

judges, they are unworthy of notice. The eastern press has not noticed them. Judge Hays reviled a Welshman for coming to this country, though Tom Jefferson's father was a Welshman. This Hays beats his namesake, Rutherford the great, and his dear Betsy-Jane. As to "Orlando the brave and the fair Chromo-Zane," they are too sweet for anything that could be written in English. To do them justice we should write in Irish-Gaelic, but their day will come.

JUNUS.

ON REFUTING THE LIBELS.

OFFICE EAGLE EMPORIUM,
Salt Lake City, U. T.,
December 10, 1885.

Editor Deseret News:

In your issue of yesterday referring to Mr. Teasdel's action in telegraphing various business houses on the situation here, you say "want of thought may be accepted as a partial excuse from some business men for their silence and inaction, when exertion on their part should be made, and their voices in favor of the truth should be heard, but one who refuses to so act or speak when the necessity is suggested to him, is not only suicidal to his own interests, but an enemy to the people, and should be so regarded by them hereafter."

In this connection allow me to say I have wondered why there has not been concert of action on the part of business men who think like Mr. Teasdel. Had I been invited I would willingly have joined in Mr. Teasdel's dispatch, but what is good taste in an old merchant like Mr. Teasdel to do alone, doubtless would be considered egotistical in a person who has only been in business a few months, and whose motives may not have been construed in the complimentary manner Mr. Teasdel's have.

Personally, I have felt that credits would not be impaired any from the reports circulated, as the creditors of the people here have had similar experiences in the past, and understand the case pretty thoroughly, and I am well assured, feel comparatively easy as to their risks here, and I do not believe if they had been on the ground they would have thought soldiers necessary for the protection of property and life, as I certainly do not.

Respectfully,

R. K. THOMAS.

A COMPARISON

OF JOHN'S REVELATION DESCRIBING THE MOTHER OF HARLOTS WITH THE ROMISH CHURCH, AND THE PRACTICES AND ASPIRATIONS OF THE PEOPLE OF THE WORLD GENERALLY WITH THOSE OF THE SAINTS.

MAYSVILLE, W. Va.,

Nov. 16, 1885.

Editor Deseret News:

The writer has just laid down a paper containing a description of the gaudy and imposing funeral rites of the late Cardinal McCloskey. Such an occasion enables one to get a glimpse of the meaningless pomp and ceremonial that forms the warp and woof of this

SYSTEM OF PRIESTCRAFT.

Without attempting to repeat the description here, it may be well enough to note down a few features for comparison with the Revelations of St. John.

After being reviewed by 200,000 people, while lying in state, "the remains were transferred to a violet plush-lined coffin of San Domingo mahogany, with heavy gold trimmings and solid silver gold-plated handles. The coffin was then placed upon the cloth-of-gold covered bier, with the cardinal's coat of arms at each corner, and the elaborate cardinal's hat at the feet." Thirty enormous, pure wax candles placed around the catafalque enhanced the splendor of this gaudy array. "For a long distance from the altar the pews on the centre aisle were occupied by innumerable white-robed priests, who assisted in the conduct of the services. Upon the purple-covered sanctuary the black, red and purple clothed acolytes and altar boys, and the brilliant, variegated colors of the officiating priests and bishops, glittering with gold, silver and all the colors of the rainbow, combined to make the scene most picturesque," etc. Then follows a description of the

MYSTIC RITES PERFORMED OVER THE DEAD,

which have semblance to nothing in heaven above nor on the earth beneath.

Let us now turn to John the Revelator: "And there came one of the seven angels, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." "So he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. Add the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, * * * and upon her head was a name written,

MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS,

and abominations of the earth. And I saw the woman drunken with the

blood of the Saints, and with the blood of the martyrs of Jesus."

"And here is the mind which hath wisdom. The seven heads are seven mountains upon which the woman sitteth." "And he saith unto me, The water which thou sawest, where the whore sitteth, are peoples and multitudes, and nations, and tongues." (Rev. 17.)

That the woman here mentioned symbolizes none other than the Roman Catholic church is very evident from the last two quotations, for what other ecclesiastical power sits enthroned upon seven mountains or hills and sway over "peoples, and multitudes, and nations and tongues"—a sway once almost complete but now breaking up, in fulfillment of another of John's prophecies? It cannot refer to the empire of Rome, for that is symbolized by the scarlet-colored beast with seven heads and ten horns, upon which the woman sat.

Having settled this, let us see how John symbolizes

THE TRUE CHURCH OF CHRIST:

"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Rev. xii.)

It will be seen that both churches are sufficiently similar in form, that each is represented by a woman. But now contrast them. In the one the "power of godliness," the Melchisedec Priesthood, is typified by the sun, and which nothing else in the whole realm of thought or vision can convey to the mind of mortal man so vivid an impression of beauty, grandeur, majesty and power.

The Aaronic or Levitical Priesthood takes the next most glorious simile in the range of mortal observation, while the quorum of Apostles must ever shine as a crown of bright stars at the head of Christ's church. But look at the other. Instead of the beauties of eternity radiating in inconceivable glory and splendor from her person, there is painted gaudiness and vulgar show; for the power that calls worlds into existence, are substituted superstition, mystery, priestcraft.

Now gaze upon the divine chastity and virtue of the woman in celestial garb. How adorable! enough to make one shed tears of joy!

Turn now to the other. Upon her forehead is branded: "The whore of the earth, the mother of Harlots the Abomination of the earth."

HOW VIVIDLY HISTORY FURNISHES EXAMPLES,

as every difference is marked! From the simplicity of Christ and his Apostles, turn to the pomp and glitter of popes and cardinals. From the power which healed the sick, calmed the elements, and broke the chains of death, turn to the abject spectacle of an apostate priesthood, "denying the power of Godliness," consigning miscreants to hell, selling forgiveness for deep-dyed crimes, and praying condemned souls out of purgatory for filthy lucre.

From the Church of Christ which teaches that the glory of God is intelligence, that man is glorified no faster than he gets intelligence, and that the Spirit of God leads men into all truth, revealing things to come, turn to the Grandmother of Apostasy and observe the fog she is diligently forming and disseminating to envelope her victims—observe here incessantly filling them with "fables" and exhorting them as they would keep their souls out of hell to remain in ignorance of God's law, lest they fall in with the heretics; nay, if you would learn

THE DIFFERENCE

between priesthood and priestcraft, turn to the bloody pages of history and note how this "mother of harlots, drunken with the blood of the Saints and martyrs of Jesus" has tried to drag the pall of night over every dawning of liberty and progress. Is it necessary to furnish examples of the chastity and the virtue more esteemed than life in the Bride of the Lamb, and the "unnatural affections," spreading all the curses of bastardy and prostitution over the world? Look to the mothers of Israel, mentioned in holy writ, whose hearts were made glad and praised the Lord when their reproach was taken from them, and heaven-born spirits were committed to their care. If you would know

THE DEPTHS OF MORAL DEPRAVITY into which the teachings of the "whore of the earth," and her "harlot" daughters have precipitated mankind, compare these noble women or their equally noble daughters of the latter days, with the aristocratic dames of fashionable Christianity, who lift up their hands in holy horror at the reproach (think of it!) of giving birth, tabernacles, and training to more than one or two immortal spirits. Even those few whose bodies survive the vice—take it either way—of fashion, dress and habits, and escape the death-jaws of premeditated suicide or infanticide—even these few puny creatures, their fashionable mothers—dams is more appropriate—commit for their sustenance and early training in the "fear and admonition of the Lord" to "wet nurses"—animals, good milkers, hired to give suck—whose chief characteristic, I apprehend, is a vigorous physical development, with a corresponding emptiness in the upper regions, and who, even did they possess a correct judgment, and those moral and religious virtues so indispensable in the correct rearing of children, could hardly be expected

to impart with motherly care the incipient principles of true manhood or womanhood—other terms for sainthood—while money and not love induced them to undertake baby-farming need only be mentioned in the comparison. If further proof be necessary, let these much-praised (historically speaking) and much-despised (currently speaking) mothers in Israel who understand and take pride in fulfilling the measure of their creation, be compared with the thousands of that pitiable class, the

OLD MAIDS,

honorable women, who, either not receiving offers of marriage from worthy men, or sensibly refusing such offers from a species of bipeds by indulgence called men—their name is legion—choosing the lesser of two evils—are compelled to "dry up" to the verge of the typical spinster, lavishing upon cats, pugs, parrots, etc., the God-given maternal instinct doomed to a lingering death. Or let them be compared with that infinitely more pitiable class of women also claiming its thousands, who, "once as pure as the beautiful snow," are compelled by the edicts of so-called Christianity to live either a life of shame or enforced maidenhood, and, to the eternal blighting of their souls, choose or are forced to accept, the worse of two evils.

In whatsoever respect the kingdom of God be compared with man-made, or devil-made systems, it out-shines them as the sun a candle at noon-day, and in no principle is this more true than in

CELESTIAL MARRIAGE.

Who shall become the mothers and who the fathers of hosts of God's noblest offspring yet waiting that they may take their second estate? Will they choose foeticides or infanticides? Or will they choose those who honor and obey God's first command? Will they choose or will a just God consign them into families that know not God nor keep not His laws? Or will they not by virtue of their having kept the laws of their first estate, come to this earth under favored circumstances, like their brethren and sisters of old, under the lineage of God's chosen people? Babylon will continue to get worse. Already can be seen the loss of noble spirits who are now growing up in the valleys of the mountains. No great miracle will transpire to make Zion give light to all the world.

THE MIRACLE

is going on silently now. Those who would be mothers of God's noblest sons and daughters, let them be mothers in Israel indeed, and in every respect, and that means casting to the winds many practices which Babylon has introduced. Those who would be fathers in Israel, let them follow the path of duty even though it lead behind prison bars.

N. L. N.

A GRAND JURY REPORT.

EXCUSING THE "WEAK AND VICIOUS" OFFICERS OF THE COURT,

AND CONDEMNING PEACE OFFICERS FOR ARRESTING CRIMINALS.

Yesterday afternoon the grand jury of the Third District came into court and presented six indictments under Territorial laws. The following report was also submitted. It plainly shows the ear marks of its infamous author.

Hon. C. S. Zane, Judge, Third District Court:

Your Grand Jury herewith returns two indictments for conspiracy, four indictments for keeping houses of ill-fame, under the Territorial laws, and one indictment for carrying on business as a retail liquor dealer without payment of the special tax therefor under the law of Congress.

In connection therewith we deem it our duty to specially report as follows:

Since the year A.D. 1876, there has been a statute of the Territory prohibiting the keeping of, residing in, or resorting to houses of ill-fame for the purposes of prostitution or lewdness (See Com. Laws, p. 603). During a great part, if not all, of the period, ordinances of the municipality of Salt Lake City upon the same subject have been in existence. Under these ordinances a few weeks ago a number of prosecutions were instituted under circumstances which very generally attracted public attention. These proceedings were summarily brought to an end because of the ruling of this Court, determining the question of law immediately involved adversely to the city. The attention of the grand jury, as well as the public, was, however, directed to certain matters connected with these prosecutions, and in the discharge of our duty, as understood by us, we have investigated the same as thoroughly as the means at our command would permit. Officers of the county and city governments, together with private citizens, have appeared before us and been sworn and examined, and the present result of our inquiry is embodied in indictments herewith returned. We are not content, however, to pass the matter over without further and emphatic expression condemnatory of the methods and practices hereinafter mentioned.

Some time in April or May last an officer of the city government, not connected with the police, with others un-

known at present to the grand jury, entered into a conspiracy to open houses of assignation and ill-fame within the city limits, for the avowed purpose of entrapping weak and vicious persons into the commission of offenses against chastity and morality, in order that all such might be exposed and punished in the courts. This scheme involved the renting and fitting up of houses for the purpose, the employment of public and private prostitutes, the conversion of the police bureau into a nest of spotters and spies, and the expenditure of a large sum of money.

For years there have been well-known houses of prostitution in Salt Lake, which have been under police surveillance, and at stated periods have contributed materially to the revenues of the municipality. Several of these houses are situated on the main and prominent streets of the city, and with their keepers and proprietors have been and are by reputation generally known in the community. We do not understand that the scheme above mentioned contemplated the investigation of these places, nor the enforcement of the law against those who reside therein or resort thereto for purposes of prostitution or lewdness. On the contrary, as appears by the evidence before us, the plan was conceived and carried into effect without reference to the suppression of existing nuisances, but with the design of using the criminal law as a snare for the weak and immoral, and with the object in part, at least, of creating a great public scandal. In pursuance of this scheme, houses were rented and furnished on West Temple Street, and women placed in possession thereof. These houses were so altered and arranged in their interior that persons could be placed to observe all that transpired within, and every member of the police force of Salt Lake City, with two honorable exceptions, John Y. Smith and Wm. Calder, volunteered his services as a spy and informer in aid of the conspiracy. The women were hired to perform their parts, and their exertions stimulated by the promise of exorbitant sums for their success in entrapping high officials. One of these creatures was promised \$1,000 in the event of her being able to draw the Governor of the Territory into her toils. In the course of their operations, these women conveyed notes of invitation to many prominent officials and citizens, requesting interviews on business at the places designated. The following, leaving the names blank, is a sample of these notes, delivered by messenger boys:

SALT LAKE CITY,

July 25, 1885.

Dear Sir—If convenient, I would be pleased to have you call and see me this afternoon or about dusk this evening. I want to see you on particular business. Please send answer by messenger boy when you will call.

Respectfully,

We are informed by persons engaged in this infamous plot, that from their secret posts of observation they, from time to time, personally witnessed all that took place in apartments in these houses visited by men and women, who were weak and depraved enough to respond to the opportunities presented to them. Their names were taken and the evidence noted for future reference and use.

When the exposure of this conspiracy was at hand the houses were closed. One woman was sent to California upon a ticket furnished her. Another was driven to Franklyn by a police officer who had previously purchased her a ticket, and then took the train for Denver under an assumed name.

One of these women was paid by the city official above referred to \$300 or \$400 and the other \$700 for her services. When the women were safe out of the Territory complaints were filed, warrants issued and arrests made and the community thrown into a state of excitement and alarm. The money employed in this scheme, we are told by its prime mover, was paid by one of the high officials of Salt Lake County. It is claimed that the money was raised by private subscription. We have been unable to ascertain that any part of it came from the public treasury. Neither the Mayor Chief of Police, nor other city official, except as herein stated, so far as we can learn, were advised of the proceeding until the plot was ripe. All of the police officers engaged in it, it is claimed, performed the services required when off duty. One of them states that his services were rendered "for the good of the cause."

We have promptly indicted all persons connected with this unlawful and criminal undertaking against whom we could procure evidence, but we are not satisfied to rest here without publicly directing the attention of the municipal and county officers to the fact that a great crime has been perpetrated. We do not understand that the criminal law of the Territory was designed to aid scoundrelly spies, sneaks and informers in enticing and encouraging well disposed persons to commit crime, nor to tempt weak and wicked persons to disobey the laws. The law is humane and considerate, and has for its object the prevention of crime, and the reformation as well as the punishment of offenders. It does not, we think, contemplate the commission of crimes in order that additional crimes may be committed, and the last offenders exposed and punished.

It cannot be supposed that the law of any civilized State will permit an association of persons, officers or private citizens, to employ the means

herein stated to induce people to do wrong in order that they may be punished. No "cause" however "good" can justify the use of such means. We think the public good and the peace of the community demand a rigid and satisfactory investigation by the municipal and county authorities, whose officers have violated the law in this matter. We are not certain but that every person engaged in the attempt to induce another to violate the criminal law under the statutes is equally guilty of the crime so induced.

As the life of our body is drawing to an end, we have not deemed it advisable to pursue this inquiry, but we respectfully request that your Honor submit the matter now considered to the next grand jury of this district, with such instructions as the law may warrant.

MORRIS R. EVANS,
Foreman of the Grand Jury.

Politics Too Much For Him.

A lady on Fifth Avenue, New York, quickly summoned a doctor: "Oh, doctor, my husband is nearly dead. He attended a caucus last night. He made four speeches and promised to be with his fellow-citizens again to-day. But oh, doctor, he looks nearly dead."

"Has he been in politics long?" "No, only last year. He worked hard for James McCaulay's election." "He will get well, madam! He has a stomach for any disease, if he worked for him!"

Political life, of short or long duration, is very exhausting, as is evident from the great mortality which prevails among public men. Ex-U. S. Senator B. K. Bruce, who has been long in public life, says:

"The other day, when stepping into a car at a crossing, I found Dr. within, who eyed me up and down in a surprised way, remarking:

"Why, Senator, how well you look!" "Well, I feel pretty well," I answered."

The doctor uttered an incredulous reply, when the Senator frankly told him, in answer to an inquiry, that it was Warner's safe cure which accomplished for him what the profession had failed to do. Senator Bruce says his friends are very much astonished at this revelation of power.—The Globe.

*Overwhelmingly defeated.

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