

WASHINGTON, June 1.

I have just read a book which makes me think that our Government had best let alone the vexed question of polygamy. It is in Utah. Says the writer, "advocating to a Mormon wife that Congress should forbid any more polygamous marriages, but let those that existed and secure their social position, the woman repeated after her: 'Secure my social position? How can that satisfy me? I want to be assured of my position in God's estimation. If polygamy is the Lord's order, we must carry it out in spite of human laws and persecutions. If our marriages have been sinful, Congress is no viceregent of God; it cannot forgive sins nor make what was wrong right. Had for me if polygamy were abolished without making some provision for women situated as I am? Yes, but how much harder to bring myself to accept such a law as you speak of and admit that all I have sacrificed has not been for God's sake? I should feel as if I were agreeing to look upon my past life as—as a worthless woman's, upon which I had never had His blessing. I'd rather die!'"

Before reading this little book I looked upon Mormonism in the abstract, and wondered how our government could tolerate such an abomination, but I now understand that it must be left alone, for it will only thrive upon the soil of persecution. The little volume from which I have quoted was written by a lady whose husband, being in the army, took her and the boys for a trip to the Pacific coast. Mr. T., the husband of the writer, seems to have been a very different man to the one who had some previous acquaintance in Salt Lake City. Brigham Young was about his annual tour of inspection, and invited the T. party to accompany him. Mrs. T. states that the journey was undertaken in the early part of December. She met him and wrote letters to her father, who is a Mr. Wm. Woods, of New York, banker. Her father thought so highly of her views and statements that he caused them to be published for private circulation, hoping that much good might be effected thereby. She gives very terse but interesting accounts of the different homes she visited, and recites some of the most horrible Indian stories which were told her by her entertainers.

Provo was the first settlement visited, and the description of the hospitalities enjoyed there makes one long for the same experience. Mormon women appear to be famous housekeepers. The management of all domestic affairs seems to devolve upon them; and I should think it would take several women, whether wives or hired help, to perform the duties required. But Mrs. T. seems to have seen the very brightest side of this household economy. The women seemed to be happy and contented, and the households harmonious. In contrast to the industry, neatness, and bountifulness of the Mormons, she mentions coming across a Gentile habitation kept by a woman. "Above her house was exalted a pole bearing a candle-box lid, on which was painted, 'Old Boorbin Segars.' Upon the roof lay old boots and shoes, reluctant to be reduced to the rank of fertilizers, but giving token of what was to be seen inside." The woman was so proud that they did not need curtains, and the woman was as rough and rude as the "Boorbin" she advertised.

In another part of the book she mentions the dread of Indians, and a story that was told her about a band coming up one Sunday while the Mormons were in church. One of the braves stripped himself and went dancing into the church.

He thought by doing that he would excite the congregation to anger and the manifestation of it would be his excuse for murder and for his comrades to run to his assistance, but the Mormons were wise as serpents and the preacher took no notice of the intruder, but went on with his singing and praying. The savage left, and the hostile party withdrew without molesting the settlers. The writer says that the patience of the Mormons with the Indians surprises anything we read of the Quakers or Moravians. You never hear a Mormon younger's boast of prowess at the "savage's" expense; their whole tone is different from ours. They talk, for instance, of the duty of avoiding tempting them by traveling alone or unarmed. The Mormon elders will not hear of vengeance on a tribe or band for crimes committed by an individual member of it. They think highly of the Indians' sense of justice, and unless an outrage committed can be fully traced to some previous offense of a white, for which it is a reward, they obstinately attribute it to some bad Indian, whom his chief would be quite as willing to punish as we would one of our white criminals.

Her account of the Steerforth family is intensely interesting, but I must not continue further extracts from the book, which is all good and will well repay perusal. I will, however, mention one interesting family where the husband was blind, and his wives worked for his support, as well as that of the children. In addition to household and farm duties, a portion of one room was given up for a telegraph office, one of the wives being the operator. Mrs. T. mentions that it was more tidy and comfortable than a man would have kept it, but that the telegraph operators found one fault that men were not guilty of. Sometimes a call would be made to the next station without any response being made, for Mrs. would go to meeting. This book is called "Twelve Mormon Homes Visited on a Succession of a Journey Through Utah to Arizona."—*Pay, St. Louis, the Evening News.*

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We are now publishing the *Evening News* of Parley P. Pratt to our City subscribers; we trust that those who have signed for the work will be prepared to settle for it promptly on delivery.

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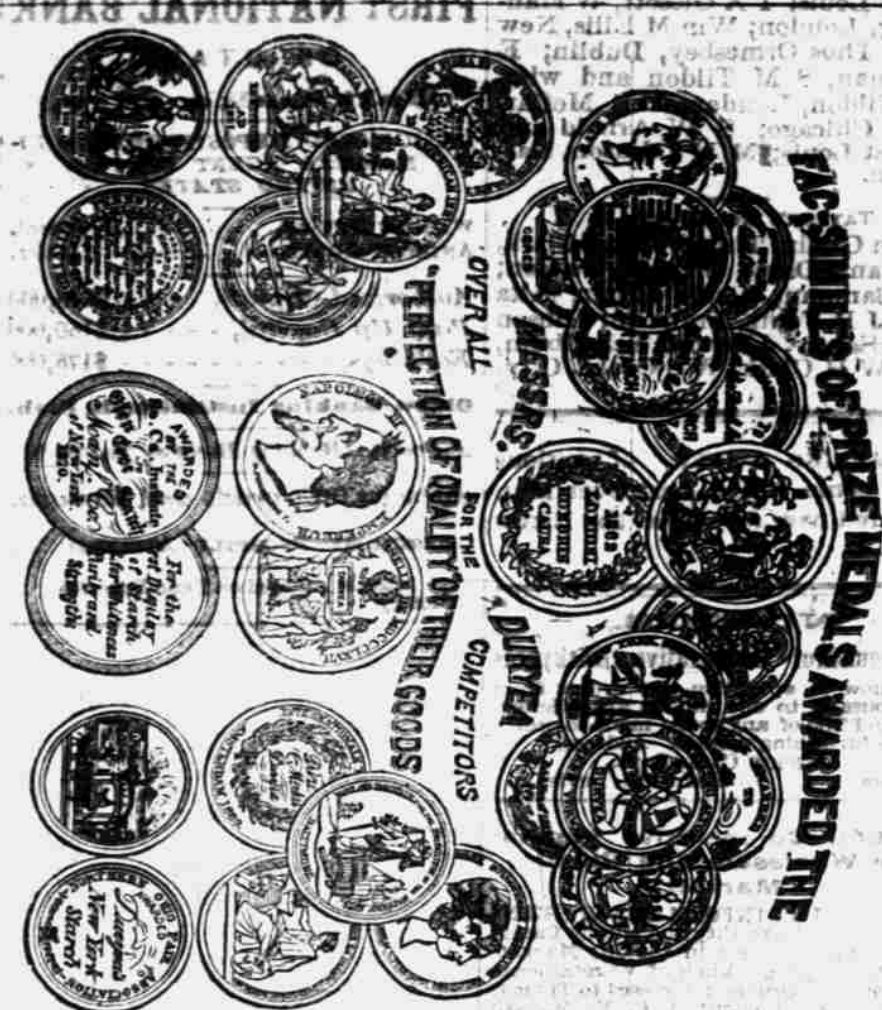
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