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CHARLES W. PENROSE, EDITOR.

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THEY DO NOT WANT THE TRUTH.

A FEW weeks ago a letter was addressed to a lady in this city who is thoroughly qualified for the task, requesting her to write a series of articles for an eastern journal, the publisher of which offered liberal terms for the work. The lady responded and expressed her willingness to do what was desired. But having made known her connection with the "Mormon" faith a change came over the mind of the publisher.

The next letter brought different things. The writer said:

"I was, strange to say, not aware of your position on the Mormon question. It would hardly be wise to run a series of articles on Mormonism from your point of argument, no matter how strong and true your doctrines might be (as people of the United States would condemn us for giving them place in our columns. You possibly know as well as we do that people are hard to reason with. Want the——— double to publish a series of four articles, four columns each, with illustrations on Mormonism, as it is at present. You might be prejudiced, as I have decided to have the articles written by a newspaper man of our own city and staff."

This is a frank statement of the position occupied by the publishers and journalists in this country. They want articles on "Mormonism" but they do not want them truthful. "No matter how strong and true" a candid statement might be, it would not do for the columns of a paper that wants "a series of articles on 'Mormonism' as it is at present." Why? Because the publishers are afraid it would not suit the people. Money being the object, something must be made up to catch the popular taste, no matter how false and puerile the stuff may be.

What a spectacle this publisher makes of himself in this amusing correspondence! He wants articles on "Mormonism" as it is, and applies, as he supposes to an anti-"Mormon" for the information who would be sure to present "Mormonism" as it is not. Discovering that the lady is a "Mormon" and able and willing to describe "Mormonism" as it really is at present," he declines to receive what he pretended to want, for fear she might be "prejudiced." And in order to get the information straight, he determines to employ a newspaper man who knows nothing of the subject, and who will have to manufacture something to fill the demand out of the unreliable and prejudiced material sent forth to deceive the world!

This is how "Mormonism" as it isn't, and "Mormonism" as it never was, has been dealt out to the public. It is because of this that both the writers for the press and the people who read their effusions are so densely ignorant on the "Mormon" question. They do not appear to want to know the truth.

Literary men and women who come to Utah professedly to study "Mormonism" on the spot, usually succumb with the bitterest anti-"Mormons," persons steeped in the gall of bitterness and bound with the bonds of bigotry and intolerance, whose very breath is hate and whose spirit is the essence of spite and malignity. Of course the "Mormonism" they write up under such influences is the same old monstrous distortion which has been held up as a bugaboo for half a century, with a few new wrinkles and another dash or two of garish paint.

If they apply to the only source from which correct information is likely, in the very nature of things, to be obtained, it is not usually for the purpose of getting at and reproducing the facts, but of being able to say they have talked with persons advocating both sides of the question so that they may appear to be without bias.

"Mormons" say it "can never be presented to the public except by "Mormon" advocates. Its opponents do not fairly explain its doctrines nor truthfully state its position. Their shows are directed against a dummy of their own manufacture, their arguments against ideas of their own invention.

We think that even the money-grubbing publishers, as well as the "enterprising" editors of the country, make an egregious mistake in this continual pandering to public prejudice, and this perpetual repetition of anti-"Mormon" falsehood. They should give their readers something new. Why not deal out a little truth on the "Mormon" question? It would have the attraction of novelty. It might pay better than the stale trash in common use for such occasions that is worked up on this subject is but an old course in a new garb, and the reading public are getting very familiar with it all.

Eastern publishers who prefer employing "some newspaper man on their own staff" in writing up "Mormonism as it is" to a person residing here who understands the subject and would give a "true and strong" presentation of the facts, merely travel in the old time-worn rut and deal in decayed and shrivelled "chestnuts." They have no conception of the true purposes of journalism, they prostitute the power placed in their hands for good, and they occupy no higher moral plane than the dealer in "green goods" or other trader on the ignorance and folly of mankind.

DEATH OF KING KALAKAUA.

THE dispatches announce the death, yesterday, at San Francisco, of Kalakaua, King of the Hawaiian Islands. He was on a visit to this country on account of his health, which had been failing for some time. He seemed to be recuperating after his arrival, but the improvement was merely temporary, the malady—Bright's—demonstrating to be certainly fatal.

The deceased occupied the position of King of the Islands for seventeen years. A number of our Elders made his acquaintance while engaged in missionary work in his kingdom. They describe him as a genial, kind hearted and liberal minded man. He never at any time took any adverse position against the members of the Church. On the contrary he used his influence the other way and prevented the government from passing an enactment which had that tendency. He contended for the widest religious toleration, and in conformity with that idea insisted that all should have the same privileges.

Kalakaua and the Queen paid several visits to the Church plantation, and invariably expressed, on those occasions, much gratification at the condition of affairs associated with it. They were specially struck with the superior morality that existed there, and praised it because of the large proportion of children compared with the number of adults. In that respect the plantation was not surpassed by any other part of the Islands.

The King had considerable trouble in his dominion, especially of late years. Much of it was occasioned by Mr. Gibson, one of the chief officials, who had the confidence of his majesty, but who was exceedingly unpopular. About two years ago the sentiment became so strong that it resulted in a revolutionary movement. The palace and barracks were attacked by an organized armed force, which, however, was too weak to accomplish its object. Gibson fled, came to this country, and, if we recollect aright, died in California. As a result of the agitation was a change in the constitution of the Islands. This alteration resulted in a somewhat radical modification of the powers of the king.

Quite a number of residents of Utah will cherish a kindly remembrance of King Kalakaua, to whom there was nothing of the nature of the tyrant, he being kindly and sympathetic to an unusual degree.

CRANKY OR CORRUPT?

"THE most difficult law that can be invented is now in force against Mormons, and the enforcement of any measure, even to virtual disfranchisement, cannot be regarded as persecution by men who wilfully and insolently defied the laws for twenty years."

The above is clipped from the editorial column of the San Francisco Chronicle. It has the newspaper and sometimes says some bright things. But it is cranky on the "Mormon" question. The Chronicle ought to know, if it does not, that those persons among the "Mormon" people who violated the laws of Congress restricting marriage, were disfranchised eight years ago. No argument is now raised as to the justice or injustice of their exclusion from political rights and privileges. They are out of the present issue. No drastic law is proposed as to them. Their case has long been disposed of.

The "Mormons" who are now threatened with "virtual disfranchisement" have not defied the laws for twenty or any number of years, and have not disobeyed the laws at all. Does the Chronicle mean to say that the enforcement of any measure, even to virtual disfranchisement of these "Mormons," against whom there is no charge of breaking or defying the law, "could not be regarded as persecution?" What would it be, then? Would it be right? Would it be just? Would it be Christian? Would it be American?

And what can be the object of such a drastic measure as the disfranchisement of thousands of citizens against whom the law makes no charge or claim? Is there any other object than the accession to political power of a minority of the people of Utah? If the Chronicle does not mean to advocate this villainous policy, what do its words signify? They amount to bluntly drivel.

The few in Utah want to rule the many. The only means to this end is to kill popular sovereignty, to reverse the law that majorities govern. Strike the ballot from the hands of men who will not vote for their enemies. Stifle the votes of the majority, so that the minority may have all the say, all the offices, all the emoluments thereof.

The Chronicle and every other paper that calls for the disfranchisement of those "Mormons" who now have the ruling power, simply lend their aid to the most barefaced and brazen attempt at political robbery ever proposed in the United States.

"THE LIGHT OF THE WORLD."

EDWIN ARNOLD is known to fame as the author of that splendid poem, "The Light of Asia." His forthcoming work is to be called "The Light of The World, or The Great Consummation." Of course the subject of the poet is the great character in the drama of human life—Jesus Christ, the sublime Nazarene. It is to be published in February and will contain an introduction by a celebrated American poet, E. H. Stoddard. Arnold's poem will consist of six books, viz: 1. Mary Magdalene; 2. The Magi; 3. The Alabaster Box; (two parts) The Parables; 4. Tyre; 5. The Love of God and Man; 6. The Great Consummation. Mr. Arnold follows, for the most part, the accepted facts of the Gospel narrative. He exercises poetic license, however, in making Mary Magdalene identical, both with Mary, the sister of Lazarus and of Martha, and with the woman who broke the alabaster box at the feet of Jesus, for which identification biblical students do not recognize any clear scriptural authority. The work will be published simultaneously in England and America. Funk and Wagnalls of New York are the publishers on this side of the Atlantic.

NOMINATION OF HILL FOR THE SENATE.

ON Monday last, the 19th instant, the Democratic members of the New York Legislature in joint caucus nominated Governor David Bennett Hill for United States Senator to succeed W. M. Evarts, the outgoing Senator. The nomination was unanimous, and receives the hearty concurrence of the party leaders throughout the State. William F. Sheehan, speaker of the House placed the governor in nomination. In his speech he says:

"If his (Hill's) acceptance of this high office is a possession, was desired it at the hands of the party more than he? If it is a sacrifice he makes it for his party's good, if it is a stepping stone to the highest honor, what Democrat in this broad land has earned it more than he?"

The question naturally presents itself now, does this mean the nomination of Grover Cleveland for the Presidency in 1892 by the Democratic party? Within the limits of his own State Hill is undoubtedly the strongest man in the party. But outside of the State Cleveland is certainly the strongest man. Between the respective adherents of these two men, it is said, the best harmony has and hitherto prevailed. Does this nomination mean a united party action. Will New York give its thirty-six votes in the convention for Cleveland? With his own state solid for Grover Cleveland, and with David B. Hill as United States Senator and a supporter of his, the nomination in 1892 would be a repetition of that at St. Louis in 1888.

There may be a little fight over the second place. A man from the West or South might be chosen. It is held that Cleveland's utterances on the silver question will hurt him with the free coinage advocates.

Here is what he says in his letter of 1885 to Mr. Warner:

"It is of momentous importance to prevent the two metals from parting company by reason of the increasing disparateness of gold and the increasing cheapness of silver."

This is not opposing free silver coinage unless it is shown or demonstrated that such would drive gold out of the country, or drive it into the hoard of the speculator and gambler.

But it must be remembered that the Republican party profits by reverses, and has also wonderful powers of recuperation. In 1874 it was in a worse condition than it is at present. Yet in 1876 it fought a terrible battle and won. In 1880 it was again invincible. In 1884 it lost by a scratch. In 1888 it was again victorious. In 1892 time only can tell what it will be. And history proves to us that the party is an able and tactical fighter.

Mr. Cleveland is the strongest man in the Democratic party. He commands the most confidence among the American people, and he is probably the only person who could hold and perhaps increase the majority vote in 1892.

ABOUT EUROPEAN DISARMAMENT.

THE German Emperor is indulging in another freak—as it is stated. This time the idea has seized him that he can produce a European disarmament. For this purpose there is to be a general imperial council. He claims that all the tendencies of the times point to a period when all swords will be beaten into plowshares and pruning hooks. Most people appear to be anticipating before the inauguration of that predicted pacific epoch, that the stones which he chooses for it by his next gigantic war of all times, will it will werbolt the nations with fighting and lead them to measures by which it will be permanently avoided.

The Boston Transcript has a very thoughtful article on this latest freak of the ruler of Germany. The following extract will be found worthy of perusal:

"Apart from the fact that international law can never become comprehensive enough to embrace the adjudication of the commercial complications, diplomatical discussions and the racial antipathies of the numerous countries that constitute the continent of Europe, the internal condition of the administration of monarchies, especially that of Russia and England, would make the proposition an utter impossibility. The Government of Russia involves the conception of European governments, their constitutional organization, and the principles of federal legislation, and before we could see the condition of standing armies we have to the consideration of Russia into a country with distinctive governments, combined into a single with a separate legislature, United into a single governing country, and the government of Ireland based on the principles of homerule with a separate national Parliament. But apart from these preliminaries complicating the mere question of a joint and disarmament—Russia cannot agree to such a proposition, since the Czar considers at the same time a change in the present system of government which is based on, and maintained by, the military forces of the country. The moujiks (serfs) are kept in training and on peace footing are not only necessary to remain the material wealth of the country, but are indispensable in the system of levying taxes on the land of the peasant, and in seizing the people into conscription to the wars undertaken and carried on by Russia. The military in Russia are kept in peaceful employ by making them perform various functions which in other countries are executed more for the civil power. The soldiers are used to make the peasants pay their taxes, to sell their effects when they are unwarranted to pay the military are called upon to suppress outlawry, to guard the prisons, to punish religious heresy, to transport political and other criminals, and generally to act as the people into obedience to the most detestable tyranny of Russian autocracy. Without the military forces at the command of the Russian government, the present regime would not last the length of a day, and it is only with the support of this army, neither of perfect organization, that Russian officialdom is capable of controlling with impunity all the outrages and crimes on the Russian people. A government that is conscious of its weakness and knows that which expends all efforts in maintaining it, will hardly take into consideration the fact that, with the abolition of this great standing army the taxes will be enormously diminished, the material conditions of the peasantry will be greatly improved, if the peasantry will not be entirely removed from the military, and the most conspicuous portion of the population, would be uncovered from compare into life, and certainly immediately among individuals, and prosperous and thrifty. That in agricultural countries, such as Russia is, such a change might work most beneficial economic results to the nation, that no military effect, on the country, might be expected—such conclusions are not only be valid with a government where not only the interest but the voice of the people is of paramount importance, which will Russia, apart from everything, she has not passed this period yet which sociologists term "political making." She has yet got an Eastern policy, that is, she has yet a determination to assure Constantinople to her territory, a prospect which is almost sealed by a national sentiment, and which will ever be a true object with the larger portion of the Russian people. Apart from its commercial advantages, its possession would redound to the Russian empire. The conquest of Constantinople is almost a sacred tradition, it not an indelible duty, and a Russian disarmament would mean the abandonment of that sacrifice object which has already cost the country millions of money and thousands of men.

AN EIGHT THOUSAND DOLLAR PLASTER FOR BLIGHTED AFFECTION.

DIVORCE is said to be one of our national institutions, while breach of promise cases are particularly rare among us. The American woman is too high-spirited to seek damages in a court of law for wounded affection. In this respect her English kinswoman especially excels. But in a divorce court the American woman seems in her native element. She revels to gigantic jags of joy at the prospect of a divorce. How beautifully and jubilantly she dwells on the brutality of the wretch who scuffs at her new bonnet, or decides her high-heeled shoes. On the other hand the English woman shrinks before a divorce Court. To her it is a foretaste of the Plutonian realms.

However, when the American woman goes into the breach of promise business, she does so in an interesting manner. A case of this kind was decided by the New York State Court of Appeals at Albany last week. John B. Chapman of Waterton, N. Y., aged seventy-four, was sued for breach of promise by Sarah S. Chellis aged fifty-seven, also of the same town. She was awarded $800 for blighted hopes, wrecked affections and disappointed marital bliss. Miss Chellis is a public school teacher, wears spectacles and has an intellectual appearance. For the past half century she jogged along life's pathway without any event of a sensational or dramatic character, marking her humble career.

On October the 10th, 1881, Mr. Chapman came into Watertown Market to sell a load of fat hogs. He was sitting on the seat of his wagon when he espied Miss Chellis tripping daintily along like an Autumn goddess or the Ceres herself, the queen of harvest cereals. Mr. Chapman, as became a young man of the period and with the gallantry characteristic of the American gentleman, greeted the lady with the poetic phrase "Ah there." The lady responded with a languishing glance over her glasses. The evidence in the case shows that an acquaintance immediately sprung up, and he accompanied her to her home. It was shown that during the ensuing winter he visited her regularly and became her accepted suitor.

When spring came around with its vernal freshness and its budding bloom of flower and fern, Mr. Chapman took to his pen and like another Tom Moore or Robert Burns began to write tender to his lady love. It is true Mr. Chapman was handicapped by his environment in the matter of verse making. The building and load were to him what the linnet and nightingale were to Thompson, the author of the "Seasons."

The first letter written to Miss Chellis has the following poetic gem:

The cows in yonder the sun is down
Too warm for us will soon be cross
A mow for hay is begin to stump
A mark make unless time long sleep
The work will soon be finished to grass
A cutting hay will have to cease
Or cows will scatter you away
A hint too much is too much.

Miss Chellis, though a teacher, was filled to the pomposities and capitalization of her admirer's poetry.

Before a week ended another gushing letter came, sliding with these lines:

The sugar maple is gay
Of the fields are covered with clover
The lilies are here but sweeter never
We are off my sake and soon we better
I say in symphony a poetry
To you soon I mean to cry.

Mr. Chapman finally gave himself entirely to the muses. He was lured to imagination by the Sacred Count on Zion's hill, and chanted Parnassus until his lyre hurt him. His next letter was written in verse, and began as follows:

My where is good, my gone looks well
My sleep and mows look fit to sell.

In this pastoral strain he poured out his soul, and between his duty and his love he was sorely perplexed, as the following lines will show:

The cows in yonder the sun is down
A many say I wish I was
To be the choice when I'm away
To feed the cows and calves with hay.

The poetic love letter concludes with these lines:

I have night when they're not bright see
The day I couldn't then
They grow like weeds & close the cut
They're first rate treed & fat as seed.

Miss Chellis was completely smitten. These fat calves awoke all the warmth of fifty-seven summers which lay accumulated in her bosom, and she agreed to marry Mr. Chapman on September 15, 1886. On this night the wedding feast was prepared, the minister was on hand, but the poetic Chapman did not appear.

Next morning Miss Chellis instituted suit in the Watertown court and was awarded $800. Chapman appealed, and the higher court decided against him. He is worth $100,000 and can afford to pay flirtation with the muse, as well as with the interesting if not beautiful Miss Chellis.

A REPROACH TO MEN.

IN the early days of Utah's settlement, when "Mormon" rule held sway and civilization is said to have had no influence, to those times of "Mormon" tactarism and lack of "Gentile" refinement, people never locked their doors at night and a woman could travel, on foot or in a vehicle, alone at any hour by daylight or in the dark, without the slightest danger from man. Any departure from the strict rules of virtue was so rare that a case of unchastity was a shock to the whole community that stirred society to its depths and caused greater animus than a death.

The change that has come needs no description from us. It is sometimes unsafe for a man to travel alone at night in Salt Lake or Ogden and no woman ought to be abroad after nightfall without an escort.

We were led to these brief reflections by the following, in the *North American Review* for January by Oscar Fay Adams, which shows up a state of affairs that is really "a reproach to men" and a disgrace to so-called "civilization!"

"Think for a moment what is implied in the single fact that in no part of the world is it deemed safe for a woman to go alone after dark, nay, in many localities, by day even. It is not enough to reply that women must have a trustworthy masculine escort because she is timid. Why should she be timid? Under similar circumstances a man may fear the personal violence of an enemy or the loss of his money and valuables. A woman has to dread man's "villainous nature" as the chief ill. In plain words, she fears that, if unattended, some man will seek to rob her of her honor. And is not this fear of hers an arraignment of civilization itself? How much better does civilized man show above his savage brother in relation to this matter? It may be urged that it is unfair to hold all men responsible for the lawlessness of a minority; but what is this but to confess that the majority are powerless to restrain the minority, or to say that improvement in this regard is impossible? If in the vicinity of every large town in the United States there lurked a dozen or more fierce wolves, that, after nightfall, went into the town and benjoyned on such of the citizens as they could secure, we may without much doubt assert that such a state of things, when once found to exist, would come to a speedy termination; for every man would feel that the common safety of all demanded the exertion of his strength in the conflict with the wild beasts. But let it be understood that the honor of every woman is endangered when she goes from place to place alone at night, and we accept the fact as an reproach on our common manhood, but merely fancy that all requirements of duty are satisfied, if we provide dishonorable women with a responsible male escort."

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T. G. WEBBER, Secretary.

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