

able and cause "this and other cities of California to become sinks of iniquity," desire to restrain an evil which already exists, and to lessen, if they cannot entirely destroy, the effects of a poison which is doing incalculable mischief. Prostitution exists—it flaunts itself openly in this and every other American city except Salt Lake, (where it will intrench itself as soon as the Mormons are subdued,) and it is the part of wisdom, if we cannot prevent it, to so regulate as to reduce its evils to a minimum. The regulation of prostitution is urged by the very highest authority both in morals and in medicine. Those who know most about the subject are most solicitous in regard to it. The gentleman who has been most prominent in calling attention to the matter, Dr. Holland, is officially charged with the care for the health of the city, as a man is above reproach or suspicion, and as a physician stands in the very first ranks of his profession, while in the East and in Europe the regulation of prostitution is called for by the highest medical authority.

Exceptions must be taken to several things in the remarks of the *Post*. The regulation, that is, the legislative sanction, of prostitution may be urged by the very highest medical authority, but it certainly is not by the very highest authority in morals, for the reason that the highest authority in morals can not sanction the grossest immorality. Christian nations profess to base their morals upon the Bible, and we defy the very ablest advocate of licensed prostitution to advance one precept from the great teachers in that book to sanction the legalizing of prostitution.

The admission that prostitution flaunts itself openly in every American city, is an inexpressibly sad one, showing that there is something awfully rotten in the State.

The exception of Salt Lake only from such an awful state of things speaks volumes in favor of the social system that is favored here by the community.

The prophecy that this dreadful overshadowing evil will intrench itself at Salt Lake "as soon as the Mormons are subdued," is one of the most powerful arguments in favor of "Mormonism" that could be produced, and ought to be sufficient to convince every intelligent person that "Mormonism" possesses a power, for correcting the evils of society, which does not exist elsewhere on the earth, and should be a caution to all how they interfere with a system which has already produced such incalculably beneficial results.

Correspondence.

KANAB, Feb. 3rd, 1872.

Editor Deseret News:

Dear Sir—I first drew breath in the atmosphere which floats the banner of our great republic. In early youth my political faith was embodied in the maxim that "all men were born free and equal." I then believed that, within the pale of our own republican institutions was protection for the oppressed and the enjoyment of the greatest freedom compatible with the rights of others, and especially for all men to worship God according to their perceptions of his attributes, untrammelled by legislative enactments.

While contributing my mite in the contest with Mexico, towards redressing the wrongs of American citizens and enlarging the public domain, reports reached me of the expulsion of the "Mormons" from Nauvoo, accompanied by the suggestion that they might perish in the storms of winter on the bleak prairies of Iowa. In the Spring of 1849 I joined their fortunes by embracing their doctrines. The same season, in company with many others, I followed the trail of their pioneers across the desolate wastes, between the Missouri river and the shores of the Great Salt Lake.

The first object on the route, which particularly interested me, was a collection of dilapidated and tenantless cabins on the west bank of the Missouri river, near where the town of Florence now stands. On inquiry, I was informed that this had been the resting place of the "Mormons" after their expulsion from the beautiful city of Nauvoo, the rest denied them in their own homes, on the soil of Illinois, they had sought from the mercy of savages, beyond the confines of civilization. After a short respite, however, they were compelled by government agents to remove to the East side of the Missouri river.

Near this way-mark of civilization was a sepulchre, where rested, in the

secure repose of death, stern and enduring manhood, elastic youth, and prattling innocence, alike the victims of relentless persecution. No substantial fence protected this humble mausoleum from the tread of the reckless emigrant, the prowling savage, and the wild beasts who found protection in the very desolateness of its surroundings. No costly monuments, with finely chiseled epitaphs, ornamented the grounds, and reminded the passer by that here rested the remains of the opulent and influential; but the humble condition of surviving friends was evident from the rude pieces of timber and the ill-shapen stones which occupied the heads of graves. These were, perhaps, sufficient to indicate the place where wounded affection might drop a few parting tears, when the still operative forces of persecution compelled the remnant of this shattered people to bid adieu to the resting places of departed loved ones, and seek a home in the solitudes of the great desert.

A fast age and the great continental railway are rapidly making the trail of the "Mormon" exodus to the interior of the continent a thing of the past; but the dusty road, the dreary plains, the rocky heights, the almost impossible cañons, the stampedes of cattle, the lurking savage, the nights of sleepless vigils, the days of watchfulness and of weary labor, the dying friend who had long hoped to enjoy a season of rest in a desert home, the grave by the way-side—hastily dug, but deep to protect the debris of humanity from ravenous wolves, will forever remain fresh in the memory of those to whom they have been a living reality.

On my arrival in Great Salt Lake valley, in the autumn of 1849, I found a destitute but cheerful people, struggling with the sterile elements for existence. Nature had poorly remunerated the labors of the husbandmen, the country was nearly destitute of game, and the scarcity of cattle rendered their preservation necessary for the future prosperity of the increasing population. The settlers were a thousand miles from outside resources, and necessity compelled the utmost economy in the use of food. Hoping for a better future with no other resources than their hands, and with their faith in their God for "the sheet anchor" of their existence, they were forced to organize the means of subsistence from the elements, and learn the invaluable lesson how to turn deserts into gardens and desolate places into fruitful fields.

Baptized in the fires of persecution, tempered to resist oppression and wrong to the limit of human endurance, practically outlawed, and expelled from the soil of Missouri and Illinois by their fellow citizens, for their religious belief, neglected by the general government, the principles of liberty and equality, embodied in the constitution of their country, have become indelibly stamped on their hearts by the brand of affliction and they will leave them as a sacred heritage to their children, that from the ashes of the republic may arise a more beautiful and permanent edifice of freedom, and that the skeleton of the Goddess of Liberty, whose flesh is being devoured by political cormorants, and whose comeliness is wasting away through domestic infelicity and social corruption, may be again clothed upon with beauty and majesty, and become the terror of the evil doer and a refuge of safety to the oppressed.

Modern history records no other instance where a people have accomplished such good results with such slender resources. While few communities, according to their numbers, have been of so much practical benefit to their country, fewer still have received so little care, and so many insults from their government.

Taught self-reliance by the necessity of self-preservation; accustomed to hardship and toil from the force of circumstances, indifferent alike to the attacks of slander and the sneers of contempt, through implicit confidence in the rectitude of their principles, they have thus far, in the end, been masters of every situation in which they have been placed.

When threatened, in the autumn of 1857, with invasion, for aggressive purposes, by one of the finest equipped armies that ever trod American soil, backed by the resources of a great nation, with a chief magistrate, towards whom no respect could be entertained, there was no shaking in the councils of the pioneers of the great desert. A few indomitable spirits occupied the defiles of the Wasatch mountains, and the fine military array soiled their plumes and froze out their enthusiasm in the rigors of a mountain win-

ter, and gave the hero of the war, James Buchanan, time to discover his folly.

Whether unprejudiced observers believe the doctrines of the Latter-day Saints or not, they are compelled to admit that they have laid the foundations of a state in public virtue, and, that they are purifying the fountains of life from the evils which are destroying the vitality of the human race. When the railway commenced to stretch its iron bands across the Continent, many believed "Mormonism" to be doomed. They expected to see it engulfed in the "cess-pools of sectarian Christianity." As the process of absorption, by the operations of the railroad, seemed slow, a clique of corrupt officials have been imposed upon the Territory, who have endeavored to force the long desired issue; but the Saints present that same calm, invincible front of resistance to the insults of tyrannical oppression that has ever characterized them. They are still masters of the situation, and will march on to the fulfilment of their glorious destiny with the firmness of inexorable fate.

Brought into direct contact with what, to them, has heretofore been the outside world, they are ready to meet the issue. They are ready to have the fruits of their polygamic social system compared with the results of monogamy. They are willing to bring their interpretation of the constitution of their country to bear on the perversions of political parties and the mal-administration of corrupt officials, and to bring the principles of the Gospel, as taught by our Savior, in direct antagonism with the creeds of Christendom and the traditional errors of ages. They are ready to prove by their works that religious liberty is not only a part of their civil code, but also of their religious faith, by the most uncompromising hostility to that intolerance which lit up the public gardens of pagan Rome with burning Christians, which filled the gloomy dungeons of the Inquisition with the victims of torture, which devastated cities and laid waste whole provinces, which slaughtered the Huguenots of France, and drove the Puritan fathers from Protestant England to the shores of the New world.

This spirit of intolerance which has descended from Pagan Rome, as a religious heritage, through the revolutions and changes of many hundred years, is culminating, amidst the enlightenment of the 19th century, in oppressing a people, whose motto is "peace and good will to all men," for following the practices of the patriarch and holy men of old.

History abundantly proves that the fires of persecution have invariably consumed the sanctuaries of those that lit them. The persecutions of the primitive Christians placed the cross instead of the eagles at the head of the Roman legions, instituted the image of the Virgin Mary for that of the goddess of victory, and relics of saints and martyrs for the numerous idols of heathen mythology, overthrew the magnificent edifice of pagan civilization, and erected on its ruins the bigoted rule of Roman Catholicism.

The persecutions of dissenters from the mother Catholic church has subjected the relics of saints and martyrs to ridicule, discarded the images of the Virgin and of the Cross, and overthrown the temporal power of the Roman Pontiff.

The revelations of heaven and the administrations of Joseph Smith have introduced into the creedism of this age the same gospel which Jesus promulgated amid the Paganism of Rome, and the burning rage of that intolerance which has ever followed the Saints has lit the funeral pile of sectarian creeds, and the end is not yet.

JAMES A. LITTLE.

GUNNISON, Feb. 7, 1872.

Editor Deseret News:

Some Indians in this neighborhood seem inclined to be troublesome. They have driven off some of our co-operative stock. Still, so far as known yet, we have received it again, except a span of horses belonging to this place. A young man was out hunting a horse yesterday, when three Indians fired at him, one bullet whistled through his hat. He returned their firing, with what result is not known, but everybody living on the frontiers will do well to look out for themselves and their stock.

I have had several returns of mail to this office. Letters sent from here the mail day before, have come again two or three days after, having gone no further than to our nearest neighboring post office. Your brother,

H. THUNNESON

THE "JUVENILE INSTRUCTOR."—There is every prospect now that this favorite among the juvenile population of the Territory will henceforth be issued with regularity. The delay which has occurred during the past few weeks, has no doubt been annoying to the subscribers, but, owing to the blockade of the road, it has been utterly unavoidable. The paper upon which the *Juvenile Instructor* is printed is of a finer quality than can be manufactured in the Territory, it must be so on account of the engravings, and consequently has to be imported from the east. Last October an order was sent east for a supply of paper, with the expectation, and there was then every prospect of it, that it would be received in time to continue the regular semi-monthly issue; but the letter miscarried, and the order was not filled. When the paper manufacturers east were again written to, the paper was forwarded, but it was caught in the blockade, and is still detained at some point between this city and Omaha. Paper has since been procured from California, and as type for two or three numbers of the paper was set before the arrival of the paper, the numbers will now be issued as rapidly as possible until up to date, and then regularly afterwards. The delay has been annoying, but to none so much as to the editor, and as the subscribers will see that it has been unavoidable, he hopes this explanation of the cause of it will be satisfactory, and that his young readers will regard it as a sufficient excuse therefor.

To make home cheerful and attractive, all innocent arts should be resorted to.—*Grace Greenwood.*

My Friend, stop that terrible cough, and thus avoid a consumptive's grave, by using Dr. Pierce's Golden Medical Discovery. For curing all throat, bronchial and lung diseases it has never been equaled. Sold by druggists. \$3 w2 1w e

Feb 7th, in the 20th Ward, MARY JANE, daughter of Mark and Bithiah Lindsey, aged nine weeks.

In this city, on Saturday the 3rd inst., of diphtheria, MORONI BARHAM son of John and Caroline Gunn, aged 5 years, 8 months and 3 days.

Mill Star, please copy.

In Grantsville Jan. 26th, of general debility, Mrs. SARAH LISHMAN, aged 73 years, and 28 days.

Deceased was baptized in Lancaster, Lancashire, England, in the winter of 1841, emigrated to Utah in 1854.

She died full of faith and hope in the Gospel. [Com]

At Holden, Millard County, Feb. 4th, MATTILDA, wife of Wm. Stevens, sen., and daughter of Austin Yancy and Myrum Gibbs.

Deceased was born in Kentucky, Jan. 26th, 1803, joined the Church in the southern part of Illinois, came to Council Bluffs in 1848, emigrated to Utah in 1850.—[Com]

NOTICE!

U. S. LAND OFFICE,
SALT LAKE CITY, UTAH,
Jan. 2, 1872.

Complaint having been entered at this Office by Homer Boughton, of Salt Lake County, Utah, against John Lovindale for abandoning his Homestead entry No. 712 dated Aug. (25) 1860, upon the South East 1/4 of South West 1/4 and Lot No. 7 Sec. six (6) and Lots No. 1 and 2 of Section seven (7) Township 3 South Range one (1) East, in Salt Lake County, Territory of Utah, with a view to the cancellation of said entry. The said parties are hereby summoned to appear at this Office on the 26th day of February, 1872, at 10 o'clock a. m., to respond and furnish testimony concerning said alleged abandonment, and also John Wilson who filed D. S. No. 2030 for Lots 3 and 6 and South East 1/4 of North West 1/4 and North East South West 1/4 Sec. six (6), 3 South 1 East, is hereby notified to appear on that day and show cause why said filing should not be cancelled.

GEO. R. MAXWELL,
Register.

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SEALED PROPOSALS.

WILL be received by the County Court of Utah County, U. T., until 4 o'clock p. m., of Saturday, March 2nd, 1872, for furnishing the bricks, sand, lime, finishing lumber, lath, nails, hardware, &c., required in the erection of the County Court House at Provo City; also for the mason and carpenter work, plastering, painting and other labor required in said erection.

The building to be 50 feet square, two stories high. Hip roof, with observatory in centre. Portico over the front entrance with Ionic pillars and finish. To be built and finished on the foundation now completed, and as per plans and specifications at the County Clerk's Office, Provo City.

Bids to be directed to the County Clerk at Provo, and be endorsed, "Proposals for Court House," and be accompanied with the names of good and sufficient sureties.

Bids will be considered for the whole or in part. The Court reserving the right to reject any and all bids.

The whole building to be completed as shall be prescribed by the County Court at its March term 1872.

Payments to be made, one third in cash, one third in grain at such rates as the county receives it, and one third shares in Provo Woollen Factory. Provided, that the County reserves the right to pay cash in lieu of grain for the third payment.

By order of the County Court,
L. JOHN NUTTALL, County Clerk.
Provo City, February 3, 1872. d67 3 w2 2