

Woman's Worth.

Charge me not with partial praise,
Willfully and wrongfully,
When I strive the veil to raise,
Faithfully, but modestly,
Under which her virtues shine
With a constancy divine.

Woman, true, is not the same,
Any day and every day:
Like the sun, she hides her flame
Properly, effectually,
When she sees that man is blind
To the charms of womankind.

Why cast pearls before the swine
Brutishly and beastly?
Why give ragged beggars wine
Wastefully and foolishly?
Give the wine unto the fair,
Pearls were made to grace her hair.

Woman, too, will have her way,
Coaxingly or threat'ningly;
In her house she'll have the sway,
Wrongfully or rightfully:
When her path is crossed by man
She will scold, fer—that she can.

Woman, true, will sometimes buy
Heedlessly and needlessly,
Things on which she sets her eye
Longingly and greedily:
Then all this is but to show
What her husband's purse can do.

Woman, too, will sometimes fret
Peevishly and wrathfully;
In a trifling passion get,
Scolding us most awfully:
But soon as the storm is past,
Bright shines out the sun at last.

But when sickness pales the brow,
Wofully and painfully,
She's a minist'ring angel now,
Lovingly and faithfully:
Closely hovers round his bed,
Gently bathes his aching head.

Virtues, still, will have their sway,
Steadily and constantly,
Hid, 'tis true they sometimes may
Be by old Morality:
But the truth I speak again—
Woman's worth will still remain.

A CHRISTIAN MATINEE.

BEGGING FOR MONEY TO CHRIS-
TIANIZE UTAH.

THE Chicago papers of November 2nd have rather racy reports of a funny kind of a meeting in Chicago the day before, called to help the Rev. Lyford in his itinerant begging expedition to raise means (lucre) to continue "preaching the gospel to the Mormons," and "further the cause of Christian civilization in Utah." We give extracts from the reports, as we find them in the *Tribune* and the *Times* of that city, cutting out the coarser portions and some others.

If the good people of Chicago have any money to spare, they might do worse than send it to Utah, for cash is rather scarce here, and if any should be sent here, even by such a poor agent as the impecunious Lyford, much of it might be disbursed among our resident citizens, and perhaps a slight share of it might reach our own pockets, for which, however, we should render *quid pro quo*, as is our invariable rule, and that of all other honest men. So we ought not to object to its coming. But here are the reports in brief—

A Christian matinee was held at the Grand opera house, on Clark street, yesterday afternoon. The meeting was gotten up under the auspices of Rev. J. P. Lyford, a missionary who has labored the past three years in the territory of Utah, preaching the gospel to the Mormons, and it was for the purpose of drawing together a large number of the citizens of Chicago and informing them upon the terrible degradation in that section of the country, socially, politically, and religiously, and the necessity of its thorough Christianization. This gentleman is now on a visit to the eastern cities soliciting aid for the erection of churches and school-houses and the continuance of the work which, although begun under unfavorable circumstances, has been continued with some good results. The proprietors of the Grand opera-house gave the use of the building for this purpose. There was an average-sized audience, who appeared to take a deep interest in the subject on hand. It was expected that Senator John A. Logan, Prof. Swing, and others would be present and take part in the proceedings, but they were detained by reason of ill-health.

At the request of the parties who called the meeting, ex-Lieut-Gov. Wm. Bross presided.

The Rev. Dr. Hitchcock led in prayer.

Descon Bross after reading the letter from Senator Logan, addressed the meeting upon the subject of Christianizing Utah. He had taken some pains to acquaint himself with the condition of affairs in Utah. He must not be expected to speak of the Mormons with disrespect, as many of them were his friends, and he had learned to admire their energy and determination and pluck in developing what had been a desert, and he believed that God had a hand in the location of the Mormons at Salt Lake. They started originally to go and settle in Mexico, but their provisions gave out and they were compelled to stop in Utah. It required courage and nerve for them to follow their leaders in 1847 to that wild, desolate country. When they arrived at Salt Lake, they began to cultivate the soil, and were rewarded, although they suffered greatly. They were following their superstitious notions, but Providence helped them, and it shows how they were instrumental in building and laying the foundations of a future great State. In 1848 gold was discovered in California, and Salt Lake became a point of supply for the emigrants, and the thousands who journeyed thither found a resting place in Utah, where food and rest could be obtained for the weary travelers. But for this many thousands must have found graves by the wayside. The speaker considered the settlement of the Territory as providential. The deacon then spoke at length of the excellent advantages offered by the valleys in Utah for agricultural purposes. Salt Lake

valley is one of the most productive in America. The bright skies and the warm winds make an exceedingly healthy air. Anybody troubled with lung disease will find themselves benefited there. In the effort it is intended to meet, he spoke of the men and women of Salt Lake with respect. This meeting was called to encourage Rev. Mr. Lyford to carry the Bible instead of the Book of Mormon there. These people, the Mormons,—comparatively uneducated, are people to whom the Christian religion should be carried. He sympathized heartily with the movement to assist missionary work in Utah, and to carry the Gospel to its people. He had thought that in Utah was to grow up the great central state of the Continent, and would be the resort of the invalid and the home of industry. It is something like Old Judea in its surroundings. The Christian men of Chicago should feel an interest in the Christian civilization of Utah, because their children would go there.

The Rev. C. H. Fowler, D. D., President of the Northwestern University, was the next speaker. He said they stood face to face with the greatest monstrosity of modern times. He was happy to say that he had no friends among the leaders, and no apology to offer for the murderous Mormons. It could be explained how Mohammedanism had gained its foothold in the East, centuries ago; but it was not so easy to understand how, in this enlightened age, a powerful sect had established itself in the heart of America, dictating terms to the most powerful government on the face of the earth. It was an amazing fact in history. To-day the sect had arisen to such power that they had men to plead for them in Congress, missionaries in all quarters of the globe, wives without number, and children too numerous to be counted. The history of no other religious sect showed such growth in point of numbers; indeed, Mormonism had made during forty years as rapid progress as all the other sects in America combined. It took the Methodist church 40 years to get a membership of 138,000; Mormonism, in 44 years, counted 250,000 members. The Mormon leaders were spoken of as cutthroats and villains, the vilest men the speaker had ever come in contact with. A few days in Salt Lake had convinced him that the Mormon rank and file were proper objects of pity and of missionary effort, but that Brigham Young and every one of his Bishops should be hung as fast as they could be captured [Applause.] The great masses of the Mormons were people from the Old Country—honest well-meaning people who were captivated by the idea of owning land and a home in the new country. The Mormon missionaries preached repentance and faith in God, and the speaker had no doubt that many of the converts were actually saved as much as the converts of any other religious denomination. Brigham Young was one of the most sagacious statesmen of the time. The speaker could not conceive how women could submit to the Mormon practices. The great majority of the women dragged out a weary life. The United States Government should take hold of it and remove this blot on our flag, and our civilization. There was no need of mercy concerning the leading criminals, though he had profound sympathy for the people under them. The railroad running through Ogden would do about as much towards airing Mormonism in Salt Lake as a railroad in Cairo would do towards stopping the liquor traffic in Chicago. The opening of the gold mines would be more effectual in Utah, for those miners were a class of men who would pull Brigham's nose if he attempted his favorite policy with them. A few Texan outlaws would be God-anointed agents to revolutionize the country. A little backbone on the part of the government authorities would help the case immensely. It could also be helped by the Gospel.

The Rev. C. F. Lyford, who is engaged in missionary service in Provo, in Utah, was next introduced. He said he wished to confirm Gov. Bross' remarks about the geographical importance, the agricultural resources, and the beautiful climate of Utah. That valley was as attractive for residence as any other part of America. Its people were the most unhappy in the world. They were earnest, self-sacrificing, devoted people. There

was hardly a people who had sacrificed and suffered so much for their religion. They were under the heel of one of the most unprincipled tyrants on earth. The spirit of Brigham Young and the Mormon priesthood was that of treason to the United States Government and its laws in its most intense form. The people of Utah were kept in complete subjugation to Brigham and his officials, and dare not do otherwise than they command. Ignorance and poverty were the rule among the common people. The women, who cast a larger vote in that territory than did the men, and who voted just as they were ordered by the church officials, were doing more than any others to perpetuate the system which made of them abject slaves and subject to terrible indignities to their sex. The speaker had never seen such an unhappy, God-forsaken, heart-broken, wretched people as he had seen among the Mormon women. When we came to understand what was going on in those valleys, our blood began to boil, and we felt like crying out, "How long, oh Lord, how long!" The Gospel and the Bible had been carried into the cities and valleys, with revolvers and rifles for protection. The speaker had known of a minister in Utah who had to go into his pulpit with the Bible in one hand and a revolver in the other. It was necessary there to carry a pistol in one pocket if it was intended to preach the Gospel of Christ. The speaker had been threatened with outrages, he had received warning not to return to the Territory, but he had replied that, when a boy, he had quite a talent for close shooting, and that he had now consecrated this talent to God (applause); that his skill as a marksman would surely be exercised in the event of any molestation, and if they attempted to interfere with his missionary work he would make some of them bite the dust. He was not molested, though he knew there were a hundred people in his town who would have murdered him if ordered to do it by Brigham Young. When he went to Provo there were not more than one hundred men in the town, and scarcely one of them would have refused to cut his throat had Brigham so ordered it. Missionaries in Utah were doing a good work, among the young people especially, and also in the mining regions, establishing schools and holding religious services. They were meeting with excellent success, but they needed help from the Eastern States. The children there were anxious to learn, and they were easily reached with books and papers. A school was soon to be opened in the Tintic mining district, and it would not be long before others would be opened in other districts. In this work it was necessary to appeal to the States for aid. Unless they had a place of worship of their own the Mormons would drive them about from place to place. Therefore they were obliged to appeal for help. The property in Provo had cost about \$7,000, of which about \$5,000 had been paid. About \$1,500 had been expended for other purposes. It was necessary to raise \$3,500 at once or abandon the work. It must be raised in a few weeks, or else they must turn their backs upon the work and call it a failure. The missionaries stood there deprived of social privileges, with no protection, and afraid to venture out alone for fear of violence being offered, and they needed some help to carry on the work of civilizing the poor people of that territory. The speaker announced that he was a stranger to the audience, but that he came well recommended by prominent men, which would be a sufficient guarantee. He had come to the States for help, and he made an earnest generous appeal for contributions to enable him to go back and resume the work which was now in danger of abandonment for lack of means.

A contribution was then taken up for the spread of gospel privileges in Utah, and a moderate sum of money realized.

Thus ended the Christian Matinee farce in the Chicago Opera House. Some people are easily deluded out of their money, by unscrupulous men with oily tongues and pitiful tales. It is no use going begging unless you have a good tale to tell, something really affecting, well spiced with what are called "Christianity" and "civilization."

The *Tribune* has the following editorial remarks—

"A meeting was held in this city yesterday 'to further the cause of Christian civilization.' Among the speakers was Dr. Fowler, President of the Evanston University. His speech was filled with the bitterest hatred of the Mormons and their church. The Doctor said that 'Brigham Young and every one of his Bishops ought to be hanged as soon as captured.' This, for a Doctor of Divinity and a teacher of youth is reckless language. The people of Utah, we believe, will get along quite as well without the type of Christianity which Dr. Fowler's address represents as with it. The speaker himself, on reflection, would scarcely advise the extreme measures which he urged yesterday afternoon."

And the *Times* indulges in the following—

"We know how dear to the heart of John A. Logan is the cause of Christian civilization in Utah, and are not surprised that he should unite with other apostles of monogamy and the righteous cause in lifting his voice in the interest thereof, but really, politics is Mr. Logan's trade, and like the cobbler he should stick to his calling. Why, dozens of excited republican committeemen have been exclaiming, 'Why has not John come to the aid of our imperilled party in Cook county?' Not a word has he said toward the averting of our doom. And here he proposes to talk Christian interest in Utah. It would be a more godly deed to defeat the devilish democracy. Perhaps, though, there are reasons why Mr. Logan doesn't want to be heard, except as the Christian that he is. He and Sidney Smith could hardly talk harmoniously on the financial question, and it would trouble him to know just what to say about the tariff with Jasper Ward standing near. Aside from these and such Christian (for Logan as you know is a Christian man; so are they all, all Christian men,) reasons as he may have, we apprehend that there are no other, save perhaps that he considers that the present isn't his funeral. It's bound to come, though."

"AS YE SOW SO SHALL YE REAP."

The result of the election on Tuesday last has astonished all men of all parties, and displays an absolute revolution, from one end of the Union to the other. Nothing is left, in either House of Congress, of the corrupt radical party, and Gen. Grant and all his friends and appointees are carried away by this unusual uprising of a great people. But there are certain features of this result, which the people of this Territory should study, as demonstrating the especial providence of God in their behalf, and which may be commended to the Chief Justice of Utah and the "ring" over which he is understood to preside. The original Poland bill was justly considered by the "Mormons" as the sum of all villainies and was resisted to the death, by Geo. Q. Cannon, our faithful delegate, whom the enemies of Utah wanted, but concluded it was best not, to expel. That infamous bill, as originally prepared, contained provisions so despotic, so utterly at war with the constitution, that even Frelinghuysen, "its father in the Senate," consented to its emasculation by Sargent, but, as we happen to know, with a promise that this next session they should all be restored by amendments.

Now let us see what the people of the United States, under the special providence of God, have done with the authors of this last legislative scourge. The Judiciary Committee who matured and reported that infamous bill, consisted of Benjamin F. Butler, Luke Poland, Lyman Tremaine, John Cessna, C. N. Potter, C. A. Eldridge, Hugh J. Jewett. Where are they now? But yesterday their word might have stood "against the world; now lie they so low, and none so poor as do them reverence." Luke Poland, the father of the bill, doubly damned, and defeated at a second vote greater than the first. Lyman Tremaine, of New York, defeated. John Cessna, of Pennsylvania, defeated. Jasper D. Ward, of Chicago, defeated. Charles A. Eldridge, of Wisconsin, dropped. Clarkson N. Potter, an opponent of the bill, declined.

NEWS NOTES.

They put out fires with snow-balls at Truckee.

The Boston *Herald* states that a large amount of public money has been stolen in Middlesex Co.

Mr. Sothern did not go to Australia, it appears, because the terms offered him were "absurd."

Williamson, the American actor, and his wife, now in Australia, are meeting with great success.

One of the consequences of Major Merrill's operations in Louisiana will probably be the reduction of the army to five thousand men within the next five years.—*N. Y. Herald.*

In a Pittsburg case the defendant on being asked for his witnesses, responded, "I have no witness but God." "And he has not been summoned," remarked a councilman standing near.

The *Inter-Ocean* says the government of Chicago has gone from bad to worse ever since 1860. Taxation has been doubled, the city has been destroyed by fire, and crime has increased.

Rev. Phillips Brooks has been offered the highest salaries of any clergyman in the Episcopal church. Last winter Philadelphia would gladly have had him at \$20,000 a year, and New York offered \$15,000 without avail. Boston keeps him.

It is said that Bismarck is getting furious over the German exodus to America, and that 656 young men were recently fined by one of the legal tribunals of Berlin fifty thalers each for having withdrawn themselves by emigration from the requirements of the military conscription law.

The Queen of Holland has an exquisite taste for literature, and writes with ability and judgment; the Empress of Germany is noted for her eloquence; the Empress of Austria is considered to be the most beautiful woman in Europe, and the Queen of Denmark is remarkable for her polished manners and the way in which she receives her guests.

The refusal of Mr. Clarkson N. Potter to run again for Congress will be a real source of regret to many outside of his district as well as to his immediate constituents. Mr. Potter was one of the most thoughtful and intelligent of our Congressmen, one of the few with positive ideas as to the limits of legislation and the precise nature of the work that needed to be done at Washington. He was able and generally sound, and his hands were clean.—*N. Y. Tribune.*