

EDITORIALS.

A SAD END.

THE *New Northwest* of a recent date refers to the suicide of "a fair but frail woman at Butte, Montana," by name Inez Maybert, whose history it pretends to give, with some reflections upon "Mormonism." Some facts are told, but they are very much mixed with fiction, and the whole is related in such a way as to mislead. The truth is pretty well known in Utah, the girl's course being made public through the meddling of some Methodist preachers. Her birth in India, her being brought to Utah by a relative, who died; her adoption when a child into the family of the late President Young are told with a few inaccuracies of detail that are unimportant. It is the latter part of the narrative, as told by the *Northwest*, that we have something to say. After speaking of leaving her home in St. George to stay at Silver Reef, it says:

"She lived there for several months, and secured an excellent reputation, but was finally compelled to return to her home in St. George, an old Mormon having expressed a desire to take her as a second wife. When this proposition was made to her she again rebelled, and fled to Salt Lake, where she was finally forced to enter a house of ill fame. She soon after married the son of a high dignitary of the Mormon Church, but on account of ill treatment left him and went back to a life of shame. The Rev. McNeice and several other clergymen of Salt Lake last spring received letters from her relatives in India, inquiring into her welfare and whereabouts, and a strong effort was made to induce her to return. This she promised to do, but getting into some further trouble, bought a ticket for Butte, arriving last spring."

Our northern contemporary has this all mixed up. The girl was led away from her home by the Methodist preachers who brought her to Salt Lake, and she left them to enter the house referred to. In all probability, if they had left her with the friends who had reared her, she would never have entered upon a life of shame. The statements about the "old Mormon," her ill-treatment, etc., are entirely untrue; also the idea that she was "forced to enter a house of ill fame." Every kind influence that could be brought to bear by those who knew her was used to prevent her from following the path of evil, but in vain after coming under the influence of her pretended pious advisers, who persuaded her to leave her home among the "Mormons."

We wish the *New Northwest* to understand that it was not "Mormon" influence, but the contrary which led the girl to her ruin, and her lamentable end should prove a solemn warning to others against being induced to leave their homes and friends by wolves in sheep's clothing.

BLACK, INGERSOLL AND THE "REVIEW."

THE quarrel between the *North American Review* and Judge Black is greatly to be regretted, because the Judge's reply to the last chapter of Ingersoll's vigorous abuse of Jehovah and sophistical attack on the Christian religion will not appear in that magazine. It appears that when the learned jurist was solicited to reply to the noted infidel, it was understood that the attack should not be published without the defense. Both were to appear together. The bane and the antidote were to be given simultaneously. The publication of Col. Ingersoll's last lengthy paper without any reply made Judge Black highly indignant, and through the columns of the *Philadelphia Press* he exposes the doings of the *Review* editors in slashing style, at the same time answering some of Ingersoll's sophisms.

The editors claim that the arrangement with Judge Black only applied to the first article, nothing being said about the others except that more would likely appear, and that Ingersoll's late paper was too lengthy to admit of a reply in the same number. It appears that the publishers—Appleton & Co., dislike the course taken in this matter, for they announce

that when the publishing contract for the *Review* terminates that they will not continue it, the proprietors will have to seek another publisher.

We will here insert a few paragraphs from Judge Black's rejoinder. Concerning polygamy, against which Col. Ingersoll launched one of his powerful philippics, the Judge says:

"If he had flung out at monogamous marriage, which Christianity upholds, his act, though unjust, might have had an apparent object, not altogether preposterous. Indeed, monogamy is as open to mere vulgar vituperation as polygamy. When an unclean mind exerts itself to imagine what may take place it is easy to talk about brutality and the animal degradation of woman in one case as another. To the beastly all things are beastly. In point of fact the great body of unbelievers have denounced the Christian institution of marriage with especial bitterness. To tie one man and one woman together by a bond which nothing but death can dissolve is, in their opinion not only unjust and immoral, but a base and brutal tyranny which imposes a degrading restraint upon the natural rights of men and women to love and cohabit with whom they please. This is prime and a prominent part of the atheistic theory, everywhere advocated by its regular organs and its greatest disciples. In France, where their societies are compact and powerful, they define their creed substantially thus: 1. There is no God. 2. Religion is a lie. 3. Property is theft. 4. Love must be free. 5. Marriage is slavery. 6. Children belong to the State and not to anybody in particular."

This is "the gospel of dirt," I don't say that Mr. Ingersoll swallows it whole. He believes, or at least he practices, the Christian doctrine on the subjects of marriage, paternity, and property, not because he is bound by the Divine command, but because he feels like it. Others, rejecting as he does the "golden metaphor of the law," have an equal right to take their own feelings as the measure of righteousness. So one set of atheists curses marriage and another blackguards polygamy, and they are both right if there be no God above all and over all."

It should be understood that when Ingersoll assails polygamy it is that kind that prevails in Oriental countries, and that is incorrectly supposed to exist in Utah; and the Christianity he attacks is the modern form as moulded and made up by men. His caustic sentences apply neither to "Mormon" plural marriage nor the pure religion of Jesus Christ, as taught by the disciples of the Nazarene, and restored by revelation to the Latter-day Saints.

Judge Black thus handles the infidel's argument against a lawgiver to the universe:

"He starts another idea, which has the same special merit of being his own, namely, that the material universe is not governed by laws. The planets move at a rate and in orbits which can be calculated with absolute certainty; the earth revolves on its axis with such perfect regularity that the very second of time at which the sun will rise at a particular place can be predicted a thousand years beforehand; chemical substances combine always in exactly the same relative proportions; in the animal and vegetable world like produces like; in all organized beings certain causes are known to produce certain effects favorable or unfavorable to life and health. Mr. Ingersoll's idea is that these are not the results of law or any sort of intelligent pre-arrangement; but they are phenomena which happen, and the world is by mere accident prevented from falling into chaos. In his wisdom he decides 'as matter of fact,' that there is no rule back of the phenomenon which a controlling power compels the subject matter to obey; it merely happens, but it happens so uniformly that it creates the idea of law in our minds, which is, however, a mere delusion. If Galileo and Newton and Kepler and all the other philosophers, great and small, have been seduced into the weak belief that the material universe is under the reign of law, it is rare good fortune for us in these latter-days to have found a superior personage, who, by merely turning the Drummond light of his intellect on the subject at once exposes the blunders of the ignorant living and 'the barbarian dead.'"

We quote another paragraph or two which we think well worthy of attention:

"Mr. Ingersoll supposes that he is imputing an absurdity to me when he says 'Mr. Black probably thinks the difference in the weight of rock and clouds is produced by w.' Undoubtedly I do. I learned in my infancy (and I have kept the credulity of the cradle) that this difference is caused by that same law of gravitation operating according to rules which are perfectly understood by all tolerably well informed men. I will go further and confess that I think it a most beneficent law which prevents the rocks from flying about through the air and the clouds from becoming immovably fixed in the earth. Our great Creator ought to be adored and thanked for making such an arrangement. But this only proves to Mr. Ingersoll that I am a believer in 'the monstrous and miraculous, the impossible and immoral.'"

Mr. Ingersoll is much accused of plagiarism. Whether that be true or not of his declamatory spouting, this notion that the material world is not governed by law is without doubt original. It never entered into any human head before, and I think that in all future time it will find no lodgment in the mind of any reasonable being.

Another way he has of reaching the atheistic conclusion. I do not say that I know what he wants to be at. But as well as I can understand him, he asserts that the universe could not have had a design because we cannot trace back the designer to his own origin; the world was not made because we cannot tell who was the maker. The mechanism of a watch is so curious that "it must," says he, "have had a maker," but he adds the watchmaker himself is more wonderfully made than the watch, and hence he infers that he also must have had a maker, since the necessity of a creator increases with the wonder of the creature. He is unquestionably, though perhaps unconsciously, right in this. It makes a demonstration as complete as mathematics that man was created by "some pre-existent and self-conscious being of power and wisdom to us unconceivable." But instead of accepting this plan, palpable and necessary consequence of his own logic, he turns his back upon the conclusion and begins to maun over his own inability to understand how a designer could be without an anterior design, and telling how hard it is for him to see the plan or design in earthquakes and pestilences; and how the justice of God is not visible to him in the history of the world. This silly trash he thinks sufficient to repel the irresistible proofs of a Creator which he himself has adduced, and which by all fair and unperturbed minds are received as conclusive."

STILL THE LIE IS BELIEVED.

THE *Chicago Tribune*, of Nov. 19th, says:

"Utah needs overhauling on more questions than one. It has just been discovered that the Territorial law permits married girls of 16 to vote, while the Constitution of the United States fixes 21 as the age at which any person shall be allowed to exercise the right of suffrage."

The *Tribune* is away behind the times. The falsehood which it has just taken hold of has been in circulation for a year or two. The Utah election law conforms to the United States law in relation to citizenship. If it did not it would be void. Doesn't the *Tribune* know that? And if that is so, what need is there of any overhauling of Utah? Editors seem to lose their senses as soon as Utah is mentioned. Under the laws of this Territory, no person, male or female, married or single, can vote at an election who is under twenty-one years of age. And no one knows this better than the contemptible scoundrels who are circulating the lie caught up by the *Tribune* and other papers which never look at but one side of any Utah subject.

GATHERING SAINTS—GOOD NEWS FROM COLORADO.

MANASSA, Col.,
Nov. 23d, 1881.

Editor Deseret News:

A company of 110 souls left the Southern States mission on the morning of the 10th inst., gathering home to Zion. At St. Louis the company was divided, and all but 30 went via Omaha to Ogden, under

the watchcare of Elders G. R. Hill and Jas. H. Moyle, while the residue of the company went via Kansas City and Pueblo to this point, where we arrived on the morning of the 15th inst.

The week preceding our journey a heavy storm had passed over the greater part of this portion of the country, and the mountain barriers surrounding the homes of the Saints were clothed upon with a mantle of white; the nights were cool, but the days were warm and pleasant, the sun's rays rapidly dispelling the snow that lay in the valley.

The Saints at Manassa received and welcomed us with genuine hospitality, the emigrants were soon cared for around warm, comfortable firesides, and supplied with an abundance of good food, everything going to show that the spirit of generosity so proverbial of southern people, had not changed nor altered by their being transferred to the valleys in the tops of the mountains.

Accompanying Bishop Wm. L. Ball home, we found the much needed rest, after a long and wearisome journey, made doubly pleasant by good Sister Ball, who sought in every way to make us feel at home, and not the least of the inducements to produce this effect was the prattle and crow of a sweet little babe, that made their cheerful home the more homelike and cheery.

During the few days that duty has permitted us to remain in the valley we have been enabled to visit with the Saints and learn something of their spiritual and temporal welfare. The town of Manassa has grown much since our last visit, and many Saints, who 18 months ago were scattered throughout the valley in Mexican plazas, have now been enabled to build houses in town and reside among the Saints.

The houses are composed chiefly of hewn logs, either pine or cottonwood, and covered Mexican fashion with plank and two or three inches of dirt on top; a few shingle roofs can be seen and the manufacture of shingles during the coming winter promises to become quite an item of business, as the temporal progress of the Saints will soon permit them to erect better and more substantial homes.

Two stores provide the people with merchandise of every class, at figures that compare favorably with Salt Lake and the East.

Wages during the summer have been remunerative, and even at this dull season of the year, labor is in fair demand.

Some three miles from Manassa, the town of Ephraim has been located, and though scarcely one year old, has some fifteen families and is growing steadily.

The two towns have 1500 acres of land enclosed in two fields, with irrigation ditches made, so as to water the entire amount.

The quality of wheat and oats produced last year was very good, the wheat often weighing from 60 to 68 pounds to the bushel, and making a very fine article of flour.

We saw turnips that weighed nine pounds and cabbage that weighed sixteen, ruta bagas that weighed fourteen and onions between three and four inches in diameter, raised in the gardens of the saints, thus demonstrating conclusively that San Luis Valley will produce the necessities of life.

On Wednesday evening a union meeting of the Y. M. and L. M. I. A. met at the church house, and a portion of the programme was carried out, consisting of a lecture on the Book of Mormon, another on the organization of the true church, some select readings by the young sisters, and other exercises of interest.

It certainly was a most enjoyable sight to see so goodly a number of Saints, old and young, gathered together, bent on mutual improvement, all so warmly and comfortably clad and generally feeling so well.

On Friday evening, a party was given, and all hands enjoyed themselves in the dance.

On Sunday morning, we attended meeting at Las Aretas, and spoke to the Mexican Saints and friends, our words being kindly interpreted to them by Bro. L. M. Peterson.

At Manassa, in the afternoon, a 2, the house was crowded to overflowing by the Saints, and a good spirit prevailed. At night, another meeting was held, and the house crowded again. On Monday a meeting was held at Ephraim, and we found the Saints in the enjoyment of good health and the Spirit of the Lord.

We must not forget to mention the Sabbath School, which is well attended and doing a good work, presided over by Bishop Ball; nor the day school taught by Brother Thomas, all of which is auxiliary to and intimately connected with the building up of the kingdom of God.

Altogether our visit to the settlements in San Luis Valley has been a most gratifying one and we feel to rejoice with the brethren and sisters in their spiritual and temporal prosperity, and look forward with much interest to the growth and development of this beautiful location, into happy homes and abiding places for the people of God.

If all is well, I leave to-night for the Southern Mission, going via Sunset, Little Colorado, Arizona, and anticipate being present at the St. Louis Conference on the first Saturday and Sunday in December.

Asking an interest in the faith and prayers of the Saints for the prosperity of the work in which we are engaged; we remain yours in the Gospel Covenant.

JOHN MORGAN.

MOVEMENTS OF PRESIDENT TAYLOR AND PARTY.

Editor Deseret News:

On November 18, 1881, President Taylor and party bade adieu to the good people of Kanab, at 9 a.m., and started for Orderville, Bishop W. D. Johnson, Jr., and Elder Nephi Johnson accompanying. The wind blew cold, and the sand was somewhat heavy; yet all enjoyed a pleasant drive. On arrival at Mount Carmel, Bishop Jolley and several of the good Saints wished us to stay, but arrangements were made for meeting to-morrow morning. Arrived at Orderville at 4.30; here we found letters and papers and everything prosperous.

Saturday, Nov. 19, 1881.

It was decided that President Woodruff hold meeting at Orderville, at 10 a.m., and President Taylor and Elders Richards, Nuttall, Spencer, Bishops Johnson, Chamberlain and others drive to Mount Carmel and hold meeting.

At 10 a.m., meeting was called, and after the opening services, Elders Nuttall, Richards, Johnson and President Taylor addressed the Saints assembled.

While partaking of dinner, Elder F. D. Richards received by telegram the sad intelligence of the death of his wife, Rhoda Richards, who departed this life at Farmington, at 1 o'clock this morning. After consultation, it was decided that he return to Orderville immediately, so as to be in communication with his family and friends in the north by telegraph. Elder Nuttall accompanied him. President Taylor and others followed when ready.

President Woodruff held meeting at Orderville at 10 o'clock, and occupied all the time allotted, in speaking to the Saints.

At 3 p.m. meeting was held and President Taylor delivered an excellent discourse, replete with fatherly instructions.

After meeting, in consultation as to the propriety of Elder Richards going north to attend the funeral of Sister Rhoda, it was decided that to undertake the journey would be risking his own life, in consideration of the distance to travel in a short time, and of the inclement season of the year, and in view of the probable amount of snow already on the rim of the basin, and in crossing the mountain from the Sevier River to Beaver—the line of travel being far different than from points south on the direct travel to and from St. George.

Sunday, November 20.

This morning, President Taylor and members of the party viewed the factory, tannery, and other establishments of industry. At 10 a.m. attended meeting. President Woodruff offered prayer. Elders Nuttall and Richards were the speakers, and President Taylor offered the benediction.

After partaking of dinner the President and party drove to Glendale and held meeting at 3 p.m.

Elder Nuttall, residents Woodruff and Taylor occupied the time.

At 6.30 a meeting of the young people was held and they were addressed by Elders H. O. Spencer, W. D. Johnson, Jr., Apostle F. D. Richards and President Woodruff.

Monday, November 21st.

A fine, pleasant morning. At 8.40 started for Hillsdale, Brothers Spencer and Chamberlain with their