

of work, can show the same result?"

He refutes the popular idea that the "Mormons" are aggressive towards unbelievers, shows that there are many Gentiles here making money without molestation, and accounts for the bitter animosity of certain anti-"Mormons" as follows:

"They favor their own people when they have favors to give, or political officers to elect. I fail to see, however, where they are wrong in this. Other religious beliefs do this. The Methodist favors the Methodist, the Presbyterian ditto, the Catholic ditto, and the Jew ditto. When a republican is in the presidential chair he appoints republicans to office, and a democratic President, if we ever have another one, will do the same. The Mormons have elected Mormons to all the offices in the gift of the people of Utah, and in view of the way in which the Gentiles run affairs in this State, I think the Mormons are right in keeping them out of office there. The Gentile merchants and business residents seem to be satisfied with Mormon dominion, but the politicians are not. They want the offices and can't get them; hence their tears and groans. They may be able to make political capital with their anti-polygamy cry, but while the Mormon Church is conducted as at present, no power but war and destruction can even shake it.

We have not reproduced the erroneous parts of the article, although in many respects they are very favorable to our people and cause, as we do not wish to give any color of support to error, nor to assist in painting anything too vividly. Several remarks made by the gentleman have the elements of truth, but are stated in such a way as to create an incorrect impression. The tenor of the article, however, is admirable, and the intent, that is, to stand up in defense of a people who are grossly and continually misrepresented, cannot be too highly commended. Whoever Mr. W. McC. may be, we are grateful for his endeavor to do justice to a community which it is the fashion to calumniate.

ANTI-"MORMON" LEGISLATION.

THE ministers of the sects now considered orthodox—a few years ago they were heterodox—are very anxious to have something severe enacted by Congress against the Latter-day Saints. In the resolutions they pass and the urgent calls they make for legislation against the "Mormons," is a standing admission of their own incapacity, and of the weakness of their cause, and in the dread they express of the probable consequences if "Mormonism" remains unchecked by the civil power, is a virtual avowal of the superiority of that system over what they call "Christian civilization."

If the Scriptures and the facts were on their side, they should have no need to invoke the force of arms nor the machinery of courts against a body of religionists, whose numbers are so very small in comparison to their own, and whom they represent as ignorant, depraved and heretic. And if the civilization of the age is so high and pure as they pretend, what possible danger can there be to it from a form of religion and a social practice which they affect to think so absurd and debasing? The conventions and conferences and conclaves which fulminate these foolish "bulls" against "Mormonism," tacitly confess their own impotence, and imply the strength and invincibility of that which they want the Government to destroy.

Among the "religious" influences lately brought to bear on this question, is that of the *Christian Union*, an able and well conducted weekly, which by the by has lately put on a new dress, that gives it a more than usually attractive appearance. The *Union* wants preparation made during the summer for legislation against the "Mormons" next December. Of course polygamy is the ostensible object of attack. Stating that polygamy, "in the legal aspect is simply the commonplace crime of bigamy," it goes on to relate a case of bigamy in which the accused escaped punishment by a legal technicality, and fatuously shows in the relation of the case, that the elements of the crime of bigamy are al-

together different from those of polygamy; fraud, falsehood, and general deception entering into the former, while there is necessarily none in the latter.

But the *Union* thinks it has hit upon the plan by which the peculiar institution may be effectually demolished. Stating that the particular object in the way of prosecution for polygamy is the necessity of proving the marriage, it offers the following to remove that obstacle:

"1. General reputation should be accepted as proof in the first instance of defendant's marriage. Change the law so that whenever the prosecuting officers can show that a 'Mormon' husband publicly avows several women as his 'wives,' proof of the general facts that he calls them wives and provides them with homes and support as such, shall be sufficient at the outset of the case. If in truth he has never contracted a marriage with one or another, let him show that, or produce evidence to throw doubt upon his public assertions. The rule requiring strict proof of an actual marriage to sustain a conviction for bigamy is technical, does not prevail on other questions as to marriage, and has no strong foundation in justice. It is not unjust to treat a man as married who publicly avows himself to be so.

2. The principle of modern laws punishing illicit relations maintained openly and continuously between persons who are unmarried may be judiciously adopted for the Territories, and employed as a means of facilitating proof. The public mischief of polygamy consists chiefly in the continued relation, not in the initial ceremony. Let the continued relation then, not the mere ceremony, be the offense, and let this be the prime fact to be proved."

Now, here is a singular mingling of two opposite methods. First, the marriage is to be proved by the reported admissions and general reputation of the defendant. Second, the offense thus to be proved is to be continuous illicit relations between unmarried persons. Proof is to be had that parties are married, in order to punish them for relations maintained openly and continuously without marriage. We are of the opinion that it is not a legal or very logical mind which indicted this article in the *Christian Union*.

The anxiety entertained by these religious teachers to suppress "Mormonism," blinds their eyes to good common sense and to accepted legal principles. For instance, in this suggestion the burden of proof is really to be thrown upon the accused. Rumor, common talk, credits him with being married unlawfully, and he is to produce evidence that he is not so married. In other words, he is to prove a negative, and the principle that a defendant is in law to be considered innocent until proven guilty, is to be reversed, and he is to be considered guilty unless he can prove his own innocence.

There is another little point carefully covered in this truly "Christian" suggestion of the *Union*. That is, that illicit relations, such as have been charged with no small amount of evidence against one of its own editors in chief, are not to be touched by the proposed legislation against the "Mormons." It is to be relations openly and continuously maintained against which the law is to be enacted. Secret and occasional lapses from the strict path of virtue, or the betrayal of the confidence reposed by a trusting woman, married or unmarried, in her spiritual pastor or adviser, is to pass unwhipped of justice. But if a "Mormon" openly admits a plural marriage and continuous family relations with his plural wife, then pounce upon him and put him within prison walls.

In all these plans and schemes and fulminations against "Mormon" marriage, we see no general effort to put down licentiousness, to grapple with the real evils of the age, to suppress or curtail prostitution, seduction, infanticide, and the gross vices that afflict society and smite it with disease and corruption, but under the thin guise of a pretended horror of plural marriage, a bigoted, sectarian assault upon a religious system, whose principles, supported by holy writ, and fortified by sound reason and irrefutable facts, stands as a living and growing protest against the errors and false pretensions of discordant, arrogant and crumbling Christendom, with its priests, professors, pastors and pedagogues, whose craft is in danger from the rising Church of the latter days.

A DREAM.

IT MAY PROVE A REALITY.

A Hint to Home Capital.

LOGAN, May 21st, 1881.

Editor Deseret News:

The other evening I lay dreamily reflecting on the prosperity, growth and development of Zion. I thought of what we had been, now are, and are sure to be. My mind was pleased with the reflection that our course was onward; that the prophets had declared in favor of the latter-day Israel, and the words they were inspired to write would not fail of fulfillment. It was solid satisfaction to realize that my parents had been called from lands afar off, from poverty and fear, and that I, their son, had inherited the blessings of a land dedicated to peace and crowned with plenty, one which would so remain when all the world besides should be in perplexity and trouble, even until "every man that would not take his sword against his neighbor must needs flee to Zion for safety." I thought of this time, they were coming by thousands—as some day they surely will—when the question forced itself upon me what are we to give them to do? At what shall these thousands work? Why, our own sons are forced to flee to Babylon that they may happily (or unhappily) find a few months labor. They cannot all be clerks, we have too many sons for that, and failing to obtain such important positions (?) they must look elsewhere and follow up the tail of a scraper.

I fancied men were everywhere going about seeking employment, but there was no work for them, and their condition drew forth my heartfelt sympathy, for to my mind a man able to work, willing to work, wandering about seeking work, and finding none, is one of the most pitiable objects under the sun. In this mood and in these reflections I fell asleep and dreamed the following dream:

I thought that we were living in the year 1886 or 1887. I was in Salt Lake City for a few days, sight seeing. Many changes had transpired in and about the city. It now contained about 55,000 population. There were many flourishing industries established and everybody seemed busy. I visited, among other places, a very large iron manufacturing establishment, located near the junctions of the Utah Eastern, Utah Western, Utah branch of the Denver and Rio Grande, which latter extended to Ogden, and had some friendly connection with the C. P. R. R. There were many hundred men employed at these works. I was introduced to the proprietor, a Mr. Edmunds, late of St. Louis. He told me that nearly all of his help belonged to the "Mormon" Church. They were the most reliable workmen he had ever known. He was in love with the country and its people. "Mr. Edmunds," said I, "how came you to locate in Salt Lake City?" "I will tell you," said he. "You know how disturbed is the state of society all around us; nothing seems safe, everything is uncertain. As you are aware, our government securities are down, down. Capital is anxiously seeking safe investment. I looked around me, foreseeing the trouble, and was strangely impressed that here I was wanted with all the means I could command. I invested; you see the result. The people, aided by the monied men of your own community should have owned all this, but they had been used to loaning money on a large rate of interest and did not feel like risking a little on these necessary industries. Now money is begging borrowers at 3 per cent. in this market, while this industry and nearly all others here are making 10 per cent. on the investments." After looking around and admiring what I had seen I thanked Mr. Edmunds and bade him good bye. Next day I visited other industrial institutions, all of which were in a flourishing condition. But many of them were owned by "outside" capital, and some of the owners of which, with whom I talked, presented the case much as did Mr. Edmunds.

In a day or two I took the narrow gauge for Ogden (the regular fare being one dollar), arrived there in an hour and 20 minutes after leaving Salt Lake City. Near the junction of the railroads was located the largest flouring mill I had ever seen. It turned out 2,000 sacks of flour daily, and of course furnished employment for a great many people. "Mormon" labor was employed. "Outside"

were other branches of industry in successful operation at Ogden, among which was a broom factory owned exclusively by Mormon capital and for this, little as it was, I felt thankful. Here as in Salt Lake many of our professed good "Mormons" had plenty of money—to loan—but borrowers could no longer be found. The days of 1 1/2 or 2 per cent. per month had gone—forever, and for this I felt to thank God.

In a day or two I took the C. B. and Q. train for Logan, which ran on the C. P. to near Corinne, thence up Bear River through the pass and on to the Mammoth coal fields and the east. At Logan there had been built a very large Elevator, capable of storing an enormous quantity of grain. In the fall the farmers would bring their grain and deposit it here, receiving grain checks as certificates of deposit. On these, money could be raised at any bank. The farmer could order his grain sold when the price advanced to suit him. This obviated the necessity of selling at ruinous prices early in the fall. But this good arrangement was not effected without a large per centage of "outside" capital, although Logan also was not wanting in moneyed men of our own faith. I attended a meeting of the Board of Trade in Logan; when I went in they were discussing the soundness of the policy of allowing any member the privilege of placing his eggs "where they would do the most good." It seems one whose surname was Samuel had gone a little astray on the egg question and was being called to account for his action. He was told that the offers made him were snares—were baits. But the offers were good in price and Samuel mildly made answer, "I'm looking after them there baits."

It had been discovered that the north end of Cache Valley was the best ground in the Territory for the sugar beet, and there we had a large factory doing excellent work, and employing large numbers of men and boys. Cache Valley contained about 80,000 population, and everything there was on the "boom." After some feelings of sorrow concerning our position in regard to being the employees of "Outsiders"—though at home—I saw afterwards that some of these wealthy and honorable men amongst us had become members of our faith and took leading and active parts in our affairs. I was pleased at this, but felt to regret that those who had been in the Church for years, through blindness, should allow others to come from afar and step in ahead. And so, tired with reflections, travel, sight-seeing and—dreaming, I suddenly awoke.

F. W. Richardson, a Boston millionaire, died suddenly at Windsor Hotel, Denver, last night.

A San Marcial dispatch says Gillette, of New York, has struck the richest lead in Black range.

The debt statement issued to-day shows the decrease of the public debt during May to be \$11,150,721.

This morning the elevator at the boat shop at North Brookfield, Massachusetts, cut off Mrs. Nellie Murphy's head.

Several hundred delegates have arrived at Marshalltown, Iowa, for the greenback State convention. Weaver will arrive to-morrow.

A monster petition in favor of the late New York senators arrived from Auburn, Woodin's district. It is eighty feet long and contains over 20,000 signatures.

At a crowded meeting of the Land League of Great Britain last night, it was resolved to hold a demonstration against the coercion act in Hyde Park on Sunday next.

The grand jury, in New York, on Tuesday, filed a new indictment against William Muir, charging him with forgery on the Bank of California and the Oregon Railroad Company.

John Criscom, the Chicago starver, after twenty-two hours shows a loss of eleven pounds. He is in healthy condition, plays games, visits theatres, and when he feels the need of stimulation takes leisurely walks.

At a meeting of the conservatives of both houses of Parliament, the general opinion was expressed that amendments to the land bill of substantially the same character should not be moved twice over, and that all efforts of the opposition be directed to secure an amendment of the bill on essential points.



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NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Guardianship of the persons and estates of Adelaide Hampton, Grant Hampton, William Hampton, Benjamin Hampton and Ray Hampton, Minors.

PURSUANT TO AN ORDER OF SAID Court in said matter notice is hereby given that Wednesday, the 18th day of May, A. D. 1881, at 10 a. m. of said day has been appointed by said Court the time and the County Court House of Salt Lake City the place for the hearing of a petition filed therein on the 18th day of March, A. D. 1881, praying for an order of said Court authorizing the Guardians of said minors to sell the property of said minors consisting of 5-8 undivided interest in the following described property, to wit: Sixty feet west front by twenty rods back off the north side of lot 4, of block 97, plat "A" Salt Lake City Survey, when and where all persons interested may appear and show cause if any why the prayer of petitioners should not be granted.

Salt Lake City, April 18, 1881.

D. BOCKHOLT,
Clerk Probate Court, Salt Lake Co., U. T.

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