

business in Louisville, Kentucky, connected with our emigration, and was detained there two or three days. Having nothing particular to do but to walk around the city and see what was to be seen of interest. And in walking the streets of that city I thought that in all my travels I had never before seen such evidences of wickedness, corruption and degradation. There are portions of that city that seem to have become corrupted to such an extent, that Sodom and Gomorrah would have blushed at the mention thereof. Men and women could be seen in the most beastly state of drunkenness, and little children, bearing the marks of the lowest degradation—waifs of society, growing up as hoodlums, with no sense of the difference between right and wrong excepting that which nature itself has planted there, to furnish future material for the gallows. I thought in contemplating the scene that presented itself in the streets of the city of Louisville, ay, even at noon-day, to say nothing of that which the recording angels are obliged to look upon in the darkness of the night—I thought of the reformers who come to Utah fresh from such haunts of vice and corruption, and then I thought of you, my brethren and sisters; and you can better imagine my feelings than I can describe them.

I went to one of their hospitals and sought an introduction to one of the physicians; on learning who I was he expressed himself pleased to meet me, and proffered his own services to accompany me over the building, which I gladly accepted. On passing through the different wards I saw sights that I trust my eyes shall never be called to look upon again. He opened his book in which was recorded the names of the patients who had been admitted during the past 12 months, and I had the curiosity to ask him to tell me the nature and character of the disease of these people. He informed me that three fourths of all cases were, what is termed venereal disease. This is not heresy; these are facts that exist of which the records testify. And right from the windows of this hospital, this living monument of the morals of Louisville, Kentucky, was pointed out to me the residence of one of these "reformers" of the Latter-day Saints. And in conversation with one of these "reformers" who had been here, whose acquaintance I had formed when he was here—he recognizing me while traveling in a railway car, and came and shook hands with me, and sat down along side of me—he asked me "how our friends were getting along in Utah." "Who do you mean," said I, "by our friends?" "I mean the ministers who have gone there," he replied. They are, I think, getting along in their way pretty well. What have they done? They have established whiskey shops! they have imported houses of prostitution, and they have brought hoodlums in our midst, and they thrive under their spiritual care. They have caused sorrow on the hearts of fathers and mothers; by ruining the prospects of sons and daughters whom they have led astray from the paths of honor and credit. Now is not that glorious work to be engaged in! Do you not congratulate yourselves in having been connected with men whose object and labor has been to turn men and women from the truth, from bearing the fruit of morality and righteousness, and failing in that to join hand in hand, heart and soul, with those whose mission is to introduce into our midst the seeds of ruin and decay, to deprive and demoralize your fellow men. Certainly it is a noble calling to be engaged in. Think of it! Latter Day Saints. Here are men engaged in the work of trying to lead our sons and daughters astray, and they are bold enough to publish boastfully to the world that they would rather see our young people frequent dens of iniquity saloons, gambling houses, and houses of prostitution, than they should adhere to the "Mormons" faith. Strange as it may seem, with all the enlightenment of this the Nineteenth Century, with our glorious constitution, and our declaration of the rights of men, and the boasted civilization of to-day that officials of the government of the United States will back men up in this damnable work. It may be that an Elder abroad devoting his time and ability to the conversion of souls, would feel this more keenly than those who are in the midst of it every day. These are some of my meditations as an Elder in the missionary field.

Our brethren and sisters who have emigrated to the state of Colorado are succeeding fairly well they have their fields fenced in, and they have a pretty fair crop this year. The Railroad companies have been kindly disposed to them, offering them assistance in various ways, by way chiefly of affording them employment at remunerative wages and seeking after them, in fact to do their work in place of others, they have their organizations—the Seventies, Elders, Priests, Teachers and Deacons Quorums; they have their young people's Mutual Improvement Societies organized; and I had the pleasure of attending one of their meetings in the meeting-house which the people built two and a half years ago. I remember attending one of the first meetings that was held in that house, and there were present not more than 27 all told, and said to them that in the course of four or five years this same house will not not hold the people; and to-day it is entirely too small, in fact it would not comfortably seat the young people of Manassa. The first location was made there in the spring of 1878. Since then some two or three settlements have been organized besides; our brethren in that quarter are spreading out and wrestling from the barren wastes comparatively comfortable homes. Their associations with the Mexicans are cordial. While they have been kindly disposed towards our people, our brethren have acted honorably towards them, and hence mutual good feelings exist between them. It also spent a few days with our brethren who are locating Sunset, Brigham City and St. Joseph. They have had rather a bad year, as to crops, on account of high water, the Little Colorado flooding the valleys, and destroying to a great extent their crops. But the building of the railroad in their borders has, through Brother John W. Young, the contractor, furnished them with labor, and it will continue, I understand, for some 12 or 18 months yet, so they will not suffer so much as they otherwise would, in consequence of the loss of their crops.

As Elders traveling without purse or scrip, proclaiming the principles of eternal truth, we need the faith and prayers of the Saints in our behalf, for the devil, it would seem, is even more determined now than ever to put it into the hearts of wicked and bigoted men to oppose and, if possible, hinder us in the performance of our duty. And one item that comes to my mind I will mention. I have noticed when abroad that if anything in the world would cheer and encourage an Elder when far from home, it is to receive word from his family that they were cared for, and did not want for the necessities of life. And there is nothing that will weaken an Elder so effectually and so discourage him in his labor as to receive word from those whom he holds near and dear to the effect that they are in need of the necessities of life, that they are unpleasantly situated, that the house they live in does not afford them sufficient protection from the inclemencies of the weather. In one or two instances Elders have come to me to relieve their minds of such a burden and, as I say, there is nothing that I have witnessed that so effectually unfits a man for missionary labor as the receipt of such intelligence. Therefore, in behalf of those who have left their all to proclaim to their fellow men the principles of eternal truth, let me solicit the good offices of their friends at home, in behalf of such families who may not be so well prepared to live during the absence of husband and father. Any little attention shown them under such circumstances not only does good to the family, but is appreciated by him whom duty has called elsewhere; and often, under trying circumstances, the knowledge of such kindnesses, cheers and encourages him, and makes comparatively easy labors that would otherwise be hard to bear. Amen.

THE REASON WHY.

SOME of the more liberal papers of the country are curious to know why it is that such a forcible attack is made in Congress on polygamous marriage, when promiscuity is left untouched by legislation, and ask why adulterers are not to be excluded from a seat in Congress as well as polygamists. The *Detroit Evening News* thus answers the pertinent query:

"Why, it is as plain as the nose on your face. The polygamous delegate from Utah supports his four wives at his own proper cost, and owns and rears all their children; while the adulterous congressman saddles the support of his paramours upon the taxpayers, by getting them places in the departments, and aborts his bastards or sends them to the foundling hospital established for that purpose within a mile of the pension office. It is the outrageous conduct of the Mormon in supporting all his wives and all his children that shocks the Christian congressman."

HOW THE MORMONS REGARD IT.

WHILE nearly the whole country has been ablaze with excitement over "Mormon" affairs, Utah has been comparatively calm and serene. The news of the Edmunds Bill was received with equanimity. The Senate proceedings were read with great interest, but no excitement, and the telegram which brought word of the doings of the House was received in the same spirit. The bill is regarded by the "Mormon" people not as an honest attempt to suppress polygamy, but as a scheme to place the control of public affairs in Utah in the hands of persons who are and will be in hostility to the majority of the citizens.

Congress, which has enacted the measure, is divided itself on the exact meaning of its provisions. Some of them are capable of more than one construction, and not a little difficulty will be experienced in determining which is the legal rendering. This will suit the lawyers and give work for the courts, and will involve some trouble and expense. But the thing over which the country has enraged itself will remain comparatively untouched. The people who have been holding meetings and signing petitions have one thing in view, the framers of the Edmunds bill another. It will be found that the public has been fooled, while the plotting politicians have succeeded, so far, in their endeavors. But though they have apparently gained a victory, time and the workings of the law will evolve troubles that they have not counted upon, and there is a Power at work in "Mormonism" which they always leave out of their calculations. That Power is beyond the control of Congresses and courts, and will, in the future as in the past, overrule everything that is done or attempted so that it will redound to the benefit of the system and the good of its adherents. Of this we are as sure as that the sun arose this morning in its splendor, just as though the Edmunds bill was unborn, and indeed shone brighter, and clearer and pleasanter than for the space of several months before.

There is no need for any excitement and no cause for any alarm among the Latter-day Saints. We do not anticipate any. Than during the whole of the present agitation they were never more placid and undisturbed. And those who have felt any concern over the bill which now awaits the presidential signature, were more exercised in regard to the provisions which will affect all classes of the people alike than over those sections which are ostensibly aimed at the marriage relations of the few. For the former are undoubtedly a departure from that glorious instrument which guards the liberties of this Republic, and the plain and determined purpose of disregarding its limitations and violating its decrees in order to break down a religious organization, argues the likelihood of still further strides in the same direction, to result in an entire departure, at no distant date, from the principles upon which the safety of this Government depends. This, to us, is the most deplorable feature in the special legislation devised against the "Mormons."

An old saying is, "A still tongue makes a wise head." We suggest this adage for the consideration of the impulsive. And we assure our friends that such difficulties as will be created and fostered by the mischievous measure soon to become a law, will, in the end, glorify our God and further the interests of His cause to which we have devoted ourselves. And, meanwhile, those difficulties will certainly not perplex the "Mormons" alone; they who helped to make them, or would not try to prevent them, will surely share in the injury that will result to the material interests of the Territory.

THE ANTI-POLYGAMY BILL

UNDER the above caption the *St. Louis Post Dispatch* has the annexed article which shows an uncommon understanding of the motives that prompted the movement which has led to the present legislation. If the Latter-day Saint wished to escape from any difficulty for a while in relation to their family affairs, all they would need to do would be to turn over every office in the Territory to the "Gentiles" to be controlled by the small faction which has made the furor. Then they could have as many wives as they might choose, or practice any kind of marital or non-marital relations, so far as their present enemies are concerned.

This, however, they are not likely to do, so the struggle will continue. The "Mormons" actually imagine that they have some rights under the Constitution and the laws of the United States and of this Territory, and have not yet arrived at a notion of willingness to relinquish those rights; hence the conflict. Time will prove whether their opinion is correct or not; meanwhile they will lawfully and peacefully contend for that which belongs to them, cheerfully conceding as they have always done every right which belongs to others. The *Post Dispatch* says:

"The time has come when Mormonism finds itself arrayed against the General Government, and naturally there can be but one outcome to the struggle. An agitation against polygamy has been drummed up throughout the land, and public feeling and opinion against the Mormons manifested with remarkable success by long-range philanthropists in each of the great cities, and yet the anti-polygamy crusade had its origin, not in outraged morality, but in a keen business sense of the situation in Utah. The Mormons hold the best lands in the Territory, and the Mormons have nearly all the trade in their hands. It was these facts which struck the Gentile settlers with horror and filled them with shame against the twin relic rather than the twin relic itself. If there was no money in it, it is highly probable that the Mormons would be let alone for twenty years to come, but spoliation is now the order of the day. Their business must slip away while they are fighting the law. Their lands will be wrested from them in time. And yet the Mormons conscientiously believe that polygamy is no sin. They have made the institution part of their religion and point to Biblical precedents. We have the authority of Burns, that 'the wisest man the world ever saw, he dearly loved the ladies.' He had about nine hundred of them sealed to him at one time, and yet he managed to preserve the respect of society and win the favor of the Lord. The Mormons have an idea that what was tolerated in Solomon might be excused in Brigham Young and his followers, but despite all these arguments they are met by the moral sense of the rest of the republic, which says: 'We do not marry thus profusely, and therefore you must not do so either.' Of course the constitutionality of the bill will be tested in the Supreme Court, but it will probably stand. It is a wholesale scheme of prejudice, ignorance and disfranchisement to which the party of high moral ideas and elevated planes of thought is committed, and with which the Supreme bench will not interfere. The Utah ring has so far scored a victory. It is a pity that Congress can not pass laws regulating sins nearer home than Utah. The Mormons boldly proclaim their methods to the world. The more cautious and more virtuous Easterners manage to content themselves with one wife and hidden sin. If St. Louis or Chicago or Cincinnati are more virtuous than Salt Lake City the people have not found it out. If those who are in such a state of dismay at the frightful condition of women in Utah would examine into the worse than beastial condition of women in eastern cities they might be induced to believe that charity begins at home. A little of the fervor of the anti-polygamy crusade brought to bear on the abuses at home would do this country more good than harrrying the Mormons for the benefit of the Utah ring. Still the Latter-day Saints are at variance with the moral sentiment of the land. So long as they kept out of the range of progress they were safe to practice and preach their

doctrines, but the day that the Pacific Railway reached their borders their institution was doomed. Twenty years ago the Republican party proclaimed against the 'twin relics of barbarism'—slavery and polygamy. To-day the party has laid its hand on the throat of the surviving twin, and we will now see the outcome."

HOW THEY WOULD VIEW IT.

WE clip the following from the *Shelby (Michigan) Independent* as indicating how a good many people who have not joined the fanatics in the anti-"Mormon" crusade look at the hypocrisy of the pretended Puritans:

"If the spirits of the dead hover around the living, as some suppose, how kindly will the spirits of Solomon, David and all of the old sainted patriarchs take the uproarious, the ferocious, the frenzied, cheap, wordy, howling contortions, and gnashing of teeth and wrath of the American bombeaters against polygamy, that is now so demoniacally hurled at the handful of 'Latter-day Saints,' who practice it, away off in the distance and seclusion of the mountains of Utah? Would not old Solomon rather say to the Congressional and other libertines who are so bawling and rending their nether garments about it; 'ye hypocrites, you strain at a gnat and swallow a camel?'"

A NEW SWINDLING SCHEME.

FARMERS are marked as the prey of several classes of swindlers. They are supposed to be unsophisticated and not so likely to see through the sophistry of sharpers as the people who dwell in towns and cities. And this is true to some extent. But it is also a fact that farmers who are caught in the traps set for their feet by traveling rogues, generally suffer because they step outside of legitimate grounds. They imagine that they are going to get something for nothing, or next to nothing, and so become the victims of oily-tongued rascals.

One of the latest dodges to victimize the simple granger, is the wagon-tongue patent-right scheme. It is worked in this way: Sharper No. 1 comes along, says he is doing a big business in wagon-tongue patents, but is on his way home and will sell the right for that county for \$250. The wary granger declines to be taken in, and the discomfited visitor says, "All right; but if you think better of it let me know;" and insists on leaving his address. A few days later No. 2 comes along. He has heard that granger has the county right for the patent, and will give \$400 for it. The farmer sees an opportunity to make \$150 in a quiet way, and sells the right. No. 2 pays \$10 to bind the bargain, and goes his way. The farmer sends his note for \$250 to No. 1—and the circuit is complete.

The best way to avoid falling into such snares as these is to fight shy of all strangers who intrude with remarkable offers of any kind. Legitimate business, conducted by firms whose probity is known, is the only safe path of trade. The traveling agent and strolling vender of wonderful bargains should be let severely alone, both by farmers and all persons who desire to avoid being bitten and defrauded.

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