

they do not any too closely investigate the circumstances likely to surround a young female when installed in a position obtained through them, and all sorts of persons who wish to obtain girls for any purpose are liable to make application at offices of that kind. We urge the class of young people now considered who are in search of employment, to avoid hotels and boarding houses. At such places they may earn better wages than elsewhere, but poverty and privation are preferable to the surroundings which there beset them. Especially do we urge young women in Utah, who are members of the Church, to refuse all offers of employment, no matter at what wages, that come from strangers; for the purpose of inducing them to go to Idaho or Montana. The acceptance of such offers places them a long way from home, among strangers, and where they will be surrounded with persons who will think that weaning them from their religious connections, even at the cost of their honor, would be doing no harm. A mining town in Idaho or Montana is no place for a "Mormon" girl, and no inducement should tempt her to leave her home and friends to go to such a locality.

SOMETHING MORE ABOUT THE INDUSTRIAL HOME.

A few days ago we commented upon the proposed Industrial Home, for which the Government appropriated \$40,000. The occasion of the article was the fact of the family of a man whose case for unlawful cohabitation was before the courts being approached on the subject by a lady, whose name was not given. The latter was Miss Georgia Snow, who has solicited and been accorded space for an article on the question. It appears in another part of this issue.

The News took the position in the first place, that the institution could not be successful. This conclusion was arrived at on the ground of the correctness of a number of general propositions. Among them are: That it is essentially a charitable concern, and therefore conflicts with the independent character of "Mormon" women. It aids in the severance of ties in which the love and religion of these women are involved. It is not a home in the estimation of any true woman on earth, being devoid of domesticity and the conjugal element, without which she must be essentially miserable. It is therefore in opposition to the law of human nature, and consequently must fail by failing upon the rock upon which multitudes of public institutions have been split, no matter whether established by despots or benefactors.

The communication from the pen of Miss Snow does not shake, but confirms our first position. In our view it is all but self-evident.

It appears that the "Home" is to be a means of self-support for women who renounce polygamy, and for their children of tender age. A bureau of employment is to be established for those able to work, and an educational and industrial department is to be inaugurated. It is stated by Miss Snow that those women who accept of the inducements of the institution can work or not, as they may elect, and concludes that this gives the inmates an independent status. In other words, relieves them from the odium that attaches, in the minds of independent spirited people, to the acceptance of charitable aid. This reasoning is somewhat transparent. Look at the institution as a whole, and surely it cannot be denied that the entire scheme is charitable or nothing; therefore whatever aid is derived from it must necessarily partake of that character. All attempts to show to the contrary, are, to say the least, exceedingly disingenuous.

Whatever motives may have actuated the originator of the scheme, that which influenced Congress was evidently that it might prove a factor in the suppression of polygamy. How the object can be aided to any extent in that way, especially when the paucity of the appropriation is considered, is nearly invisible to the naked mental eye. The only ingenious and effective feature connected with it is in the nature of a side issue. We refer to the intention of throwing the educational department open to all comers, who are to pay for whatever instructions they receive. Should the Salts be to any extent induced to send their children there—not very likely, however—the outcome in relation to those pupils may be readily prognosticated. The aim of the teachers would be to lead the pupils away from the faith of the Church, and success would doubtless crown their efforts. Experience and observation have demonstrated that the status of the human tree will be largely dependent upon how the tender twig was bent. This applies only so far as the children are concerned, and is in consonance with human nature. In relation to the women the current runs altogether in the other direction. But the proposition may be stated very broadly that no genuine Latter-day Saint will voluntarily subject their children to be so drifted.

The idea advanced by Miss Snow that the U. S. Government, in providing for the enterprise, made provision for the operation of the Edmunds act is hardly justified. Judging from the diminutive character of the institution, if this were so it was not imagined that that law would operate very extensively.

In relation to the knowledge which Miss Snow professes to possess in regard to the economic condition of the people, we have not much to say. The reason for this assumption, however, is, to say the least, not very expansive. If, instead of an acquaintance with her father she had said it was the result of a thorough practical insight into the concerns of the community—which she could not well obtain—the claim of extended information would have appeared more worthy of consideration. This is about on a par with the lady's ideas regarding the sacred duty of men and women immediately concerned. She has a right to entertain and nurse those views. They are her own property. Doubtless, no fewer, these whose most vital interests are involved will adhere to the idea that they are not without capacity to distinguish between right and wrong, and between that which is sacred and that which trenches upon what properly belongs to them. While her views are weakened by the absence of experience they are strengthened by its possession. She may imagine what she would do were the relative position altered, but she simply cannot know anything about it.

The lady's opinion about freedom is unique. In this connection it appears to be to take a binding oath and relinquish, to a large extent, individual responsibility. Most people would suppose it would be more effectually maintained by people taking the best care of themselves possible under existing circumstances. The announcement that it is easier to live for a cause than to die for it is not new, but its pertinence in this connection is not very clear. Does the lady mean that to renounce and repudiate a cause is to live for it? The true position in a cause that one holds to be sacred and true is to be willing either to live or die for it, as the situation may demand.

For the present we have said all that appears to be needful upon the subject of the proposed "Industrial Home." The matter is before the people, who must act upon their own judgment in relation to it.

AN OUTRAGE UPON HEBREWS.

THE Latter-day Saints have suffered much persecution during their brief history and are now undergoing a severe trial. But with all the drivings and mobbings they have endured, the loss of property, the murder of their Prophet and Patriarch, the hardships and tolls through which they have passed, their lot has been an easy one compared with that of the Jews in some parts of Europe. The tribulations of the "chosen people" since the days when their fathers cried out concerning the Holy One, "Let his blood be on us and on our children," would fill many volumes of bloody history. The atrocities perpetrated upon them were not confined, either to "the dark ages," Modern times have been prolific in shocking instances of awful brutality towards the descendants of Judah. And these have been the shameful work of so-called "Christians."

The latest instance of barbarity toward the Jews occurred in Russia. A number of the despised race had been long established in the cities of Kostow and Taganrog. These by a new regulation were annexed to a military district in which Jews were forbidden to locate. The difficulty which arose in reference to the Hebrew inhabitants already settled in those cities was referred to a Commission. That body decided that only Jews "of the first guild of merchants" owning real estate could be permitted to remain in the district. This decision enables about 4,000 to retain their homes and business, while 16,000 of the poorer class who are least able to bear the burden of banishment must go forth, homeless and helpless, upon the path of exile upon which the feet of their ancestors have left the imprints of sorrow and distress.

In most of the outrages which have been inflicted upon the Jews in Europe, some pretext of overt act on their part, inciting the outbreaks, have been cited or invented by way of excuse. But in this instance there has been no disturbance of any kind. No "uprising" of the Jews, no riot of the Gentiles, no popular demand for their expulsion, no charge or complaint against them. The only reason advanced for this inhuman and relentless edict is that the cities where they have dwelt have been attached to a military district in which Jews are not permitted to sojourn.

If there is any influence that can be brought to bear by other nations upon the Government of the Czar, to prevent the consummation of this outrage it ought certainly to be exerted. The expatriation of 16,000 people because of their race and religion is a spectacle that ought not to disgrace the nineteenth century. That any nation professing to be Christian can take part in such an atrocity, is almost beyond belief. But the fact that intolerance and bigotry are still rampant in the earth, and that much of the "Christianity" of modern times is a vain pretence, has been demonstrated in both hemispheres and in the history of the Latter-day Saints as well as of the people with whom the Christian's Savior was connected by blood and extended lineage.

It is said that misery loves company. "But it is certainly no consolation to just people that others are called to suffer for principle as well as they." We have plenty of room for sympathy with the afflicted Jews.

AN ABSURD ASSERTION.

In a late issue of the *Saint's Herald*, the organ of the "Josephites," appears an article purporting to be an inspired warning to the people of Utah, of which this is the closing sentence:

"The world shall not hate you if you do not steal from the world."

This is a most extraordinary assertion for a religious writer to make, and its character as such is greatly enhanced by the fact that it comes from a person, and is published in a paper, that claim to sustain Joseph Smith as a prophet of God. A great mystery is now explained; the reason why the world hated Joseph the Seer, is because he stole from the world! The reason why the Savior was crucified and his disciples were murdered was—the conclusion inevitably to be drawn from the words of this writer is too infamous for further expression. What person is too blind to perceive the source of inspiration to which such warnings and teachings as those promulgated by the writer and publication referred to, owe their origin?

KATE'S ARCADIAN SIMPLICITY.

KATE FIELD is nothing if not imaginative. The intensity of that faculty enables her to draw liberally upon an exuberant fancy. By its aid she can sketch, in her mind's eye, ephemeral pictures of surpassing beauty or repulsive ugliness, as inclination or the hope of pecuniary profit may direct. She has lately depicted the future home of her desire—in which she would fain spend the remainder of her declining years—with vividness and elaboration that would put Bulewry Lytton to the blush. It far outstrips Claud Melnotte's description of the home of his imagination, by the Lake of Como. We here reproduce the creation of Miss Field's fancy, from the *Chicago News*, that those who read may smile:

"Miss Kate Field says she is so tired of professional life that if she had plenty of money she would retire to the country and lead a quiet existence amid rustic surroundings. It has ever been her fondest ambition, she says, to spend her declining years apart from the noise and bustle of the city and to end an active career with those simple employments which are to be found only in the rural districts. 'If I could have my choice,' she says, 'I would live about twenty miles away from New York, in sight of the majestic ocean, or near a bay, with a view of the ocean beyond. Back of my abode—say, not more than ten miles distant—I would have the mountains, some of which would be covered with verdure and others would be snowclad perennially. I would choose for my home a plain but substantial brownstone-front cottage with modest green blinds and a number of ivy-mantled towers. I would require about twenty-four rooms in this house, including a small theater, a ball-room, a billiard hall, and a shooting gallery. I would want to have ample stables and, say, about two dozen good horses, thoroughbreds preferred. It would be my desire to entertain simply, but elegantly, and I would have twelve or fifteen friends with me all the year round. We would arise early of a morning, partake of a light repast of chocolate, shrimp salad, etc.; we would gallop off for a ten-mile ride over the dewy country roads, and, by the way, I should insist upon cedar-block pavements everywhere. Returning belated we would while away the hours till noon with tennis, or with feeding the swans or with angling for deviled crabs in the artificial lake, for I would have a large artificial lake of crystal water, freezing cold, and perfumed with aromatics and the choicest Arabian odors. Dinner would be served either in the conservatory amid the umbrageous exotics, or upon the lawn in the shade of the ancestral oaks; while the viands were being discussed a band of musicians, hid among the shrubbery yonder, would discourse dreamy, languorous music. The afternoon would be spent idling lazily in the hammocks, the sport of every passing zephyr. At night the modest little theatre would serve for our amusement—a performance of one of Moliere's bright comedies or one of Lopez de Vega's brilliant dramas; I would have a select company of artists—no horse-play actors, but such representatives of the art as Modjeska, Coquelin, Sully, and others of that class."

And how do you suppose the little woman hoped to leap to the summit of worldly wealth and splendor equal to those embodied in the dreamy realms of the "Arabian Nights." Let her tell the tale herself. We quote further from our Chicago namesake:

"But would not this kind of life be vastly expensive?" we asked. "Yes," said Miss Field, "it would, and it is this consideration alone that has deterred me from adopting it. Still it is thus that I would, if I could, spend the evening of my life, for, weary of the peace and tranquillity which Arcadian simplicity alone affords, and it is to these modest employments which I have suggested that I shall resign myself just as soon as my lecture on 'Mormon Horrors' provides me with an income sufficient for that purpose."

We have heretofore intimated that Miss Kate was actuated, in stringing together an array of anti-"Mormon" Münchhausenisms and giving them to a gaping public, by mercenary motives. Now the "soft impeachment" is self-confessed. The ladder upon which she would fain climb to the pinnacle of her worldly and sordid ambition is rotten, and long before she reaches the top strand it will break and let her down with a sudden splash into the mire of her own making. This belief is based upon numerous precedents, too striking to be ignored.

It appears to us that if "Mormonism" were extinguished, and the Saints became "like the rest" of people, that result would be deplored by a host of itinerant anti-"Mormon" lecturers, professional "bummers" and a certain class of hat-passing clergymen of the hair-breadth escape kind. For these social excrecences the "Mormon" question provides a means of making money, and if it were abolished their occupation, to some extent, would be gone. Their craft is in danger, and they should see to it, as a business necessity, that the Church is not "stamped out."

HARD TO PLEASE.

You shall and you shalt,
You will and you won't.

These lines are not in any sense poetry, but they point a moral and adorn a tale. Briefly stated, they comprise the conduct and declaration of principles of the arrogant and domineering faction of Utah, albeit they constitute the very insignificant minority, either as relates to possessions, principles or persons. Not being satisfied with holding all the Federal and some of the Territorial offices, with debarring many of our citizens who never committed a crime nor willfully injured a fellow being from holding office or voting, they bound the majority by night, abuse them by day, and make what little of life is left to them as much a season of fatigue and torture as failing flesh can sustain. It would be difficult in point of principle if these legal and ecclesiastical architects would let us know how much that we have created here they require; to what extent they propose to carry their punishment; by what rules they intend to be guided, and by what defined plan we are to be judged. They do not vouchsafe us an item as to what we may or may not do. Pretending to give us the right of counseling, supporting and educating our offspring, they doubly and trebly punish us if we do so; stating that it is our right to confer with them and educate and teach them what is right and what is wrong, we are apt to be rewarded with a long term in the penitentiary if we even recognize one of them on the streets. They tell us that we need not be undone so long as we are unknown, but then paid spotters and unprincipled detectives are placed upon the track, whose object it is to find a man treating the woman and children, whom he has been forced to discard, as though they were at least distant acquaintances, and inform upon him for the sake of money-getting. Men, or things in the shape of men, to obtain that article, can be picked up anywhere; and it only, after all, goes to show how completely universal is the law of nature which provides that everything was made for something, not necessarily something useful, but still for something.

Men have hung around the sidewalk in front of the straits leading to the Third District Court room for the purpose of being summoned as jurors by means of the open venire process. Some of them have even complained because of their having been overlooked, claiming that they were just as good as anybody else for the business, meaning of course that they understood what was wanted of them, and it was only after that question of who should get the fee. Under such circumstances it is hardly to be wondered at that the "Mormons" occasionally put in a little protest or make as much of a defense against a charge as circumstances will permit, even though they are merely fighting fire and can at best hardly reduce its destructiveness.

A BRILLIANT JURIST.

TIMBER from which to manufacture a United States Commissioner of the desired kind, was very scarce in Cache County. But in order to facilitate the work of the crusaders, a Commissioner's Court had to be set agoing in Logan, and at last a stick was found upon which the ermine robe could be and has been hung. The effect is more grotesque than when a lion's hide is spread upon an ass's back. The wearer of the judicial garment is an individual who formerly sought long but unsuccessfully to find some female who would think enough of him to even send him to the penitentiary; and now, with a soul gangrened with envious malice, he does his best to send thither his more successful fellow citizens.

On the 13th inst., a defendant named Joel Ricks, was brought before this limb of the United States judiciary, charged with unlawful cohabitation with his wives. From the account we have received of the proceedings, it appears that no testimony whatever for

the prosecution was forthcoming and that no examination, even, was had; whereupon the defendant's attorneys moved for his discharge.

This judicial meteor, who, for the benefit of our Cache Valley friends, throws light upon the law, met the motion to discharge with the following somewhat startling ruling:

"If Mr. Ricks will produce the woman named in the complaint, and prove to the court that he is innocent, he will be discharged; otherwise the court feels satisfied in his own mind that there is cause sufficient to hold him."

The prosecution is crippled by a lack of proof; a certain female witness is wanted, a circumstance not without precedent; the officers, not being able to find her, are reinforced by the court, who coolly proposes to the defendant to produce the witness by whom the prosecution hopes to prove him guilty, and by that witness to prove his own innocence, or accept commitment as an alternative! It will be borne in mind that up to the delivery of this decision, which so completely and violently reverses the order of criminal trials, no investigation into the charge against the defendant had been made, and it was with some difficulty that the defendant's attorneys convinced the Commissioner that the prisoner was entitled to an examination before being held.

Whether malice or idiocy is the more prominent feature of the Commissioner's course, is left for each reader to judge.

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SUMMONS.

In the Probate Court in and for the County of Summit and Territory of Utah.

Third Judicial District.

Elizabeth Jones, Plaintiff,

vs.
Owen Jones, Defendant.

To Owen Jones, Defendant, Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court, in and for the County of Summit and Territory of Utah, and to answer to a complaint filed against you in said Court by said plaintiff; within ten days (exclusive of the day of service) after service on you of this summons, if served within the County of Summit, Utah Territory; otherwise, if served outside of said county but within the Territory of Utah within twenty days, and within forty days if served elsewhere.

This action is brought against you by plaintiff to dissolve the bonds of matrimony alleged to exist between you and the plaintiff; and for the care and custody of three minor children, the issue of said marriage, on the grounds of habitual drunkenness and a failure by you to provide for defendant. And you are hereby notified that if you fail to appear and answer as above required, the plaintiff will apply to this Court for the relief therein demanded.

Witness the Hon. Alma Eldredge, Judge, and the seal of said Court, affixed at my office in Coalville, said County, this 13th day of August, A. D. 1886.

THOMAS ALSTON, Probate Clerk.

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