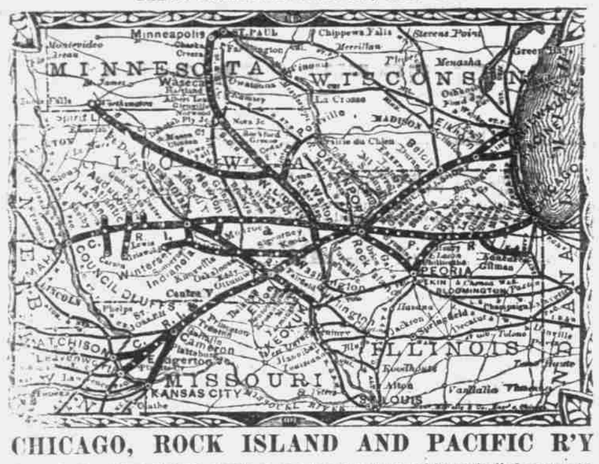
A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP, THAT THE



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THREE TRAINS each way between CHICAGO and the MISSOURI RIVER.

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ALBERT LEA ROUTE.

January 1882, a new line will be opened, via Seneca and Kankakee, between Newport News, Richmond, Cincinnati, Indianapolis and La Fayette, and Council Bluffs, St. Paul, Minneapolis and intermediate points.

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CHICAGO.

Utah Central Railroad.

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From North.		From South.	
Pacific Express at	7.30 p.m.	Milford Express at	6.40 p.m.

FRANCIS COPE, General Freight and Passenger Agt. JOHN SHARP, General Superintendent.

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W. H. SHEARMAN, Surviving partner of Godbe, Pitts & Co.

Salt Lake City, Utah, April 4th, 1885. d111 tf

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EVENING NEWS.

Tuesday, - April 14, 1885

EXPRESSIONS FROM THE PEOPLE.

WILL THE "MORMONS" FIGHT, ABANDON POLYGAMY OR EMIGRATE?

Editor Deseret News:

There has been quite an effort made of late by yourself as well as by the many correspondents to your valuable paper to place before the public in its true light the much-vexed

"MORMON" QUESTION."

It appears to me there is no phase of it but has been fully explained and made so clear that ignorance upon any point connected therewith can no longer be pleaded. I have watched carefully to see the effect of the many very logical and conclusive reasonings that have been furnished, and have come to the conclusion that those engaged in the present crusade are determined not to be influenced by any such considerations as law, justice or mercy, and are totally unscrupulous in the schemes they resort to for the purpose of justifying their acts before the world.

The utterances of both pulpit and press spoken in favor of the people are most grossly misrepresented. Abstract sentences are selected (which without their connections are easily distorted,) and these are made to appear as implying a meaning entirely different from that which was intended. Again, imaginations of their own conjuring are published by the traducers of the people as facts; all this with a view to mislead, to prejudice and to injure private individuals as well as the entire people. Let any one ask for a correction of a foul slander or a gross misrepresentation, and the pretended correction, (if made at all) is often more injurious than the slander itself.

I recollect some years ago a gentleman pointed out to certain libelous publishers in Salt Lake City a most palpable falsehood that had been published, and asked what they had to say in justification? He was very coolly told: "We do not publish our paper under oath, sir." This was all the redress he ever got. Surely

"MORMON" FORBEARANCE

is without a parallel, or such publications would be short-lived indeed.

Judging from some expressions that have lately been made public, one would think that they expected the "Mormon" people to present themselves before their august tribunals and plead guilty to all they charge against us. This they contend is only right in view (as we claim) of God having commanded us to observe his law in relation to polygamy. Men in authority in the Church are especially held up to ridicule, and are accused of skulking when they should come boldly forward not only in defense of the principle itself, but in defence of the entire people, as though these men were responsible for the acts of the people in relation to this practice. Whereas, the facts are that the men who communicate the will of the Lord are only responsible to the extent of their making plain the commandments of God.

Jonah was held responsible for the delivery of a certain message to the people of Nineveh. After delivering the message, his responsibility ceased, and because they hearkened and repented the threatened calamity was averted.

When a servant of the Lord, whose right it is to receive the mind and will of God, delivers a commandment to the people, he himself is equally responsible to observe the same, for he is still one of the people and would be under the same condemnation as they should he neglect his duty therein. In short, he is expected to be an ensampler in all things as well as God's minister in communicating his will to the people.

THE LEADERS THE COMMON TARGET.

In all persecutions of this class (wrongly called prosecutions) those who stand at the head are made to feel the full force of the blow that is aimed at the people they represent. Jesus, the Savior of the world, experienced the most bitter persecutions and they ceased not until his death. After he was slain his immediate followers, Apostles and others, were compelled to yield their lives, one by one, until not a solitary vestige of the Church that He left was to be found upon earth. Thus were those in authority, from the highest down to the lowest, each in their turn, made to feel the effects of the bitter hate that always manifests itself against the proclaimers of the truths of heaven.

The Prophet Joseph Smith was hunted like a wild beast is hunted from the earliest period of his ministry, and his enemies rested not until he too fell a victim to the same cruel hate. After him, his successor, Brigham Young, was made the grand point of attack, the centre mark at which all the shots were aimed. He succeeded, through the wisdom which the Almighty gave him, in warding off the blows that were aimed both at his liberty and his life, and died peaceably in his bed, surrounded by his family and friends, having lived to the advanced age of seventy-two years. He is now succeeded by John Taylor, a veteran of upwards of three score and sixteen years; a man upon whom the shafts of malice and foul accusation fall harmless; upon whose very countenance is stamped honor and integrity. But because of his position as the head of the Church, all these considerations are ignored, in view of satisfying the same bitter hate against the man who claims inspiration from God and dares to make the same known to the people.

I have no doubt but the same

PROMISES AND PROTECTION,

fair play, etc., would be offered him and others to-day that have been made so repeatedly from the earliest history of our Church only to be as repeatedly broken. The many vivid recollections of plighted faith, culminating in that of Governor Ford, of Illinois, are still fresh in the minds of the Latter-day Saints, and especially so in the mind of our venerated President, who carries in his own person, and will to his grave, the leaden messengers that four times plowed his body—sent thither by the hand of assassins, against whom the said Governor pledged his sacred honor and the honor of the State that he would protect Mr. Smith and his friends if they would only quietly deliver themselves up. The memory of the foul deaths of our Prophet and Patriarch are too vividly impressed upon our recollections to allow us to place faith hereafter in *any promise* our enemies may make, no matter how flattering or how well attested.

We turn to those whose lips and pens so flippantly and so often use the words, Cowardice, deception, falsehood, when speaking of the authorities of our Church, and ask them to show their true colors and no longer attempt to sail under a false flag. We ask them to cease the cry of "Polygamy!" and that, too, forever, for it is only used to fan the flame of a popular prejudice, thus giving strength to the accomplishment of their vile scheme of

RULE OR RUIN.

If president Cleveland, the Cabinet and the people of the United States cannot see through the thin gauze that these corrupt Republicans throw over their acts to hide their ulterior object, then is their power of penetration poor indeed; and I shall feel very sorry if the work of unmasking is left to the Latter-day Saints, because great mischief may be done before these very unpopular people will be believed.

But to return to the subject of the class of men who are being persecuted for righteousness sake, it is easy to discern that those who are supposed to possess the greatest influence with the people are sought after, and are the first to receive special attention. Their silence having been successfully accomplished, the labor to be thereafter performed they imagine will thus be rendered much easier at the final subjugation of the "Mormon" people is viewed as a simple question of time and a very short time too; as though a people who have exhibited such vitality and such powers of endurance as have these people for fifty-five years past would willingly yield to the unjust unrighteous and unconstitutional demands that are now being made upon them even though their leaders were put out of the way.

It has been published to the world by our enemies that one or more members of our church have concluded that one of three things is inevitable; namely,

"TO FIGHT, SURRENDER POLYGAMY, OR EMIGRATE."

The first proposition is so palpably absurd as to need only a passing notice. The idea of a handful of people measuring arms with a powerful nation! True, we are accused of fanaticism, but we are not fools, and to fight would be folly in the extreme, involving as it necessarily would untold suffering that time and a patient endurance will render altogether unnecessary.

To prove that physical resistance is altogether untenable, it is only necessary to quote the revelation which says: "Zion shall not be redeemed by blood." Again, "I will fight your battles, for I do not require at the hands of mine Elders to fight the battles of Zion."

Our implicit faith in God leads us to believe that he will accomplish for us such a complete victory now and in all time to come that we have no desire to engage in the contest any further than He shall require of us, and that will not be by any physical means.

There may be individuals among us who, being naturally combative, might desire to resent any injustice offered them or their friends, but any such exhibitions cannot in truth or justice be construed as the feelings of our leaders or the people in general, though one such overt act would no doubt be seized upon with avidity by our enemies, and be represented as having "been counselled by the heads of the Church."

THE ABANDONMENT OF POLYGAMY,

that is considered by some to be so easy of accomplishment, is more untenable even than fighting. However much the people might desire to do this, they could not without yielding every other principle, for it is the very key stone of our faith, and is so closely interwoven into everything that pertains to our religion, that to tear it asunder and cast it away would involve the entire structure.

Had we originated this religion as other societies are originated, then for us to alter the constitution, or to amend the by-laws would be perfectly legitimate and proper, but our enemies seem determined to ignore the fact that God originated this work, and are equally determined to make us responsible therefor instead of the Almighty.

We assert again for the ten thousandth time, that there is no doctrine taught or practised by us that God did not reveal. Our business is simply to obey and leave the consequences with him. Consequently then, not having originated the principle of celestial marriage we are powerless to suppress it, and were we to abandon our wives and our children that he has given us according to His own law, He would then be justified in casting us off as unworthy of Himself, and that too for ever. When will prosecuting attorneys, courts, and the general government learn that we are in no way responsible for this thing, and that to further prosecute us therefor is as inconsistent as anything that can possibly be imagined?

THE PROPOSITION TO EMIGRATE

is equally absurd. Who has a better right to their hard earned possessions than have these Latter-day Saints? The colonization by them of this arid, barren waste, without aid or succor from any source whatever; the untold hardships and sufferings consequent upon such colonization have endeared to them as nothing else could their present inheritances. But the *moral sense* of the Christian community (we are told) is greatly shocked at *one* solitary practice of this people. What an astounding announcement! And we are very coolly asked to emigrate if we wish to continue its practice. We reply: The moral sense of the Latter-day Saints is shocked beyond comparison with many of the practices of the Christian world; and we justly retaliate: Either abandon these practices or emigrate. The latter request is as reasonable, as righteous and as consistent as the other. Even more so; for *many* of the practices of Christendom are essentially crimes, and that too of the highest grade; still they are winked at. The *one* solitary crime that is charged against this people is only made such by statutory enactment; whereas the Bible, the foundation of the Christian faith, in its entire history sustains it. And we further assert that an unbiased and impartial interpretation of the great charter of America would decide the law against polygamy to be unconstitutional.

Emigrate indeed! Who came to the succor of the people during their early struggles when the crickets and the grasshoppers (more than once) consumed their crops and they were left to subsist largely upon roots dug from the ground, rawhides and other things equally revolting? Were there any subscriptions raised by a philanthropic Christian people who were fully cognizant of our situation? Who assisted us in subduing the red man who contended with us in many instances to the death our right of occupancy of the soil? And thus we might continue to cite instance after instance of trial, of daring, of privation and of suffering; but who *now* cares or *ever* cared to hear these recitals for we are

ONLY "MORMONS"

and consequently unworthy of any favorable notice or consideration.

The fact remains, however, and history will do us the justice to tell it that the travels of the early colonists across the Atlantic and their settlement on this continent, upon lands adjacent to its shores where supplies could be furnished by vessels plying to and fro is a meagre history compared to that of a people who had been robbed and plundered of almost every earthly possession, and in that destitute condition commenced a journey overland of 1,500 miles, two-thirds of the distance being over almost trackless plains, mountains and deserts, and who, when they had made their final encampment, were over one thousand miles from every supply except the very little they had left or that could be realized from the very scanty planting of a few cereals and bulbs they had brought in their wagons the entire distance.

Talk of migration to the late arrivals if you want to, but not to the hardy pioneers of 18[illegible]-18[illegible]. When we emigrate because of our religion somebody will know it. We shall not go at the suggestion, neither at the bidding of the hungry cormorants who would greedily prey upon our spoils could they but have their way. We came one thousand miles from (so-called) civilization for freedom, and we do not propose to budge one inch from our present possessions. We will quietly sit and eat our bread that God blesses us with, and drink the pure water our mountains so abundantly supply, and patiently wait for God to redress our wrongs and avenge us of our foes. In the meantime we *will not fight, we cannot abandon polygamy* and we *shall not emigrate.* AN OLD TIMER.

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J. Neilsen	Bluff City
R. W. Heybourne	Cedar City
Cedar Fort Co-op	Cedar Fort
William Hodson	Coalville
Jasper Petersen	Castle Dal
H. N. Howell	Clifton, Idaho
N. C. Murdock	Charleston
John Jardine	Clarkston
J. C. Dewey	Collinston and Deweyville
Ira B. Elmer	Castleville
R. N. Allred	Chester
Joel Parrish	Centerville
John Otterhoud	Cassia Creek, Idaho
James Jenson	Draper
Joshua Bennett	Deseret
W. F. Moss	E. T. City
R. L. Bybee	Eagle Rock, Idaho
James A. Thompson	Eden
R. Wickle	Echo
T. Bell	Elsinore
R. P. Allen	Escalante
Ephraim Co-op	Ephraim
W. Taylor, jun	Farron, Emery County
J. D. Smith	Fillmore
I. B. Nash	Franklin, Idaho
H. W. Sanderson	Fairview
R. B. Lewellyn	Fountain Green
John Bartholomew	Fayette
Farmington Co-op	Farmington
L. H. Kennard	Farmington
Gunnison Co-op	Gunnison
W. Foote	Glendale
I. W. Pierce	Glenwood
E. F. Cook	Grouse Creek
J. B. Johnson	Goshen
J. S. Huntsman	Gunlock
T. Williams	Grantsville
B. H. Allred	Garden City
H. A. Lewis	Georgetown
M. Jeffs	Heber City
A. Hatch & Co	Heber City
George Davis	Hooper City
James Crane	Herriman
N. T. Guyman	Huntington
James A. Daines	Hyde Park
E. Bennett	Holden
James Unsworth	Hyrum
Robert Jones	Henefer
Peter Later	Harrisville
W. D. Pace	Harmony
Mons Petersen	Huntsville
T. S. Terry	Hebron
G. A. Murdock	Joseph City
Joseph Warr	Kamas
W. A. Stewart	Inverary
N. Seely	Indianola
John Morrill	Junction
W. D. Johnson, jun	Kanab
R. W. Barnes	Kaysville
A. B. Griffin	Kanarra
J. C. Anderson	Koosharem
A. Nadauld	Kanosh
S. J. Allen	Leoville
William Yates	Lehi
George Morrison	Leamington
Joseph Irwin	Laketown
C. B. Robbins	Logan
J. U. Shepherd	Loma
B. Y. McMullen	Leeds
F. W. Young	Lee
Jo King	Milleville
Ed. Burgoyne	Montpelier, Idaho
F. E. Jones	Malad, Idaho
D. Van Wagoner	Midway
J. C. A. Wesbye	Manti
Mendon Co-op	Mendon
J. H. Stoff	Moroni
Lauritz Larson	Mount Pleasant
W. H. Stoff	Meadow
M. Christensen	Manassa, Colorado
S. M. Willmms	Mayfield
Casper Christiansen	Muddy, Emery County
W. A. Pierce	Moab, Emery County
S. Simonsen	Monroe
William Wood, sen	Mineville
W. J. Jolly	Mt. Carmel
P. C. Jensen	Manhua
C. I. Robson	Mesa, Arizona
William Newton	Mona
Morgan Co-op	Morgan City
John Morgan	Mill Creek, S. L. County
J. H. Barker	Newton
John Neff	Neff's, East Mill Creek
L. A. Bailey	Nephi
S. Stevens	North Ogden
C. A. North	North, S. L. County
L. A. Pace	Nutrioso, Apache Co., Arizona
Peter Anderson	Oak Creek
Oakley Co-op	Oakley, Idaho
C. Crowshaw	Oxford, Idaho
Joseph Hall	Ogden
J. K. Reid	Orangeville
S. P. Richards	Ogden
M. L. Growell	Oneida City, Idaho
A. M. Findlay	Panaca, Nevada
J. W. Crosby	Paragoonah
L. W. Porter	Parowan
S. F. Wilson	Pima, Graham Co., Arizona
Paris Co-op	Paris, Idaho
J. F. Maddison	Providence
I. M. Coombs	Paysen
J. D. Gibbs	Portage
J. W. Bean	Provo
Parowan Co-op	Parowan
R. C. Allen	Paragoonah
C. J. Rohwer	Park Valley
Pleasant Grove Co-op	Pleasant Grove
J. M. Richards	Plymouth, Box Elder Co.
G. D. Gibbs	Paradise
William Geddes	Plain City
W. C. Parkinson	Preston, Idaho
J. H. Harrison	Pleasant
J. A. Marchant	Peoa
R. B. Gardner	Pine Valley
H. P. Miller	Richfield
T. Gibbons	Rockport
Richmond Co-op	Richmond
John Snowball	Randolph
C. N. Smith	Rockville
John Johnson	Redmond
J. L. Peacock	Stirling
William Bramall	Springville
Spanish Fork Co-op	Spanish Fork
Smithfield Co-op	Smithfield
Wm. McFayden	[illegible]
Thomas Yates	[illegible]
Wm. M. Allred	St. Charles
J. G. Bleak	[illegible]
P. N. Skousen	Springerville, Apache County
D. P. Davis	Sanford
G. W. Burridge	St. John
O. C. Overson	St. John
A. Engberg	[illegible]
Santaquin Co-op	[illegible]
J. N. Smith	Snow Flake, Apache Co.
A. Goodlife	[illegible]
A. M. Dalley	[illegible]
John McLaws	St. Joseph, Ariz.
W. F. Lewer	St. John's, Apache C., Ariz.
R. Blain	Spring City
Henry Sorenson	Tenton, Idaho
J. H. Standifird	Taylor, Arizona
G. W. Stringam	Thatcher
Tooele Co-op	Tooele
John Baily	Toquerville
I. Phillips	Union
A. J. Wortman	Virgin City
J. C. Sharp	Vernon
Andrew Peterson	Wanship
Wellsville Co-op	Wellsville
W. E. Nuttall	Wallsburg
O. M. Crawford	Washington
T. W. Brewerton	Willard
H. S. Putnam	Weiss
J. E. Rees	Woodruff
J. H. Clark	Weston, Idaho