

THE WHITE HORSE RIDER.

BY HOOD ALSTON.

According to John,
The revelator,
Death rides upon
The deviator!
Upon a white horse,
In his terrible course.

While others are sleeping,
In country and town,
Death's busy reaping
Earth's choicest plants down.
See them bend! See them fall!
At his least beck or call.

He enters the palace,
And poverty's ring;
Upsetting the chalice
Of subject an king;
Turning men's schemes
Into fanciful dreams.
Men are like bubbles,
That burst in the sun;
Inflated with troubles
No mortal can shun.
Death comes at last
And cancels the past.

He seems to delight,
In his curious way,
Mid the din and fight
Where martyrs lay
Wounded and bleeding;
Behold him feeding!

Notwithstanding the haste
Attending his mode,
He exhibits good taste
In selecting his food;
For he takes in the best,
Leaving the rest

Tomaturer years,
With chances to win,
By repentance and tears,
What was lost by sin.
In this way, indeed,
He seems to proceed.

Abroad o'er the land,
Adrift on the sea,
He holds in his hand
A warrant for thee.
It was issued above
By Infinite Love.

It says, "Come up higher,"
There is work for the just,
Out of the fire,
The sand and the mire,
The heat and the dust,
The ashes and rust,
The tears and the lust,
That swell the sad gust,
Sweeping along
Life's busy throng.

Since the Lord, our Lord,
Died on Calvary,
The grave, saith the Word,
Hath no victory,
And death no sting.
Hallelujah! Sing!

Provo, Jan., 1874.

JOCULARITIES.

One who can always get bread
When he kneads it—a baker.

Before slates were used people
Multiplied on the face of the earth.

A Vermont bank has suspended
Until the key to the vault is found.

Spain's love for Cuba is valued at
Twenty-six millions a year in revenue.

A Newark, N. J., man was completely
Cured of catarrh by being
Kicked down stairs.

Alex. H. Stephens is actually in
Training, or fancies himself so, for
The Presidential race in 1876.

France is going into the lobster
Business, having got most every-
thing else in a pickle.

The *Court Journal* recently head-
ed an article on Gladstone and Dis-
raeli, "Joseph and Charles Sur-
face."

Kaiser William could sit on his
horse under a shower of bullets, but
when it came to having an aching
tooth drawn he took chloroform.

Broker—"How are you off for
money this morning?" Cashier—
"I am off with what little there
was in the bank. Good bye."

The Missouri *Harrisonian* adver-
tizes four hundred and twenty cow
bells for sale, and explains that it
took them from a hardware man in
payment for job work.

The farmers of Chappaqua and vi-
cinity have organized a "Horse
Thief Detective Association." And
it appears to be the cause of much
ill-concealed alarm among a large
portion of the population.

A French musical journal com-
plains that France has no national
anthem in which all the French-
men can join; whereat *Punch* re-
marks that once on a time the
great Handel composed one which
they can consistently adopt, name-
ly: "The land brought forth frogs."

Polygamy vs. Shakerism.

To the women of Massachusetts:
In approaching the subject upon
which I am now to write, I am not
unconscious of the many difficul-
ties standing in the way. I am a
Massachusetts woman, residing in
Essex, Conn., and am greatly pained
to see Massachusetts women
sinking so low, as to be willing to
become prostitutes; for their peti-
tion to the Legislature to legalize
Polygamy simply means that.

All ways, and every way, is be-
ing thought of, in regard to the
Woman question, except the one
way of giving up marriage entirely;
that is not for a moment consid-
ered; or, if thought of, the suggestion
seldom finds its way into print.
The majority of women, to-day,
think that they must be married,
when just the opposite is the real
state of the case. The overplus of
women in Massachusetts should
not forget the example that Jesus
and his disciples set the world. They
crucified the flesh, and gave up the
marriage relation altogether. And,
if Jesus and his followers did this
in the first century, cannot we do
the same in the nineteenth? The
old answer will come, that Jesus is
God, and we cannot do as he did.
If I grant you that, you surely will
not ask me to say that the Apostles
also were God. They simply laid
aside the animal life, and lived
clean and free from all filthiness of
body and mind. Their thoughts
were pure, and the great work of
their lives was to crucify the flesh
and live the angel life.

Will those women of Massachu-
setts tell me why they cannot do the
same? Will they tell the world
why? Do they wish to go back to
the time when Moses was obliged
to stand forth and protect woman,
in order to give her time to be a
woman—a mother? Will they in-
sult their God and his Christ, by
completely stepping over them
both, and going back to the time
when lust was rampant? When Mo-
ses wrestled with God, to stay this
tide of evil, and, because of the
hardness of their hearts, instituted
divorce and polygamy.

The great end of all this commo-
tion in relation to marriage, and
everything pertaining thereto, is
the leading of man out of the sin
into which he was led by woman,
while yet in Eden. This may sound
very strange, but nevertheless it is
true; and, until woman is willing
to confess her fault, and forsake it,
she can never possess the rest and
the right she is so anxiously seeking.

To-day, man reels and staggers
under the burdens that weigh him
down, and to this same woman
question he knows not what to an-
swer. In truth, he has no right to
lay his hands upon it; he can only
stand and look to see what the end
will be. There is but one way by
which man could decide the ques-
tion, and that is by Polygamy.
Woman herself is empowered to
grapple with it, and can solve it, if
she will. But, if she is more will-
ing to talk than to act, why then
she must continue to clamor, and
the point at issue is lost.

When Jesus of Nazareth came in-
to this world, and the Christ was
given to him by the Father, what
did he do for poor, fallen humanity?
He came to make us free. This we
all know; consequently, we should
be free from everything that stands
between God and our own souls.
Now, marriage does stand between;
because, in marriage, woman must
give herself to please her husband;
and thereby Christ is put out. You
will start up in indignation at this;
but nevertheless it is true. There
is but very little Christ even in the
most perfect marriage relation.
Then, if honorable marriage debar-
s us from pure love to God, what
must (as Christians) lust do? And
yet Polygamy is the remedy these
intellectual women are about to
apply to the great trouble under con-
sideration.

I cannot call such women wise,
for wisdom comes from God; while
this movement now before the peo-
ple is really the "making provision
for the flesh to fulfil the lust there-
of." Wisdom is said to be the right
use of knowledge—of intelligence;
and surely there is but very little
wisdom or godly understanding ex-
hibited in the management of the
woman question. With Christ as a
Surety, you are running away
from him, and are about to leap
into the most horrible pit that can
possibly be found. You clamor for
your rights, but have never used
the right means to obtain them.
You forget that God bestowed puri-
ty upon woman as her power, and
that all efforts made by woman to

obtain influence, must be by puri-
ty, and not by that superior phys-
ical force which belongs to man,
and man alone. Power by the
might and right of purity, is power
indeed. This is the shield or wea-
pon God placed in woman's hands,
but she failed to keep it bright,
and now sits down in the dust to
survey the result of her mistake—
her own, and not another's.

Women of Massachusetts, do you
not know that Christ can give you
back this purity as bright as it was
in the day when Eve first loved her
Father—God? Why do you not
take it? If you ask me what I
mean, I tell you Christ crucified
the flesh. Can you not do the
same, instead of being possessed
with the idea that you ought to
and must be married? Does not
Christ tell you that he will be your
husband? that his strength is suffi-
cient for you? Surely, you are not
going to put Christ out of the ques-
tion, by not taking him into your
counsel. You will say this is all
very well; but do not forget that
we want husbands to provide us
with homes, food and clothing.
To be sure you do; and you need a
great deal more than these. You
want friends, and real friends, and
love, not lust, and occupation, and
something to live for. These things
we all need; but the question is,
how shall we obtain them? It is
hard to be condemned for wrong-
doing by one who is neither able
nor willing to set you right.

If I understood the reading of
the instrument before me (a Peti-
tion to have Polygamy legalized),
the women whose names stand
pledged, are willing to sacrifice al-
most everything for the sake of a
husband, a home, and the comfort
of that home. Is it not strange, in
this age, and with the teachings of
Jesus, that cultivated women
should be thus willing to live in
lust rather than to be saved from it,
and live in purity of body and
mind? You again remind me of
the husband, home, food, and clo-
thing.

This is the reason why I write, to
point out the remedy for this great
trouble that has come upon us—the
women so outnumbering the men.
First, God never made anything
without a mate; and if men and
women, by continued or single ac-
tion, create one side, God is bound
to create the other. This is a law
that runs throughout all things,
from beginning to end. If thou-
sands of unmarried women in Mas-
sachusetts form one side, the other
side is somewhere. They do not
need to mistrust the love of God,
and of his Christ, by giving them-
selves up to a life of infamy.

The remedy proposed is one that
will save man from himself, and
not drag him down deeper into
that which is abominable in the
sight of God, and of all right-
minded men and women. It is a
remedy that will give to woman all
she needs while on earth.

Plain and simple men and wom-
en, who wish to start a new busi-
ness (if not quite up to the work),
go to some successful parties for in-
formation respecting business.
That is what you must do in this
dilemma. Go to those who have
been successful in grappling the
Woman question: successful in just
such a movement as the situation
of affairs now calls for. You
want a home; then select from
your midst, a few of the most cul-
tivated and earnest women to go
to Mt. Lebanon, New York State,
and talk the matter over with the
presiding elders and elders of the
North Family of Believers, or what
the world calls Shakers. You will
then learn what the work is that is
entrusted to your care, and will
learn, too, the plan, the only suc-
cessful plan, that can help you and
save you.

The society life of the Shaker is
an established fact which worldly
women should deeply ponder, for
they stand to-day at the turning
point. Let your petition for Poly-
gamy be granted and the cup of
God's wrath will be filled, and you
will be obliged to drink it to the
very dregs.

Again: if you are willing to sac-
rifice so much for a husband and a
natural home, why are you not
willing to sacrifice one single thing
for a home in God; namely, the
animal, generative nature that is
in all human beings? Or do you
think the body must rule the soul,
instead of the soul ruling the body,
as Christ and the Apostles taught
that it should do? Do not put the
counsel of God out of the question.
In order to bring the social condi-
tion of woman to a happy end, the
world in her (or in other words, the

sensual nature) must die. The re-
ligious—spiritual—nature is the
only safe channel through which
the tide of woman's affections can
flow. To God she must go, not to
man. Let the love of God and His
holy Angels stand between woman
and her downward course.

This is not foolishness; or, if it is,
it is the foolishness of God, which
is wiser than polygamists. Con-
sider the question of community
life, in view of the great responsi-
bility resting upon the right or
wrong movements of woman. Let
her clamor as she may about the
iron rule of man, woman rules, and
was made to do so. She now rules
the fashionable world; and so, by
measures rightly carried out, she
may rule in her true sphere, and
wear the crown of purity, where-
with God originally honored her.

In eastern countries women are
struggling to free themselves of
polygamy—that horrible system of
legalized lust; whilst here, in Mas-
sachusetts, where pretensions to
and professions of Christianity are
the most prominent and high-
sounding, and where the inconsis-
tencies of Church and State are
openly condemned, women, in
their anxiety to discover a way out
of their troubles, are foolishly seek-
ing to be (by law) bound to a poly-
gamous life of the most abject slav-
ery.

My sisters, if you are wise, you
will make a full stop here, and take
advice, which is—Go to those who
are able and willing to give in-
struction—those who are waiting
to do you good, and are praying for
you; and who are believing and
practising the principle you advo-
cate, namely, "The right of Woman
to stand side by side with Man in
making and forming the laws,
which rule her." Believers will
give you good counsel. Don't scoff
at the suggestion, but go. Yet, in
going, be assured you will meet
Satan, armed at all points, ready to
resist you, and turn you back to
the "beggarly elements of the
world."

Those women who are married,
and those who will marry (of course
in strict accordance with the primi-
tive, God-given law of Monogamy),
should give their husbands good
counsel, and firmly and wisely
guide the animal life to its use, and
not its abuse.

But, as the case now stands, this
cannot be done, for "the carnal
mind is not subject to the law" of
marriage simply for offspring;
therefore, only two roads are open;
the one leading women into the
hell of Polygamy—deeper trouble;
the other leading her out of her
miseries into "the glorious liberty
wherewith Christ hath made" the
Shaker woman "free."

KATE BOWERS.

—Cleveland Herald.

Bill for a New Mining Law.

The following bill was introduced
into the House of Representatives,
Dec. 15, by Hon. J. D. Ward of Chi-
cago. It was referred to the Com-
mittee on Public Lands:

A bill supplemental to and amen-
datory to the Act entitled "An Act
to promote the development of the
mining resources of the United
States," approved May 10, 1872.

Be it enacted by the Senate and
House of Representatives of the
United States of America in Con-
gress assembled, That any person,
association or corporation, qualified
under existing laws to receive a
patent from the United States for
mineral land, who claim mining lo-
cations upon veins or lodes of quartz
or other rock in place, bearing gold,
silver, cinnabar, lead, tin, copper,
or other valuable deposits, or placer
claims, situate upon the public do-
main, upon which the sum of not
less than \$500 has been expended
in labor or improvements, shall,
within one year from the date of
the passage of this Act, file with
the Register and the Receiver of the
proper Land District, in manner
prescribed by the Act to which this
is supplemental and amendatory, an
application for a patent for the
mine, mining ground, land and
premises so claimed; and if no ad-
verse claim be filed during the pub-
lication of the notice thereof, such
claimant shall within three months
from the date of such filing of his
application, make the final proof
required under said Act, and pay
for the land included in his claim
at the rate of ten dollars per acre.

Sec. 2. That in the case of min-
ing claims which now are, or may
hereafter be located, and upon

which the sum of \$500 has not been
expended in labor or improvements,
the claimants thereof shall make
application for patent therefor, in
manner prescribed by law, within
one year from the time when such
\$500 shall have been expended in
labor or improvements thereon, and
shall make final proof and payment
therefor, in manner and at the rate
aforesaid, within three months from
the date of such application, if no
adverse claim be filed during the
publication of the notice: *Provided*,
That nothing herein contained
shall be considered as releasing the
holders or claimants of unpatented
mining locations from the obliga-
tion to expend the amount in la-
bor or improvements thereon dur-
ing each year such mining claims
remain unpatented, as now requir-
ed by law.

Sec. 3. That where an adverse
claim is filed, and the right of pos-
session shall be determined by ju-
dicial decree, in manner provided
by the seventh section of said Act
of May 10, 1872, the party in whose
favor such final judgment shall be
rendered shall, within six months
from the date of the rendition of
such judgment, make the filing re-
quired in such cases by said seventh
section, and pay for such claim at
the rate of ten dollars per acre.

Sec. 4. That where, under exist-
ing laws, application for patents for
mining claims have been made,
and due notice thereof given, with-
out the appearance of an adverse
claimant, and in which cases no
further proceedings have been had
for the purpose of perfecting title,
the applicant, his heirs, successors
or assigns, shall make final proof
and payment, at the rate herein
fixed, within six months from the
date of the passage of this Act.

Sec. 5. That all affidavits requir-
ed to be made under this Act, or
the Act to which this is supplе-
mental or amendatory, and may be
verified before any officer author-
ized to administer oaths, and all
testimony and proofs may be taken
before such officer, and, when duly
certified by the officer taking the
same, shall have the same force and
effect as if taken before the Regis-
ter or the Receiver of the District
Land Office.

Sec. 6. That upon the failure of
the claimants of any mine, mining
ground, claim, or location, to com-
ply with the provisions of this Act,
the mine, claim, or location upon
which such failure occurred, shall
be open to relocation by other par-
ties in the same manner as if no lo-
cation of the same had ever been
made: *Provided*, That the said
claimants, their heirs, successors,
assigns, or legal representatives,
have not made application for a pa-
tent for such claim after such fail-
ure and before such relocation.

Sec. 7. That all Acts or parts of
Acts inconsistent herewith are here-
by repealed.

A FRIEND IN NEED.—"Confidence," says the proverb, "is a plant of slow growth." It is perhaps not best to grow at all in the Australian bush, judging from the following in a Melbourne paper. A certain person was traveling through a lonely district, when he heard a great outcry. Thinking bush rangers were at their work, he fired off a pistol to intimidate them, and presently the noise ceased and a scampering was heard. On coming to the open ground the traveler discovered a man tied to a tree. "Oh, sir, I am so glad you have come," cried the victim. "I have been attacked by ruffians, and they were robbing me when they heard your pistol." "And couldn't you get loose, my friend?" asked the traveler. "They tied me so tightly." "And did they rob you of everything?" "No, only my watch. They had no time to search for my money, which I placed in my left boot." "How fortunate," observed the traveler; "was the sum considerable?" "Over a thousand, thank heaven," said the poor man. "Are you sure they are gone?" asked the other. "Oh, certain." The new comer looked around and around and seeing the coast clear, said coolly, "Well, as they're gone, I think I'll finish the job myself." And he proceeded to rob the unfortunate victim. —*London Globe*.

"That dog of yours flew at me this morning and bit me on the leg, and I notify you that I intend to shoot it the first time I see it."

"The dog is not mad."
"Mad! I know he is not mad. What has he got to be mad about? It's me that's mad."