting a convert or a dollar, at last succeeded in getting together enough subscribers and funds to proceed with the necessary building. A suitable site was secured at Pond, Long Island, and the structure erected to the square; but before had this been accomplished a tremendous wind storm arose and blew the structure to the ground. It has gone so far, the stockholders had to try it again, and after another strain on their resources, and the aid of various kinds, succeeded at last in completing the work. In the absence of another wind storm or some other visitation of the elements, it will doubtless prove a paying investment and be the means of causing communities to embark in enterprise, as no less than forty incinerations were in one day. Inducements offered by the stockholders are cheapness, desirability and health to the survivors, arguments which appeal strongly to a certain limited but rapidly growing element—and thus is one of the most sacred duties of the state, that of disposing properly of the remains of the dead, converted to a matter of speculation and commerce.

cremation is growing rapidly in estimation cannot be denied; it is through a sordid and perverted condition of our race that it is to do so, is unquestionable. In the day of enlightenment as to the duties of God and the duties of man, the advocacy of it sounds too much like sacrilege to be tolerated by a Christian; and the revolt which a sensitive mind must experience at the thought of the remains of some one undergoing such a process of itself a barrier to the practice being universally adopted. "Earth and dust to dust" is the decree of the Creator, and as we are of earth we should be permitted to return to its breast and be held in its embrace when the spirit which for a moment was of and with it has left its flight. To circumvent the process of decay ordained by Him gave the means by which a blade of grass or a giant tree should spring from the remains of their predecessors in the soil, is impious in the extreme, and should receive no countenance, but rather the sternest and uncompromising opposition of all who claim to be Christians.

There was one cremation in Salt Lake some six or seven years ago—that of Mr. Winslow. Those who witnessed the disgusting spectacle seemed to have no further desire to gratify their curiosity or satisfy their thirst for information. We hope it was the last as the first instance of the kind in the Territory. We do not say cremation must go, but that it must not be permitted to come.

THE REAL SITUATION.

The 'religion' of Mormonism, as it existed in Utah and as its priests taught it to the degraded scum of European populations they are importing an offense to civilization, a rebellion against common decency and

good morals and a crime under the laws of the United States."—Chicago Sun.

Let us examine this proposition a little, in the light of ordinary reason. The above, taken altogether, says that "Mormonism" is the various offenses charged; that is, it is a rebellion against decency and morals, and a crime under United States laws, since its "priests" teach but one doctrine and that the one referred to and embraced within the general term. It might be useful information to the writer of the above extract to let him know that nothing is a crime against the United States except such things as it has made laws against; and that nowhere on the pages of its statute books can be found a line forbidding or punishing the crime of "Mormonism." We are quite cognizant of the fact that under the guise of an attack by a number of such sheets and a large portion of the populace upon the practice of plural marriage, they are really aiming at the destruction of our religious faith as a whole, but they seldom admit it, because to do so would be to involve them in a contradictory attitude with reference to themselves, they all along making the pretense that if polygamy were out of the way, most other things in relation to our people would be altogether lovely—that is, the "Mormons" would be "like the rest of us." It is, in this aspect of affairs, somewhat refreshing to find a standard journal openly and unqualifiedly announcing that it is not one particular tenet of our faith, not even a few or several of them that must be done away with, but that the whole structure must be destroyed. The reader will observe that we are not herein saying that such is the exact language of the sheet quoted from; but we ask him in all candor and fairness to say whether or not that is the logical inference. The Sun claims to be a supporter of morality, decency and civilization, as well as an enemy to rebellion and crime—and then says substantially that the religion of the "Mormons" as it exists in Utah and as it is taught elsewhere is nothing that it supports and everything that it condemns, meaning of course that the whole institution must be crushed. All the other insinuations and innuendoes of the article from which we make the above extract, and of the extract itself, have been sufficiently and exhaustively replied to before.

Is it not a little singular that newspapers which profess to voice the sentiments of the nation at large should either place it or themselves in an attitude so stultifying? It would be easier and much more honest, we should think, to frankly avow the covert will of a large part of the country at the beginning, to say what is intended and proceed with the conflict upon that basis. It would only be giving the cause aimed at and its supporters fair notice, and thereby making the contest more in the nature of a civilized and equalized conflict, since those who occupy the defensive would have a better opportunity to oppose the aggressors or a clearer understanding as to why they should accept of the conditions offered. This state of comprehension is left to be reached by those assaulted, so far as the assailants are concerned, and then the latter talk about degradation, civilization and rebellion!

We have all along understood the situation, and comprehended the measure of hypocrisy underlying the oft-told tale that we only needed to expunge the "relic of barbarism" to enjoy all the favors and privileges of other commonwealths; we have known perfectly well that it was not a surrender of one of the outposts but of the fortress and its garrison that was wanted. The complete subjugation of the cause of righteousness and exemplification of God's will is all that will satisfy the adversary, and we were well aware of it a long time ago—no thanks to those who are conducting the raid against us, however. Our only answer is, Do your worst; do all that our Father will permit you to; and then, as now, we have no concessions to make, no terms to offer.

MISSION JUDGES TO ORDER.

"It is to be hoped that the new Chief Justice of this Territory, as well as the recently appointed Associate Justices, will fall into the ranks of their predecessors as regards the Mormon problem, and treat the polygamous features of it, with that severity that the nefarious crime demands."

The above, which we copy from the St. John's (Arizona) Herald, sounds, or rather echoes, the keynote given forth here some time ago, the plan being to enable the minority of our population to control the executive and judicial departments of the Territory by arranging beforehand a programme for the officials to follow, and then by means of threats, calumny and falsehoods, whipping them around the beaten path if possible. Generally they have succeeded, but not always; but when an appointee to a Federal position had sufficient manhood in his composition to refuse to bow to Gesler's cap and to elect his own method of procedure, all efforts were bent in the direction of a removal or complete crippling of the incumbent. It was hoped, however, that the af-

fliction might not be infectious; that since we were so unfortunate as to have the plague it might not extend to our neighbors, but be kept at home, and finally extinguished here. So far we are disappointed; despite all precautionary measures, the scourge has made its appearance in Arizona, and threatens to become malignant there as well as here. Of course the paper quoted from has no influence, being altogether an insignificant and characterless sort of publication; but it can do as much as a bulrush in a swamp—that is, show us which way the wind is blowing; and when it suggests the course to be pursued by the newly appointed Judges for that Territory, it is a certain sign that somebody told it, so and that somebody else concurs. It is a rather unsavory piece of business, this placing men who are supposed officially to know no creeds, parties or persons except when properly brought before them, in the attitude of missionaries having fixed purposes to consummate, but some officials have not sufficient stamina to withstand such things; and if those referred to have not, the political situation in Arizona will soon be so nearly like that in Utah that the difference will not be worth mentioning.

A FRAUD EXPOSED.

AMONG the various humbugs imposed upon the gullible public, none are more deserving of exposure than the so-called spirit mediums, and it is rather refreshing to learn of such exposures of this fraudulent class as the following, reported by a Hartford (Conn.) correspondent of the New York Herald:

Since the expose of the memorable Katie King swindle in Philadelphia, there has been no more thorough revelation of one of the so-called spiritual mediums than that in this city last night of Mrs. Eugenie Beste, of Washington, D. C. Among her Washington sitters recently was Mrs. James McManus, of this city, daughter of the senior editor of the Hartford Times. Mrs. McManus is inclined to investigate the mysterious, including spiritualism. She became convinced that Mrs. Beste was a fraud, and concluded to invite her to Hartford, where the opportunities were better for arranging an expose, and she would not have the advantages of her Washington house in avoiding detection. Mrs. Beste was located at a private residence in the city, and gave two seances without interference, while Mrs. McManus, with Mrs. Wisley and other ladies she had brought into the plot, was perfecting her plans.

Last night everything was ripe for the expose. A circle of twenty was formed, only five of whom were not in the secret. Two stalwart employees of the Times office were concealed in an apartment adjoining the seance room, awaiting the signal. A spirit called Nettie emerged from the cabinet, clothed in a long robe which shed a pale phosphorescent light in the darkness. The two men sprang into the room. The spirit gave a piercing shriek and one exclaimed, "That won't do, old spirit! we've got you." Lights came; the drapery was torn from the head, and Mrs. Beste's face, ashen with powder and fright, was revealed. Her dress and slippers were found in the cabinet. Her gauze drapery, worn over her underclothing, was saturated with a chemical substance which gave the light, and patches of luminous paint aided the effects.

There was nothing left but to confess the fraud, and a lawyer present drafted a full confession, which she signed. In this she recites that she is the person known as "Mrs. Beste, the voice medium;" that her exhibitions of materialization of spirits given in Boston, Hartford, Philadelphia and Washington were fraudulent; that the materials used were gauze and luminous paint, and the voices of pretended spirits simply manifestations of her own vocal powers. The paper concludes: "And from this date henceforth to the end of the world I shall desist from any further exhibitions."

THE ILLINOIS OUTRAGES.

It is the custom for unscrupulous men who oppose an idea or a cause for the reason that it is popular to do so, to fall back upon violence and brute force when defeated in argument or, as is commonly the case, when they have no argument to offer. Sometimes they ignore reasoning altogether, whether capable of it or not, and begin and carry on their side of the case with fists and feet or hurtling missiles—the arguments of prize fighters and mobs. Let, for instance, "Mormon" Elders be conducting a meeting, however peaceably, and giving an exposition of their ideas as to the plan of salvation however inoffensively, there be those—and there name is legion—who favor destruction first and thinking over it afterward, and in no place under the sun does this rule obtain with more fiendishness than in Illinois. Our readers will remember accounts of the dispersion of a "Mormon" meeting at Tolano, in that State, two weeks ago, the report of which was received here by telegraph. This is the way our Philadelphia namesake got it:

"Alonzo Johnson and Samuel Moody, patriarchal-looking missionaries from Mormonland, have been holding nightly meetings in a school house on the outskirts of town, endeavoring to obtain converts to Salt Lake Valley. Several of the village maidens had begun to take a lively interest in Mormonism and polygamy before the people were awakened to a sense of what was going on."

"Converts to Salt Lake Valley" would be peculiar people as the world goes; but tourists and emigrants to the valley, and admirers of it, are numerous. Perhaps this is what the dispatch means, but more likely it means converts to the faith of the Latter-day Saints. And the fact that "several of the village maidens were beginning to take a lively interest in Mormonism" only shows that they were not bigoted and willing to hear, before condemning, but having heard, found nothing to condemn. The reverse was the case with their fathers or brothers, or some of them at least; it was condemnation with them first, last and all the time, supplemented with violence when the passive opposition of the bigoted was ineffectual for the purpose of shutting out the light. We take the liberty of stating at this distance and without their knowledge, that those Elders, or either of them, never at any time or place offered the slightest inducement, apart from the promised rewards to the faithful, to any man, woman or child; that they merely outlined the Gospel as given in the Word of God and later in the words of inspired men; that they asked no one to come to Utah for the sake of coming only, but stated it to be the gathering place of those who embrace our faith and wish to be one with us; and that no actions or language characterized their conduct in Tolano or elsewhere that was inconsistent with the character of Christians or the deportment of gentlemen. Yet they had to go; that was the only way the work they were sent to perform could be hindered, the only plan by which the cause of truth could be prevented for a time from taking root.

The News' dispatch concludes as follows:

"Nearly twenty young girls are said to have tacitly consented to steal away and join the believers in Joseph Smith's prophecies. Last evening forty able-bodied and indignant churchmen swooped down on the schoolhouse. A volley of cobblestones and rotten eggs was sent through the windows and, following through the door, went the raiders. The Mormons fled and made good their escape in the darkness."

It is a real pleasure to know that there is such a courageous, chivalrous element in Tolano; forty able-bodied men against two inoffensive and non-combatant gentlemen was about the proper thing. Twenty-one of the raiders could certainly handle the larger of the Elders, and that would leave nineteen to look after the other. It is to be presumed that the daring host that made the raid acted on the military plan, and had a strong reserve force in the rear available for an emergency; we should hate to think they would be so rash as to overlook this measure of safety. The fact that they didn't need the reserves, but "got away" with the entire force of two "Mormons" without losing a man or needing assistance, has nothing to do with it. Men who take such desperate chances should be prepared; and, as we suggested before, we believe the valiant forty had every point safely guarded, so that failure was out of the question. Well, the two "Mormons" were vanquished and driven from the field; they could not be vanquished with their own weapons, fairness and truth, but—they were vanquished.

The story that twenty young girls had consented to steal away has doubtless been concocted by the assailants of the Elders as an excuse for their assault; it implies that the Elders are offering inducements for girls to steal away from their homes contrary to the wishes of their families, and come to Utah, which is as far from the truth as possible. As remarked before, the only inducement offered to anyone, young or old, to embrace the doctrines taught by the Elders is salvation, and young people who are not of age are not encouraged to revolt against their parents' wishes in the matter of embracing them. If, however, young ladies, or young men either, who are old enough to think and act for themselves choose to accept of the Gospel as taught by the Latter-day Saint Elders, there is no valid reason why they should not be allowed to do so. If it is true that twenty young ladies actually purposed embracing what they conceived to be the truth and leaving the unhallowed atmosphere of Illinois, it is a little too bad that they were frustrated in their purpose of getting away and living in any community but that. The fact that they were willing to listen to argument and be moved by the everlasting truth, shows that they were pure and upright; and it is a cruel shame that such people should be reared among such cowardly cut-throats as comprise at least a part of the population of Tolano. We wish for their own sakes they had succeeded, and hope they may be able to do so hereafter. It is so many lilies growing in a putrid morass.

Illinois will have its reckoning yet. The blood of the martyrs drunk by its soil is still to be avenged, deeply and fully; violence and insult added to the record of its crimes against the people of God may not hasten, but

they will not diminish His wrath; and when it does come, beware ye who have raised your voices and arms in opposition to His work!

"MORMON" MORALITY

COMPARED WITH THE PRESENT CONDITION OF THE CIVILIZED WORLD, AS VIEWED BY A WOMAN.

One of the Elders laboring in Tennessee sends us the following article clipped from a recent issue of the Chattanooga Daily Commercial, with the remark that he has no idea who the writer can be. Whoever she is, she certainly wields a vigorous pen:

"Everything depends upon the point of view. Few women will be found who have given thought to the subject that would not as a choice of evils, prefer Mormonism. 'By their fruits ye shall know them.' Statistics show that crime, misery and debauchery among the Latter-day Saints are reduced to a minimum, and may well put us to the blush. Where in any Christian State of our Union is a parallel to be found. But, oh, horror! Dees a woman endorse polygamy? Not without qualification. Since men will have plurality of wives why not legalize the relation, both in religion and in law? Have the courage of your convictions; give all your wives the shelter of your name, the refuge of your roof. Woman's interest is best observed by that system which at least gives her legal status.

We are accustomed to refer with pride to our Christian homes, as the outcome of our civilization—yet they are only one step removed from the brothel, the saloon, the gambling-house. Does it never occur to the male-mind that all these hideous ulcers which are eating out the heart of society, are directly traceable to the one great crime against woman—the edict of both church and state—that she should be subject to man? Might makes right, the old, old maxim, handed down through the centuries of rapine and bloodshed. How far has an enlightened republic founded on the principle of personal liberty, progressed in the century of its existence? As far as woman is concerned, a mere weak reproduction of the old-world system. It is always the woman "that thou gavest me;" made for man's use; a plaything, a bauble, a convenience (and under all conditions a necessity), put to any use, to serve the Lord and Master's sovereign will; in theory a divinity, in practice a slave to his passions and his lust!

Just here every "lady" in the land takes issue with me, but ignore it as we may, the fact remains, the poor outcast is indeed our sister and every blow at her strikes you and me as well. The poison has penetrated through every grade of society, and man who made an "outcast" of one is not apt to shrieve the other as a "divinity." To his depraved soul all women are alike. It is in this degradation of humanity that every social evil has its birth, its growth and its assured longevity! All religions have been powerless to arrest the ever increasing momentum of the social evil. The Christian minister draws the line at the "outcast's" door—who enters here leaves hope behind—for her no help or solace here nor in the world to come! Yet there was One, whose teachings we profess to follow, that said: "Neither do I condemn thee; go, and sin no more."

Why should the woman be condemned while the man goes unscathed? Surely, all religions teach that God is no respecter of persons—then, why should man make laws to controvert God's law? Being so much more able, physically, to take care of himself than woman, why should all safeguards of society be for him alone? He claims that the woman must be taken care of, and such is the care he takes of her. Just now the civilized world held its breath in horror at the ghastly revelations made in London, one of the great centres of christianity and civilization. Just one glimpse of the awful abyss was accorded—enough, one should think, to make every man bow his face to the dust, and then the gay whirl of society went on as before. The collective wisdom of the masculine mind can find no remedy—the only crime committed seems to be in the exposure. Is not the earth His and the fullness thereof? It was urged against the man, who now holds the highest position in the gift of the people, and, as we proudly claim, on the habitable globe, that he had failed to "seal his wives unto him," and with one voice the response came from every masculine throat, "We all do it; why make a scapegoat of one?"

From the intimate relations of the sexes man can never rise higher than the plane to which he assigns woman; and this fact easily explains all the complications into which our civilization has drifted. We started out from false premises and have naturally reached false conclusions. It is the old feudal system, transplanted to our shores, and its blight has fallen on our religion, our politics and our whole social structure.

With woman as co-laborer, how beautiful the world might be! The one not inferior and degraded, the other with no proud sense of ownership and authority. Both together, equal in every natural right—as Omnipotence intended them to be—earth would be better in the new condition, and marriage, religion, truth, justice and morality something more than an empty sound.