

"WHITED SEPULCHRES."

We think it is Anna Dickinson who is berating the Mormons in her lectures on the "Whited Sepulchres." She has been down to Salt Lake City and found a great crime there. Men who are able to marry and support more than one wife do so, and the result is there are no houses of prostitution in Salt Lake City, no outcast children, no foundling hospitals, no poor women walking the streets, looking for work, or contemplating suicide by jumping into Salt Lake. All this is very bad, and a stop must be put to it.

The pastor of the Church of the Bad Dickey, in this city, preaches about "Blackened Sepulchres," applying his text to the proud metropolis of America, and as he has truth, and an overwhelming array of facts on his side, he is able to make out a far more telling case against New York than Miss Dickinson does against the capital of Utah. In the one case a custom is sanctioned by public opinion, which removes many evils from society, and affords a perfect solution of the social evil question; in the other case, a vast amount of crime is committed on the sly, by all classes of people, and our city is filled with every form of wickedness—from murder, robbery, and intemperance to pauperism, suicide, and the destruction of bodies and souls. We shall not pretend to say which plan is the best.

Miss Jennie Collins, as we gather from a recent speech, has found whited sepulchres nearer home than Salt Lake City. She boldly declares that Massachusetts to-day is a whited sepulchre. She says it is full of dead men's bones and children's bones. She bids us go through the factory towns to-day and see the careworn operatives. And then she bids us look into the fashionable churches, which are an abomination to everybody! Something will have to be done with Jennie if she continues to utter such startling truths as these. Her words too nearly confirm those of Dr. Allen, of Lowell, Mass., and Mr. J. B. Stillson, of the World, who was sent into the Old Bay State to inspect her almshouses and factories. It is true that all of our social life, outside of Salt Lake City, is sadly out of gear, and we need some refreshing and reviving influence to give us new life, true virtue, natural simplicity, and honesty! If we do not succeed in getting this before many years our nation is doomed, and the fate of the old Roman Empire will be ours. We may laugh at the present condition of things, or try to dodge the issue: it will be to no purpose; the handwriting is already on the wall; we are in quite as much danger as the people of Salt Lake City.—*New York Globe.*

A RECENT number of a monthly magazine has an interesting paper (illustrated) on Japanese amusements. Speaking of jugglers, the writer says: One of the most remarkable peculiarities of their performance is the skill they display in passing from simple feats of manipulation to the use of mechanical contrivances, and conversely, without the spectator perceiving the change. One of them, for example squats down before a tall iron candlestick, and manipulating his fan with one hand, he seizes the candle with the other, throws it up like a ball, catches it when it descends, and without extinguishing it, he continues the movement in unison with an air he sings, accompanied by the orchestra. Then returning the candle to its place he blows it out, and apparently by a movement of his fan, causes a jet of water to spout from it, which he receives in a porcelain bowl. His comrade, kneeling before a stool covered with two large paper lanterns, exhibits two pretty puppets, which he makes play a little comedy, interspersed with songs and dances; and it is a comedy with four characters. The changes of the roles take place in full view of the audience, without the juggler moving from his position. The piece being finished, he passes the puppets to another, at the same time executing a little scene, after which he extends and shakes the large sleeves of his jacket like the wings of a bird, and suddenly jumps on one of the large paper lanterns, and stands there on his toes. His colleague in the meantime opens the puppet case and takes out a complete luncheon. Seeing the teapot, he offers tea to the spectators, presenting them with a cup on a salver, which he fills to the brim, but when an auditor reaches out for it he finds it empty. The juggler, astonished, touches the cup with his lips, but turns away with disgust, to throw out a swarm of flies.

The following excellent article on religious intolerance and persecution in general, and on religious affairs in Utah, is from the Belfast (Ireland) News Letter, of the 15th of April:

"What a huge pile of crime has been reared by persecution, which some have described as the original sin of religion! What oceans of blood have been shed in the interests of faith, as educated intolerance or ignorant bigotry occupied the seat of power. From the promulgation of Christianity down to the present time and probably down to the end of time, conscience was, and is, and is likely to be burdened with penalties. Under every form of government, in every nation, and in every Church, we meet the tokens of torture trying to fortify creed—arraigning the character and pretensions of that lofty system of faith and morals introduced by Him whose Death and Passion we this day commemorate. 'It is finished' was scarcely uttered when Judaism forged its fiercest bolts for the Infant Church, doubly bereft of its peace and its visible Head. Thenceforward, the system has never been missed in the world; and every succeeding age could comfort itself with the reflection that 'so persecuted they the prophets which were before you.' Now, we are quite prepared to hear immediate condemnation of the Papacy for its cruelty in this respect; and we join heartily in the condemnation, because it was very cruel, and its cruelty was sustained by the writings of a great man—St. Augustine. But we must not forget that the peculiar belief of that Church—its notion as to non-baptised infants, and its claim to be the exclusive depository of faith and salvation through that faith—imposed on its responsibilities from which we Protestants are exempt by our right of private judgment; and our more Scriptural and more expansive ideas about civil and religious liberty. These pretensions are still put forward by the Roman Church—very elaborately and very dogmatically put forward in the various schemes of the Council now deliberating—but it is clear that the great body of the Church has begun to think; and that the Pontiff and his creatures, whether cardinals or bishops, cannot do as they please in the world. The limitation of ecclesiastics to the functions of their office, and the limitation of those functions, are among the most encouraging signs of progress in our time. So that, whilst at its primal See the pretensions of the Papacy are as extravagant as ever, and if accepted and encouraged would develop themselves as intolerantly as ever, it gives the world hope to find gigantic minds, representing millions of Roman Catholics scattered over the world, arraigning the claims of the Pope and his flatterers, and declaring their projects at variance with the conscience and intellect of the age. The greatest men in that Church, whose works will mould the moral form of mankind, are declaring for liberty, threatening schism, and denouncing assumptions which would lead out to, and justify, the use of the sword in the propagation of faith in any form.

But while we condemn the Papacy for its intolerance and all the woes in its train, we cannot excuse other Churches whose responsibility increased with the greater purity of their creed. If our memory be not at fault, the earliest and fiercest religious persecution was instituted by the disciples of Arius—who, by the way, fell himself a victim to persecutors on the other side—and just as Rome finds a warrant for her cruelty in the writings of Augustine, the origin of the bigotry and intolerance for which Spain has been notorious is traced to the Arian examples painfully set in that country. The beheading of Trinitarians in Spain was only inferior in degree to the terrors subsequently inspired when the supremacy of the Papacy rose over the ruin of the Roman Empire, and there was no public opinion to dispute its commands. So it remained during a long dark night of ignorance; but the Reformation came. Instead of one Church, the exercise of the right of private judgment generated many Churches; and instead of one huge system of intolerance, there were several minor systems, whose authors are reckoned among the greatest and godliest of mankind. It could scarcely have been otherwise, owing to the earlier confessions of the Lutheran, Calvinistic, and other Reformed Churches—we believe we may include the Independents as well as the Anglican divines—which contained damnable clauses more startling than those of any existing Reformed creed, and whose belief forced men to "compel"

the acceptance of their doctrines on all the world. As to the Lutherans, did they not banish those who fled from the fury of Mary of England; and were they not most intolerant and most exclusive in Sweden, and Germany, and wherever they got away? Did not the Calvinists deal very severely with the Baptists; and was not Servetus sufficient evidence that religious liberty was under restraint? In England, Mary burned Protestants, and Elizabeth did the same with Roman Catholics. In that kingdom the intolerance of the Papacy was imitated by the Protestants, now against Roman Catholics, and now against each other. When in power the Puritan was severe; the Independent was severe, and severity marked the rule in turn of Episcopalian and Presbyterian. Persecution seems inseparable from religion when not under wholesome check. Such is the testimony borne to us from all time, and all lands, and all peoples, and all creeds; but, perhaps, the most extraordinary chapter in the whole narrative is that which presents the Puritans fleeing from England as a protest against intolerance, yet behaving most intolerantly to rival Churches in their adopted home in the New World.

In the United States, above all places on earth, we should not have expected religious persecution in this enlightened age. The Americans boast loudly about their love of freedom and the enlarged measure of it they enjoy. They exhibit their Constitution as the freest and best in the world; yet when they think it suits their purpose they can be quite as intolerant as any other people; and we have not to travel far for proof. After considerable debate Congress has passed a Bill, the object of which is to fracture the existing state of society in Utah by imposing pains and penalties on the Mormons for exercising their religion, and to support this violent persecution by armed force if necessary. How we blush when reading of the Papal hosts being equipped and marched off to slaughter the Albigenses! How we shudder when we pore over the dragonnades of Louis of France, and his vile cruelties against the industrious, well meaning Huguenots! How the heart feels crushed when the deeds of the Holy Office in Spain and Portugal are recited! Barbarous they were all, and done in barbarous times—done, too, in fulfilment of the principles of religious systems. But here is free America, a great Protestant Power—and we hope it may always be Protestant—forgetful of the slur cast on religion by intolerance, and endowing its Government with authority to invade a Territory, and to spoil the property of a people whose industry has changed a wild waste into a fruitful garden. Joseph Smith, the founder of the Mormons, may have been an immoral, drunken fellow; and Brigham Young, the present High Priest, or whatever else his admirers call him, may be little better than Joseph; but that is no reason why he should be persecuted and plundered. If Brigham Young were strong enough he would be as much justified in making war on the United States because monogamy and the odious "free love" system are adopted therein, as General Grant would be in sending his troops to invade Utah because polygamy is its custom. In that Territory there are 100,000 people, influenced by religious fanaticism, with millions of property won from the desert, in defence of which they encountered suffering in its most aggravated forms, under the most formidable conditions, and they will fight for creed and country. We wish the Mormon leprosy were removed; but persecution is not the way to remove it. Send in Christian agencies; let commerce and the railway bring truth into contact with the Mormon error, and it is easy to predict on which side will be the triumph. But the world is sick of military missionaries, and sick of religious intolerance; for they have travestied the articles of our common faith, and impeded the progress of Christianity."

A Wisconsin lover caught his bride carrying in a "back log" that he himself could not lift, and he concluded not to marry in that family.

A young ladies' club is reported to have been organized with a real club house in Fifth Avenue, real cigars and champagne cocktails, and a real initiation fee of \$200.

Boston church-goers, the Transcript says, complain that if their ministers keep on using such big words they will be compelled to carry dictionaries as well as prayer-books to meeting."

Died.

At Beaver, April 12th, of lung fever, Emma Aallina, daughter of Joseph and Elizabeth Betenson, aged 5 years, 4 months and 13 days. *Mill. Star* please copy.

GRAHAM!

FERGARD GRAHAM, formerly of Liverpool, in the county of Lancaster, England, marble mason, and who, if living, would be about 69 years of age, and who, in or about the year 1854, became a Latter-day saint, and sailed from Liverpool in England for Salt Lake City, and three or four years after that time held a situation in a Hay and Corn Store, in the city of St. Louis, in the state of Mo. will apply to Messrs. KEIGHTLEY & BANNING, Solicitors, No. 20 Castle Street, Liverpool, Eng., he will hear of something to his advantage; or if he be dead, any person giving satisfactory proof of such death to the said Messrs. Keightley & Banning, will be rewarded.

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