

The statement in the first of the paragraphs is as notoriously as the deduction in the second ludicrously absurd. Everybody acquainted with this city knows that it is remarkably free from the social evils which J. A. F. seems to dwell upon with such a relish. It is also well known that were it not for the "gentile" patronage and judicial support, haunts of the character she describes would not be permitted to exist here. How does it happen that it has become so familiar with the number of "lost women" in this city, their antecedents, previous religion, etc., and the private character of the young girls who take an evening walk in the city? *Honi soit qui s'engage.* We do not envy the condition that it imagines without a cause. If we were inclined to be personal, we could easily give reasons that would fully account for such a state of thought and feeling. It is not the proper place of this paper to reflect upon the character, nor rake up unsavory stories even to expose the frauds of the figure as anti-polygamists and Christian reformers.

The story about a certain noted woman and her "turning away" from "Mormon" girls, etc., may be a pleasant gossip for persons of the stamp of J. A. F., but it has no foundation but this: A young girl, who was adopted by a "Mormon" family and brought up comfortably and respectably, was enticed away from her guardians by some Methodist "reformers"—heaven save the mark!—and finally landed in a house of ill-fame, the keeper of which stated that she had endeavored to prevent her from adopting the mode of life prevailing there. The girl was taken away from the place and married by a young man of this city to redeem her from a career of shame.

We have instituted inquiries on this question and learn from the police authorities that there are but five houses in this city devoted to the purpose referred to, and the number of "lost women" who inhabit them is just twenty-two. Of these three only are connected in any way with "Mormon" families, and two of them but indirectly. They are not and have not been "Mormon" themselves. "Street walking," as plainly hinted at by J. A. F., is not practised and would not be allowed in this city. Where are the "hundreds of lost women" to whom she refers "ninety-nine out of every hundred" alleged to be "children of Mormon parents." If that writer is not a "lost woman," it is because there is no adequate punishment for breaking the ninth commandment.

And the cause of such measure of the social evil as exists in Salt Lake City is declared to be "polygamy." What an astounding stretch of reasoning! Will the *Woman's Journal* please tell us what is the cause of the frightful social condition of Boston, Massachusetts? It is described as follows in the *New York Graphic*, and Boston papers acknowledge its truth:

"In Boston, after nightfall, that class of women concerning whom the Psalmist in scripture gives many salutary warnings to young as well as old men, sweep through the thoroughfares trodden in the day-time by Boston's bluest blood and highest respectability, they are singly or in couples, as numerous as codfish smacks on the banks of Newfoundland. They flaunt past the principal hotels. They chaff with the daintily dressed youngsters of the 'Jakey' class almost over the graves of those grim old men whose virtue was so tender and delicate as to take alarm if a husband kissed his wife before folks. * * * In staid, sober-looking streets, whose fronts give externally every token of propriety, and a proportion of whose houses are the abodes of propriety, are found next door, and doors below and doors above, the rooms of those whom society has cast out. There seems here an indifference to it all which is surprising in this long-reputed moral town, and this would be shocking were any one left to be shocked at it."

The *Woman's Journal* of the same number in which J. A. F.'s fabrications appear, admits that an allusion to Boston immorality in the *Springfield Republican* is "more than justified," and that paper affirms that "known profligacy gains social favor" at the refined and literary "hub." The *Woman's Journal* too, commenting on the subject of frequent divorce in Massachusetts, declares that "divorces are an evidence

of defective moral character," also that "adultery is the most frequent cause." Will anyone have the hardihood to lay the blame on polygamy for these monstrous evils in monogamic Boston. We think not. And whether the modern Athens is really any worse than other Atlantic cities is a matter of grave doubt, as statistics do not give a very favorable howling for any of the great centres of "Christian civilization."

We have probably paid too much attention to the vulgar imaginings and groundless statements of J. A. F. But we do not wish the *Woman's Journal* people, nor its readers to be deceived on this subject. Chastity is inculcated in the "Mormon" Church in one sex as much as another. It is considered equally wrong for a boy as a girl to indulge in any sexual vice. A man may be permitted to marry more wives than one, and in this a woman. There are physiological and natural reasons for this, not founded in any human rules but in the physical differences and capabilities of the sexes. But illicit intercourse is forbidden as much to man as to woman, and we have no code or regulation which makes the man less guilty than the woman in crimes of this character.

Many of our girls are perhaps a little too free in their deportment in the public thoroughfares. But it is because they think no evil. They take no account of prurient women or lecherous men watching them as they walk along in girlish innocence. A few years ago, before such persons as J. A. F. and her "Gentile" friends came here, a woman of any age might travel alone from one end of the Territory to the other without molestation, and chat and laugh in the streets of Salt Lake without any tainted minded male or female putting a false construction upon her freedom. And if any "Mormon" girls or "Mormon" boys have been led into paths of evil, their seduction is directly traceable to the "Gentile" vices which have been introduced among us by pretended reformers, and fostered, protected and advocated by blatant anti-polygamists.

We emphatically deny the accusations made against our people and institutions, the entire absence in our country settlements of such evils as exist in places where the "Gentiles" congregate, being evidence in our support; and the stupid deduction about polygamy being the cause of the vices which the local authorities are not permitted to control, bears its own sufficient refutation.

"THE APACHES MUST GO."

The recent Indian outbreak in Arizona has caused the same cry to be raised that was vociferated about the Utes in Colorado. The *Tucson Citizen* proclaims that "The Apaches must go." It does not matter to the unreasoning Indian hater that perhaps only one or two bands or a few renegades are responsible for the trouble, the whole tribe is to be visited for the sins of its bad members. The *Citizen* says:

"Either extermination or removal of the Apaches will be acceptable to the people of Arizona, and the sooner we proceed to business, the sooner can we solve the Indian question here."

As we understand the situation, there are quite a number of Arizona Indians, including Apaches, who are settling down to habits of industry, and through the influence of the "Mormon" colonists, are abandoning their evil ways, agreeing to shed no more human blood unless in actual self-defense, and cultivating the arts of peace. Wisdom and justice would suggest that only the turbulent bands should be punished, while the peaceable ones are encouraged to lives of law and order. The Arizona papers should discriminate between the savage hostiles and the quiet friends of the whites, and not try to arouse a spirit of senseless revenge which may not only lead to the extermination of the Indians, but great loss of life and property to the settlers in those parts of that Territory which are now being redeemed from sterility and desolation.

A CLUMSY ROMANCE PICKED TO PIECES.

In addition to the course untruths told by J. A. F. in the *Woman's Journal*, which we have already ex-

posed, that mendacious writer relates the following:

"I could give you scores of well authenticated cases in Utah where women have been asked, 'What ticket did you vote?' and where the reply has been, 'I do not know; I voted the one given me by the teacher,' (an officer of the priesthood). I could furnish you with the name of a prominent Mormon woman, who, chafing under priestly intolerance, undertook to vote the 'Gentile' or opposition ticket at a certain election. When she offered it to the judge of election he refused it, saying:

"You have made a mistake, Sister H., that is the Gentile ticket."

"There is no mistake about it," she replied, "that is the ticket I wish to vote."

"You can't vote that ticket here," such disobedience to counsel."

Two days afterward Sister H. was summoned before the high council of priests, to answer to the charge of "apostasy;" for attempting to vote the Gentile ticket. From these circumstances it is easy to see how the ballot is powerless to break the chains of the women of Utah.

The object of the manufacture of this new romance is to make the woman suffrage people, who have shown considerable interest in Utah affairs, believe that their cause is not advanced in this Territory as they have heretofore believed. The scene here imagined is one that could not possibly have occurred under the laws regulating the conduct of elections. The story about "the high council of priests" too is an entire fabrication, no such offense as named being known to the Church as a cause for such a trial, as is well known. The High Council is not a tribunal where a complaint of "apostasy" would be investigated. J. A. F. is too clumsy in her imaginings and knows nothing about the Church method of dealing with transgressors.

The voting in Utah is at least as free and untrammelled as in any other part of the United States. In the first place every voter is registered. If there is any difference made in the two classes of voters, male and female, it is to the advantage of the latter, as a woman voter is not required to be taxpayer, and a man voter is. The Judges of election are three in number, and the law provides that "one of them at least shall be of the political party that was in the minority at the last previous election." This gives the "Gentiles" at least one official representative at the polls. Previous to entering upon their duties, the Judges are required to "take and subscribe an oath to the effect that they will studiously endeavor to prevent any fraud, deceit, or abuse," etc. The voter is required to present his or her ballot "neatly folded" and placed in an envelope, which must be "without any marks, writing, printing or device." Thus there is nothing to distinguish how any person votes when the ballot is cast. It is further provided that "any person who shall interfere with any voter in the free exercise of the elective franchise, shall be deemed guilty of a misdemeanor;" also that "any person who shall offer any bribe, threat or intimidation to any elector for the purpose of influencing his or her vote, or shall examine polls [except for course in canvassing] shall be deemed guilty of a misdemeanor." Thus the whole matter of voting is hedged around with safeguards to preserve the secrecy of the ballot and prevent all such intimidation as that alleged in J. A. F.'s weak romance, while the presence of an "opposition" Judge, who would only be too glad to find a flaw or bring a charge against a "Mormon" official, is further proof that no such ridiculous affair ever transpired.

We assure our friends of the Woman Suffrage cause—one which we have cordially supported, as files of the News will prove—that the ballot in Utah is free to all. There is no coercion exercised of any kind, either upon male or female. Those who say to the contrary are either misinformed or they deliberately lie, as most people do who make it a hobby to "pitch into the Mormons." Influential men among us advise the people to unite in election matters as in all other things that concern them, but the people are free to act on their own agency, and there is nothing to show how any man or woman, "Mormon" or "Liberal," votes at any election in this Territory, so all charges of the kind so fre-

quently made are simply ridiculous.

Whatever views the *Woman's Journal* people may entertain on the marriage question—we do not expect them to coincide with ours—of this they may be assured: That the masses of this Territory believe in and sustain the political rights of women. In our Church affairs women members have always had an equal vote with men, and for eleven years they have had the right of suffrage; they would now have the right to hold office were it not for the power of absolute veto vested in the Governor, who of course is not a "Mormon." Mendacious writers and lecturers may circulate their falsehoods, but the facts remain and they are irrefutable.

A SPIRITED DEFENSE.

Look for with pleasure every day, as it is a bright, concise and talented newspaper, for the following manly and outspoken defense of the people of Utah from one of the many vile calumnies which are so industriously circulated by their unprincipled defamers. The religious journals of the country are always ready to copy any slander, no matter how groundless or absurd, that is manufactured against the "Mormons."

"The *Congregationalist*, a prominent religious newspaper, circulates a statement to the effect that 'the Mormons are praying for the death of President Garfield.' Whatever else that is evil may be truthfully said against the followers of Joseph Smith, this charge is a monstrous and malicious falsehood. To the *Times*' exchange table, the *DESERET EVENING NEWS*—the official organ of the Mormon Church—is a daily and welcome visitor. Its columns vie with any stalwart organ in the land in denunciation of Guileau and abhorrence of his crime. In accord with the prayers of Christendom ascend those of the Latter-day Saints for the recovery of the wounded President. It shows a contemptible and pharisaical spirit for a journal representing the Christian sentiment of the age, to sneer at and misrepresent the prayers and the motives of a religious sect whose ideas happen to be slightly at variance with its own on certain points. If any of the prayers so spontaneously offered on behalf of Gen. Garfield are to be answered, those of the Mormons are quite as likely to receive a hearing as any offered in the tabernacle of Brother Talmage, or from the tainted sanctuary of Henry Ward Beecher."

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