

are now where they can do the most good, one educating the sons and daughters of the Saints, the other binding up the law of the Lord in Zion.

The American, says Elder Hart, was blessed with a good Quakeress for his wife, whom he has since baptized into the Church of Christ, and she is now as buoyant and happy as the day is long, she is an intelligent woman and a faithful Saint. The Swede has been quite a help to Brother Hart as an interpreter for his country people.

Our informant continued as follows: Though reading an article published recently in one of the New York papers a bright young lawyer called on me and we soon became fast friends. He introduced me to several prominent lawyers with whom I established pleasant relations. Being considerable of a politician he took me round to the State and National headquarters of both great parties, and having stumped the North-eastern portion of the State for Mr. Blaine, and enjoyed his personal acquaintance, he offered to introduce me to the Republican Chief, but we compromised on "Sitting Bull," and attended his entertainment and reception at the Eden Musee. By the by, I notice from a copy of the News that "Sitting Bull" is credited by some "American Gentleman" in his letter to Gov. Murray, with having his agents among all the Indian tribes to try and induce them to join him in a war on the whites, with a view to their extermination. On the 18th inst. I heard him (Sitting Bull) make his maiden speech to the pale-faces, and he seemed to enjoy his new situation immensely. He was quietly raking in the dimes and dollars, in view of building him a house on his reservation, and jocosely told the audience that he did not know how to make the money, but—suing the action to the word—he knew how to put it in his pocket.

Major Newton introduced the illustrations company, namely—Sitting Bull, Spotted Horn Bull, Long Dog, Gray Eagle, Crow Eagle, and Mrs. Sitting Bull, and Princess Reed Spear, and others; all of whom seemed to enjoy the handshaking ceremony. Independent of the present attraction, the wax figures of the Ruling Monarchs and Presidents and other celebrities, and the chamber of horrors, are well deserving a visit from those who have the opportunity.

Referring again to my young legal friend, he related with much interest a domestic incident in which the late President Young was an interested party. Many years ago, somewhere on the St. Lawrence river, he gave \$1 to a little girl. Her mother died and her father invested the dollar in one sheep and put it out on shares in her interest to be doubled every four years. In course of time my young friend's brother married the young lady whose one sheep had increased to thirty-four, then worth six dollars each. It may be interesting to some of your readers to know the young lady's name; it was Works, a relative of Patriarch James Works, and of course the name of Brigham Young is held in grateful remembrance, not merely for the gift, but for the associations and denouement in the marriage trousseau.

"One of the lawyers above referred to, living on the Hudson, but doing business in New York City, said that in his judgment Salt Lake City was the best governed city in the country. He was in the city some years ago, and watched from the sidewalk the police clean out some Gentile dens in Commercial street; Geo. A. Black stood near him and expressed his sympathy for the sufferers, and deprecating the destruction of property of those "loyal citizens." The lawyer said he wished New York had the writ of abatement, by which its police could clean out such filthy dens, and he was in full accord with Mr. John Hepworth Dixon who said: "The virtues of these Mormons annoy the Gentiles more than their crimes, and it is pretty certain that they would love the Mormons a great deal better if they were only a great deal worse."

Y. L. M. I. QUARTERLY CONFERENCE.

The Quarterly Conference of the Y. L. M. I. A. of the Salt Lake Stake of Zion was held in the Assembly Hall September 20th, President Mary A. Freeze Presiding.

Choir sang "Joy to the world." Prayer by Sister Hannah T. King. Second hymn, "We're not ashamed to own our Lord."

After the reading of the minutes of the preceding conference, which were accepted, the reports from the various wards numbering fifteen were read. The attendance was the largest we have ever had as a Young Ladies' Conference, the Assembly Hall being well filled in the lower part, and a few in the gallery from choice. This was very encouraging, and was due in a great measure no doubt, to the interest manifested by President Mary A. Freeze visiting in person previously, every association and by her own personal counsel and zeal awakening a kindred spirit in some who have heretofore been indifferent.

The resignation of Councillor Louie Felt was presented and accepted, not without a feeling of deep regret.

President Freeze said she felt unprepared to choose one to fill the vacancy and would wait until the Spirit of the Lord should direct in the matter. Recommended that teachers be appointed to visit the houses of the Saints and invite new comers to meet

with their Associations. She had done so and realized that strangers appreciated such attentions and introduction among us.

Sister Hannah L. King was called upon to address the congregation and gave much good advice, especially referring to deportment and genuine courtesy of manner and spirit. In conclusion said, if you will live the principles of the Gospel, leaving out the other schools of manners, that will educate you completely. Let us contemplate entering the presence of holy beings and reflect what will be necessary for us to learn.

Dr. Maggie B. Shipp took up the same subject, and added the counsel that we maintain our best deportment among those nearest and dearest to us at home. Counseled the sisters against ever finding fault with the brethren, to have patience and faith for the seeming errors of others.

Sister Emily Richards, late of Ogden, being invited to speak did so with much gentle wisdom, referring to her meeting with the Saints in this same place before, while she presided over the Young Ladies in Ogden. In concluding her remarks said she had always kept in mind the thought that grumbling was the first step toward apostasy, because she had noticed that grumblers always apostatized.

Nellie Colebrook spoke with great eloquence and pathos, that reached every heart, upon her own experience in relation to the influence of the Gospel upon herself. Said that God had blessed them in the Association of the Fourteenth Ward; that their first prayer was for union of heart, and it had been richly answered. Exhorted the young to be faithful and humble.

Dr. Ellis R. Shipp next addressed the meeting, and wondered how those who had so much leisure time could neglect these assemblages, and that if these instructions and influences are necessary to the unmarried, they are more so to the married sisters. Had enjoyed and endorsed all that had been said, and besought all to put from their hearts whatever would prevent their having a heaven here upon earth.

Pres. Mary A. Freeze gave us her reflections upon the good work already effected by these organizations, and had observed that the young women who had been most willing to fulfill all the laws of our Father were those who had been faithful members of the Y. L. M. I. A. Said these meetings had checked the stream of opposite influences to a great extent. Told the young sisters that Joseph F. Smith had said: if any felt doubtful of possessing a knowledge of this work, but believed it to be true; to rise and testify to that belief and God would fill the believer with knowledge. Related some trying experiences of Elder Edwin Woolley. Thought it wisdom for the Association to hold annual meetings and invite visitors. Said she held her spiritual duties above the every-day affairs of life, but did not neglect the latter.

Sister Watmough introduced a book for young ladies, referred to the subjects treated on and also to the evils of fictitious literature, which would mislead and pervert the mind; also spoke upon refinement of manner, etc.

Meeting was adjourned for three months.

Choir sang Doxology.
Benediction by Dr. Maggie B. Shipp.
A. J. CROCHERAN,
Stake Secretary.

THE LAW OF PURITY.

[From the *Christiana Union*.]

It is a good sign, and indicates a decided growth in the morals of the community, that public sentiment has found such strong expression recently against the sin of unchastity, although the expression has not always been either right in its spirit or just in its application, and the invectives against the sin have been sometimes unmistakably inspired and decided by a zeal for party rather than by an enthusiasm for purity. On the other hand, indignation has been rightfully intensified, not allayed, by defenses that are only less heinous than the offense which they attempt to excuse. Sin is not made respectable because it has been committed in the past by eminent men. The community neither will nor ought to go back for its standards of life to an epoch when we were borrowing our morals, with our fashions and our politics, from the saints and heroes of the French Revolution. The strength of human passion may be taken into account in the divine judgment of wrong-doers by Him who knoweth our frame and remembereth that we are dust; but it is not to be taken into account by us in judging—what else we have a right to judge—the evil character and dangerous results of the wrong-doing itself, and the necessary measures which society should take to protect itself herefrom.

It has been truthfully, and not too strongly, said that the question of the family is the paramount question of modern life; vastly more important than any question of either theology, property, or politics: for the family underlies the church, industry and the State. And it has also been said, truthfully, and not too strongly, that personal purity underlies the family; and every violation of the law of purity does in so far threaten the family with disintegration. The social history of ancient Athens and Rome and of modern Paris terribly illustrates the truth that the destruction of every human interest follows the destruction of the family, and that destruction of the family follows a public opinion which looks with allowance upon the sin of

impurity. The genius of a Mirabeau cannot save a State which the corruption of a Mirabeau undermines.

But more may be said than this. Sex is the universal fact of life, its most sacred and solemn mystery. Violation of the law of purity does more than undermine the family and all that rests upon it—that is, all social institutions: it pollutes life at its very source. It introduces corruption into the very genesis of the being. It taints the blood and perverts the nature. Other sins poison the stream of life in its current, and there are processes of moral alchemy which can eliminate the poison from the stream; but this sin poisons it at its source and spring; death is braided into life, and no skill can disentangle the cord. Vicious habits superadded to life can be corrected by a virtuous education; but vicious blood, poisoned in the birth, no human skill can clarify; and whenever a community learns to look with consent or indifference on this blood-poisoning of the race, it signs its death-warrant by its apostasy from the law of purity.

The laws of a community generally reflect its moral condition fairly well. Any one who will examine carefully the statutes of almost any one of our States, will discover in them a reflection which can give but little pride or satisfaction. Purity is far less sedulously guarded than property; and crimes against property are far more severely punished than crimes against purity. We have not, indeed, reached that moral stage in which flaunting vice is licensed by law, and made measurably safe by legal inspection; but only the most aggravated forms of the crime against womanhood received any punishment whatever, and in most States the penalty is utterly disproportionate to the offense. So lax are our laws in this respect that it is no wonder that private vengeance undertakes to supply the lack of public punishment. A considerable body of literature, of various degrees of noisomeness, from sensational reports in reputable dailies to secret publications that crawl out of their hiding-places only in the darkness, stimulate the passions and feed the imaginations of the young, and accustom them to vicious thoughts as a means of preparing them for vicious deeds. Under such circumstances, he who extenuates, apologizes for, or excuses sins of passion is contributing, however unconsciously, to the forces which undermine society; and he who permits himself, in the court of his own conscience, to accept such extenuation, is in so far undermining the foundation of his own character. For purity, like truthfulness and honesty, is one of the foundation virtues, and he who weakens these weakens the whole superstructure of moral character built upon them.

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