

changed in respect to their work in the past two or three years. You will remember that I was always decidedly opposed to the principle of polygamy. I now think that nothing but ignorance of the world made me so. On one occasion when in conversation with President Young, (it was in 1873) I told him with characteristic audacity, that I thought polygamy would be the ruin of the people. He cut my remarks very short by saying that I would do better to talk of things that I understood better, adding that I would change my mind on that subject. I have not changed my mind but it has been changed; and now without regard to Mormon polygamy in the least, let me tell you something about my thoughts. There is a law in our country against marrying a second wife while the first lives, unless a divorce has made the parties free to wed again. Upon critical examination what shall we find to be the effect of this law? It forbids marriage to more than one woman at a time, and the man who disregards it may be prosecuted, fined and imprisoned. Well then, if a man has married a poor barren creature who can never have a child, his life is blighted. Or, as oft occurs, I'm told, men marry women who are not capable of even being a wife, much less a mother. Then according to nature they will prostitute themselves, and help to support prostitution in the land.

Take a man who has ability to provide for a family, and he has a liking for women, a liking that leads him to be faithless to his wife, perhaps as often occurs, to seduce another woman who knows nothing of this condition, or contracts a marriage with her that must end in the disgrace of his family, the unfortunate woman, and himself. It doubtless leads to the utter ruin and depravity of the woman, for they say that with virtue once lost, a woman is like a ship without rudder, spun around by every current or breeze. Or such a man might keep a woman who acknowledged herself his mistress. If she had a child it would be an outcast. This man is made a triple criminal by this law against marriage, for could he have avowed his marriage with the young woman he had deceived, he would have been just and true to her and his wife, supported their children, and led an honorable life. It is surely better to be true to two or even three wives, than not to be true at all. And what woman in the world who has children and a proper nature would not rather know that her husband had another legal wife with whom she must share his affections, than to have him by sheer stress of nature, become a faithless, corrupt, deceitful scamp, killing his heart by sin? If we consider the case with a worse man than this, the evil is exaggerated or rather aggravated, and I might fall into endless dark pits of human experience by enquiring into the matter. You will find women who would say if this matter was proposed to them, that if their husbands are untrue they can get even with them! This is doubtless very true, but women as a rule are much better than men. If you assert such a proposition to noble-minded women, who can appreciate the degradation of the corrupted portion of their sex, they will exclaim with one voice: "Let my husband marry another, with my knowledge, rather than be the associate of the defiled and corrupt." Nowhere is this principle of the female mind more truly illustrated than among the Mormon women. I was charmed by the reports of their indignation meetings during the late difficulty. They spoke like women who might do much to reform this rotten age!

"Without further discussion or illustration—though I could write a volume on this theme—I will simply say in conclusion that I consider this law against bigamy to be a license for and premium on seduction, prostitution, and other serious evils, and that I believe it ought to be repealed, and one substituted for it which would give men more encouragement to marry than to break the commandments of God! We had four million slaves to free, and the blood and treasure that were spent in doing it will never be counted. How many women are there in the United States who are more debased, enslaved, and outraged than any set of corporeal laboring slaves that ever existed? I suppose their number will exceed

the negro slaves! Yet no one thinks it necessary to free them. Laws were made and enforced to stop the importation of slaves, but these wretched slaves to base lusts, these legal outcasts, this well bolstered institution that receives official social, and distinguished support, is still flourishing, and who cries against it? It is not long ago since a young lady in New York was led away to a house by a procuress, and was confronted by a man who was to cause her ruin, whom she recognized as a member in high standing of her set of society! This came to light, but what thousands of these cases do not come to light! This boasted 19th century civilization is fit for Sodom and Gomorrah! Here, men and women get so, they scoff at the name of virtue. Victor Hugo, one of the lions of the age, lives now with, or has living with him, the woman who was his mistress when his wife lived. But Victor Hugo would have married this woman had it been possible. It was criminal to wed her, but custom made it all right to live with her illegally! Well, this is a fine state of affairs, truly. Whole streets here are crowded with houses of ill fame. They are all licensed by the State, which reaps a handsome income from them, and are allowed to hang out their signs as they were in Pompeii. The sign here is uniform, being the number of the house five times the size of that of respectable houses. The girls are procured by various methods, but the ranks are mostly recruited from east off mistresses, girls from the country who have come here and been led into the meshes, and other means in which the imps are so prolific. They are in precisely the same position as were our negro slaves, subject to the commands of an overseer, and all they make goes to the house, except what it costs to feed and clothe them. During the day they are not allowed to enter the grand apartments where they are seen by visitors at night, but are forced to remain in their own rooms, and cannot go out without leave from the overseer. This is the great class in Paris, known as the *demi monde*. As many as two thousand of these women may be found in one ward! There are the street women, a more degraded set, the married prostitutes whose husbands, pimps, or amours, as they are called, assist them to fleece people, the chief prey of the latter being young men from the country and foreigners. Their modes of operation have been explained to me by various parties, both French and foreign, and all tell the same story.

Yet they call honorable marriage the "twin relic" of barbarism, and this, civilization! The judgments of past ages are nothing, when compared with the desolation that God will send upon this earth anon. Fire can scarcely burn away the filth that exists in every land.

INDIAN SERVICE OFFICIAL DIRECTORY.

A. M. M. kindly hands us the following list of Indian agencies, etc., in the United States and Territories. It shows the number of agencies and Indians at each agency, where located, names of the agents and of the Indian tribes, the names of the churches having superintendents, post office addresses, etc. The *Council Fire*, a most excellent Indian paper, published at Washington, D. C., obtained the data for the official roster, from which it appears there are 68 agencies, aggregating 240,836 Indians.

It will be seen that the churches having local control over the Indians are the Reformed Church, 3 agencies; Presbyterian, 8; Methodist, 15; Lutheran, 3; Unitarian, 2; Episcopal, 3; Catholic, 7; Congregational, 5; Quaker, 12; Baptist, 3; Christian Union, 1. Total 68.

There are no doubt a goodly number of Indians in the United States not enrolled with reservation Indians, as they have not yet been brought under the direct control of governmental supervision; the total therefore does not represent the real number of Indians by many thousands:

Hon. Carl Schurz, Secretary of the Interior, head of the department, St. Louis, Mo.

Hon. E. A. Hayt, Patterson, N. Y., Commissioner of Indian Affairs, appointed by the President and confirmed by the Senate.

Board of Indian Commissioners,

appointed by the President under Act of Congress, April, 1869, serve without compensation except traveling expenses; have a supervisory control of all financial transactions of the Department; are under direction of the President; independent of the Indian Bureau proper:

Chairman—Hon. A. C. Barstow, Congregationalist, Providence, Rhode Island.

General Clinton B. Fisk, Methodist, New York City.

Hon. David H. Jerome, Episcopalian, Saginaw, Mich.

Hon. John D. Lang, Friend, Vassalborough, Maine.

Hon. E. M. Kingsley, Presbyterian, New York City.

Hon. B. Rush Roberts, Friend, Sandy Springs, Md.

Hon. W. H. Lyon, Congregationalist, New York City.

Hon. Charles Tuttle, Episcopalian, New York City.

Secretary—Hon. William Stickney, Baptist, Washington, D. C. Appointed by the Board. Salary \$3,000.

Assistant Secretary—Gen. Elphilet Whittesey, Maine, Congregationalist.

Appropriation for the Board, 1879, \$15,000.

Inspectors, appointed by the President under act of Congress in 1870, confirmed by the Senate; under control of Secretary of Interior and Commissioner of Indian Affairs, by whose direction the Inspectors visit agencies, with power to suspend agents and assume control of agencies:

Wm. J. Pollock, Pay \$3,000.

Hon. J. H. Hammond, Illinois. Pay \$3,000.

Hon. John McNeil, Missouri. Pay \$3,000.

Appropriation for pay and traveling expenses, 1879, \$13,000.

Indian agents recommended by the several church societies, nominated by the President, confirmed by the Senate, commissioned for four years; salaries were uniformly \$1,500, but are now graduated by Congress according to the number of Indians upon each reservation. They now range from \$1,000 to \$2,200 per annum. Agents' bonds vary from \$20,000 to \$50,000, according to amount of funds they disburse. Officers of the United States army are not under bond. They are paid by the War Department. The churches recommending the candidates have by law no farther control over the agents. Agents appoint their subordinates, subject to approval by the Commissioner of Indian Affairs. Pay of employees fixed by Treaty and by Secretary of Interior. The amount to be expended for employees at each Agency is limited by Act of Congress and Secretary of the Interior.

Agents at large, Robert S. Gardner and J. M. Haworth. Pay \$2,200. Clerks, copyists, messengers and laborers in Indian Bureau at Washington, 51; Inspectors, 3; Clerks at Agencies, 26; Agents, 72; Interpreters, 78; Indian Police, 450; Employees at Agencies, consisting of farmers, engineers, cooks, matrons, teachers, carpenters, physicians, masons, storekeepers, herdsmen, teamsters, millers, sawyers, tinmiths, wagon-makers, gunsmiths, watchmen, laundresses, seamstresses, shoemakers, wheelwrights, blacksmiths, butchers and laborers, 570; including the Board of Indian Commissioners, 99; making a total of 1,389.

Following are the titles of the agencies, names of agents, with the Churches they represent, names and number of Indians, and the post office address of the Agency:

Arizona.—Colorado River, H. R. Mallory, Reformed, Mojave and others, 2,370, Parker, Arizona.

Pima and Maricopa and Papago, A. B. Ludlam, Reformed, Pima and Papago, 10,500, Sacaton, A. T. San Carlos, Capt. A. R. Chaffee, Reformed, Apache, 4,052, Camp Thomas, via San Francisco.

Moquis Pueblo, W. R. Mateer, Presbyterian, Moquis Pueblo, 1,790, Fort Defiance.

California.—Hoopa Valley, Major H. R. Mizner, Methodist, Hoopa, 427, Hoopa Valley Agency.

Round Valley, H. B. Sheldon, Methodist, Potter Valley, Ukiah and others, 915, Covelo, California.

Tule River, C. G. Belknap, Methodist, Tule and others, 720, Porterville, California.

Mission, S. S. Lawson, Lutheran, Mission and others, 4,400, San Bernardino, Cal.

Colorado.—Los Pinos, W. M. Stanley, Unitarian, Ute, 2,000, Los Pinos, via Lake City, Col.

Southern Ute, Henry Page, Evang. Lutheran, Ute, 934, Animas City.

White River, N. C. Meeker, Unitarian, Ute, 800, White River, via Rawlins' Station, Wyo. Ter.

Dakota.—Cheyenne River, Theo. Schwan, Episcopalian, Sioux, 2,025, Cheyenne River Agency.

Crow Creek, W. E. Dougherty, Episcopalian, Sioux, 925, Crow Creek.

Devil's Lake, J. McLaughlin, Catholic, Sioux, 1,075, Fort Totten.

Flandreau, Presbyterian, Santee Sioux, 364, Flandreau Agency.

Fort Berthold, T. P. Ellis, Congregational, Arreakare, Mandara, and others, 1,400, Fort Berthold.

Lower Brule, W. E. Dougherty, Episcopalian, Sioux, 1,400, Lower Brule Agency.

Pine Ridge (Red Cloud), V. T. McGillicuddy, Episcopalian, Ogallala Sioux, 6,035, Pine Ridge Agency.

Rosebud (Spotted Tail), Cicero Newell, Episcopalian, Northern and Loafer Sioux, 6,056, Rosebud Agency.

Sisseton, Charles Crissey, Congregational, Sioux, 1,500, Sisseton Agency.

Standing Rock, J. A. Stephan, Catholic, Sioux, 2,444, Standing Rock.

Yankton, W. D. E. Andrews, Episcopalian, Sioux, 2,112, Greenwood.

Idaho.—Fort Hall, W. H. Danilson, Methodist, Bannock and Shoshone, 1,705, Ross Fork.

Lemhi, J. A. Wright, Methodist, Shoshone and others, 950, Fort Lemhi.

Nez Perce, C. D. Warner, Presbyterian, Nez Perce, 1,656, Lewiston.

Indian Territory.—Cheyenne and Arapahoe, J. D. Miles, Orthodox Friends, Cheyenne and Arapahoe, 5,974, Darlington.

Kiowa, Comanche and Wichita, P. B. Hunt, Orthodox Friends, Kiowa, Comanche and Apache, 5,274, Kiowa, Comanche and Wichita Agency.

Osage, L. J. Miles, Orthodox Friends, Osage and Kaw, 2,815, Osage Agency; 84, 170; Kaw School, 55, 59.

Pawnee, John C. Smith, Friends, Pawnee, 1,438, Pawnee Agency.

Ponca, W. H. Whiteman, Episcopalian, Ponca, 670, Ponca Agency.

Quapaw, J. M. Haworth, Orthodox Friends, Quapaw, Modoc and others, 1,751, Seneca, Mo.

Sac and Fox, John S. Shorb, Orthodox Friends, Shawnee, Kickapoo and others, 1,869, Sac and Fox Agency.

Five civilized Nation, Indian Territory, John Q. Tufts, Baptist, Cherokee, 18,672, Choctaw, 16,000, Creek, 14,000, Chickasaw, 5,800, Seminole, 2,553, New York, until July 1, 1879.

Iowa.—Sac and Fox, G. L. Daventport, Lutheran, Sac and Fox, 341, Toledo, Iowa.

Kansas.—Kansas, H. C. Linn, Orthodox Friends, Pottawatomie and Kickapoo, 737, Rossville.

Michigan.—Mackinaw, G. W. Lee, Methodist, Ottawa, Chippewa and others, 9,800, Ypsilanti.

Minnesota.—Three agencies consolidated under White Earth, C. A. Ruffee, Episcopalian, Chippewa, 6,300, White Earth.

Montana.—Blackfeet, John Young, Methodist, Blackfeet, Blood and Piegan, 7,600, Blackfeet Agency.

Crow, A. R. Keller, Methodist, Mountain Crow, 2,100, Crow Agency.

Flathead, Peter Ronan, Catholic, Flathead and others, 1,585, Flathead Agency.

Fort Peck, N. S. Porter, Methodist, Sioux and Assinaboine, 5,495, Fort Buford.

Gros Ventre, W. L. Lincoln, Gro Ventre and others, Fort Belknap.

Nebraska.—Great Nemaha, M. B. Kent, Friends, Iowa and Sac and Fox, 320, Nohart.

Omaha, Friends, Omaha, 1,100, Omaha Agency.

Otoe, J. W. G. 1st, Friends, Otoe and Missouri, 433, Otoe Agency.

Santee, Isaiah Lightner, Friends, Santee Sioux, 757, Santee Agency.

Winnebago, H. White, Friends, Winnebago, 1,444, Winnebago Agency.

Nevada.—Nevada, Wm. M. Garvey, Baptist, Pah-Ute and Pi-ute, 3,377, Wadsworth.

Western Shoshone, John How, Western Shoshone and Gosh Ute, 3,600, Elko.

New Mexico.—Mescalero, S. A. Russell, Presbyterian, Apache, 1,400, South Fork.

Navajo, Galen Eastman, Presbyterian, Navajo, 11,850, Navajo Agency.

Pueblo and Cimarron, B. M. Thomas, Presbyterian, Pueblo, 8,400, Santa Fe.

New York.—New York, D. Sher-

man, Seneca, Oneida, Cayuga and others, 5,083, Forestville.

Oregon.—Grand Ronde, P. B. Sinnott, Catholic, Rogue River and others, 807, Grand Ronde.

Klamath, L. M. Nickerson, Methodist, Klamath, Modoc, and others, 931, Klamath Agency.

Malheur, W. V. Rinehart, Christian Union, Pi-Ute, Snake, and Shoshone, 797, Canyon City.

Siletz, E. A. Swan, Methodist, Alsea and others, 1,089, Toledo.

Umatilla, N. A. Cornoyer, Catholic, Umatilla and others, 1,023, Pendleton.

Warm Springs, John Smith, United Presbyterian, Wasco and others, 1,900, Warm Springs.

Utah.—Uintah Valley, J. J. Critchlow, Presbyterian, Uintah Ute, 430, Uintah Valley.

Washington T.—Colville, J. A. Simms, Catholic, Spokane and others, 3,457, Fort Colville.

Neah Bay, C. Willoughby, Methodist, Makah and others, 1,022, Neah Bay.

Nisqually, R. H. Milroy, Methodist, Puyallup and others, 1,731, Olympia.

Quinalt, O. Wood, Methodist, Quinalt and others, 309, Chehalis Point.

S' Kokomish, Edwin Eells, Congregational, Twana and others, 800, S' Kokomish Agency.

Tulalip, John O. Keane, Catholic, Allied tribes, 2,900, Tulalip.

Yakama, J. H. Wilbur, Methodist, Yakama and Allied Tribes, 3,770, Fort Simcoe.

Wisconsin.—Green Bay, E. Stephens, Congregational, Oneida and others, 2,992, Keshena.

La Pointe, I. L. Mahan, Congregational, Chippewa, 4,553, Bayfield.

Wyoming.—Shoshone and Bannock, J. I. Patten, Episcopalian, Shoshone and Arapahoes, 2,188, Camp Brown.

Jupiter's Spot.

There is trouble in the giant planet Jupiter, which is shining so brilliantly these cool summer nights. A great spot, estimated to be 18,000 miles in diameter, is conspicuous on the planet's disc. It has been visible for two years, says M. Trouvelot, of Cambridge, Mass., although its appearance has not been generally known until recently. It is probable that on the first discovery of the spot the color was not strongly pronounced, or it would have been more generally observed. Dr. Swift, of Rochester, saw the spot for the first time only a few weeks ago. The only explanation thus far given is that there is a rent in the cloud covering of Jupiter, revealing the red-hot body of the planet. This explanation hardly explains, although it is now generally conceded that Jupiter is a glowing mass, and shines partly by his own light. Many remarkable changes have recently taken place in the appearance of Jupiter. Those who search for the red spots cannot fail to notice the white cloud-like spots between the great copper-colored equatorial belts. The great central belt seems to be broken up into white cloud masses lying at intervals along the Jovian equator. The copper color of the outer belts extends in some places across the equatorial regions, usually occupied by a bright belt of creamy white. North and south of the great equatorial belts, and about half way to the poles, are narrow, irregular salmon colored belts, that present a very beautiful appearance. The blue coloring about the pole seems less pronounced than usual. It is more than probable that in the mighty changes going on in Jupiter, we are witnessing the phenomena of world growth, and that the giant planet is slowly undergoing under our very eyes the modifications necessary to fit it for habitation. — *Rochester Democrat and Chronicle*.

DUTCHMAN'S TEMPERANCE LECTURE.—"I sall tell how it vos. I drunk mine lager; den I put my hand on my head, and dere vos one pain. Den I puts my hand on mine body, and dere vos anoder pain. Den I puts my hand on mine bocket, and dere vos netting. So I jine mid de demperence. Now dere is no pain in my head, and de pain in mine body vas all gone away. I put mine hand on mine bocket, and dere was dwendy dollar. So I stay mid de demperance beeples."