

## EDITORIALS.

## LIBERTY LOST.

Must we needs be merry, when souls most true  
Are downward held by oppression's hand?  
Is't cause for rejoicing that fetters new  
Are forged for the honest in freedom's land?

Shall we feign delight over vanquish'd right  
While hearts are bleeding from open scars?  
Alas for the blot, though we hide it or not,  
On the grand old banner of stripes and stars!

Shall we hoist it high, as in days gone by?  
Nay! for we sorrow, as well we may;  
Must we hide our grief. Is it treason if  
We're slaves, on Liberty's natal day?

Shades of the patriots, can ye see  
Peforce, we follow within your wake?  
Compelled to clash with the powers that be;  
Rebels we're counted for conscience sake.

Behold our wrongs, oh ye souls sublime!  
From the heights ye climb'd in the days of yore,  
When the thirst for freedom was call'd a crime,  
To be cancelled only by human gore.

Bravely ye battled and bled for right,  
Lifting yourselves and the world as well;  
The cause so holy, opposed to might,  
Ye won, as the ages to come shall tell.

Lo! Liberty's root in the blood drench'd soil  
Flourish'd and grew to a stately tree;  
A sheltering spot for the sons of toil,  
Whether of high or of low degree.

From every clime, and from every zone,  
Even from isles, in remotest seas,  
They've come, for Columbia's land is known  
As the home and the haven of refugees.

By the grandest charter of human rights  
Freedom of conscience is guaranteed  
To all, for the Lord in the land delights;  
'Tis the promised place for the poor in-deed.

For a long-felt need was Columbia freed;  
Her laws were framed by a power divine;  
Christian or Jew, and pagans too,  
Can bow in peace at their chosen shrine.

All but the "Mormons"—they, forsooth,  
Of freedom are robb'd by a process new;  
In short and in fact, they must think and act  
And speak as the others tell them to.

'Tis the general craze, 'tis the hue and cry,  
"Down with the Mormons, they must die;  
What if the pillars of justice fall!  
Down with the Mormons, crush them all."

Thus have the sons of the noblest sires  
Altered the charter to suit their aims;  
Gather'd the brands of the martyr fires,  
Fann'd for the "Mormons" the martyr flames.

'Tis a pitiful sight for the world to see;  
Monarchs and tyrants well may smile;  
Here in "the land of the brave and free"  
Men for their faith are in durance vile.

'Tis a pitiful sight that the heavens behold—  
Liberty lost that was dearly gained—  
Demons of darkness with glee are bold,  
That the land God honored is thus profaned.

Yet, they'll laugh who win. We are glad to know  
The powers of wrong will be downward hurled,  
Yet, "the stars and stripes" shall a mantle throw  
Of protection and peace to the waiting world.

Hail, promised land! for the mightiest hand  
Shall cleanse thee soon, for a purpose grand,  
And the rights of the honest shall sacred be  
From pole to pole and from sea to sea.  
EMILY H. WOODMANSEE.  
SALT LAKE CITY.

## A RIDICULOUS MOVEMENT.

Our readers will, doubtless, be highly amused at the military demonstration ordered by President Cleveland on the representation of General Howard. We are rather pleased than otherwise, because when it shall be discovered, as it will be, that the movement is Quixotic, it will serve to show up the nest of conspirators here whose mendacity and general villainy have been the cause of the phantasmagorical care.

No people in this Territory, not even the anti-"Mormon" fanatics, anticipate any uprising of the "Mormons" on the Twenty-fourth, beyond that of a host of beautiful children who will congregate in the Tabernacle and regale the visitor with sweet and enchanting vocal music.

President Cleveland will learn that all the statements about "Mormon" belligerency are bubbles that, so far as this region is concerned, are burst as soon as blown. It is only abroad, among people, who do not know the character of the rascals who expend their energies in anti-"Mormon" mischief-making, with the basest ulterior motives, that any idea prevails that

the Saints are in any other condition than one of profound peace, notwithstanding the outrages to which they are subjected.

A more absurd move never was made, than the one indicated by the dispatch. But, as we have already stated, the "Mormons" have no objection. It will show up the nest of falsifiers in this city who manufacture fabrications and send them abroad for outside effect, that they may hide their sinister designs under the refuge of lies.

## A BLAST FROM GEO. FRANCIS TRAIN.

THOSE who remember the epigrams the erratic George Francis Train used to fire at friends and foes will be reminded that he is still alive on reading the following characteristic effusion, which comes to us closely written in pencil on a postal card, from Madison Square, New York, addressed "Citizen Editor DESERET NEWS." The signature and superscription are embellished with red and blue pencilings:

## PAINT-UTAH RED.

Three cheers! The stream of Fate runs fast.  
Provo Enquirer states whole case.  
"Independence" is dead at last.

July Fourth, Eighteen Eighty-five,  
Not one of Auld Lang Syne alive;  
Why then not flag Iconoclast?

Utah Liberty means disgrace,  
Why full mast flag with half your rights?  
(As Horace Greeley truly said)

Where freedom rots (and Brigham dead),  
Ere Gentile fraud electric lights;  
(Why not paint Territory red?)

Five-column article in News  
Knocks "sheol" out of "Gentile-Jews!"  
Stand by Krupp guns! Don't give up ship!

Utah is right! Hold fast your grip.  
Abolish flag! With Gentile sway  
It steals. "Tear down the flaunting rag,"

(Old Greeley said to save the Blacks.)  
Now whites are jailed in Mormon tracks.  
When Nevada was made a State

To Rotten Borough you checkmate.  
Utah Territory was sold  
By frauds to wolves in work sheep fold!

(To rob your minds of Emma gold.)  
Our lecher-debauched statesmen here  
Would Beecherize Mormon career!

Because not rotten with disease  
They wish to rob you? (old rats in cheese?)  
Regards to Taylor, Caine, Cannon,

And hundred thousand Mormon friends.  
And damn Congress! "Supreme" Govern-  
ors!

That laws outrage to gain their ends.  
Emerson did not fail to see,  
(In seventy-one) your industry.

Stand by your homes! Protect your wives,  
Fittest Mormon alone survives.

## ECCLESIASTES AS AN INTERVIEWER.

DISCOURSES WITH HIS SON ANGUS ON  
MODERN SUBJECTS IN ANCIENT  
STYLE.

JERUSALEM, Month 7, A. D., 1885.

Editor Deseret News:

Thou wilt perceive this manuscript purporteth to set forth an interview that myself (which signifieth the Preacher) did hold with my son Angus, (whom I do greatly love and esteem), where he now lieth in prison in your far-off land, called Utah.

It seemeth that it becometh an interviewer, when he doth interview, and setteth forth, to represent many things as having been said, that, behold, were not said, but that might, or should have been said. Ecclesiastes, the Preacher, hath seen proper to depart not from this custom which seemeth so much to prevail in your country.

Yours,

ECCLESIASTES, the Preacher.

Angus, my son, why art thou here—fallen among thieves, where the murder doth flourish? Yea, thou shalt answer, saith the Preacher.

"I have supported my wives—I have eaten at their tables, and have held them out as wives." Such are the causes of my incarceration."

Why didst thou, my son, do this thing, to take to thyself, and even to thy bosom, some of the daughters of Zion, yea, many? saith the Preacher.

"They were willing, and desired to accept me as their husband—to be the father of their children, and I knew it was right in the sight of God."

Angus, my son, thou answerest strangely. Wilt thou explain, showing clearly, whence cometh this knowledge whereof thou speakest?

"Sire, I have reflected seriously on the increasing corruption of the world, for this truly is an adulterous generation, and I was fully aware that more men than women were corrupt and degraded. I pondered in my mind on the subject of marriage—that like cleaveth unto like—purity unto purity, etc.; but if, according to the laws of nature, all women shall be married, some good, noble women must be allied to unworthy, ignoble men."

Yea, my son, that is truth thou speakest, which pertaineth to monogamy, a modern institution of the world; thou occupiest a higher platform—now proceed and show whence cometh thy knowledge, saith the Preacher.

"An Elder of the sect called by the Sadducees, Mormons, solemnly testified to me that the Gospel in its fullness, as taught by Jesus Christ and His Apostles, had been restored—that he knew of its truth by the Holy Ghost, and that I might receive the same through obedience. I believed his testimony, humbled myself before God, was immersed in water for the remission of sins, by one who professed authority from God, and had the laying on of hands, by a servant of God, for the reception of the Holy Ghost."

But, my Son, how didst thou know those men were not sons of Belial? saith the Preacher.

"I carefully and prayerfully compared the principles of the restored Gospel with those recorded in the New Testament, and they harmonized precisely in every feature, viz. faith, repentance, immersion, and laying on hands for the reception of the Holy Ghost by one divinely authorized."

Art thou certain thou wert not deceived in making those comparisons? saith the Preacher: knowest thou that the heart and mind of man are often deceitful, yea, very deceitful?

"Sire, I know that in all ages of the world, the same causes produce precisely the same effects; and, as the doctrines testified of by the Elder were the same as Jesus taught, I knew there could be no risk in putting his promise to the proof—that those complying with His requirements, "should know of the doctrine, whether it be of God." I humbled myself—obeyed, and covenanted with God that I would follow the leading of His Holy Spirit, though it should require the sacrifice of the dearest object of my heart, mortal life not excepted; and I received the desired knowledge by direct revelation from God, and in a manner infinitely more tangible and clear than I had anticipated; it being imparted with power it vibrated through my mental and physical organs, lighting up the eyes of my understanding and imparting a perfect knowledge that God had spoken; that Joseph Smith was His Prophet and that this is the last dispensation.

My son, thou hast answered in great plainness, and thy discourse savors of wisdom and understanding. But why hast thou taken wives, even many? Seest thou not what cometh of it? Hath not thy substance been wrested from thee, and thyself thrust into prison, where in bitterness thou eatest thy bread and drinketh water in sorrow; Canst thou answer? saith the Preacher.

"Sire, the Holy Ghost, the Comforter, which leads into all truth, which takes of the things of God and shows unto us, which shows us things to come, clearly manifested unto me that God was about to purify the earth, and required His true and virtuous servants who have received the fullness of the everlasting Gospel, to enter into the sacred principle of plural, celestial marriage; that the pure daughters of Zion may enter into marriage which ennobles and elevates. The Lord delights in the chastity of women; and any pure-hearted and pure-minded woman would prefer to be the twentieth wife of a chaste, noble and God-fearing and God-serving man, than the dandled, pretended lone-one of a faithless polluted specimen of manhood.

I examined carefully the revelation on celestial marriage given through Joseph Smith. To me every feature of it bore the marks of divinity, and seemed perfectly consistent with Scripture, reason and nature. I as well knew Joseph Smith to be a Prophet, as I knew the sun, moon and stars had been shown to my visual organs. How could I withhold credence when hundreds of my brethren, whose integrity could not be disputed—whose hearts were as pure as angels, possessed the same knowledge, and with me heard Joseph Smith, by the power of the Almighty, bear testimony in the most solemn manner to the truth of that revelation. When he felt to shrink from the responsibility, an angel from heaven stood before him with a drawn sword, saying, of he did not move forward and set the example for his brethren by introducing plural marriage, his Priesthood would be taken from him, and he should be destroyed. How could I disbelieve under the force of all these circumstances, supported by the great fact, that the luminary of heaven, the Holy Ghost, manifested to me the divinity of that revelation?

Thus, with a foundation as firm as the pillars of heaven, I went forth in obedience to the holy requisition in the celestial order, and married wives, and in the love and fear of God have begotten children, and in the depth of my heart I have sworn by the holy covenant I made with God at the waters of baptism, and by the holy covenant I made with my wives at the sacred altar in the name of the Almighty, that I will love, cherish, support and acknowledge them.

Angus, thou speakest well; yea, as one that hath understanding. Behold, now, thou shalt listen unto the words of thy father, saith the Preacher.

Thou must take heed unto the times that are, and that are to come, and ponder them in thy heart—herein lieth wisdom and understanding.

The great apostate, a beautiful and powerful son of the morning, and once a favorite in heaven, hath descended to the vales of Utah with all his forces, and reigneth with absolute sway. He has banished freedom, manacled justice—placed his feet in the stocks, and now traileth his once beautiful, spotless robes in the dust.

The righteous mourn—the wicked rejoice. The good and the virtuous flee from impending evil, wandering in the mountain wilds, seeking safety like men of old, in dens and caves.

The great ocean beareth the innocent—the loyal braves, to foreign climes, seeking protection their own country denieth them.

Husbands, guiltless of wrong, are torn, in the deep stillness of night, from their weeping, loving wives and afflicted children, and dragged before hireling sycophants which seemeth to imitate the parasite, a thing that creepeth, crawlth and calleth itself justice. But justice untrammelled walketh erect with noble and stately air, or sitteth in the judgment seat; and when it giveth sentence, it is not moved with hatred and malice and with countenance lit with fierceness of passion, but with calmness saith to the prisoner, "Thou hast shed blood; thy crime is great; thou goest to the gallows"—spoken with firm and sorrowing heart over a fallen man—a brother—an offspring of God.

Behold, now, my son, saith the Preacher, the lion roareth and devoureth; the wolf howleth and when man seizeth stealth into the fold and seizeth its victims; the toad that disgusteth, darteth its tongue and lapeth the insect; the night hawk screameth and pounceth upon its prey; the serpent hisseth and casteth forth its venom; the ass brayeth and frighteneth children, but in its much braying it showeth itself to be but an ass, saith the Preacher. Yea, and the little beast in its coal-black vesture, adorned with spots of white, waddeth proudly into sanctuaries sacred to purity, virtue, and beauty, and there even whisketh and floateth its filthy odors.

Yea, my son, darkness reigneth and clouds increase in blackness, and the fallen "son of the morning," marshal his hosts; evil spreadeth, blindeth the mind and stealth into and corrupteth the heart, leading astray even of the sons of Zion that walk not fully in the ways of the fathers, which causeth the Philistine to rejoice and make merry.

The sons of Zion, yea, the hope of Israel, appointed of God as Jeremiah of old, even before they were in their mother's womb, to come to earth in the day of clouds and thick darkness, and that through obedience and sacrifice, with pure hearts and the love of God, behold, they should shine forth like brilliant stars; yea, like the sun when it riseth in its majesty; and in due time should flow unto them wives, children, wealth and grandeur, crowned with glory and immortality; but behold, if they seek not the Lord, to do that which hath been appointed, lo, Zion may weep and weep in vain, saith the Preacher.

But lo, suddenly while pondering over these weighty matters, the vista of the future openeth before me, and it seemeth as it were a voice low and musical, that saith "Look! Seethou the sons of Zion and their fathers." And I looked, and behold the sons of Zion awaken, and their fathers arouse and sacrifice, yea, their substance—as it were laying all upon the altar, and praying as one sitting in sackcloth; and the hypocrite and the traitor fleeth; the clouds disperse; night foldeth her mantle, and justice, free and triumphant, having broken his bands asunder, cometh forth from the stocks and calleth for the righteous, the persecuted and oppressed. Yea, as one descending in a golden chariot from the throne of glory, he rideth forth with a crown of diamonds on his head, on his forehead inscribed JUSTICE, bearing in his right hand a glorious banner waving slowly and gracefully, on it inscribed LOVE—MERCY—JUDGMENT, set with costly pearls, and above, written in characters of gold, UTAH.

And the voice again seemed to whisper, "Behold!" I looked and behold abroad over all the plains, lovely towns and beautiful cities—over the mountains, along the land which bordereth the lakes and flowing streams; but, behold! nowhere were the wicked seen. At the approach of Justice, in fear and terror, all had fled—hastening beyond where "the woodbine twineeth and the roses bloom."

Yea, he that playeth on "the harp of a thousand strings"—he that roareth and devoureth—he that howleth and slippeth into the fold—he that hisseth and throweth venom—he that screameth and pounceth, and he with the spotted garb, that polluteth; yea, all that tremble with dismay, hasten to join the rabid, malicious, wretched throng, and each goeth to its own.

Fair Utah raiseth her drooping head and rejoiceth. Throughout all the mountain vales and over all the plains, nought now soundeth but the voice of gladness and thanksgiving and of him that maketh merry; yea, and of every musical instrument that charmeth. The harp that hung on the willows, now disrobed of its covering of sackcloth, joineeth the jubilant throng and imparteth impulse and fervor to pure and holy aspirations. The prison yieldeth up him that languisheth in bonds—the dens and caves, him that hideth—the ship on the great ocean, that beareth the returning exile, quickeneth its speed.

And when the anxious husband, returning from bondage, presseth the door-bell of his habitation, the weeping wife, in recognition, dasheth away her tears, and in frantic joy rusheth into his arms and is folded on his bosom.

Thus, my son, was a glorious view presented to my mental vision, even a magnificent day for Utah.

Now listen, saith your father. Though the time moveth slowly—though the days multiply, and the heart groweth faint, as the Lord God liveth, the God of Abraham, Isaac and Jacob, yea, the God of Joseph, Brig-

ham and John Taylor, JUSTICE, in God-like majesty, shall wield imperial sway in Utah, untrampled by usurping oppressors.

But ah! my son, here cometh the man of keys, to fasten thee in thy cage! Wherefore I hasten to speak of thee and of thy brethren, thy fellow prisoners, now pining in bonds for righteousness sake. Thou shalt come forth from imprisonment, and it shall come to pass that thou shalt abide with thy wives and thy children in thine own habitation, in peace and plenty.

Then the prattle of the little ones, who are weeping because of thy long absence, shall be sweet music in thy ears, and the affectionate smiles of their mothers, rich solace to thy heart. Thy children shall be as olive plants around thy table—thy flocks and herds shall multiply—thy substance shall increase, and thy children's children shall run up and call thee blessed. Thou shalt be great in the eyes of the righteous, and thy name held in honor by the generations to come, for the Lord our God loveth thee.

Adieu, my son, Angus. If this interview hath pleased thee, and thou desirest it, behold, thy father may again before he returneth to Jerusalem.

## THAT MILITARY MOVEMENT

THE spectacle presented by a large portion of the army of the United States crouching ready to spring, at a moment's notice, upon a peaceful, oppressed and unoffending community, is a singular one. It embraces serio comic elements. The conspirators who have worked up the sensation as means to aid them in the attainment of a desired end, constitute the heavy-villain part of the play. The sombre aspect of the whole piece is relieved by the broad burlesque of the situation. The placing of a large body of troops in readiness to reduce an anticipated uprising that has no existence save in the desires of a set of the worst men that ever disgraced the earth, is a sad commentary on the wisdom of officials in high places. The step taken by President Cleveland, at the instance of General O. O. Howard, who was crammed with the misrepresentations of the anti-"Mormon" clique, is a serious one. It should not have been taken without its being unmistakably necessary. The fact of its having been taken shows one of two things—either that the Chief Magistrate of the nation has not taken the trouble to inform himself fully upon the situation, or else, not being ignorant regarding it, he has been influenced, for political effect, by the popular anti-"Mormon" clamor.

This movement of the administration will prove a detriment to Utah in a good many respects. It will be a blow to the material interests of the Territory. We happen to know that such has been the effect even thus early. Already some very important investments of capital from East and West have been withdrawn. The reason is obvious. While a chronic agitation is kept up by designing malcontents in a local capacity, and while lies are published by them broadcast about the rebellious condition of the "Mormons," business men get accustomed to the constant cry of wolf, and disregard it. When, however, so important an official as the President of the Republic fall into line, through some unexplained cause, the last vestige of secure feeling that capitalists may have entertained in relation to Utah as a safe field for investment, takes its immediate flight.

A good deal of interest is now being felt in the community regarding the proposal of the anti-"Mormon" agitators to create a disturbance on the coming 24th. Their organ, published in this city, announced, with murderous diabolism, that such an occasion would be a proper one in which to "settle this whole 'Mormon' business." The placing of the troops throughout the West under orders to move upon this city at a moment's notice, if necessary, may stiffen the backbone of the murder-inciting crusaders, and cause them to make an effort to produce a conflict under the impression that they would be safe with the military power behind them. Any one expecting right to predominate in any emergency that might arise, however, would anticipate that it would be only the uprisers, and not the peaceable in disposition and conduct that would be put down either by the civil or military authority. And the latter could not very well afford to step in until it was made clear beyond all doubt that the former was inadequate to the task of repressing any disturbance that might arise, which, however, we may here state, we do not anticipate. We have stated before, and we here repeat it, that in case of any violent conflict the anti-"Mormon" strife-stirrers will be the aggressors, and will therefore reap the brunt of the consequences.

We do not know whether the proposal of the "Mormon"-eaters to bring to this city, on the 24th a large number of members of the Grand Army of the Republic has been abandoned or not. Report speaks in both directions. The expressed intention of the influx of men whom the anti-"Mormon" clique proposed to convert into tools to do their dirty work, was to incite a disturbance, by seeking occasion for a conflict. A local holiday, when the "Mormon" people, who are the pio-