

our nation as well as other parts of the world, men who regard strictly the honor of their social ties, men who feel interested in the welfare of society, who are desirous to see correct principles prevail; but with the understanding they have of us—they believing that we are corrupt and are introducing religious tenets for the purpose of gratifying the sensual passions of man; that all are vile and corrupt at heart, and that we take the ground that we do for the purpose of defending our position and of making it statutory—I do not wonder at such men entertaining the feelings they do against us, because believing the lies that are circulated about us, they, of course, think that we are introducing that which will corrupt and demoralize society; and they know the state of society now, and so do we. And they are desirous to stop a thing of this kind. The clergy too are very much exercised, as a class, about us, and they appear to be the most incapable of all classes to tell the truth concerning us; these pious people circulate all kinds of falsehood about us under the name of religion. I need not refer to those things, the fact is well known to you.

Is it then to be wondered at that people generally who do not comprehend the true situation should come to the conclusions they do about us? I think not. Should we feel angry at such a feeling? No. Should we feel angry at those falsifiers? No; they are to be pitied because they yield themselves to work iniquity; they, therefore, become subjects of compassion. What did the same class of persons say of Jesus? If he healed the sick, or opened the eyes of the blind they persuaded the people to give God the glory for, said they, "We know this man is a sinner." If he cast out devils, this pious class said, He did it through Beelzebub the Prince of devils. And even when he was condemned to die and the people were asked whether he should be released or whether Barabbas, the thief, should be released, it was "the chief priests and elders," the pious clergy of that day, that led the popular clamor, that "persuaded the multitude that they should ask Barabbas, and destroy Jesus." The same spirit that moved upon the religious teachers of that day to incite the populace against Jesus and the Apostles, is moving upon the same class to-day to do the same towards us; and they are doing all they can do. They, notwithstanding their piety, are of their father the devil whose works they do. And what shall we do? "Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Do we want to force the Gospel upon them? No. All religious classes, the Methodists, the Presbyterians, the Baptists, the Catholics and all others have the right to worship God as they please, they have the right to either receive or reject the Gospel of Christ. If we had the power to force it upon them we would not do it; freedom of the mind, and the free exercise of the rights of men is part of our religious belief; therefore, we would not coerce them if we could. And if I would not coerce them in that I certainly would not crowd upon them the doctrine of plural marriage, for it is well known that after men join our Church they must prove themselves sometime before they are considered worthy of it.

When I reflect upon the terrible degradation that exists in the land, and the dens of vice and infamy that flourish and keep pace with our boasted enlightenment, I am not surprised that honorable people should feel horrified at the misrepresentations and lies that have gone forth concerning us. I received a letter not long ago from Brother Cannon in which he states that he was approached on the subject by a gentleman, a member of Congress, who had visited here. He told Brother Cannon that when he was here he was told some very strange stories about the Mormon people, and he had made up his mind when he should meet Brother Cannon to speak to him about it. He said that a gentleman, or at least, a person that had the appearance of respectability, told him when he was here that doings akin to a Saturnalia were quite a common thing among the people—the promiscuous mixing of the sexes indulging in unrestrained license. This gentleman says that this was told to him in the most solemn manner, and that too by a resident of this city. He told Brother Cannon too that he was glad to hear him contradict it. You know Latter-day Saints whether such a condition of things exists among us or not; and yet such wilful falsehoods are fabricated and circulated by persons who pass themselves off as our friends. It cannot be wondered at that honorable men should feel exercised in their feelings against us; but when this class of people—and there are thousands and tens of thousands and millions of such people—are correctly informed, they will feel differently toward us. But then, it matters not really what men's ideas and feelings may be; and I do not feel that we are called upon to contradict all the infamous lies and misrepresentations that are circulated about us by men and women who are living in our midst. I say now, as I said to a gentleman not long ago who remarked, that a great racket was being made about us, meetings were being held and resolutions were being passed, etc.—I said, they may work as they please and "resolute" as much as they please, this we could easily stand, but hands off.

We are accused of being degraded

and ignorant. I find that there is nearly twice the amount of illiteracy in the whole of the United States *pro rata*, as there is in Utah; and this fact exists notwithstanding they have had millions of dollars to sustain their institutions of learning while we have not had a penny. I am grateful to God our Heavenly Father that we stand in as favorable a position. Let us continue to go on in every good word and work. Let our young people's improvement associations, and our Sunday and day schools receive our encouragement and aid; and let our children be taught by our friends and not our enemies. Latter-day Saints, will you send your children to be taught of people who would teach them enmity to their fathers and mothers, and who would sow in their young hearts the seed of enmity to the principle of religious liberty, men who, if they had the power, would destroy the altars of freedom that the fathers of this country fought for? We do not want our children to be instructed by persons whose mission among us is to endeavor to instill into their young hearts enmity to the Gospel of the Son of God as revealed by Him through His servant Joseph Smith. We have men quite as capable to teach as they are, we stand on a platform as elevated as theirs, and a great deal more so. And by and by we expect to be as far ahead of them in science, art and literature and everything calculated to ennoble and exalt a people and a nation, as we are now ahead of them in regard to religious matters. But as to their religious matters, you may wrap up the whole of them in a thimble and put it in your vest-pocket, and hardly know it was there. [Laughter.] Any ten year-old boy of ours who could not meet any of their ministers on matters of religion, I should consider very ill informed.

Well, it is for us to keep the commandments, to train up our children in the fear of God, to live unto God, and I will risk the balance. Amen.

CLEVELAND WOMEN DISCUSSING POLYGAMY.

WRITERS who have presumed to know whereof they assert, have declared that there is as much wickedness to the square foot in Cleveland as in any city of the Union; and yet one might imagine, from the manner in which her citizens bubble over with virtuous indignation at what they conceive to be evils existing in far away Utah, that they were really unable to find any nearer home.

It will be remembered that Cleveland was made the initial point and headquarters for a series of secret societies which were organized some months since in various parts of the Union, the members of which were bound by solemn oaths to suppress "Mormonism," and now the women of that pious burg on the lake are assailing polygamy. Whether "Mormonism" will be able to survive this last assault, our readers can judge after perusing the following:

"The Cleveland branch of the Western Reserve Club met on Wednesday afternoon, at the rooms of the Women's Christian Temperance Union. The meeting was opened by prayer and vocal music.

"Mrs. Wall, of Akron, State Superintendent of the Suffrage Department of the Women's Christian Temperance Union, read a very able paper upon the subject before the meeting, which was 'Polygamy.'" She spoke of Uncle Sam and Aunt Mary. Every child knows Uncle Sam is the United States Government—but the women of this country have been so ignored politically that Aunt Mary, who should be Uncle Sam's helpmeet, is unknown. Bachelor housekeeping is a subject of amusement in all lands, and Uncle Sam has made a mess of it like all who scorn woman's help. There are none more to blame for this and the misery it brings than women themselves. They have been content to be amused with patchwork, frills and furbelows, because men have asserted this was feminine. Woman is just learning her happiness depends upon her having a mind of her own, and realizes that the parable of the "unfaithful steward," who was afraid and buried his talent, applies to her. She has been taught that "There are but three times in a woman's life when she should be recognized—when she is born, when she is married, and when she dies." The women of this country have seen their homes made miserable by "Uncle Sam's Revenue Beverage" until they feel that "Uncle Sam," who should shield the oppressed, has made no provision for women to cope with the ills of life. Indolence is no road to freedom. She must educate and defend herself. Disfranchisement means oppression. Even the colored man and the foreign-born voter are respected. Woman is flattered, but she is not even a citizen. Her petitions, signed by thousands of the brightest women of the land—many of them taxpayers—are not noticed. When the voters sign a petition then "Uncle Sam" listens and smiles upon them. The native-born women of the United States outnumber the foreign-born voters three to one, and are not recognized by the Government they help support. The elective franchise is an educator, and woman has learned that ignorance is not bliss. There is no discrimination between the sexes until the boy is old enough to vote. Then is he superior to his sister. Without the ballot a woman is helpless to protect

her children or her home. It is true the Mormon woman has the ballot; but she is not educated; she is not free; she votes under compulsion, and she writhes under her oppression. She is a religious martyr. It is the vote of her sisters, educated and free, who will give her a happy home.

"The above," was the burden of the lady's remarks.

"Mrs. Ambler asserted that polygamy was a remnant of feudalism and a crime.

"Mrs. Hayden, the originator of the 'Cleveland Blue Book,' for the sake of the argument, defended polygamy in a bright and sparkling manner, causing much merriment.

"Mrs. Ammon remarked: 'There is one good thing about polygamy. If a woman had her husband to support and had eight or ten other women to help her, it would be easier.'

"Miss Pugh, Secretary of the W. C. T. U., said: 'As men respect their wives, so does the world esteem them.'

"Mrs. Hickman observed: 'There was an equality of the sexes in the Ark. Noah and his three sons each saved his wife. Polygamy was not then in favor.'

The manner in which Mrs. Wall here made polygamy serve as a peg upon which to hang her irrelevant harangue about "Uncle Sam and Aunt Mary" and woman suffrage—the only subjects probably upon which she has learned to speak in public—reminds us of our lovely Eli and his story about the fellow getting "there all the same," which has served him on so many public occasions. The gratuitous information which she imparts as to the uneducated condition of "Mormon" women and their writhing under oppression, etc., may call forth a mental comparison from those who have read or heard public speeches from "Mormon" women and now read hers. One thing is certain, "Mormon" women as a rule would not have to writhen much to get off a more coherent speech than that which she is credited with. "Mormon" women will not only compare favorably with the Cleveland dames who took part in the convulse mentioned in point of education, but they are their equals, at least in the matter of social and religious freedom, and their superiors politically, if we except those who have been so unjustly disfranchised.

THAT OBSTRUCTED ROAD.

The grievance of which our correspondent "Rick e Rack" complains, in a communication published in another part of this issue, is one of long standing, and we cannot blame the residents of Pleasant View for insisting upon the road being opened. If it be true, as is claimed, that the road which is now obstructed has been used by the public continuously for more than fifteen years—even before the residents in that vicinity obtained titles to their land, Mrs. Elmer has no right to close it up, even though it is covered by her deeds. It is usual for owners of land to pay the Government for the streets as well as for the land which they cultivate, but that fact does not justify landowners in fencing up the streets or preventing the public from traveling along the public highways. It will be remembered that an attempt of this kind was made at Provo a few months since, but it was successfully resisted by the city officers.

It is due to the general public that this road be opened, even though the county or city have to buy the right of way, which it is not at all likely either would have to do. It has been a question in the past whether it was the duty of the city or county officers to take action in the matter, and between the two stools the question has for a time fallen to the ground; but we understand that the matter is to receive immediate attention, and no doubt the dispute will be finally settled.

A MOMENTOUS DISPATCH.

THE Cincinnati *Evening Post* of March 5th, contains the following paragraph:

"Governor Murray, of Utah, telegraphed Cleveland yesterday, as follows: 'All law-abiding citizens are rejoicing at your determination to suppress polygamy. We thank you.'

It was very considerate and exceedingly patriotic on the part of Governor Murray to ascertain the sentiments of "We the People," on the subject of the President's expression regarding polygamy.

The jubilation of Mr. Cleveland on the reception of the dispatch can be better imagined than described. It must have been at least equal if not superior to the animation that actuated him when the announcement reached him of his election to the position of Chief Magistrate of the Republic.

"We thank you" has a sublime ring to it under the circumstances. It is a sentiment worthy of a carpet-bag office-holder who feels that his official head is hanging by a thread. He evidently thought that dispatch might possibly double that string and keep his caput on a little while longer.

Mr. Murray is an expert dispatcher, thinker and congratulator. His productions in that line are not intended

to have the effect conveyed upon their surface. He once sent a dispatch to Governor Bate of Tennessee, thanking him for taking steps to punish the perpetrators of the Cane Creek massacre. Those steps consisted of offering a reward of \$1,000 for the arrest and conviction of the murderous mob. This circumstance gave Mr. Murray an opportunity to state that the Elders who were murdered were the "agents of organized crime," and thus keep at fever heat the feeling by which the assassins were animated. Doubtless some of the subsequent outrages committed in that State have been due to this false and diabolical announcement.

But in the dispatch to Mr. Cleveland Mr. Murray plainly says: "Don't forget, Mr. President, that I am here and feeling kind of miserable because of the uncertainty regarding my tenure of office. True, I am a Republican importation to Utah, and not a *bona fide* resident, and if you carry out the Democratic acid in relation to Territorial Federal officials, my head is bound to drop into the basket. But, really, you might make an exception in my case; for don't you see I am with you on the polygamic repression idea. Anyway, I thought I would let you know I am here and would like to remain. To let you know this, and the hope that you would:

Pity the sorrows of a poor old man, Whose trembling limbs have borne him to your door,

Is the reason why "We thank you." The prominent question is, what would have become of this great Republic by this time if Mr. Cleveland had not been telegraphically congratulated and thanked by Mr. Murray?

HISTORY AND PHILOSOPHY OF MARRIAGE.

"The History and Philosophy of Marriage; or Polygamy and Monogamy Compared," by a Christian Philanthropist, is a book with which many of our readers are somewhat acquainted, as the first edition, published some years since, was read with much interest by many Latter-day Saints. It has been out of print for some time, but has just been re-published in this city by J. H. Parry & Co., to whom the copyright has been transferred.

This work is a Christian argument in favor of polygamy, showing by reason, analogy, philosophy, history and social science that polygamy is the only natural, reasonable and correct system of marriage. The author shows by the use of apt historical illustrations that monogamy is an off-shoot of paganism, which never was and never can be a part of true Christianity. Both modern and ancient history proves that greater evils have ever been the result of the enforced monogamic system of marriage than have arisen through any other social practice.

The author says, in his preface:

"I have written nothing that I shall blush to have my sisters or my daughters read. I blush for humanity that so many debasing crimes against the laws of chastity should ever be committed; but I do not blush to know when and by whom they have been committed, nor to know what are their terrible consequences. This knowledge has become a part of human experience and history, which it is not only proper, but important, for every one to know; for this knowledge is my heritage and my children's heritage, that we may take warning from the calamities of others, and guard ourselves against them.

That a second edition should be called for, of a philosophical treatise so generally regarded as heterodox in its social opinions, and so avowedly opposed to the fashionable vices and prejudices of the times, is a sufficient vindication of the importance of the subject, and the candor of the public. The author gratefully acknowledges his obligations to those gentlemen of the press who have condescended to notice the work.

There has been much contradiction, but no rebutting testimony. Not one historical or statistical fact stated in the book has been disproved, not one proposition claimed to be demonstrated has been shown to be fallacious. The only critique worthy of reply is from the pen of J. A. H., Esq., of Springfield, Mass., which is quoted in full in this edition, with the author's reply; and each one can now judge for himself of the merits of the respective arguments. Some other additions to this edition will further enhance the value of the work."

No doubt the work will command a ready sale, as its merits deserve. It is well printed, on home-made paper, of an excellent quality, and very neatly bound in cloth, with gilt title. The price is \$1 per copy, post paid, and it is sold by the publishers, J. H. Parry & Co., 26 Main Street, Salt Lake City.

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