## RAILROADS.

### CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD.

The best of HOTEL Meals from full bill of fare as furnished for 75 Cents. Thoroughfare tickets read via this route. Passengers by this Company have the privilege of stopping at the Great Dining and Restaurant Cars.

Magnificent Dining and Restaurant Cars.

$40,000 Expended by this Company in

These cars are run on the Great Overland Express Trains between Omaha and the Pacific Coast, and the only ones of the kind in the United States.

E. ST. JOHN, Gen. Passenger Ag't. 2314

A. KIMBALL, Gen. Supt.

## U. P. R. R.

UNTIL further notice trains will leave and arrive at Ogden daily as follows

LEAVE.

| | |
|---|---|
| Daily Express | 10:20 a.m. |
| Mixed | 5:00 p.m. |
| Freight | 8:30 a.m. |

ARRIVE.

| | |
|---|---|
| Daily Express | 6:15 p.m. |
| Mixed | 9:40 p.m. |
| Freight | 2:15 p.m. |

Daily connections made at Ogden with Central Pacific R. R., and with Utah Central road for Salt Lake City and all points in Southern Utah.

At Bryan with stages for Sweetwater mines.

At Cheyenne with Denver Pacific road for Denver, Central City, Georgetown and all points in Colorado and New Mexico.

At Omaha with Chicago and Northwestern, Chicago, Rock Island and Pacific, Chicago, Burlington and Quincy, Burlington and Mo. River in Neb., Kansas City, St. Joe and Council Bluffs railroads, and Missouri River line of steamers for all points East and South.

Tickets for sale to all points east at Bank-ing House of McCornick & Co., Salt Lake City; also at Union Pacific Railroad Ticket Office in Ogden, at which office berths on sleeping cars can be secured.

THOS. L. KIMBALL, Gen'l Ticket Agent, Omaha.
H. H. CHARK, Gen'l Supt. 490

## UTAH CENTRAL RAILROAD.

*Pioneer Line of Utah.*

*On and After November 4th, 1878.*

| Name of Station | No. 1 Passenger. | No. 3 Passenger. | Fares. |
|---|---|---|---|
| Trains leave | | | |
| Salt Lake | 7 00 | 3 40 | |
| *Wood's Cross | 7 25 | 4 05 | 35 |
| Centerville | 7 39 | 4 18 | 75 |
| Farmington | 7 50 | 4 33 | 1 00 |
| Kaysville | 8 12 | 4 53 | 1 75 |
| Arrive at Ogden | 9 00 | 5 40 | 2 00 |

| Name of Station. | No. 2 Passenger. | No. 4 Passenger. | Fares 4. |
|---|---|---|---|
| Trains leave | | | |
| Ogden | 9 40 | 6 30 | |
| Kaysville | 10 31 | 7 10 | 1 00 |
| Farmington | 10 52 | 7 31 | 1 25 |
| Centerville | 11 04 | 7 46 | 1 40 |
| *Wood's Cross | 11 18 | 7 58 | 1 75 |
| Arrive at Salt Lake | 11 40 | 8 20 | 2 00 |

*Passing places.

### MIXED TRAINS

WILL RUN DAILY,

(Sundays Excepted,)

Leaving Salt Lake City, at 8.40 a.m., arriving in Ogden at 11.50 a.m.; Leaving Salt Lake at 4.05 p.m., arriving in Ogden at 8.20 p.m.; leaving Ogden at 8.50 a.m., arriving in Salt Lake City at 10 a.m., leaving Ogden at 3.30 p.m., arriving in Salt Lake City at 4.5 p.m.

☞ For all information concerning Freight or Passage, apply to

JAMES SHARP, General Freight and Ticket Agent
JOHN SHARP, Superintendent.

## UTAH SOUTHERN RAILROAD

*On and after Dec. 18th, 1876.*

Going South.

| Name of Station. | No. 1 Passenger. | No. 3 Freight. | No. 5 Freight. | Fare. |
|---|---|---|---|---|
| | A. M. | A. M. | P. M. | |
| Trains leave Salt Lake | 7 00 | 8 10 | 2 00 | |
| Little Cottonwood | 7 20 | 8 45 | 2 25 | 50 |
| Junction | 7 40 | 9 25 | 2 50 | 75 |
| Arrive at Sandy | 7 55 | 9 35 | 3 15 | 1 00 |
| Leave Sandy | 8 00 | | | |
| Draper | 8 10 | | | 1 25 |
| Lehi | 8 30 | | | 1 50 |
| American Fork | 8 50 | | | 1 50 |
| Pleasant Grove | 9 05 | | | 1 50 |
| Provo | 9 20 | | | 1 50 |
| Springville | 9 40 | | | 1 50 |
| Spanish Fork | 10 05 | | | 1 50 |
| Payson | 10 25 | | | 1 50 |
| Santaquin | 10 45 | | | 1 50 |
| Arrive at Ter'mus | 12 00 | | | 4 00 |

Going North.

| Trains leave | P. M. | A. M. | P. M. | |
|---|---|---|---|---|
| Terminus | 12 30 | | | |
| Santaquin | 1 12 | | | 25 |
| Payson | 1 37 | | | 50 |
| Spanish Fork | 1 49 | | | 1 00 |
| Springville | 2 05 | | | 1 00 |
| Provo | 2 20 | | | 1 50 |
| Pleasant Grove | 2 35 | | | 1 50 |
| American Fork | 2 50 | | | 1 50 |
| Lehi | 3 10 | | | 2 25 |
| Draper | 3 22 | | | 2 75 |
| Arrive at Sandy | 3 37 | | | |
| Leave Sandy | 4 47 | 9 35 | 5 00 | 3 00 |
| Junction | 4 51 | 9 39 | 5 07 | 2 25 |
| Little Cottonwood | 5 11 | 9 55 | 5 40 | 1 50 |
| Arrive at Salt Lake | 5 40 | 10 30 | 6 15 | 4 00 |

Nos. 1 and 2 will be run daily.
Nos. 3, 4, 5 and 6 will be run daily, Sundays excepted.

☞ For all information concerning Freight or Passage, apply to

JAMES SHARP, General Freight and Ticket Agent.
JOHN SHARP, General Superintendent.

(OFFICIAL)

## Arrivals and Departures of Mails.

ARRIVALS.

East—Through mail, daily ..... 3 40 p m
Alta, daily ..... 5 50 p m
Parley's Park, Big Cottonwood, and Wanship Tuesdays, Thursdays and Saturdays ..... 5 00 p m
Park City, daily except Sunday ..... 5 00 p m
Summit and Wasatch counties, Tuesdays and Thursdays ..... 8 40 p m
Rich county, Tuesday, Thursday and Saturday ..... 8 40 p m
Morgan county, daily ..... 8 40 p m
North—Davis county, daily ..... 11 40 a m
Weber county, daily ..... 8 40 p m
Ogden, semi-daily 8 40 p m & 8 30 a m
Parley's Park, Big Cottonwood and Wanship, Mondays, Fridays ..... 7 00 a m
ties, daily ..... 8 40 p m
Corinne and Kelton, daily ..... 11 40 a m
Idaho and Montana, daily ..... 8 40 p m
Boise City and Idaho City, daily ..... 11 40 a m
West—Nevada, California, Oregon, etc ..... 11 40 a m
Ophir, Tooele, Stockton, Jacob City, &c ..... 2 20 p m
Bingham Canyon, daily ..... 6 30 p m
South—From Beaver an distant. offices, points, daily ..... 5 50 p m
Pioche, Star and San Francisco districts, daily ..... 5 50 p m
St George and points south of Beaver, alternate days 5 50 p m
Sanpete and Sevier counties, daily, except Monday ..... 5 50 p m
Cedar Valley, Fairfield and Tintic mining district, Tuesdays, Thursdays and Saturdays ..... 5 50 p m

DEPARTURES.

East—Through mail, daily ..... 6 30 a m
Alta, daily ..... 6 30 a m
Parley's Park, Big Cottonwood and Wanship, Mondays, Wednesdays and Fridays ..... 7 00 a m
Park City, daily, except Sunday ..... 7 00 a m
Summit and Wasatch counties Mondays and Fridays 6 30 a m
Rich county, Mondays Wednesdays and Fridays ..... 6 30 a m
Morgan county, daily ..... 6 30 a m
North—Davis county, daily ..... 6 30 a m
Weber county, daily ..... 6 30 a m
Ogden, semi-daily 8 30 p m & 6 30 a m
Cach and Box Elder counties, daily ..... 6 30 a m
Corinne and Kelton, daily ..... 8 30 p m
Idaho and Montana, daily .. 6 30 a m
Boise City and Idaho City, daily ..... 8 30 p m
West—Nevada, California, Oregon, &c., daily ..... 3 30 p m
Ophir, Tooele, Steckton, Jacob City, &c., daily ..... 6 30 a m
Bingham Canyon, daily ..... 6 30 a m
South—For Beaver and intermediate points, daily ..... 6 30 a m
For Pioche, Star and San Francisco districts, daily 6 30 a m
For St. George and points south of Beaver on alternate days ..... 6 30 a m
For Sanpete and Sevier counties, daily, except Saturdays ..... 6 30 a m
For Cedar Valley, Fairfield and Tintic mining districts, Tuesdays, Thursdays and Saturdays 6 30 am

OFFICE HOURS.

General Delivery open from 8 a.m. to 8 p. m. Sunday, 12:30 to 1:30 p.m.
Money Order and Register department from 9 a.m. to 5 p.m.
Outside door open from 6 a.m. to 10 p m

J. T. LYNCH, Postmaster.

## THE OLD RELIABLE

FORT WAYNE AND PENNSYLVANIA R R LINE

*Continuous all-rail Route! No Change of Cars! One Road, one Management!*

FROM CHICAGO TO

Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia, and New York.

GREAT SHORT LINE

TO BOSTON

Via New York City.

Reaches all Points in Pennsylvania and New Jersey.

PULLMAN PALACE CARS

ON ALL EXPRESS TRAINS.

MAGNIFICENT CARS

Equipped with the celebrated Westinghouse air brakes and Janney's New Patent Safety Platforms and Coupler.

ELEGANT EATING HOUSES

With Ample Time for Meals.

3 Express Trains Leave Chicago as Follows:

8.30 a. m: Special Fast Express Except Sunday.

With the popular vestibule sleeping car:

Reaches Pittsburgh 3.30 a m; Harrisburg 11.45 a m; Philadelphia 4.00 p m; New York 6.45 p m; Boston 6.15 a m; Baltimore 6.30 p m; Washington 9.00 p m next day.

5:15 p. m. Atlantic express, DAILY.

With Drawing Room and Hotel Car.

Reaches Pittsburgh 12.15 p m; Harrisburg 10.45 p m; Philadelphia 4.35 a m; New York 6.45 a m; special Philadelphia sleeping car on this train, which remains in depot until 7.30 a m, for accommodation of Philadelphia passengers a full night's rest.

9:10 p. m: Night Express

EXCEPT SATURDAY,

With Drawing Room Sleeping Car,

Reaches Pittsburg 7.30 p m; Harrisburg 3.50 a m; Baltimore 7.25 a m; Washington 9.05 a m; Philadelphia 6.00 a m; New York 10.35 a m; Boston 8.40 p m. Through Baltimore and Washington sleeping car on this train.

FARE ALWAYS AS LOW AS ANY OTHER LINE.

Through Tickets for sale at all Principal points in the west. Ask for them via the FORT WAYNE and PENNSYLVANIA LINE.

P. E. HYNES, Gen'l Pass. and Ticket Agent. CHICAGO.

## NOTICE.

*In the Probate Court in and for Salt Lake County, Territory of Utah:*

In the matter of the Estate of EMMA OAKLEY, deceased.

PURSUANT to an order of said Court in the above matter, notice is hereby given that on Saturday, the fifteenth day of February, A. D. 1879, at 10 a. m. of said day, at the County Court House in Salt Lake City, has been appointed by said Court the time and place for the hearing of a petition filed in said County by Albert Smith, praying that a certain document now on file, purporting to be the last will and testament of the said deceased, be admitted to Probate, and that letters testamentary be issued to him, at which time and place all persons interested may appear and contest the Probate of said will.

Salt Lake City, Feb. 7, 1879.

D. BOOREOM, Clerk Probate Court, Salt Lake County, Utah.

dtl 146

## CATARRH

NEVER-FAILING RELIEF

AFFORDED BY

SANFORD'S RADICAL CURE.

IT is a fact that can be substantiated by the most respectable testimonials ever offered in favor of any proprietary medicine, that the RADICAL CURE FOR CATARRH does in every case afford instant and permanent relief. No matter of how long standing, or how severe the disease, the first dose gives such evidence of its value in the treatment of Catarrhal affections that confidence is at once felt in its ability to do all that is claimed for it. The harmony of the remedy, and the accompanying pamphlet in each package, is another peculiarity superior to any in use. The proprietors, therefore, may justly feel proud of the position this remedy has attained, and believe it worthy of its reputation.

10 YEARS A SUFFERER.

From Hon. Thos. P. Bogart, Bristol, R. I.

MESSRS. WEEKS & POTTER: *Gentlemen.*—Feeling thoroughly convinced of the efficacy of SANFORD'S RADICAL CURE FOR CATARRH, I am induced to drop you a line to say that although I have been sceptical of all the nostrums advertised as "radical cures," I have never found anything that promised such relief and finally cure as that of SANFORD'S. I have been afflicted with this dreadful disease for more than ten years, and not until recently could I procure any relief. Mr. HENRY WELLS, and can truthfully say that after using five or six bottles I was entirely cured. Many of my friends, who were similarly afflicted, like myself will be induced to make the trial, and, gentlemen, very truly, etc., THEO. P. BOGERT.

BRISTOL, R. I., July 24, 1877.

CATARRHAL AFFECTIONS,

Such as Sore, Weak, Inflamed, Red, and Watery Eyes, Ulceration and Inflammation of the Eyelids, Partial Deafness, Sore Throat, Elongation of the Uvula and Swelled Tonsils, Nervous Headache, Neuralgia, Dizziness, Clouded Memory, Loss of Sense of Smell, Obstruction of Speech, etc., are all carefully and scientifically treated with this remedy according to directions which accompany each bottle, or will be mailed to any address on receipt of stamp.

Each package contains Dr. Sanford's Improved Inhaling Tube, with full directions for use in all Catarrhal Affections, and is sold by druggists throughout the United States and Canadas. WEEKS & POTTER, General Agents and Wholesale Druggists, Boston, Mass.

COLLINS' VOLTAIC PLASTER

Affords Instant and grateful relief in Rheumatism, Kidney, Spine, Local Pains, Nervous Affections, Local Rheumatism, Tic Douloureux, Nervous Pain, Affections of the Kidneys, Fractured Ribs, Affections of the Chest, Colds and Coughs, Injuries of the Back, Strains and Bruises, Weak Back, Nervous Pain of the Bowels, Cramp in the Stomach, and Limbs, Heart Affections, Enlarged Spleen, Bruises and Punctures, Rheumatism of the Wrists and Arms, Asthma, Gout, Local and Deep-seated Pains, Pain in the Chest, Stitch in the Side, Pain in the Hip, Varicose or Enlarged Veins, Crick in the Back and Neck, Stiffness and Weakness in Side and Back, Hoarseness, Sore Throat, Lumbago, Whooping Cough, Sharp Pains in the Breast, Heart Disease, Quinsy, Diabetes, and for Lameness in any part of the Body.

Price, 25 Cents.

Ask for COLLINS' VOLTAIC PLASTER.

Sold by all Wholesale and Retail Druggists throughout the United States and Canadas, and by WEEKS & POTTER, Proprietors, Boston, Mass.

FAMLIY RECORDS.

WE ARE NOW PREPARED to receive orders for FAMILY RECORDS of an approved form.

Each book is divided into five forms.

The first form is that of a "FAMILY RECORD," with ruled and printed spaces or births, marriages, and deaths, in each family, also for names, dates, and places, one page accommodating one family.

The second form is a "CHURCH RECORD," with spaces for blessings, baptisms, confirmations, ordinations, endowments, and patriarchal blessings and various particulars of the same.

The third form is a "SEALING and ADOPTION RECORD," with spaces for name of person sealed, birth, death, time, place, etc.

The fourth form is a "MISSION and APPOINTMENT RECORD," with spaces for names, date of birth, field of labor, date of appointment, departure, release, etc.

The fifth form is a "RECORD for BAPTISMS, ENDOWMENTS, ORDINATIONS, and SEALINGS for the DEAD."

Each book is furnished with a title page, on which the person owning the record can enter his or her name. An explanation of the forms, or instructions how to keep the record is also printed in each book.

These Records are well printed and ruled on good ledger paper, substantially bound. We can furnish them of any size, from one to five quires, or larger, but probably five quires is as large as will be desired. We can also furnish the various forms in a record, proportioned to each other to order.

PRICES.

| A Book of | Full Fleshor | ¾ Roan & Cloth | Full Roan | Full Buck |
|---|---|---|---|---|
| 1 Quire | $3 50 | $3 50 | $4 50 | $5 00 |
| 2 " | 5 00 | 5 00 | 6 00 | 6 50 |
| 3 " | 6 50 | 6 50 | 7 50 | 8 00 |
| 4 " | 8 00 | 8 00 | 9 00 | 9 50 |
| 5 " | 9 50 | 9 50 | 10 50 | 11 00 |

Wrapping Paper FOR SALE AT THE DESERET NEWS OFFICE



# EVENING NEWS.

Thursday, . . February 6, 1879.


## THE REYNOLDS TEST POLYGAMY CASE—AN UNCONSTITUTIONAL AND OPPRESSIVE DECISION.

From the *Millennial Star*, (Liverpool, Eng.,) Jan. 13.

A published dispatch from America, dated Jan. 6th, informs us that, "The United States Supreme Court has decided that Congress has power to pass laws prohibiting polygamous marriages in Utah, and that such laws are constitutional." This means that the "Court of Last Resort" has given a decision in the case of the People, etc., *vs.* George Reynolds. The proceedings in this suit were inaugurated in Salt Lake City, in the winter of 1875, with the understanding that it would be carried on appeal to the highest tribunal in the land, for the purpose of testing the constitutionality of the anti-polygamy law, passed by Congress in 1862, and under which statute the case was conducted. In the first proceedings, in the Third District Court of Utah, the jury returned a verdict of guilty, and, on December 21st, 1875, defendant was sentenced to imprisonment at hard labor, in the Detroit House of Correction, a United States prison, and to pay a fine of $500. The case was appealed on the ground that the defendant married more wives than one according to a religious rite and ordinance and conscientious convictions. In consequence of this he claimed that the law of 1862 is null and void, being unconstitutional, because it hindered him in the free exercise of his religion. To put the matter clearer, the Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Constitution forms the basis of all laws; therefore, every statute that conflicts with the provisions of that sacred instrument is void and of none effect. It constitutes the bulwark of safety to the rights and liberties of a free people. It provides, as before stated, that no legal enactment that infringes upon the rights of religion and conscience shall stand. In fact it expressly prohibits the passage of such measures. In the face of the plain and unmistakable letter and spirit of the Constitution that other rampart of the freedom of the people, the highest legal tribunal in the country, decides, in effect, that Congress has a right to hinder the establishment and free exercise of religion. What a monstrous and glaring inconsistency! What an anomaly in a boastedly free and untrammelled republic.

It may be urged by those who seek a justification for the outrageous and oppressive decision, that plural marriage is not a religious institution. But who shall be the judge of that? Is not the acme of folly and absurdity reached when a government proclaims that there shall be the most unlimited freedom in matters of religion, and then dictates what shall or shall not form a portion of the religious institutions of any portion of the community? Unless the party imbibing and practising principles of religion is left the sole judge as to what they shall constitute, farewell to religious toleration and liberty.

The Latter-day Saints embraced the institution of plural marriage as a revelation from God, as a most vital principle of their religion, many years before the law of 1862 was enacted. As citizens of the Republic, they knew they had a perfect right, under the constitution, to practise their religion, so long as they did not infringe upon the rights and liberties of others by so doing; therefore, the law is oppressive, restrictive, unconstitutional and void. But the Supreme Court declares that it is constitutional and legal. The community of Latter-day Saints have been betrayed, and are now compelled to awake to the fact that they have no rights that the government under which they live are bound to respect.

As to plural marriage peing a portion of the religion of the Saints, the world has lately had one of the most staggering and overwhelming testimonies, the force of which cannot be resisted. A great deal of falsehood and slander has been dished up and industriously circulated about the down-trodden women of Utah, who were supposed to be languishing to be freed from the polygamic fetters by which they were said to be securely fastened. A short time since an anti-polygamic crusade was inaugurated by a number of persons who take delight in meddling with other people's affairs. The lady members of the Church of Jesus Christ of Latter-day Saints, as if with one mighty impulse, flew to the defence of what they consider a divine institution, a portion of the holy religion they had espoused, and for which, in unison with their husbands, they had endured many hardships. Mammoth meetings of the ladies were held in all parts of Utah, and, considering the slanderous reports alluded to, a most anomalous spectacle was presented in those gatherings. Ladies who were practically involved in the marriage system of the Saints stood up and eloquently protested against any interference with it, being a portion of their religion, and a divine institution. Ladies whose husbands had but one wife asserted, with unmistakable plainness, that they were not unwilling that their life partners should increase the dimensions of the domestic circle by entering into the marriage relation with others. Young, unmarried women also expressed an unfaltering conviction of the righteousness of the revealed system for the eternal union of the sexes.

We lay it down as an incontrovertible proposition that, under the banner of a free republic, religionists are the sole judges as to what shall constitute their religious faith and practise, the release of that heaven-born privilege to another party being a surrender of one of the rights dearest to the heart of every freeman. The Saints have given the most impregnable proofs that the system of marriage they have adopted, in faith and practice is a part of their religion, thus placing it beyond the rightful interference of the law-making and administrative power of the United States.

Why have the judges of the Supreme Court decided that religious liberty can be constitutionally infringed upon, when the Constitution itself expressly forbids such infraction? It was because they had to choose between two horns of a dilemma, the one being to decide in favor of human freedom and the Constitution, standing up like men for the right and facing the current of popular prejudice, which flows strongly against the Saints and their institutions. The other was to ignore the rights of conscience, guaranteed by the Constitution, truckle to popular bigotry, and opinion founded on ignorance and unchristian hatred, and thus prostitute the noble calling of the judiciary by dragging the ermine in the mire and slime of injustice and oppression. Those judges—we do not know whether the decision was unanimous—have chosen the latter course, and, in so doing, have driven deeply the entering wedge that will split the nation into factious fragments, which no man nor party will be able to gather up and cement.

The American people point with ostentatious pride to the fair record made, in the revolutionary struggle for freedom, by the immortal Washington, named, in affectionate memory, the "father of his country." But were the spirit of that great man permitted to gaze upon the present condition of this nation, he would surely be filled with ineffable contempt in viewing the uninviting spectacle of an unjust presiding judiciary and vitiated popular sentiment. How different is the genius of the recent decision from the spirit breathed by the following letter, written by him, soon after the framing of the Constitution, directed to the "Central Committee of the United Baptist Churches in Virginia:"

"Gentlemen.—If I could have entertained the slightest apprehension that the Constitution, framed by the Convention where I had the honor to preside, might possibly endanger the *religious rights* of *any* ecclesiastical society, certainly I would have never placed my signature to it; and if I could conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being accountable to God alone for religious opinions, ought to be protected in worshipping the Deity according to the dictation of his own conscience."

We look upon the decision under consideration as by far the most important that has been rendered during the one hundred and two years of the existence of the Republic. It is not a measure of a party in politics. It is true that the Saints, after being robbed, driven, whipped and many of their number murdered in cold blood, appealed to the various administrative and executive authorities of the land, until they reached Martin Van Buren, then President of the United States. In reply to the representation of the wrongs for which they pleaded for redress, his response, so suggestive of pusillanimous imbecility, was, "Your cause is just, but I can do nothing for you." This infamous and contemptible answer indicated a knowledge of the right combined with a cowardly fear to act upon so sacred a conviction. His was the part of inactivity born of the despicable sentiment of moral cowardice. Even that decision was not so grave as the one now given by the Supreme Court, for the latter is the final arbitrator of justice, to which even the President of the Republic is subject. That tribunal has not even sought the weak subterfuge of inaction, but has perpetrated the grossest violation of human rights that appears upon the annals of the country. It is a decision that will, in time to come, cover the names of the judges whose action it was with ignominious infamy and detestation. In countries ruled by the iron hand of despotism such acts are to be expected, being in keeping with governmental institutions whose foundations are laid in tyranny. But in a nation like America, the boasted land of freedom, her citizens who are oppressed have a right to expect and even demand better things. When the court of Last Resort, the institution whose right it is to decide what shall or shall not remain upon the statute books as the law of the land, loses its prestige by catering to public prejudice, deciding adversely to right and justice, the last guard of religious toleration is swept away. But there is still something that holds a higher place than that Court—the Constitution of the country which is the "supreme law of the land," and when the highest court undertakes to ignore that supremacy, by rendering decisions that are opposed both to its letter and spirit, their actions are not entitled to the respect that would be otherwise accorded them.

We do not doubt that the decision under consideration would be received with approving acclamation by the overwhelming masses of the people in all parts of the country. To such sentiments of exultation we are happy in the belief that there would be not a few honorable and intelligent exceptions. The most jubilant would most probably be those who "teach for hire and divine for money," whose crafts have been placed in imminent danger by the superiority and successful propagation of the doctrines of "Mormonism." This class especially, imbued with the same spirit as those who exclaimed, in reference to the Savior, "Away with him; crucify him," are anxious that the Latter-day Saints and their institutions should be blotted out. No methods are too barbarous or bloody for them, so long as the object nearest their hearts is accomplished. Those who are filled with gloating anticipation at the decision doubtless couple their joyful expression with prognostications of the speedy doom and downfall of "Mormonism." Full well do they know that the Saints cannot give up plural, or rather the Celestial Order of Marriage, without relinquishing their religion. They are likely to expect that they will do so under an overwhelming pressure of force. In this they are miserably mistaken. Should the pressure come there may be a few weak-kneed ones in the community whose moderate valor will succumb to the power of opposition; but the great bulk of the people will live their religion and trust in God, who has promised to fight their battles.

We are well acquainted with the Latter-day Saints and their institutions, and our unhesitating testimony is that they are the most orderly and law-abiding people within the broad domain of the United States. Many of the leading minds of the age who have visited them in their peaceful cities and settlements, have added a disinterested testimony to this fact. It is a portion of their religion to uphold all *constitutional* law. As evidence of this we here quote from a revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833 (Book of Doctrine & Covenants, American edition, page 312), "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe all things whatsoever I have commanded them; and that the law of the land which is *constitutional*, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me, therefore I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these cometh of evil."

This instruction from Jesus Christ, the Divine Master, is evidently prophetic and anticipatory of the unhallowed efforts of the enemies of truth to overthrow His Church. The laws of the Church are such that the constitutional statutes of the land do not conflict with them; therefore the Constitution has to be ignored in order to reach the "Mormons," who are a growing and will soon become a great power. But neither God nor the principles of human freedom that should exist between man and man, require that the Saints should obey a legal measure the unconstitutional character of which is self-evident. In the language of President John Taylor, while giving testimony upon the witness stand, in one of the courts of Utah, they will choose to obey God rather than man." In the words of the same stanch defender of the truth, it is with the Saints, "the kingdom of God or nothing." We do not understand it to be the intention of the "Mormons" to renounce any principle of their religion. With them it is "Mormonism," or the Gospel of the Savior in its entirety; nothing short of it, come what may.

The deep hypocrisy of this perverse generation must be without parallel. While extolling, at a distance of many centuries, the characters of Abraham, Jacob, Moses, and other holy men, with whom the God of heaven held communion in person, as one man with another, by their actions they plainly show that did those worthies live now they would, had they the power, incarcerate them in the cell of the felon. Failing in that they would advocate recourse to methods of bloody and relentless extermination: And this in the face of the words of the Savior, to the same canting element among the Jews, "If ye were Abraham's children, ye would do the works of Abraham."

In opposition to the oft-repeated prognostications about the demolition and downfall of "Mormonism," we are not afraid to express the most confident anticipation of the rise and progress of that divine system of salvation. It will gain an ultimate majestic and virtuous triumph over every opposing force, however powerful. Its enduring walls are being reared upon the foundation of eternal truth, and while it stands invincible against the attacks of men, the nations that fall upon it will be broken in pieces, to rise no more, for the Lord has said to his people, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." The repeated verification of this promise in cloudy times of the past, fills the Saints with unfaltering faith that in the future also they will be defended by the potent power of the outstretched arm of Jehovah.


## THE BIBLE AND POLYGAMY

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AND THE

*Rev. Dr. J. P. Newman*

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Held in the New Tabernacle, at Salt Lake City, August 12th, 13th and 14th, 1870,

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