

## TURNING OVER THE NEW LEAF.

The year begins. I turn a leaf,  
All over writ with good resolves;  
Each to fulfill will be in chief  
My aim while earth its round revolves.  
How many a leaf I've turned before,  
And tried to make a record true;  
Each year a wreck on life's dull shore  
Proved much I dared, but little knew.

Ah, bright resolve! How high you bear  
The future's hopeful standard on;  
How brave you start, how poor you wear!  
How soon are hope and courage gone!  
You point to deeds of sacrifice;  
You shin the path of careless ease;  
Lentils and wooden shoes? Is this  
The fare a human soul to please?

What wonder, then, if men do fall,  
Where good is ever all austere;  
While vice is fair and pleasant all,  
And turns the leaf to lead the year?  
Yet still once more I turn the leaf,  
And mean to walk the better way;  
I struggle with old unbelief,  
And strive to reach the perfect day.

Why should the road that leads to heaven  
Be all one reach of sterile sand?  
Why not, just here and there, be given  
A rose to deck the dreary land?  
But why repine? Others have trod  
With sorer feet and heavier sins,  
Their painful pathway toward their God—  
My pilgrimage anew begins.

Failure and failure, hitherto,  
Has time inscribed upon my leaves;  
I've wandered many a harvest through,  
And never yet have gathered sheaves,  
Yet once again the leaf I turn,  
Hope against hope for one success,  
One merit mark at least to earn,  
One sunbeam in the wilderness.

## EVER ONWARD

BY LUTHER G. RIGGS.

Doubting always makes men weaker;  
Fear makes cowards of us all;  
But the true and earnest seeker,  
Knows no failure or no fall.

Life was never meant for dreaming—  
Ask it how, or asking when—  
With faint resolves, and meager seeming—  
Duty calls for earnest men!

Then gird you up with strong endeavor!  
Ever onward while you may!  
Keep your trust and hope forever,  
While God's finger points the way!

## BREVITIES.

The third river in Scotland is the Forth.

At a doll's fair in Chester England, 2,700 wax and china beauties were exhibited.

How can the woman who neglects her husband's shirt front be the wife of his bosom?

Victor Hugo is now charged with stealing some of his best things; but no one could expect a man like him to steal a poor thing.

The Newark papers tell of a man who was "dangerously stabbed in the Twelfth Ward." That blow must have struck him "right where he lived."—*Ex.*

"Montgomery Adams Brown, you may jerk out that bell-wire, or kick in the door, but when you married me, you married a woman who doesn't scare."

Boston girls generally write poems on the immortality of the soul until they are old enough to swing on the garden gate with a young man of honorable intentions.

A physician wrote a prescription, and, as the patient went out of the room, said to him: "I wish you would let me know if that does you any good, for I have myself been very much troubled with rheumatism lately."

A correspondent writes us that he and others are perplexed with the direction of our Lord in John xiii, that the disciples should wash one another's feet. Why is not the command literally obeyed? \* \* \* Heaven knows it is needed. — *N. Y. Christian Advocate.*

As a stern wheel steamboat was passing up the Ohio River the other day, a little girl who was standing on the hotel stoop ran in to the house to her mother, calling out, "Mother! mother! come and see this steamboat—it's got a bustle on."

A correspondent met Mr. Henneage, of the English Diplomatic Service, who had just married the Princess Salm-Salm, and asked him where he was going to settle. "Oh," said he, "we don't know yet. My wife is living at Petersburg and I in London till we see how we suit each other."

## ANOTHER VERSION OF MOR-MON LIFE.

*Editors Journal:*—There is much written in the newspapers and periodicals about the Mormons and especially "Mormon women." Very little is really known of the motives and principles by which this people are actuated. Occasionally some visitor or tourist with broader views and less prejudice than the majority, stays long enough to get a glimpse of what is termed the "inner life of Mormon families;" but usually they see Salt Lake City, visit the Tabernacle, and Theatre, call on the "modern prophet," President Brigham Young, express their wonder at the work he has accomplished in so short a time in establishing settlements and cultivating the desert places, make a few general observations round about, then go away and write long letters on Mormonism and its peculiar institutions.

Some of these letters and articles have been particularly unjust and decidedly partisan in expressing views upon doctrine and principle, judging things from the writer's own standpoint, knowing little of the feelings or circumstances which have developed certain phases of Mormon life. If persons possessing an average amount of intelligence, would consider the difficulties and persecutions through which this people have passed; it would help them to comprehend that such experiences would inevitably result in striking characteristics marking the society they constitute. The world can never fully understand Mormon women, because these women have had individual and general experiences incidental to the peculiar circumstances of their wanderings, pilgrimages, and the Gospel in which they implicitly believe. These experiences taken together have lifted them out of the narrow grooves of modern conventionality, and have given them higher aims, holier impulses, and a broader expanse of thought. This experience has taught them self-denial in its truest sense, and from the intense depth of emotion awakened by the strange variety of circumstances through which they have passed, has developed sublime traits of character, which have qualified them to make some of the most noble efforts ever made by women to promote the highest interests of humanity.

Perhaps if some of those who condemn "Mormon women" for living what they consider a degraded life, could be convinced of the sincerity of their motives and the noble aims which stimulate them, they would admire such sublime courage and self-sacrifice. Mormon women can afford to be ridiculed and despised, knowing the goal in view will more than recompense them for all they may have to endure. Instead of going back into barbarism, as the world pleases to term Mormon institutions, these people are endeavoring to renovate society through a higher code of moral and religious principles, which, from their very nature and bearings, would, if properly carried out, redeem this generation from some of its most degenerating influences.

It is not possible to portray the characteristic history of these women in one or two articles, or even to represent in a satisfactory manner the principles of that religion which has induced them to leave houses, lands, kindred and worldly possessions for the gospel's sake; but we can perhaps give some crude idea of the object they have in view. This people, so despised, so persecuted, are fully persuaded they are acting by divine authority, vouchsafed through the ministrations of angels to Joseph Smith for the regeneration and redemption of the human family. These great ambitions elevate the mind and soul above common every-day grievances, enlarge the hope, strengthen the faith, and, through this channel, inspire that perfect confidence and trust in God, which is ennobling to man or woman, and tends to the development of the most sacred emotions of humanity.

The Saviour said to the young man who came to him asking what he should do to be saved: "Sell what thou hast and follow me;" but he was not sufficiently in earnest to offer up all upon the altar. The Christians of modern times, many of them, would have men and women believe that there is no need of sacrifice. The Saviour's own words were: "If they have persecuted me they will also persecute you." Shall those who an-

ticipate partaking the glories and blessings of his kingdom expect to escape persecution and trials? If so, how are they to be tried as by fire? Must it not be something which will search the heart and reins?

Perhaps we have digressed from our subject as we promised to give our version of life among the Mormons. We shall not be able to tell you, in this article, more than a few items. We came to this Territory when it was a barren waste of sage-brush and saleratus beds; we know the struggles that have been made to cultivate the soil and make comfortable homes for the people, and suitable preparations for the emigrants arriving by hundreds and thousands, from year to year. What proportion of all these toils the women have borne, has scarcely been realized outside of the Territory. Many times, in trying and difficult places, in poverty and sickness, it has been the wives, sisters and daughters who have, by their faith and prayers, as well as by the amenities of domestic association, stimulated husbands, brothers and sons to endure toil and hardships, when not only their strength but their hearts almost failed them. The story can never be told in words, of the courage and heroism under the most painful circumstances, of these pioneer women. One gentleman from New York City, in conversation with us remarked, that the Mormon women must have a tale to tell of pioneer life, equal in importance to that of the men. We replied that in point of pathos and intensity of suffering there could be little comparison between the two. And here we beg leave to say, that when women undergo the same exigencies as men, it should be remembered that, aside from the difference in physical strength, there are also added the pains and anxieties incidental to maternity and motherhood.

When we think of the babes born in tents and wagons, some even with scarcely a shelter at all, under the most painfully aggravated circumstances, we are horrified with even the recollection. Some of those little babes, too frail for endurance, were buried upon the open plains, and afterwards torn up by the wolves, and their bones scattered upon the ground. This is but a glance at the fearful picture. Dear readers, are you not aware that women must have some strong incentive to urge them to traverse a desolate wilderness?

Our own dear mother, in the prime of life, succumbed under the accumulation of hardships, and was buried on the prairie, leaving her orphan children to the mercy of strangers. Our forefathers had fought for American freedom both in the Revolution and the War of 1812, as did our brothers, nephews, cousins and friends, in the late war; some of them losing their lives. I crossed the Mississippi River on the ice in the month of February, 1846, being then a mere girl, renouncing everything we had heretofore held dear, to follow this people, and with the purest intentions. We have never regretted it, notwithstanding the many false rumors and misrepresentations made in depreciation of Mormon women. We can with all confidence say the same for many hundreds of other women.

We bear no malice towards those who have driven us out from their midst as though we were outcasts. We would do them good, if they would receive it at our hands. We know that retribution comes to all who do wrong to others; this is a law that is inevitable in its fulfillment. We prefer to suffer wrong rather than to do wrong. We pray for our enemies. We love all those who are sincere in their desires to improve the condition of the human family.

We firmly and conscientiously believe the system of plural marriage, as revealed to Joseph Smith, to be the greatest blessing to both man and woman, if they would strictly adhere to the principles therein set forth. It would give to women more freedom to live their own lives, and devote themselves to such pursuits as are suited to their tastes and inclinations, and, at the same time, they might fulfill the laws of their creation honorably; namely, "to multiply and replenish the earth." Whoever believes the Scriptures, must see that women, in ancient times, who understood the laws of God, were anxious to have posterity. If it was so great a blessing as it is portrayed in the Holy Scripture, then does it not remain the same to the present

time? Where is there a law or principle laid down through divine revelation counteracting this?

The present system of marriage gives Woman poor opportunities for perpetuating her race. There are many more women than men, for various reasons. Wars, and the many occupations in which men engage, cut them off in large numbers, or disqualify them for matrimony. Of the soldiers and sailors, few marry, and those who do are, in rare instances only, constant. There is inherent in every true woman's heart, implanted by nature, a yearning for motherhood; and thousands, through this system of monogamy, go down to the grave with this yearning unsatisfied, feeling that their life has been almost a failure.

That polygamy might be abused, and made to serve ignoble purposes, there is no doubt. But, however great or grand any principle may be, in its degradation to base purposes it becomes the more horrible. The more sacred or pure anything is, the more dreadful the consequences of its misuse. We as a people hold celestial marriage (which is the term used by this people for polygamy) sacred.

Some strangers have, in conversation with us, said that they wanted to know the practical working of polygamy. We can only say that to understand fully the practicality of any principle or system requires observation and experience.

EDITOR "WOMAN'S EXPONENT."

Salt Lake City, Utah.

—*Woman's Journal*, Dec. 23.

## ARIZONA.

The main industry of Arizona has always been, still is, and always will be, mining, although our agricultural and grazing resources are not by any means to be despised, yet their consideration is small when our vast mines of coal, iron, lead, copper, silver and gold are considered. The agricultural and grazing interests of the Territory will be entirely subservient to the mining interests, and the graziers and farmers will always depend on the miners for their support.

Many people are in the habit of thinking that mining is not a permanent industry; that the mines are easily worked out, or at least worked in a few years to a depth beyond which work is impossible—at least unprofitable to work. That this is a fallacy is proved by the mines of Mexico and South America, which have yielded their millions annually for over three hundred years, and are still turning out an undiminished supply of bullion.

The mines of Clausthal, in Germany, have been worked at great profit for hundreds of years and are still considered "permanent industries." The tin mines in Cornwall, England were worked by the Phenicians hundreds of years before the Christian Era, and their yield is undiminished to-day.

The mines of Greece were worked in the time of Homer, eight hundred years before Christ, as were the gold and silver mines of Asia Minor, and their yield to-day is greater than ever. The deepest mine in the world, that of Kutenburg, now down over five thousand feet below the surface, is still worked with profit. This mine was worked in the time of the Romans.

Mining is one of the most permanent industries known to man. Next to tilling the soil it is most necessary to the human race, for on agriculture and mining all other pursuits depend—the production of metals being second only in importance to the production of the soil itself.

Mining on the Pacific coast is still in its infancy. Even on the Comstock, where they are down over two thousand feet, they are as yet only "scratching among the roots of the sage brush." Hardly a day passes, scarcely a paper comes along, that has not a notice of some new appliance for the better and cheaper working of mines, or the more economical and therefore more profitable reduction of ores, and here in Arizona we can hardly say that we have heretofore done any mining at all. A few "coyote holes" have been dug here and there, and a few tons of ore have been shipped or reduced in an arrastra or rattle trap of a mill, and we are only beginning to realize, from the little we have done, what a marvellously rich Territory we have. And meager as the showing in work and yield has been, I will

here venture to say that although many thousands have been uselessly and foolishly sunk in Arizona mining, yet more bullion has been shipped out of the Territory than money has been brought into it. I write advisedly.

And if the result has been so encouraging before any real mining has been done, what are we to look for in the future? A short time since nothing was doing; all were waiting for something to turn up. Now in every county in Arizona systematic mining is going on. Complete mills are at work, turning out their thousands daily, and adding in a quiet way to the wealth of the land.

For years Arizona has waited for outside aid—capital, capital was the cry. At last, tired of waiting, her miners went to work in an humble way, and now the Territory is before the world as a great bullion producing country, and a self-developed one at that. We have to thank no California or Eastern capitalist for our present prosperity, but we owe it entirely to the patience, the energy and industry of the prospector and miner whose only capital generally consists of dauntless courage and indefatigable industry.

Arizona is in future destined to be the great metal producing state of the Union. We have not only wonderfully rich mines of gold and silver, but we have apparently exhaustless mines of iron, copper and lead, which in time will not be second in consideration to the mines yielding the precious metals. Patience and a willingness to wait a short time longer and the reward is assured. — *Arizona (Prescott) Enterprise.*

## By Telegraph.

## AMERICAN.

HARRISBURG, Pa., 5.—The fire in Lykers Valley and the Short Mountain mines is still raging. The damage is already estimated at \$200,000. It is doubtful whether in case the fire should be extinguished that work will be resumed before next summer. Nearly 3,000 men are employed in the several collieries in Lykers Valley, one thousand of whom worked in the burning mines.

SAN FRANCISCO, 5.—A San Diego dispatch says the board of trustees met the citizens en masse, last night, to discuss railroad matters. A resolution was adopted endorsing the action of the trustees, which was strict adherence to the direct line, with a demand that the work should begin at this end within six months, thirty miles to be completed the first year and no bonds to be issued for any point without like work on this end.

NEW YORK, 6.—Mrs. Charlotte Deforest Egbert, sister of the late Commodore Vanderbilt, died at her residence on Staten Island, yesterday, of pneumonia. Mrs. Egbert was 85 years and 7 days old at the time of her death.

AUGUSTA, Ga., 6.—The five negroes who killed Housman and Portman, near Aiken, South Carolina, last November, have been found guilty of murder in the first degree. The murdered men were respectable German citizens. Some of the negroes confessed the crime and gave the names of other prominent citizens whom the gang intended to murder.

CHICAGO, 6.—The *Times* special says Delegate Cannon stated, today, that he was confident of securing favorable action on the bill admitting Utah into the Union, which is now in the hands of the House Territorial Committee. He claims that it has a better right to admission than Colorado, which was let in as a semi-gambling political adventure. Inquiry develops probability that a strong opposition will be made to the bill. It is a scheme that promises to bring the entire Mormon question into prominence. Many members think the question will have to be settled one way or the other by Congress before Utah can become a State. Mormon hostility to Gentile settlers will prove the greatest stumbling block to the success of the bill.

WASHINGTON, 6.—The Secretary of the Interior, to-day, decided that all the proceedings before the general land office in the case of the adverse mineral land claim of the Last Chance Number 2 vs. the Sacramento Mining Company, in Utah, must be suspended until the final adjudication of the questions now