vince him that he does not exist. Marriage thus solemnized is an essential part of his religion. If he has one wife of more, the union is a religious union. If 'is' ordained for God.' And "what God hath joined together," the eternal flat says, "let not man put as under." Any attempt of a secular power to sever a bond that has been sealed by a cripue power is sacrilerious to the

any attempt of a secular power to sever a bond that has been sealed by a divine power is sacrllegious to the "Mormons." It is also naterly jutile. It will remain and abide after tines, inherisonment and death.

From the standpoint of his religion, then, it is impossible for the conscientious "Mormon" to promise to discard the wires with whom he has made eternal covenants. Cannot the Tainking men and women of this reat nation perneive this and the justice of it? Mark it, the oppressive laws that have been enacted were framed sayinst this part of the religion of the Later-day Saints, after it had been in practice for many years. They are legisation against religion, no matter who may say to the contrary. It a law were passed punishing all people who celebrate the sactament of the Lord's Stapper, or baptize by immarsion, or enter into matrimony in a church with the forms of ecclesiasticism, it would be no more legislation respecting an establishment of religion and probabiling the free exercise thereof," than the laws against the "Mormon" religious ceremoules and covenants of eternal and plural marriage. The fact remains that they are part of the "Mormon" religion, no matter what court or authority or power may declare to the contrary. Facts are stronger than rulings.

Capled with the religious part of this question is the family status of the pitsoners and others who are commanded to obey the law as constructed by the courts. Here are men who have matried wives and reared families under these holy covenants. Some of them have grandchildren, the offspring in the second degree of their plural marriages. These domestic ties cannot be sampped asunder at the dictation of any power on earth. An edict whether of courts, governors, congresses on monarchs which says, "cast off the wires who have loved and lived, with you for years, who have borne you, children and who depend upon you for support and solace, ought not to be obeyed. It may be called law, but it is only barbarism. There are questions of right that rise above all human enactments. And it is for their, maintenance that all marryrs have suffered. The champions of those rights have, many of them, gone down before the brute force-exerted in the name of law, but the world has profited by their heroism, and those who have smitten them have been execrated by interegenerations.

It is easy to say obey the law, but it should be considered that the meaning

initian them have been execrated by intire generations.

It is easy to say obey the law, but it should be considered that the meaning of that as construed by the courts is that a man must dry up in his heart the fountains of humanity. He must disterned the pleadings of fond affection. He must dishonor the wives who have drotted themselves to him and his interest, and the children that are his as well as their's. He must not real them under any circumstances. He must not be as kind to them as he would be to a skin neighbor. Nay, a stranger in distress would have more right to claim his personal assistance, than the discarded wivest of his bed and bosom. Who can contemplate this without a sense of burning indignation too strong for proper language. It makes the blood boil and a correct original to exact such conditions and tempt men to promise, such barbarity to except a felon's doom. And it is only the precepts of the religion which has guided those, who are placed in popardy that restrains both words and acts that anatummeled nature evoluld prompt under the trying circumstances.

We have not so much to say against the law, agtwithstanding our position in relation to it, as against the manner

We have not so much to say against the law, not with standing our position in relation to it, as against the manner of its administration. There are men in prison who have not violated the Edmunds Act. They have not married since its passage. They, have only lived or conduited with one wife during that time. But hearing, they have not that time.

since its passage. They have not married since its passage. They have not privide or consisted with one wifeduring that time. But because they have not repudiated their plural wives, because they have supported them, and treated them manapely, and will not utterly cast them off and break their religious and natural obligations, shey, are now in-prison with the lowest criminals, with penalties multiplied upon them in crueil; and unlawful excess of the statute that they have never violated. If, the Government of this great country desires to break up the f'Mormon' system of marriage, it has made a great mistake in the manner of the undertaking. History, proves that force and oppression have never accomplished such a work. On the contary-such means have, only tended to strengthen, instead of destroy, What has been done during the past two years has worked more to drive down the proofs of "Mormonism" into the hearts, of, its, addrenents, than all-pitch hearts of, its, addrenents than all-pitch hearts of, its, addrenents than all-pitch as yeight in the proofs of the system and given it vigor and virility. It has taken away elements that retarded its growth. It has made au, impress on the youth that will affect future generations, that increased regard for the system and dislike for its foes.

We tell all-who are interested that the leaders they have not republished the manner of the matter of the system and dislike for its foes.

We tell all-who are interested. Such a heart-its and under the would not and will not be done. It was an appearance of relieving them and the work of the server of the such and the record it was an appearance of relieving them selves from the load, to the backs of the recreats.

We that it were, the infamo of this such and the record it were would justly remove from the matter would justly remove from the interested. Such a heart-ies and dastardly abandonnent cannot, should not and will not and will not and will not be done.

We the CANNOT: WEIDARE NOT!

Here are a few thoughts Noger and wi

is utterly false. The only power that impels them in their course is the force of conviction. They are not dependent upon their leaders for an understanding of principle. They know for themselves. If Apostle horenzo Snow had weakened and agreed to violate his religious, moral and family obligations, it would not have controlled others. They would have mourned over his defection and deprecated his folly. But they would not have followed in his wake. They act on their own volition. The blind obedience which the opponents of "Mormonism" speak of is a myth. There is no such thing in the system.

system.

If the Government has a sincere desire to relieve this pressure and settle this question, it must be on a different basis than an attempt to force men into an abandoument of their religion and their plural families. A few may agree to the shameful proposition. But from what we know of the many we are assured that they will suffer any punishment, however arnel or protracted, which the cunning and ingenuity of latter-day intolerance and bisotry may invent and enforce rather than betray their loving wives and system otry may invent and enjoyed rather than betray their loving wives and families, do violence to nature; and their manhood, render themselves despicable in their own eyes forever, and trample upon the sacred and solemn covenants that they have entered into in the presence and by the sauction and commandment of the Most High God.

### HAS THERE BEEN HARSHNESS?

IT is understood that President Cleveland is not ignorant in relation to the Inhuman methods adopted by officials hereunder pretense of administering the law. It is necessary that some course should be adopted to convince him and Governor West to the contrary. Hence the readiness of Judge Zane and District Attorney Dickson to join in a movement that would appear to place them upon the pedestal of

Zane and District Attorney Dickson to Join in a movement that would appear to place them upon the pedestal Marriage, to be found in the Book of Doctrine and Covenants, I of magnanimity. They could do it with periect safety, hecuage it was a proposition repeated that had been made to each of the prisoners in court, hefore their incarceration. They knew that it had been made to each of the prisoners in court, hefore their incarceration. They knew that it had been made to each of the prisoners in court, hefore their incarceration. They knew that it had been made to each of the prisoners in court, hefore their incarceration. They knew that it had been made to each of the prisoners in court, hefore their incarcerations. It does not biot out a single act of mercliess cruelty of the long list of which they are guitty. The will not eradicate the heart-panet, the indescribable distress, the sickness, and ever in some instances, to the been created and hastened by the responsibility of the long list of which it can be a subject of the same of the world and them wrong."

The will not eradicate the heart-panet, the indescribable distress, the sickness, and ever in some instances, to the been created and hastened by the capacity that they have exhibited to a portion of their fellow creatures who never the proceedings of the anti-"May the Good of Justice show them more mere, and sound law. The facts remain and are black enough to lead men of of the world them wrong."

The wrong referred to are not of the world the wrong referred to are not of the world the court, and they have been notoriously abandoned in the wrong and rules of the world the wrong referred to are not of the world the world the wrong referred to are not of the world the world the wrong referred to are not of the world the wrong referred to are not of the world the wrong referred to are not of the world the wrong referred to are not of the world the wrong referred to are not of the world the wrong referred to are not of the world the wrong referred to are not

needed, for like a bank account the heavier it is the more extended the possessor's influence: There are thousands of professed Christians today who are such from purely business motives; to be a Church member (especially a fashionable one) means more business, means more money, more money means more influence and to be wealthy is the accume of the modernChristian's ambition as well as the worldling who sees other roads to wealth than what he would term the more tedious Christian paths thereto.

### THE TRUE POSITION.

The Latter-day Saint is made of altogether different material. The first act of nearly every true Saint was an act of sacrifice, and up to the present he has continued to make sacrifice and has thus prepared himself to endure whatever may be necessary to further maintain the principles he has espoused. Already his religion has cost the loss of his dearest friends, the loss of his earthly all (in some instances many times over). He has endured mobiling, physical torture, imprisonment and death rather than yield his firm convictions. His children are imbued with the same spirit many times intensified and will walk to prison, and if needs be to death, rather than yield to the popular clamor of fifty millions or even one thousand millions of people. of people.

The people who feel most kindly to-

millions or even one thousand millions of people.

The people who feel most kindly towards is cannot understand why we are so persistent in continuing practices that are so distasteful to the world at large, and reason, as did our Governor in his remarks to Apostle Snow, that "you are suffering and causing others to suffer, and you are injuring the prosperity of the Territory, and all for no good pripose. You cannot accomplish anything by it." They cannot appreciate our feelings, our fath, nor our knowledge in relation to the practice of this principle of plural marriage. They will not believe God has spoken commanding us to observe this law. In addition to the revelation on Celestial Marriage, to be found in the Book of Doctrine and Covenants, I will quote the Prophet Joseph Smith's words spoken by himself a few weeks previous to his death. Speaking in reference to some conspirators who had banded themselves together to destroy him and those who adhered to him, he said:

"They accuse me of polygamy, of being a false prophet, and many other things which I do not now remember. But I am no false prophet, I am no impostor, I have had no dark revelations, I have gotten up nothing of myself. The same God who has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandinent on celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it and practiced it, I, together with my people, would be damned and cut off from this time henceforth."

"We have got to observe it; it is an eternal principle, and was given by way of commandinent and not by way of in-

bristles all over with indignity, oppression, injustice and down-right
wickedness. "Mormonism," with
this important principle (plural marriage) included, stands untouched today, though every conceivable weapon
has been hurled at it with the
greatest accuracy and precision and
that too continuously, and from
every quarter, for fully one-half of a
century. Continue to administer and
execute this cruel and unjust law with
the utmost severity possible, and we
will be compelled to endure it as best
we may. Because to give up that which
is dearer to us than life—a principle of
our holy religion—to abandon and cast
off our loving wives and helpless children, we cannot; we dare not.

INTEGRITY.
Salt Lake City, May 14, 1886.

Salt Lake City, May 14, 1886.

An aching sensation midway down the back and at the right of the spinal column indicates a deranged condition of the liver which can be rectified by the use of that great specific, Warner's on when safe cure

Another Victory at Gettysburg.

Another Victory at Gettysburg.

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NOTICE OF SALE OF REAL ESTATE.

NOTICE IS HERRBY GIVEN, THATE in pursuance of an Order of the Proceeding of the Court of the County of Salt Lakes. Territory of Utah, on the 7th day of 'Aprill 1886, in the matter of the Estate of Thomas W. Winter, deceased, the undersigned, Administrators of the Estate of said deceased, will sell at private sale, to the highest bidder for cash, lawful money of the U.S., and subject to confirmation by said Probate Court, on or after Staurday, the 18th day of May, A.D. 1886, all the right, title, interest, and estate of the said Thomas W. Winter at the time of his death, and all the right, title and interest that the said estate has, by operation of law or otherwise acquired other than or in addition to that of the said Thomas W. Winter at the time of his death, in and to all that certain lot, piece or parcel of land lying and being in the said Sait Lake County, Territory of Utah, and being bounded and described as follows, to wit:

All that part of Lot 4 in Block 11, Pla "A," Salt Lake City Survey, commencing at the Northwest corner of said lot, and running thence Esst twenty rods, thence South two rods, thence West twenty rods, thence North two rods, to the place of beginning, containing forty square rods of ground.

Bids or offers in writing to be left at the residence of Thomas Winter, corner Fifth

Blds or offers in writing to be left at the residence of Thomas Winter, corner Fifth South and Second West, Salt Lake City.

Terms and Coaditions of Sale—Cash, subject to the confirmation of sale by said Probate Court.

Deed at expense of purchaser.

THOMAS WINTER,
T. J. WINTER,
Administrators of the Estate of T. W. Winter, deceased.

Dated April 23rd, 1886.

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