

MADAME DE STAEL'S CONVERSATION.

When Madame de Staël entered a full room, says a writer in Lippincott's, and the eyes of all were instantly turned on her, she suffered a momentary timidity, and needed a strong effort to collect herself; but as soon as the ball was set in motion, self-oblivion came to the rescue, and the magic power had full control. Then her face, not regular in outline or ordinarily accounted handsome, was spiritualized into beauty by a mobility that expressed every emotion, and above all by the brilliancy of her large black eyes, which now sparkled, now glowed, now swam with a lustrous moisture. Her figure, so large and massively built as to suggest masculine strength and robustness, was yet graceful in its motions and poses. Her dress displayed her finely-shaped arms and her full respirations. "With all the wit and intellect," writes the German poet Arndt, "that sparkled in her eyes and bubbled from her lips, what predominated was an enchanting expression of goodness and sense." A notion exists that Madame de Staël was a declaimer; that she indulged in monologue; that she talked for display. But this is not, I think, asserted by any who knew her personally, and it is expressly denied by those who knew her best. It is inconsistent with her intense earnestness, her transparent sincerity, and her absorbed interest in the subjects she most often discussed. Her object was not to dazzle, but to convince and to influence. Hence she never indulged in paradox, and seldom, except in a small company, in playful rillery; while persiflage was not only revolting to her, but had the power to disconcert and silence her—a distinction which it shared with stupidity. As to trivial gossip, she was apt to interrupt it with remarks that acted like a bombshell. There were times, though they were rare, when her vehemence brooked no contradiction, and others, more frequently, when it hurried her into exaggeration; but in general her utterances were marked by the greatest candor and simplicity, and were, like her nature, intensely sympathetic, appealing to the knowledge, the intelligence, the feelings of her listeners, exciting them to reply, arousing all their powers. "Qu'en pensez-vous?"—"What do you think?" was the challenge, delivered with a beaming smile after some transcendent burst. The witty Lord Dudley, who was much given to abstractness in company, called her "a bad neighbor; you would have no chance to slumber; she would have detected you instantly." Goethe, too, complains of her insisting always on a reply, "demanding that one should pipe one's little song on the instant," as well as her bewildering rapidity of utterance and the swift succession of thoughts and images which she evoked; while he acknowledges what gave its fiber to her eloquence—the force and sagacity with which she discussed characters and events.

THE OTHER SIDE.

We have often written plainly in regard to the "Utah problem," and believe that the easiest method of solving it is to disfranchise all Mormons (polygamists) because they are offenders against the laws and no more deserving of the ballot than other criminals. If they were deprived of political power, the statutes against their practices could be enforced. But, as we always wish to be fair in discussing any question, we give the remarks made in defense of polygamy by Bishop Lunt to a reporter of the San Francisco Chronicle: God revealed to Joseph Smith the polygamous system. It is quite true that his widow declared that no such revelation was ever made, but that was because she had lost the spirit. God commanded the human race to multiply and replenish the earth. Abraham had two wives, and the Almighty honored the second one by a direct communication. Jacob had Leah and Zilpah. David had a plurality of wives, and was a man after God's own heart. God gave him Saul's wives and only condemned his adulteries. Moses, Gideon and Joshua had each a plurality of wives. Solomon had wives and concubines by hundreds, though we do not believe in the concubine system. We leave that to the Gentiles. Virtue and chastity wither beneath the monogamic institution, which was borrowed from the pagan nations by the early Christians. It was prophesied that in the latter days seven women would lay hold of one man and demand to bear his name that they might not be held in dishonor. The Protestants and Catholics assail us with very poor grace when it is remembered that the first pillars of the religion they claim to profess were men like the saints of Utah—polygamists. The fact cannot be denied. Polygamy is virtually encouraged and taught by example by the Old Testament. It may appear shocking and blasphemous to Gentiles for us to say so, but we hold that Jesus Christ himself was a polygamist. He was surrounded by women constantly, as the Scriptures attest, and those women were his polygamous wives. The vast disparity between the sexes in all settled communities is another argument in favor of polygamy, to say nothing of the disinclination among young male Gentiles to marry. The monogamic system condemns millions of women to celibacy. A large proportion of them stray from the path of right, and these unfortunates induce millions of men to forego marriage. As I have said, virtue and chastity wither under the monogamic system. There are no illegitimate children in Utah; there are no libertines; there are no brothels, excepting where the presence of Gentiles creates the demand for them. Even then our people do what they can to root out such places. There is a positive advantage in having more than one wife. It is impossible to find a Gentile home, where comfort and plenty prevail, in which there is only one woman. No one woman can manage a household. She must have assistance. Hence we claim that when a man marries a second wife he actually benefits the first one, and contributes

to her ease, and relieves her of a large burden of care. The duties of the household are divided between the two women, and everything moves on harmoniously and peacefully. The whole thing is a matter of education. A girl reared under the monogamic system may look with abhorrence on ours; our young women do not do so. They expect, when they marry a man, that he will some day take another wife, and they consider it quite natural that he should do so. In wealthy Gentile communities the concubine system largely takes the place of the polygamous system. Any man of intelligence, observation and travel knows that such is the case. The fact is ignored by general consent, and little is said about it, and nothing is written about it. It is not regarded as a proper subject of conversation or of publication. How much better to give lonely women a home while they are uncontaminated, and honor them with your name, and perpetually provide for them, and before the world recognize your own offspring! The polygamous system is the only natural one, and the time rapidly approaches when it will be the most conspicuous and beneficent of American institutions. It will be the grand, characteristic feature of American society. Our women are contented with it—more, they are the most ardent defenders of it to be found in Utah. If the question were put to a vote tomorrow, nine-tenths of the women of Utah would vote to perpetuate polygamy.

CORNER BEEF.—A lady of Harrisburg sends the following recipe for making corner beef: For 100 pounds of beef.—Cut it up; have half a peck of salt, a quarter of a pound of saltpeter, the same weight of saleratus, and two pounds of brown sugar; strew some salt in the bottom of a tub; then put in a layer of meat, and alternately until all the meat is put down; let it lie one night; then dissolve the saleratus and saltpeter in a little water, and put it with the sugar; add water to the salt and meat nearly to cover it; then take out the meat, and boil the brine; skim it clear; then add the saltpeter, saleratus and sugar to it, and pour it hot over the meat, or (as some prefer it) let it become cold before putting it over the meat. If the brine is put on hot, it will be fit for use in twenty-four hours; if cold, it is good in ten days. Beef tongues may be done the same.

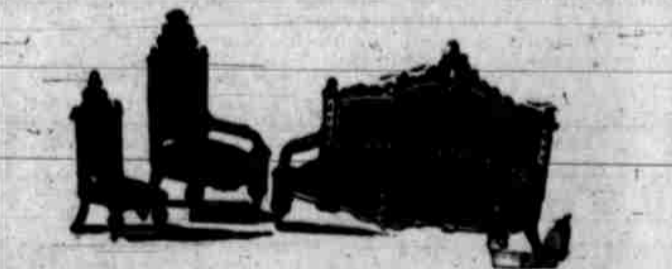
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