

this people, and which has led them on to victory from the beginning. You may write it down as a prophecy, but not as a threat, not as defiance, not as a treasonable utterance. We recognize our allegiance to the general government; we recognize that it is our duty to sustain constitutional law and the institutions of our common country, and if men in power overstep their legitimate bounds and exercise power that is not vested in them under the constitution, and violate its sacred provisions in their zeal to trample upon the liberties of the Saints, or hedge up their ways, it is our duty to bear and forbear until the Lord says—“Tis enough,” and until He shall open the way, in His own wonderful manner, to bring about a change and our release.

I well recollect the speeches that were uttered in some of the great cities of the west and of the eastern states when the whole people were aroused and urged to bring their influence to bear upon Congress to pass the Edmunds law. I well remember that numbers of their most noted orators uttered the declaration that polygamy was the least part of the evil they warred against in Utah. I have always been aware of this. Only a few, comparatively speaking, of their leading orators had the temerity—or perhaps the lack of policy—to give utterance, in a public manner, to this view of the case. But those who gave such utterance said that the unity exhibited by the people of Utah—the united, solid vote of the Latter-day Saints—was far more to be dreaded than their polygamy. This was recognized and made clearly manifest by the action of the present Executive of Utah, when he first introduced, as a prerequisite to commissioning Notaries Public, an oath of his own providing, unlawful in every way, under pain of refusing their commissions, viz., that they were not polygamists or bigamists, and had not cohabited with more than one woman in the marriage relation! And when the Utah Commissioners arrived in Utah and entered upon their labors, in one of the schemes devised for carrying into effect the Edmunds law, they adopted the same measure that had been introduced by His Excellency Governor Murray and incorporated the same provision in their test oath—thrust in the mouths of or in the face of every individual voter, male and female, this test oath, leaving every libertine in the land, and every lewd woman, every secret whoremonger and adulterer at liberty to register, vote, and hold office provided their liaisons have not been in the marriage relation! But the honorable men and the honorable women who had entered into sacred vows with each other and had sacredly observed these vows, and were rearing their families to honor and respect their parents and to be good citizens in society, teaching them to fear God and honor the Patriarchs of old, and flee fornication and look upon whoredom and adultery as the greatest of all crimes, next to the shedding of innocent blood—all these fathers and mothers must be disfranchised! and an attempt made to dishonor them in the eyes of their sons and daughters! They appealed to their sons and daughters to rise up in their majesty and throw their fathers and their mothers overboard and elect them to power. And when the people nominated Hon. John T. Caine as their Delegate to Congress to supply the vacancy made by the illiberal and unrepentant action of the so-called Republican party in the expulsion of their Delegate—Hon. George Q. Cannon from Congress—the opposing candidate—Judge P. T. Van Zile—went through this Territory delivering his political speech, calling to his aid his retainers, in every place where he could get an audience, telling the masses of the people: My election means the continuation of your liberties; the election of my opponent means your disfranchisement as a whole people, the abolishment of your Legislative Assembly, the reducing of you to a colony governed, absolutely, as a conquered race. Suing the action to the word, those who sustained him have labored to bring about his prophecies and they are still laboring to bring them about. We know full well that the devil, as well as the Lord, can utter some truths, and sometimes is allowed to fulfill his predictions. Wicked men do this as well as righteous men. But there is one decree that has gone out from days of old, that whatever may be the result of a few skirmishes here and there, and now and then, through the generations of men, the great and last battle shall result in the utter overthrow of his Satanic Majesty; he will be bound in everlasting chains and thrust into the bottomless pit, his followers being cast down with him. It is this assurance underlying the faith of the Saints that enables them to go forward, onward and upward, relying upon the arm of Jehovah, and the ultimate triumph of truth and righteousness in the earth. That those men who have laid these schemes to abridge our liberties and immunities as citizens; and forged fetters for our hands and feet—have not done so in the interests of morality is made painfully apparent in the test oath framed by Governor Murray, adopted by the Commissioners, and sustained—so far as any outward manifestation is concerned—by Congress and the people of the nation, in that they continue to uphold this Federal Governor and these Commissioners, and to sustain them in their rulings and in the results thereof. Had they been honestly working in the interest of morality would they merely have made the ef-

fort to exclude those that were in plural marriage, and embrace in their arms the libertine, the adulterer, the whoremonger, the fornicator, and every lewd person of every class in the land outside of the marriage relation? This shows it was the patriarchal order of marriage that they warred against, and not against illicit intercourse and the debilitation of the sexes and degeneracy of the race. All these things are held up before high heaven, for angels to look upon, for future historians to descant upon, and for the children that may, peradventure, be spared of these ignoble sires to gaze upon with unutterable disgust. The one man power exercised by a stranger appointed to Federal office and sent among the people as a Governor; the one man power that puts forth his *ipse dixit* to nullify the acts of a great people through their representatives in the Legislative Assembly, and to dictate to the people, or their representatives, what they may do with their taxes, or what they must not do with them—all these things, I say, will be referred to by the future historian as very, very black marks upon their history; and also their blind zeal and efforts—to what? To prevent the growth, enlargement and extension of the Latter-day Saints in the land. This is the real object underlying all their efforts. The Latter-day Saints do not imitate the examples of the Eastern cities and the old Commonwealths of the Atlantic seaboard in destroying their offspring. They do not patronize the vendor of noxious, poisonous, destructive medicines to procure abortion, infanticide, child murder, and other wicked devices, whereby to check the multiplication of their species, in order to facilitate the gratification of fleshly lust. We are not disposed to imitate these examples, nor to drink in the pernicious doctrine once uttered in Plymouth Church by the noted Henry Ward Beecher—that it was a positive evil to increase families in the land beyond a limited extent, and the ability of the parents to properly educate and maintain them, sustaining the idea of small families; in effect, justifying the mothers—the unnatural mothers—of New England, and their partners who sanction their efforts, in destroying their own offspring and in preventing the fecundity of the race. Fancy such a doctrine justified by the noted orator of the nineteenth century, and re-echoed by the smaller fry throughout the country! The Latter-day Saints are taught to reverence the words of the God of Abraham, Isaac and Jacob concerning the multiplication of their species, and are called as His children to multiply and replenish the earth. If the traveler who visits Utah will deign to visit our congregations, our schools and our Improvement Associations, he can view hosts of children growing up on every hand, all of whom are taught to read and write and in the common branches of an English education beyond that which is found to exist in any other part of the land under similar circumstances. But notwithstanding all this they say secretly among themselves and in the national and state councils: “This will never do. A people multiplying and increasing like this will over-run the land.” They say, as did Pharaoh of old, “We must do something to stop this increase.” Pharaoh devised means of secretly checking it by charging his midwives, and making a decree, that every male child born in Israel should be put to death. We read that when Moses was born and his mother found him a goodly child she disregarded the decree of the king, and God over-ruled in her favor, in pursuance of her faith, and protected her movements, and Moses was spared and brought into the king's house and unwittingly educated under his tuition to become the future deliverer of Israel and the lawgiver of nations. History but repeats itself. The efforts of the wicked to stop the growth and enlargement of the Latter-day Saints will as signally fail, and the failure will be on as natural principles as it was anciently in the days of Moses. For the Lord has decreed it. He has decreed that Zion shall prosper, and that in the latter days righteousness and truth shall prevail. Blessed are all they that will listen to truth and walk righteously, and woe! be unto those who fight against Zion. For the time cometh, saith the Lord of Hosts, when all they that fight against Zion shall be as a dream of a night vision. “It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Zion.” This work is not of man, but of God, who has set His hand the second time to bring about Zion. And He has said: “Gather my Saints together unto me; those that have made a covenant with me by sacrifice.” His arm is stretched out to accomplish the purposes which He has predicted by His Prophets from the beginning of the world until the present time, and it will not be turned back until it has accomplished all things.

May the grace of God be and abide with us individually and collectively; may it assist us to remember these things; may we not forget the high calling whereunto we are called; may we abide in the truth; may we stand steadfast to our work; may we go forward in our labors yielding not unto the tempter; for if we are faithful our triumph is sure and our reward cometh not from beneath, but from above, through our Lord and Savior Jesus Christ. Amen.

OUR CHICAGO LETTER.

ANOTHER INTERESTING MELANGE FROM OUR REGULAR CORRESPONDENT.

THE BEAUTY SHOW.

CHICAGO, March, 9th, 1884.

Editor Deseret News.

The developments in both the social and political atmospheres, during the last week, are calculated to cause one to indulge in serious speculations. In this city the “dime museum” with its novel attractions has come to stay. It can hardly be classed as an amusement, and to say that it is instructive would be straining a point too far. However, the press and public seem to be deeply impressed with its importance as a social factor, and as such is worthy of calm reflection. Its growth is wonderful. The latest phase of its existence is the “beauty show.” This beauty show has nothing to do with the “sublime and beautiful” or with the pleasures of imagination which a contemplation of the beautiful is supposed to inspire. The “beauty show” is simply a collection of human females placed on raised benches, inside a large hall, and supposed to be in competition for the palm, or to make it more classic, for the apple. There are 25 of them, numbered consecutively from 1 to 25, and they embrace many types of ugliness, and are of diverse races. Every visitor who pays a dime may constitute himself a Paris, and cast his ballot for the number that approaches his ideal of female loveliness. The number which seems to come nearest to the popular conception of beauty is borne by a female of color. The color is healthy and suggestive of miscegenation. It is all very nice to go in and have a good laugh, and put on your glasses and inspect the cattle with an air of meek solemnity, but can you help asking yourself what is there amusing, or instructive, or edifying in this? Is it one of the whims of Vanity Fair, or is it a satire on woman, or is it a joke on religion, or is it a mockery of morality, or a deadly thrust at civilization?

A DEPLORABLE SPECTACLE.

Writers who are honestly interested in the welfare of humanity favor the extension of the sphere of innocent amusements, but is not this beauty-show trifling too seriously with a very grave matter, and investing the sacredness of woman with a mean, paltry levity. Can any thinking man visit such a scene and not feel ashamed of its consequences? Can any honest American matron gaze without a blush on this deplorable spectacle? And surely among the thousands who have patronized this wretched affair, there must have been some thinking men and decent women. If there were not, sad indeed must be the destiny of the great Republic. Moralists are fond of amplifying the vanity of women. They dwell with a kind of regretful sympathy on the coarse, leathery-skinned savage of Central Africa, loaded with iron and brass ornaments, and tottering in her naked vanity with rude embellishments. These moralists also descend long and earnestly on female weakness for show, in all ages and among all nations. They tell us that Cleopatra and Aspasia wrote treatises on cosmetics; that the Lesbian ladies of old slept on roses, the natural perfume of which was artificially heightened; that Marc Antony's daughter made ear-rings for the lampreys in her pond; that Agrippina and Lollia Paulina wore dresses worth one-quarter of a million dollars; that Madame Tallien bathed in raspberry wash and perfumed milk; that Roman ladies were taught to smile gracefully; that the Athenian matrons feared making a hurried step lest it should betray a vulgar rusticity. Yes, those moralists could tell some strange things about the vanity of woman and the folly of man. And all this grandeur and pomp has passed away. The Egyptian, the Greek, the Roman, the Napoleonic dynasty are all gone, and with them the Cleopatras and Madame Tallins. Might not these facts suggest a question: “Has woman anything to do with the stability and conservatism of civilization?” This question may be rendered more forcible by asking ourselves in what condition the Hebrew woman was placed during all the ages of these evanescent greatnesses of other nations. How do these mentioned beauties of profane history compare with the Sarahs and Rachels of holy writ? Is not this an appropriate question, then, for the American thinker to ask himself.

SHOULD NOT BE TOLERATED.

We, Americans are in the habit of saying: “We are a young nation, you can't expect us to be perfect in everything. We have but a short history, and few national traditions. Our women are the best educated in the world, and we honor them more than other peoples or races do their women.” This is all nonsense. We are not young. We are the heirs of 4,000 years of accumulated knowledge. Our libraries contain an unbroken chain of historians from Moses and Herodotus to Bancroft and Motley. With all this chart of knowledge spread out before us, with our universal popular education, with our accomplished and educated womanhood, with all our religion and philosophy, our highest effort is a ten cent beauty show. Is this woman's mission among us? Has she no other sphere of usefulness than mere show. Is it her only ambition to shine for a moment and make a little flutter, as a cheap beauty on a raised

bench? or of a new sensation in the pages of a daily newspaper? Can we wonder at a *Queen* even writing nonsense, when our own Senators are writing statutes that would put to shame old Father Gideon himself? We must not look at the outcropping of our society of jokes or curses, nor must we treat them as such. A dog-show, a cattle show or even a cat show may be tolerated and may look a smile or an aphorism as it suits the temper of the visitor, but a woman show must occasion serious thought, since it is an index of the weakness and folly among us. Woman's sphere is home, and with woman there, a race or a civilization can be perpetuated, and made go thundering down the ages.

A MEDDLESOME SPIRIT.

We have an instance of the folly of meddling in religious matter, in that Ohio case. In a Roman Catholic church a fair was in progress, and it appears one of the features of the fair was some kind of play instrument which came under the denomination of gambling. A Mr. MacDevitt urged by an interest in the common weal or common woe, had the priest arrested for keeping a gambling bouse. The friends of the priest retaliated and subjected Mr. MacDevitt to serious indignities if not injuries. The matter has not culminated here, but it is likely to cause serious religious rioting. In the first place no law ought to entitle Mr. MacDevitt to enter any church or church building for the purpose of hunting up some constructive illegality. The church is nothing more nor less than the family home on a larger scale, and any law which invades church or home, unless for the apprehension of avowed criminals, is a tyranny. Mr. MacDevitt had no more right to enter that Church precinct to interfere with that priest and his people amusing themselves harmoniously, and propagating their work to their own satisfaction, than he would to enter Dr. Newman's church during one of its pandemonium sessions, to arrest Dr. Newman. If Mr. MacDevitt got his head hurt in the latter proceedings no one would pity him, and if he did get it hurt in the former, he may thank his meddlesome spirit.

A SLANDEROUS BOOK.

In a recent issue of the *News* of this city I noticed a book review, about a “Chapter of Horrors,” or some such blood-curdling name. It appears the book purports to be an exposition of Mormonism, but the *News* thinks the author, who wisely hides his name, must be a curious compound of humanity and devilishness. As to the book itself the *News* thinks if the author had the perpetuation of Mormonism in view, he has written to good purpose. The *News* argues that a book written in such a spirit, and with such total disregard of all the laws of probability and possibility can have no other than the opposite effect, to that for which it was intended. It is evident the writer is some fraud of the McDewitt pattern, who can find no other congenial employment than in fomenting strife, disseminating falsehood and destroying morality. It is strange what produces this destroying spirit that seems to have taken possession of the average individual. Man is naturally conservative, and even in his reforms there is conservatism, but somehow the reform of to-day means destruction. The great Edmund Burke used to say: “I would not destroy any established form on theories, no matter how plausible these theories may be.” History cannot furnish a more sagacious statesman than Edmund Burke, and that is his testimony regarding established forms. It would be well if some of these statesmen who fancy they can make a better world than the Creator did, would devote a little time to the study of Edmund Burke's philosophy. The fault with us is we are rotten in our society. Every rustic who happens to get a common school education, and reads the life of P. T. Barnum, comes up to town, gets into an editor's chair, or into Congress, and forthwith proceeds to demolish. The old order of things won't do for him. He must reconstruct, but his shallow wit makes it destruction. He is like that creature whom Pope advises to: “Go teach eternal wisdom how to rule, Then drop into thyself, and be a fool.”

THE SECRET SOCIETY CRAZE.

The Secret Society is, at last, asserting itself, and producing its natural results. The “Philadelphia Cowboys” and the “Black Brotherhood,” the boy societies of the cultured east, ought to awaken serious thoughts in the mind of teachers, parents and instructors. The arsenal of one of these young brigand bands consisted of 123 dime novels, several bowie-knives, revolvers and other weapons. Where are the Nestorian religionists who spend their time quibbling about the running of street cars on Sunday? They might profitably take a hint from Schuyllkill Jack, the captain of the cowboys, and direct their educating efforts towards the inspiring dime novel. We might all take a hint and use the lesson of the “Black Brotherhood” for reproof and correction. The pistol has become such a popular instrument that the average citizen would as soon think of venturing into the street without it, as he would without his boots. The Secret Society has become such a bore that one can't shake hands without having his knuckles punched and squeezed until he is hardly conscious whether all his fingers are left. His ear is greeted with coughs, and hems, and haws; the eye is attracted by sig-

nals, strokings and gesticulations, and the general mysteriousness is such that one wishes secret societies and their founders in the very lowest depths of Hades itself.

PERNICIOUS LITERATURE.

The dime novel, the flash illustration and the “blood and thunder” drama ought to be summarily dealt with. The publisher, the dealer and the actor of these, ought to be simply branded as society murderers. No decent man or woman ought to recognize them. But a literature is needed to fill the void. The mind is perpetually craving after an ideal, and if literature cannot possess a Thackeray, it must have a Beadle. When Thackeray wrote “Catherine,” he did it to correct just such an evil as we are at present inflicted with. And it did help to reform the taste of the time. So as to the pistol business one almost wishes for the good old slugging days again. One is almost forced to admit that the American public are alive to the fatality of the gun, when we see such receptions accorded to Mr. Sullivan, the pugilist. Pope says: “all partial evil is universal good,” and in dealing with a supposed or real evil, we must consider not its extent, but in suppressing it, that we do not produce a greater evil. If the absence of the prize ring introduces the deadly pistol, with the murderous thing without fair play or principle, then it is time to consider how much wiser we are than our fathers. Had the prize-ring anything to do with Vimiera, Badajos, Austerlitz and Waterloo. Had the prize-ring anything to do in forming that unswerving spirit of fair-play, which is a characteristic of almost every English working man? Even the very urchins and arabs of an English city, manifest that spirit of fair-play in their little quarrels. How different it is in this country. You can see a half-dozen boys piling on to one in the street any day. It may sound strange, but when we read of Northern editors ridiculing the Southern chivalry, and lying and libelling with a license worthy of fishwomen, one wishes almost for some deadly code that would strike a little decency into cowardly bosoms. Among statesmen and orators and soldiers, that chastity of honor, that purity of morals and integrity of principle, which characterized the heroes of other periods, is to-day entirely unknown. The calumniating theologian and scurrilous editor, behind a morality unknown to them, and under the cloak of a religion foreign to them, can assail with impunity honest men and women. Under these circumstances one almost wishes for that public spirit which in Austria the other day deprived an army officer of his commission, for refusing to give satisfaction to an outraged victim.

JUNIAS.

PANGUITCH STAKE CONFERENCE.

The Pangutch Stake Conference convened in Pangutch March 1st and 2d, and was well attended.

Prest. J. W. Crosby presided. All the wards, excepting Cannonville and Escalante, were represented, and the reports showed the spiritual condition of the people to be very good, there being an increase of faith and diligence among the people.

The following brethren addressed the conference: Prest. J. W. Crosby, Bishops Wm. Kiug, M. M. Steele, Thomas E. King, J. B. Haywood, Meliah Hatch Sr., J. L. Sevy, David Cameron, James Dickinson, John Myers, Allen Miller, R. G. Clark and Joseph Haycock.

The Y. M. M. I. A. was reported by Stake Supt. James Houston, the Elders' Quorum by John E. Myers, High Priests by Joseph L. Haywood, and Sabbath Schools by Stake Supt. R. G. Clark.

The Priesthood and general and local authorities of the Church were voted upon and unanimously sustained. The Sacrament of the Lord's Supper was administered.

On Saturday evening there was a Priesthood meeting, at which much good and wise instruction was given by Prest. J. W. Crosby and counselors.

On Friday evening Feb. 29, 1884, the Y. M. M. I. A. and Y. L. M. I. A. met in conference.

Conference was adjourned, to meet at Escalante the first Saturday and Sunday in June, 1884.

R. G. CLARK, Clerk.

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