

that polygamy is the best condition of marriage, but they do believe that it is the business of the parties consenting thereto and of no others. If other Christians do not want to be contaminated by association with the "Mormons" let them remain at home or go and subdue a country as wild as Utah was when settled by the "Mormons." Let them endure the hardships then and there endured and make a garden of the desert and the "Mormons" will never follow them to enjoy the fruits of their labor, while breeding hatred and misery by misrepresentation and all kinds of uncharitableness.

True, the "Mormons" send missionaries all over the world to teach what they deem the truth. When other sects do this they claim great credit, yet they heap all manner of iniquity upon the "Mormon" Elders who are doing what they believe to be God's service. They claim the right to go there and convert the "Mormons;" nay, to imprison them, disfranchise them, disinherit their children for them and make them disown the mothers of the disinherited children and the civilized (?) world looks on with indifference or cheers on the merciless persecution with applause.

Yours for human liberty,
Jos. C. FERRIS.

A "MORMON"-EATER'S TESTIMONY.

FARMINGTON, Utah,
March 26, 1886.

A. M. Musser, Esq.,
Salt Lake City:

A few weeks ago I saw in the News a letter from Sister Thompson, testifying of her marriage to, and being the plural wife of, the martyred Patriarch Hyrum Smith. In reading this letter I was reminded of the testimony of an old timer that lived and belonged to the church in the days of Nauvoo. By reference to my journal I find it was on the 12th day of October, 1881, while I and Brother C. Wallentine, of Paris, Idaho, were performing a mission to the United States that we called upon Mr. James Houghton. I should judge his residence then was about 1 1/2 miles northwest of Davenport, Iowa. It had been raining for a week past and was very muddy, and we called upon him late in the afternoon. We met Mr. Houghton in his door yard and introduced ourselves to him as Elders from Utah who had called upon him to have a friendly chat; but the moment Mr. H. heard we were Elders from Utah his rage "knew no bounds" for he denounced us and all of our brethren and sisters, and the followers of young Joseph also, as bigameters and impostors. "But," said he, "one thing I know and will testify to, and that is, that Joseph and Hyrum Smith both had more than one wife prior to 1844." His wife also testified to the same thing, saying that she lived in the family of Hyrum Smith at Nauvoo, and she knew that Hyrum married his wife's sister, as the women had told her so themselves.

Mr. Houghton's testimony made quite an impression on my mind, because it was the first time in my life that I had ever heard that Hyrum had two wives at the same time, and I marvelled that two persons so bitter to our cause should be the witnesses of it. I was satisfied then and am to-day that this testimony was true.

Mr. H. abused us unmercifully, threatening to shoot us and ordering us to leave his premises, and then as we would start to go, saying something to hold us while he could vent more abuse upon us. Then we would try to reason with him and show him that we had done nothing to merit such treatment, but in a moment he would roar out upon us that we must leave, calling his dogs, setting them upon us, etc. We left him after bearing our testimony to him of the truth of the work we were engaged in, and waded through the mud and darkness back to Davenport for the night, with the satisfaction that we had done our duty and they were in the hands of God. If this should be of any worth in advancing the spread of truth, it will greatly please

Your brother and fellow laborer,
THOMAS J. STEED.

THAT RAID ON FRANKLIN.

The following communication gives additional particulars of the raid on Franklin, mentioned in last evening's issue:

FRANKLIN, Idaho,
March 30th, 1886.

Editor Deseret News:

This morning the quiet of our little town was somewhat disturbed by a gang of U. S. officials in quest of violators of the third section of the Edmunds act.

Between five and six o'clock the house of Bro. S. B. Parkinson was surrounded by deputies Green, Lester and Stalker, assisted by a poor beardless boy by the name of Fordham. The family was aroused by a repeated ringing of the door bell. Geo. W. Baker, Jr., our school teacher, who is living with the family, answered the call, and there in his morning gown, met, for the first time, Deputy Green. Green remained at the door until Mr. Baker returned and dressed himself. By this time the family, consisting of Sister Parkinson and two daughters, were ready to receive the visitors. Beginning with the cellar, Green and Lester were escorted through the house but, alas! no victim was found.

They next went to the house of Sister Maria Parkinson and met a similar defeat.

The worthies then proceeded to search the residences of Brothers Hawks, Woodward and Wickham. At the latter place they were not satisfied until they had gone through the house the third time. Some of the boards were removed from the porch floor, and Green, with cocked pistol in hand, crawled, serpent-like, underneath.

Having met with no success, they were by this time somewhat enraged, and Thos. Parkinson, a boy of sixteen, who had mounted a horse and ridden up the street, was taken into custody, but for what reason is not known. They probably had an idea that he intended to inform some one of their approach.

Shortly afterward, F. C. Parkinson, in speaking of their conduct, said something that Green thought cast reflections on him, at which he (Green) flew into a rage, made use of epithets too vile to proceed from the mouth of a demon, and went through all the manoeuvres of a Sullivan or a Ryan, but did no striking.

O Justice, where is the shadow of thy protecting wings?

Very respectfully,
WIDE AWAKE.

EXPRESSIONS FROM THE PEOPLE.

COMMENTS ON JUDGE ZANE'S RELIGIOUS LECTURE AND BISHOP TUTTLE'S PUBLISHED STATEMENT.

Mormon Plural Marriage is Not Barbarism, neither are our Women Slaves.

SALT LAKE CITY,
March 30, 1886.

Editor Deseret News:

Our very irreverent Chief Justice, C. S. Zane, in his answer to the remarks made by Brother Abraham H. Cannon just before passing sentence upon him for living with his wives, used the following language, as reported in your issue of the 17th inst.:

"This religion that you believe in is one of the barbarisms that have been cast away by humanity. Wherever it has been adopted and practiced, it has dragged woman down to the condition of a slave: in all ages and all lands where it has been practiced for any considerable length of time. It is said that in primitive times it was not so. But practices then were indulged in that the experience of mankind have thrown away. Even Abraham we are told went unto his bond woman, had children by her and then drove her and her child out into the wilderness to starve. He took his little boy with a knife and a pile and bound him and laid him on the pile to burn him. In the name of religion he practiced this and there was no law against it at that time. The patriarchal system wout do here. It has been thrown away in these days. These practices might have been proper in a barbarous and primitive time—in crude times, but they won't do now. Civilization has thrown them away."

I wonder how the religious world will relish these reflections of Utah's Chief Justice, assailing as they do not only the "Father of the faithful" but God himself; for if Judge Kane will read carefully the history as contained in the twenty-first chapter of Genesis he will find that his application is not only strained to suit his purpose but absolutely incorrect.

WHO WAS HAGAR?

An Egyptian, a slave, the bondwoman of Sarah, her individual property; and according to the custom if not the law of that period was to all intents and purposes subject to her mistress; and, though the wife of Abraham, and having a child by him, was not, neither could she be, the equal of Sarah who was a free woman. Abraham recognized Sarah's right and authority over Hagar, for it is recorded that just previous to the birth of Ishmael Hagar became haughty and arrogant and despised her mistress, for he it remembered that Sarah though old had no children at this time. "And Sarah said unto Abraham my wrong be upon thee. I have given my maid unto thy bosom and when she saw that she had conceived I was despised in her eyes. The Lord judge between me and thee. But Abraham said unto Sarah, Behold thy maid is in thy hand, do to her as it pleaseth thee. And when Sarah dealt hardly with her she fled from her face."

AN ANGEL

at this juncture appears upon the scene and he too seems to understand the relation between the mistress and her maid, for he appears to Hagar and says, "Return to thy mistress and submit thyself under her hands." He then predicts the birth of Ishmael and his subsequent life.

It appears that Hagar did return; for shortly afterwards the child was born, and Abraham gave him the name of Ishmael, and when he was thirteen years old he was circumcised and on the same day Abraham was circumcised also. When Ishmael was fourteen years old Sarah gave birth to Isaac and when he was weaned "Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking. And she said cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac. And the

thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad and because of thy bondwoman. In all that Sarah hath said unto thee, hearken unto her voice." It will be perceived, therefore, that Abraham did not send Hagar and her child away until after

GOD COMMANDED

him to do so; hence the responsibility of the act is traceable to God himself.

We lose from time to time all trace of Ishmael until the death of Abraham, which occurred about seventy-five years afterwards, at which time we find him assisting his brother Isaac in the burial of their father Abraham. From this one circumstance alone it would appear that the outcast son of this driven-out bondwoman was recognized and his rights also by Abraham's family. And it appears also that Abraham was justified by God. For a Prophet, in speaking of him many centuries afterwards, declares that "he abode in the law of God, and Isaac also, and Jacob and others, did no other things than that which they were commanded." The same prophet, in speaking of Abraham's attempt to offer up his son Isaac, declares that because he did not refuse to obey this apparently cruel commandment, it was

ACCOUNTED TO HIM FOR RIGHTEOUSNESS.

Paul, in writing to the Hebrews, justifies Abraham, and says because of his faith in God he offered up Isaac. In view of these facts it is scarcely becoming Judge Zane to resurrect this ancient patriarch and arraign him before the bar of the Third Judicial District Court of Utah and pass judgment upon him, and brand him as a barbarian and all because Abram H. Cannon had said that he acknowledged a higher law than that of man—even the law of God.

There is no relevance in the comparison made by the Judge. Hagar was a bondwoman, but the second wife of Brother A. H. Cannon is as free as his first wife, and therefore her equal in every respect; and if it was a barbarous act for the Patriarch Abraham to put away this bondwoman, in what way could Brother Cannon be justified in putting away a free woman, even at the bidding of the honorable Chief Justice of Utah.

In speaking of marrying women and then driving them away, the Court uses this language: "These practices might have been proper in a barbarous and primitive times—in crude times—but they won't do now." And yet in the next breath he sentenced Brother Cannon to the heaviest imprisonment and to pay the highest fine; not for marrying more wives than one, nor for living with more than one wife, but

BECAUSE HE REFUSED TO PROMISE

to abandon, put away and cast off his wife. I will quote the exact words: "The discretion of the Court is quite extensive in these cases. It may be imprisonment simply, it may be fine simply, or it may be both; for that reason I gave you the liberty to state if it was your intention hereafter to be a law-abiding citizen. This you decline," etc.

In the future I would recommend his honor to confine himself merely to passing sentence upon these "Mormon" Elders, for whenever he opens his mouth to speak he invariably "puts his foot in it." The many hypotheses which he seeks to establish in support of his position are invariably false, and will not bear even a superficial criticism; consequently there is no wonder that his arguments partake of the same incorrectness, being in every instance illogical, unteachable and altogether irrelevant.

I would remind the Judge that the most profound theologians have long ago abandoned all idea of further discussion of the subject, being fully convinced that the "Mormons" have the best of the argument; hence the clamor for special legislation and unwarranted proceedings by the officers of the law to accomplish that which they have failed to accomplish by reason or argument.

IN THE LANGUAGE OF

BISHOP TUTTLE,

of Salt Lake, "make it hot and still hotter for them, until they are forced to yield to our demands." What a noble, Christian sentiment to be sure! Rightly interpreted, it means, all fair means have failed, now try foul means and the fouler the better. This sentiment includes not only the imprisonment of "Mormon" Elders, which invariably follows arrest, but it means the sacrifice of human life if used to accomplish the object, and is in exact keeping with the sentiment of other Christian divines, that "powder and ball will reach them if nothing else will." I am ashamed of such men as Bishop D. S. Tuttle, who have received naught but kindness at the hands of this people, and that, too, for a long period of years, and of whom he has said in his public utterances they were "most excellent neighbors;" when I see them stoop so low as to join with the rabble in the cry of "Mad dog!" for no other purpose than to accomplish their destruction. Was Bishop Tuttle ever disturbed (on the contrary has he not been assisted) in his attempts to establish schools and religious organizations in the interest of the Episcopal church in Utah and the adjoining Territories? Taca why this cruel suggestion to

INCREASE THE HEAT

of the already hot persecution? I suppose he would have it increased to seven times its present intensity and made equal to the heat of the furnace that was prepared for the three Hebrew captives; but the sequel proved that it was not hot enough to destroy them, for God preserved them because of their integrity as he will this people if they will continue to trust in him.

In regard to the slavery of our women who have entered into plural marriage relations, it merely exists in name without any of the horrors and miseries that divines or others have so dramatically presented to their audiences, and letter writers, newspaper correspondents and editors have so elaborated and magnified into mountains of corruption and abomination. Have the women of Utah made any complaint? On the contrary, have they not been and are they not still firm advocates and supporters of the principle and practice of plural marriage? The women who have had the longest experience in plural marriage are its most staunch supporters. Reverence for the principle increases with experience.

We have carefully observed and critically examined into the character of the individuals who are

ITS FIERCEST OPPONENTS

and find almost without exception that they are among the most immoral and corrupt. Those who howl the loudest about plural marriage, almost invariably sneer the debauchee, apologize for the harlot, smile at what they term the "little irregularities" of the vile seducer, privately advocate feticide and wink at infanticide, and then demand that we become like them. If we do so we can escape pains and penalties. We answer imprisonment—nay, death itself is better than dishonor.

A plural wife a slave, indeed! Who forced her into bondage, and if she afterwards feels herself bound, who holds her down? The prosecuting attorney has more than once given the lie to this, for he has many times declared they are the most unwilling witnesses he ever met with. Were she the slave that divines and others would make it appear she is, why her reluctance to testify against her cruel master when the law, the courts and the popular feeling, all favor the severing of the bonds that bind her? Such talk in the papers, from the pulpit or from the judgment seat itself is so much

GLAP TRAP

and for effect merely. A "Mormon" woman is the freest woman to be found on earth.

She fully understands and voluntarily accepts all the conditions of plural marriages and shares with her sisters the joys and sorrows of this mortal life; while the man who enters into these relations because of the commandments of God obtains power over himself, such as a monogamist never dreamed of; he learns how to subdue the baser passions of his nature and is in every way better qualified to perform the duties of both husband and parent. Plural marriage rightfully entered into and practiced according to the spirit and genius of our religion must of necessity have an elevating tendency for every law that proceeds from God, happiness, ennobles and enlarges him or her who observes it; in short, it is the only road to eternal life.

A BIBLE READER.

Is Every Body Drunk?

Among the many stories Lincoln used to relate was the following: Trudging along a lonely road one morning on my way to the county seat, Judge _____ overtook me with his wagon and invited me to a seat.

We had not gone far before the wagon began to wobble. Said I, "Judge, I think your coachman has taken a drop too much."

Putting his head out of the window, the judge shouted: "Why, you infernal scoundrel, you are drunk!" Turning around with great gravity, the coachman said: "Be dead! but that's the first rightw'nt'scion your honor's giv'n 'u twel'mont'."

If people knew the facts they would be surprised to learn how many people reel in the streets who never "drink a drop." They are the victims of sleeplessness, of drowsy days, of apoplectic tendencies, whose blood is set on fire by uric acid. Some day they will reel no more—they will drop dead, just because they haven't the moral courage to defy useless professional attendance, and by use of the wonderful Warner's safe cure neutralize the uric acid in the system and thus get rid of the "drunkenness in the blood."—The American Rural Home.

Hot and dry skin, frequent chills and fever, burning patches upon the skin, scanty dark colored water which contains sand and mucous, indicate that the system has been attacked by extreme kidney disorder, which can only be cured by Warner's safe cure.

Golden News from the Golden Gate.

SAN FRANCISCO, Cal., June 13, 1885. —While in New Mexico, I contracted a severe case of catarrh of the bladder, from exposure to cold. Passed blood continuously, until I could not walk. Warner's safe cure with Warner's safe pills, used according to directions, for nearly a year, saved my life.—W. D. Southworth.

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INFORMATION WANTED.

OF BRADLEY CHANDLER, WHO WAS last heard from at Nauvoo, Illinois, May 15, 1846. Authentic information of his present whereabouts, if living, or, if dead, of time and place of death, will be thankfully received and liberally paid for, by
I. C. CHANDLER,
Sacramento, California.

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