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CHARLES W. PENROSE, EDITOR.

Friday · June 18, 1886

SOCIETY AND "MORMON" MARRIAGE.

In commenting upon Judge Zane's latest construction of the Edmunds law and his discourse comparing polygamy to murder, robbery and other essential crimes, we showed the folly and dishonesty of the reasoning which attempts to place something that is simply made an offense by law, on a par with acts that would be criminal in themselves even if they were not condemned by law. We showed that anything which violates the natural rights of mankind is a fit subject for punitive legislation, but that which does not infringe upon the rights to life, liberty, property and the pursuit of happiness, is not to be classed in the same category. And therefore that murder, robbery and other crimes *per se* could be rationally and constitutionally punished by law, even if practised under the plea of religion, while plural marriage under religious restrictions and regulations could not be proceeded against by law on the same grounds or for the same reasons.

The integrity of the position cannot be successfully assailed. There is a radical difference between plural marriage thus contracted when all the parties are agreed, and anything done by one individual that trespasses upon the inherent or acquired rights of others. That which produces life cannot be rated with that which destroys life. A mutual agreement between all the parties to a transaction, must not be ranked with any deed that deprives another of liberty or property. It was the endeavor of Judge Zane to class them all together and justify extreme legislation against plural marriage because gross and essential crimes may be lawfully punished, even though the perpetrators may claim the sanction of religion, that called forth our remonstrance and refutation.

It has been since claimed in an anti-"Mormon" article that evades this question, that polygamy is a crime against society and therefore may be legislated against and suppressed. In support of the proposition the assertion is made that "the practice of polygamy tends directly to the destruction of a people, or at least to the qualities that ennoble a people;" that its "very condition is a degradation of woman;" that "in polygamous nations the men are vindictive, treacherous and cruel," and that there "woman's virtue is not believed at all."

Every argument that we have seen in regard to the alleged effects of plural marriage and its bearing upon society, refers to something altogether foreign to the system which is called in question. The Turks and Chinese are cited as examples of the effects of polygamy, and it is boldly concluded that "Mormon" plural marriage will inevitably lead to the same results as Turkish and Chinese polygamy. The dishonesty of such subterfuges proclaims the weakness of the cause that descends to them.

In the first place it is by no means established that the Turks would be any higher in the scale of humanity or national greatness if they were all monogamists, nor that the condition of the Chinese is attributable to any system of marriage that exists among them. It is popular to say so, but it is only a bold assumption. The most advanced, progressive and powerful of Turkish warriors and leaders in any department of Moslem rule have been polygamists, and it cannot be shown that Turkish monogamists are superior in any way to their polygamic contemporaries. We might with as great consistency claim that the condition of Turkey is due to the costume of its inhabitants in contradistinction to European and American dress, as to assert without a particle of proof that the Ottoman Porte is not as strong as the Western nations because polygamy prevails within its borders.

Why is modern Greece so insignificant among the world's monarchies? Is it because the people are monogamists? There is no polygamy in Russia, yet with its immense territory, abundant resources, vast population and variety of climate, it is not to be compared for power and advancement with much smaller and less populous dominions. There are such differences as race distinctions, and we utterly deny the common assertion that Asiatic people are inferior to Europeans because some of them practice polygamy.

Neither is the Turk the effeminate and flabby being that some people imagine. In their contests with the hordes of Russia, the turbaned Turks have exhibited a force, endurance and vigor that have frequently astonished the world. The so-called "Sick Man" is no puny invalid, but causes not in any way connected with the question of marriage render Turkey unequal to a contest with more powerful foes.

Is the decadence of Spain attributable to polygamy? Catholicism has ruled there for centuries, and monogamy, with all its unnatural enforcements, has prevailed without hindrance or change. Where is the glory of ancient Egypt? Was monogamy the cause of the complete wreck of the dynasty of the Pharaohs? We have as much right to claim that the miserable condition to-day of that once mighty and intellectual empire is due to monogamy, as to say that Turkey is not powerful among nations because of polygamy. Where is the might of imperial Rome? Founder of the modern contracted and crime-breeding restrictions of monogamous legislation, the conquerer of the world has gone down to the dust, the victim of its own licentiousness, feeble, decrepit, prostrate and emasculate. As compared with Turkey, it is like a spaniel to a mastiff, a puny consumptive to a vigorous athlete. If its marriage system was the cause of its decadence, so much the worse for monogamy.

This is the logic of our opponents: "Turkey and China are polygamous and behind the times; therefore their condition is due to polygamy." By parity of reasoning, Turks wear massive head gear and Chinamen wear cues; therefore their inferiority is due to turbans and pigtails. *Quod erat demonstratum.*

But if all that is alleged on this question were true, if the Turk is weak, cruel, infidel as to woman's virtue and everything so different to a "Christian," and all because of polygamy, it does not follow that the plural marriage of the "Mormons" will produce similar effects. Turkish polygamy and "Mormon" marriage are unlike, the people are dissimilar, the conditions are diverse, and what is predicated about one system cannot be assumed about the other.

In the "Mormon" system only men who are esteemed worthy are permitted to enter into the obligations of plural marriage. It is a religious obligation with eternal covenants and conditions. The woman is no more made subordinate to the man than in monogamous marriage. She is accorded a voice and vote in Church and State. She can hold property in her own right, whether married or single, first wife or plural wife. She is not degraded except in the estimation of those whose opinion she does not value a wilted straw. She has implicit faith in her husband's virtue and he in her's. She is free and independent in her sphere, and acknowledges no bondage but that of love nor restriction but that of righteousness and duty.

No such effects as those pretended to be the result of Asiatic polygamy have followed the practice of "Mormon" marriage. As a rule the men and the women engaged in it will compare favorably with their co-religionists who have not so advanced. Their children are at least as vigorous, bright, capable and intelligent as the offspring of their monogamous brethren and sisters. Family to family the comparison will reflect no discredit on the plural households in anything that is worthy of commendation. Individual cases of wrong-doing and lack of progress and culture may be found, but are there no such cases among monogamists? Take all the settlements in Utah and make comparisons, and who will dare to say that plural families are in any degree behind monogamous families in the qualities that tend to make up well ordered society?

The claim that plural marriage is a crime against society, is one of those utterly groundless assertions in which our assailants continually indulge. To prove it the injury it does to society must be pointed out. When society is asked to show it, society is like a well known wild young fellow of early times in Utah, who claimed to have been shot in the leg by an Indian, and to carry the scar of the wound. When challenged to disclose it he uncovered his left leg, then said it must be the right, and then when no scar was found on that exclaimed, "Oh pshaw! It's on my brother Bill's leg."

Society may protect itself against the commerce of the sexes without marriage, because it is in danger of having unfathered offsprings palmed off upon it for the public support and is thus injured in that sense. Without the obligations, responsibilities and requirements of marriage, women would often be cast off, also to become a burden to society and a prey to the licentious. If a man and woman agree to consort together without marriage, society may take measures to prevent the association, whether it claims to be done as religion or not, because it is injurious to society and is in itself immoral. Marriage is ordained of God and is recognized and set up by the State. Plural marriage cannot be compared to promiscuity or to unmarital associations of the sexes; there is nothing in common between them; the former forbids and tends to prevent the latter.

Plural marriage does not preclude single marriage. It does not compel any one to engage in its arrangements. A man with two wives does not encroach upon the man who has only one. Neither does he injure the man who has none, for if the latter could have gained the hand of the woman who became a plural wife there was nothing but her choice to prevent. No law should compel a woman to marry a man she does wish to wed, and it is only arbitrary and contracted prejudice that prevents a plural marriage when all the parties are agreed. There are so many men who will not incur the responsibilities of marriage, that those who have the manhood to do so ought not to be prevented from marrying more wives than one providing all parties are willing.

Society would be benefitted rather than injured by the arrangement, and morality would be promoted, not impaired, for then all women could be married if they chose, and there would be little or no feminine element left unprotected for lawless lust to prey upon.

We have touched a little on this question beyond the purely "Mormon" standpoint, which does not contemplate a general promulgation or practice of plural marriage. It only provides for those of its own faith and only such of them as are considered fit for its extended responsibilities, worthy to engage in the sacred and holy relationships which comprehend and require so much self-control, patience, forbearance and exercise of all the Christian virtues. That system injures no one. It does not intrude upon pure morality. It forbids unchastity both in male and female. It promotes confidence between husbands and wives and cultivates virtue. It is no crime against society. It is and has been commanded of God in certain instances, and therefore cannot be immoral. In legislating against it an establishment of religion is interfered with by the civil power, and in hounding and punishing those who have embraced it from sincere religious motives, a great and cruel injustice is perpetrated that no expediency will palliate and no exigency requires. It is persecution, pure and simple, and when viewed in the light of calm judgment, the experience of the past and the facts of the present, is abhorrent to every just mind and a reproach to all engaged in the unhallowed crusade against a peaceable body of religious worshippers.

EXIT IRELAND.

E. A. IRELAND is no longer United States Marshal for Utah. He will probably never fill another public position of any moment during the remainder of his life, unless fitness should be entirely laid aside in the selection as a non-essential element. He will never rise to anything worthy of note by reason of native force. His whole official career has placed beyond doubt the fact that upon every matter demanding decision of character he is one of those limber individuals who acts on borrowed resolution. When it was necessary to take any step involving real or imaginary consequences, of some moment, if the *Tribune* gang were not consulted upon it, what they would think of it and how they would treat it were paramount considerations and governed his action. His servile attitude was so marked in this respect and unmistakable, that it has been a common observation that, to the parties who shaped his official acts, he surrendered his manhood. This assertion is, however, open to question. It might be difficult to prove that such a thing were possible, while it would be more susceptible of proof that to them he virtually gave up his office. Some, at least of those before whose dictum he bowed so abjectly did not respect him on that account. Far from it. A human tool may be a convenient article in the hands of the unscrupulous, but even the latter do not hold it in exalted esteem. Such a thing is an impossibility. It is out of the range of human nature, all hypocritical professions to the contrary notwithstanding.

Had Mr. Ireland been a courageous man, the moral responsibility for many of the unwarrantable and apparently cruel acts of his official career would have been greater than it is. As it is the responsibility is divided, part of it rightfully belonging to those of whose displeasure he stood in mortal and pitiable terror. Had he been untrammelled by fear of the political conspirators, and the lash of their whippers-in, he might have acted with some degree of official decency.

He has doubtless made a good thing financially out of the office, because, in addition to his questionable methods of piling up fees, etc., is added, a reputed financial carefulness that reaches over the borders of rigid economy and trenches upon the domain of penuriousness. Men of that calibre enjoy but little beyond the feeling of gratification afforded by the knowledge of possession, which is alloyed by every dribble that happens to diminish the size of the accummulation.

We wish Mr. Ireland well, and trust that when adversity visits him, he will meet with more magnanimous treatment than he appears capable of according to others when urged to a pusillanimous and pervertive course by influences outside of himself.

THE ASYLUM FOR WOMEN SUBTERFUGE.

Obtaining Money Under False Pretenses.

Dr. Ferguson Shows Up the Scheme.

SALT LAKE CITY,
JUNE 17th, 1886.

Editor Deseret News:

The recent report of the Senate Committee on Education and Labor, and the recommendation of the Chairman, Mr. Blair, that Congress should appropriate $100,000 for the establishment in Utah of an asylum for women escaping from polygamy, justly excites feelings of profound contempt as well as indignation amongst the Latter-day Saints. During my recent mission to Washington, I had several opportunities for conversing with Mr. Blair, and had one interview with him especially on the subject of Mrs. Newman's application to the Committee. The most forcible statements were made to him of the feelings and views of "Mormon" women about such an institution and a most positive denial of the falsehoods which she urged as a pretext for such an appropriation. It is not therefore through *ignorance* that Mr. Blair has presented such a report and amendment, but from a desire to pander to popular prejudice, which is strangely inconsistent with his verbal expression of a wish to do justly in this matter. The subjoined letter was sent to the Washington *Evening Star*, in reply to statements published in that paper in regard to Mrs. Newman's plea before the committee, but though falsehood found a ready circulation, truth was not permitted to put in an appearance. The substance of this same letter was also sent to Mr. Blair and the committee, by the delegation of "Mormon" ladies in Washington, and since my return I have been requested to send it to you for publication.

ELLEN B. FERGUSON.

WASHINGTON, D. C.

Editor Evening Star:

In your issue of May 5th, I read the statement made by a Mrs. Newman before the Senate committee on education and labor in behalf of an appropriation for some charitable institution in Salt Lake City, which she professes to represent. The principal ground on which she makes this application appears to be the benefits thus offered to "Mormon" women who wish to escape from polygamy, and in order to harrow up the feelings of the committee to the proper pitch of generosity with Uncle Sam's money, she retails some of the old oft-repeated, and as oft refuted falsehoods about this much maligned people. As one of the delegates representing the "Mormon" women at the capital of the nation, I most emphatically protest in their name, against any such reason being urged as a pretext for obtaining a share of the public funds. There is, I believe, a severe penalty enforced against persons in private life who obtain money under false pretences, and it seems to me but a matter of justice, that any individual who so shamelessly demands a congressional appropriation on grounds that have no existence in fact, and for a purpose to which such moneys will never be applied, ought to be similarly dealt with. It is high time that the practice of begging for the "Mormons" should cease, and the benevolent and charitable people in the Eastern States be no longer imposed upon by such flimsy and unreliable stories as those that are the stock-in-trade of these professional beggars and clap-trap lecturers. There are in Utah no "young Mormon" females seeking avenues of escape from polygamy and its attendant evils. No "Mormon" woman, old or young, is *compelled* to enter into polygamy. Every young woman is as free to choose her own destiny as the bird in the air; free to marry from motives of pure affection the man of her choice, or free to remain single should she so desire, all the days of her life. "Mormon" girls have homes as pure, as happy and as desirable as any of their Eastern sisters, and they desire no other. There may be a few of girls to whom such a home as the one Mrs. Newman desires to establish might be a blessing, but they are not "Mormons." They are those unfortunate ones who have been the victims of the licentiousness and perfidy of the men who, to cover up their own infamy, howl loudest against the "Mormons," and against the pure and holy principle of celestial marriage. If Mrs. Newman's charity extends to taking in and caring for these betrayed and deserted ones, I bid her God speed, and God bless her; but let her not insult the noble band of "Mormon" matrons and maidens by asking public alms for their benefit, while at the same time she is industriously circulating the falsehoods and slanders by which prejudice has been created against them, and the holy religion they profess. If Mrs. Newman believes that "Mormon" women take the oath in marriage that she speaks of, or that the "Mormon" Church prescribes any other penalty for perjury or violation of covenants than disfellowshipping the offender, she has been made the dupe of some designing knave, who has imposed upon her credulity to an alarming degree. I have been a member of the Mormon church for years and have passed through its forms of marriage and neither I nor any other woman was ever required to take such an oath, and the fact that some of the bitterest enemies, and most malignant defamers of the Mormons, are those who were at one time members of that Church, and who still live to breathe out threatenings and curses upon their former associates, is a sufficient refutation of the rest of her assertions. She will have to furnish some more reliable authority for her statements, than Mrs. Paddock, in order to guarantee their authenticity.

In conclusion I beg to say that the "defense fund" is a voluntary contribution and we have a right to use it as we please; and I believe there is not a Mormon wife, plural or otherwise, who would under any circumstances accept charity from the hands of those who have procured, and are still demanding the passage of laws, whose enforcement have brought sorrow, desolation and misery into their once happy homes.

Yours for truth and right,
ELLEN B. FERGUSON.

A COMMON VICE IN CHICAGO.

JUDGED OUT OF ITS OWN MOUTH.

Chicago papers are very earnest in their desires to reform Utah and make the "Mormons" become "like the rest of us." The following account of one of the vices of humanity that are common in Chicago appears in the *News* of that "Christian" centre, and while it horrifies the "Mormon" mind, it indicates that the journalists of that wicked city might profitably devote their energies to the evils of their own surroundings and give the sober, temperate and industrious "Mormons" a rest:

"To see a girl reeling in the streets of Chicago is no uncommon spectacle. It is one, too, which is becoming more and more frequent, for the drinking habit among girls and women, and even among those who are recognized as ladies, is alarmingly on the increase. There are hundreds of places of a public nature in Chicago where every afternoon and evening one may see women drinking. It can be said of both the women and the places that some are called respectable, some not.

In many families the old-time custom of wine drinking is kept up, though, owing to a gradually changing public sentiment, the practice is far less universal than it was. Reference is not made to this class of drinking, however, nor to the bacchanalian revels of female disreputables and their companions.

The drinking, the startling increase of which has struck many observant residents of the city, is among the wives and daughters of business and professional men. Not so very long ago any woman who drank in a public place virtually gave notice by the act that she was of loose character. It is so no longer. Scores of wives of business men when on their shopping trips down town step into some convenient drinking place and take a glass or two of beer or wine. Some are not content with a glass or two, but indulge in six or eight, or perhaps more, their trips down town are often more for the purpose of drinking than shopping, and not infrequently those who make them return to their homes with their brains all in a whirl. Occasionally they go into these resorts by themselves, but generally in company with some male acquaintance.

RESORTS FOR DRINKING WOMEN.

The resorts where women of the class referred to go to do their drinking possess various degrees of respectability, or, as many would prefer to say, disreputability. The proprietors of a few of them are extremely vigilant in excluding all improper characters, and, it must be admitted, succeed fairly well. A separate room is usually provided for ladies and for ladies accompanied by gentlemen. Gentlemen are not allowed to make acquaintances there through flirting, and are not even allowed to enter the room alone. Such is the rule, but, of course, it is impossible to prevent its occasional violation, as it is also to exclude every improper character. A close watch is kept, however, and any impropriety in speech or conduct is promptly rebuked, and if repeated the offenders are requested to leave and not return again. The character of these places is pretty well understood, and few who are not wanted in them attempt to enter them.

Then there are places whose proprietors, and, it may be added, whose patrons, too, are not so particular. One may find in them both disreputable female characters and those who pass for respectable members of society. They sit an hour or more at a time at the table drinking and chatting, their tongues, with each successive glass of liquor, becoming more and more loosened and their conversation and manner less circumspect. Acquaintances easily formed in such places. Women who are all propriety in their homes accept readily the advances of good-looking strangers, and while honestly believing that they are simply having a "jolly time", and "lots of quiet fun" court a danger which ruins hundreds of characters and breaks up hundreds of homes every year. The career then have entered upon cannot usually continue long on a level. They must quit it or they are dragged down to ruin. Their husbands find out their habits, and in many cases learn also that their wives, while reckless under the influence of liquor, have been led astray. A separation, a divorce, the entrance of the woman on a life of shame is then the general rule. This is not a fancy sketch. The police know many an abandoned woman in Chicago who took her first downward steps in the exact manner described.

THE ROAD TO RUIN.

But married women are not the only ones who are taking to the drinking habit. Young girls may often be seen in the saloons referred to. The fast young men they associate with take them there at first "just for a glass of wine." Going to such places comes to have a fascination for them. Many a girl in Chicago has taken "too much" in some one of these places, and come to her sober senses only to realize with anguish and bitter tears that the line of virtue and self-respect had been passed. After that the tendency is rapidly downward. Some bear up heroically under their terrible consciousness of disgrace, and sin no more. Many such have turned squarely back, led exemplary lives, married, and are now faithful wives and happy but for a hidden sorrow in their hearts which they cannot drive out. But many continue their way downward, and in time recruit the ranks of the inmates of the disreputable houses, or take their places among the brazen, shameless number who dodge the police, solicit on the dark street corners, and take a ride occasionally to the police station in a patrol wagon.

When women or girls arrive at this stage, or perhaps a short time before they reach such degradation, they frequent the lowest order of drinking places in Chicago open to both sexes. Among these are the "dago shops," or Italian restaurants. Chicago is cursed with a hundred or more of these dens. Drunkenness and vile language here meet with no rebuke, and are of almost hourly occurrence.

The girls and young ladies who drop in occasionally with their escorts to drink in the more pretentious resorts are, for the most part, well dressed and well behaved. Some are girls who are still in school. Some are living in homes in comfortable homes. Many are from the vast number of those who are employed in stores, offices, or at other work during the day, and some come in from the country. There are girls living in the suburbs, even in saintly Evanston, and in towns as far out as Janesville and Rockford, who come into the city occasionally expressly to have a "lark," or "time," or whatever else it may be best to call it. There are married women, too, who come in from outside towns with the same purpose. Almost invariably they have some traveling man or other acquaintance in the city who meets them and shares, and usually directs their revels, be they light or serious.

SOME INCIDENTS.

A few weeks ago there was seen on Madison Street about 11 o'clock at night a girl of 17, who was recognized as a pupil in one of the public schools. She was so intoxicated that she staggered right and left despite the efforts of her escort to keep her steady. She could not have taken a dozen steps alone without falling helplessly to the pavement. Her escort was taking her in a direction directly opposite to that of her home.

One night last week a girl, who two years ago was working soberly and industriously in one of the hotels in the city, was seen going south in a Cottage Grove car along at 1 o'clock in the morning in such a state of intoxication that she could not keep from lopping over in a stupor on the shoulder of the person sitting next to her. One of the dining-room girls at the same hotel a year ago is now a daily visitor at one of the most notorious drinking resorts in the city and the constant companion of men of loose morals. A few months ago two girls from Janesville, Wis., came to Chicago under pretense of visiting a friend. They did not go near the friend's house, but were on a continual "spree" for two days and nights with two strange young men whose acquaintance they made on the street. About the same time a remarkably pretty girl of 18, whose father held a responsible position in a town about 40 miles from the city, was found in one of the business blocks here one afternoon so drunk she could not walk without assistance. She had a bottle of whisky in her pocket, and while efforts were being made to care for her, insisted on taking a drink from it every few minutes. She came into the city to visit a married sister.

Numerous instances similar to the above could be mentioned. Doubtless many will recall one or more which has come within their own knowledge. There are abundant evidences that drinking as a habit is rapidly increasing among the feminine population of this city, and that the practice has already become so common that it excites but little comment. It is said by those familiar with the large cities in the East that in none of them is drinking so extensive as in Chicago.

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TO DISTRICT SCHOOL TEACHERS.

THE REGULAR EXAMINATION OF all who expect to teach the coming school year, in the District Schools of Salt Lake County, will be held at the Deseret University Building, Salt Lake City, on Thursday and Friday, June 24th and 25th, 1886, commencing at 10 a.m.

W. M. STEWART,
J. B. TORONTO,
C. F. WILCOX,
Board of Examiners for Salt Lake County.
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LOST.

ON FIRST SOUTH STREET, BETWEEN Fourth East and Emporium Building, a yellow PURSE, containing a small sum of money and a few postage stamps. The finder will confer a favor on the owner by leaving it at this Office.

MR. MICHAEL CHADD, DECEASED.

THE CREDITORS OF MR. CHADD are requested to meet at the Store, No. 74 Market Block, to-morrow morning, June 19th, at 10 o'clock, to present their claims and arrange for adjusting the same. All bills to be left with the undersigned at the store.
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LEGAL NOTICE.

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

In the matter of the Estate of Elizabeth Oakley, deceased.

Order appointing time and place to hear petition for distribution.

ON READING AND FILING THE PEtition of James Oakley, administrator of the estate of Elizabeth Oakley, deceased, setting forth that he has filed his final account of his administration upon said estate in this Court, that all the debts have been fully paid, and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things for an order allowing said final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said Elizabeth Oakley, deceased, be and appear before the Probate Court of the County of Salt Lake, at the Court Room of said Court, in the County Court House on the 15th day of July, 1886, at 11 o'clock a. m., then and there to show cause why an order allowing said final account and of distribution should not be made of the residue of said estate among the heirs and devisees of the said Elizabeth Oakley, deceased, according to law.

It is further ordered that the Clerk cause copies of this order to be posted in three public places in Salt Lake City, and published in the DESERET EVENING NEWS, a newspaper printed and circulated in Salt Lake County, three weeks successively prior to said 15th day of July, 1886.

ELIAS S. SMITH,
Probate Judge.

Dated June 15th, 1886.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of order appointing time and place for settlement of final account and for distribution, in the matter of the Estate of Elizabeth Oakley, deceased, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 16th day of June, A. D. 1886.

[SEAL.] JOHN C. CUTLER,
d 3w Probate Clerk.

BANKS.

DESERET NATIONAL BANK.
SALT LAKE CITY.
PAID UP CAPITAL, - $300,000
SURPLUS, - 200,000
H. S. ELDREDGE, President,
FERAMORZ LITTLE, Vice Prest.,
JOHN SHARP,
WM. W. RITER,
J. A. GROESBECK,
L. S. HILLS, Cashier,
JAS. T. LITTLE, Asst. Cashier. } DIRECTORS
RECEIVES DEPOSITS PAYABLE ON DEMAND.
Buys and Sells Exchange on New York, San Francisco, Chicago, St. Louis, Omaha, London, and principal Continental Cities.
Makes collections, remitting proceeds promptly.

WANTED—LADY AGENTS ACTUAL-ly clear $20 daily with my wonderful new patent rubber undergarments for females; one lady sold 50 first two hours. MADAM D. E. LITTLE, Lock Box 443, Chicago, Ill. d 1w

LAND AND HYDRAULIC SURVEYING.

D. C. YOUNG, C. E.
Member of the Van Rensselaer Society of Engineers.
Office at the Contributor Building, No. 40 Main Street.

GO TO THE
Workingman's Clothing Store!
MEN'S and BOYS' CLOTHING
AND FURNISHING GOODS.
Children's Clothing a Specialty
W. LONGMORE,
55 W. First South Street.

REX.

PITTS' BROTHERS IMPORTED
JERSEY BULL, "REX,"
Is now kept at the old Pitts' property, on FOURTH WEST STREET,
between Fourth and Fifth South, west side.
This animal is the finest pedigreed Jersey Bull in this locality. d

THIS IS NO
FISH STORY.

WAR ON HIGH PRICES HAS COMmenced! Receiving my Fish Tres every day direct from the fisheries, I can and do sell cheaper than any dealer in town.
Delivered at your doors fresh every morning. Trout, White Fish, Salmon.
DOWN WITH HIGH PRICES
Freeman in the van with Low Prices.
J. H. FREEMAN,
DEALER IN FRESH FISH,
d No. 324 S. Eighth East St.

NOTICE TO CREDITORS.

Estate of George Wareing, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executrix of the last will of George Wareing, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said executrix at the office of D. Candee Young, Attorney, 20 S. West Temple Street, Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, June 5th, 1886.
MARY WAREING,
Executrix of the last will of George Wareing, deceased. d 1m

NOTICE.
MILLINERY
THE MISSES' MARTIN,
Late with the firm of Simon Bros., wish to inform their many friends that they will carry on the
MILLINERY WORK,
—AT—
Their Residence, in the rear of S. P. Teasdel's Store,
MAIN STREET.
dlm

SUPERFINE
WHOLE-WHEAT
FLOUR
THIS FLOUR IS FINE AND WHITE, LIKE THE BEST OF OTHER KINDS, BUT IT PRODUCES BETTER FLAVORED AND MORE WHOLESOME BREAD, BECAUSE IT CONTAINS ALL THE NUTRITIOUS ELEMENTS OF WHEAT THOROUGHLY PURIFIED.
MANUFACTURED BY THE
PIONEER ROLLER MILLS
SALT LAKE CITY.
SOLD BY ALL DEALERS

Running & Trotting
AND ALL PURPOSE
STALLIONS!

AT HALF-WAY HOUSE THREE MILES south of Salt Lake, I have three Stallions and one Jack.
The first stallion is LOGAN, with pedigrees as follows: Ch. h., foaled in 1872, bred by S. M. Jones, Springfield, Illinois; by Marion, son of Lexington, out of Miriam, imported Glencoe; dam Fannie Boston, by Boston Jr., 2nd dam by Grey Eagle, 3rd dam by Tariff, 4th dam by Shylock, 5th dam by imp. Randolph, 6th dam by Sir Charles, son of Sir Archy by Diomed. See Bruce's American Stud Book, vol. 3, p. 112. He is a chestnut, full 15¾ hands high, of immense substance and powerful build, having career begin as a two-year-old, won first money at St. Jos, besting a field of five, and at St. Louis ran second for a purse of $250. He did not go on the circuit as a three-year-old, but won several private races. As a four-year-old he was campaigned through Illinois and Indiana, and defeated the best horses of that season. At Chicago, Ill., he defeated, in a mile heat race, 2 in 3, Eole, Whipsaw and Harkaway, taking the five heats to decide, Logan taking the last three heats, and making the last quarter in the fifth mile in 33 seconds. He beat the Casino mare a mile dash at Ottawa, Ill., in 1:43, his best time. He is a brother of Vanguard, winner of the St. Louis Derby, 1884, and brother to Joshua, who ran a half mile in 49¾, three-fourth mile in 1:15, in St. Louis, Kansas City, 1885. His best time: Half mile, 48¾; three-fourth mile, 1:16; mile, 1:43.
The next is ROB ROY, b. h., foaled 1874, bred by A. J. Russels, Minnesota; by Tayler's Rob Roy, son of Estaffete Messenger, who was a thoroughbred son of imported Messenger, dam Susan, by Silver Tail; 2nd dam, Susan, by Virtual, Black Hawk; 3rd dam, Long Island, Black Hawk. Has a trotting record of 2?.
The next horse is a Black Morgan and Messenger, 16¼ hands high, weighs 1350 in good condition; good trotting action.
Also, a Tennessee JACK, from imported Diomed sire.
Call at the stable to look at horses and for terms. H. R. RETCHUM.
Salt Lake, June 8, 1886. d1m

Z. C. M. I.
RETAIL DEP'T
OFFER AND ARE SELLING THE MOST
COMPLETE LINE IN THE CITY
—IN—
Staple Dry Goods,
Lawns, Swiss, Mulls and White Goods, Laces and Embroideries, Ribbons, Flowers and Feathers, Buttons and Trimmings.
Dress Goods, Silks, Satins and Surahs,
GLOVES AND HOSIERY.
Clothing and Gents' Furnishing Goods;
MEN'S, BOYS' and CHILDREN'S WOOL, FUR and STRAW HATS.
LADIES' & MISSES' STRAW HATS, TRIMMED & UNTRIMMED.
BOOTS and SHOES.
Carpets, Rugs, Oil Cloth, Linoleum, Curtains, Shades and Wall Paper
STAPLE & FANCY GROCERIES.
Shelf and Heavy Hardware. Queensware, China & Glassware.
S. ELDREDGE, Supt.

F. AUERBACH & BROTHER.
FOR THITY DAYS ONLY!
Great Reduction in Prices

Elegant Summer Silks at	-	$0.50,	worth $0.75
" " "	- -	0.65,	" 0.85
" " "	-	0.75,	" 1.00
Colored Silks, Latest Shades at		0.75,	" 1.00
" " "	"	0.90,	" 1.25
" " "	"	1.25,	" 1.65

Black Gros Grain Silks, Best Makes, at 90c., $1.15, $1.25, $1.35, $1.50, $1.67½, $1.75, $1.90, and upwards, worth 25 per cent. more.
Brocades Changeants at $2.25 and $2.75, worth 25 per cent. more.
Black and Colored Satin Rhadames, Surahs, Two-toned Brocades, etc., at Lower Prices than ever before offered in this city.
ROSARY BEAD TRIMMED ROBES,
Reduced from $25.00 to $17.50.
Proportionate reductions in White and Colored Wash Robes, French and American Dress Goods, Embroideries, Laces, Hosiery, Ladies' Underwear, etc.
WE ARE BOUND TO SELL THE BALANCE OF OUR
LADIES' WRAPS
Of this Season's Importation, it Low Prices will do it.
Note the following bona fide reductions:

$ 9.50 to $ 7.00	$20.00 to $15.00.
12.00 " 9.00	22.50 " 17.50.
15.00 " 11.00	27.50 " 20.00.
17.50 " 12.50	32.50 " 25.00.
Etc.	Etc.

An elegant lot of Ladies' Mohair and Linen Ulsters Just Received.
Boys' Waists at 20c., 30c., 40c., 50c. and upwards. Choice in Style and Perfect in Fit.
1001 OTHER BARGAINS
TOO NUMEROUS TO MENTION.
Wholesale and Retail Buyers will find Ours the Best House West of Chicago for General Assortment and Honorable Treatment. Mail Orders Promptly Filled.
WE ARE NEVER UNDERSOLD.
ESTABLISHED 1864.
F. AUERBACH & BROTHER

TEASDEL'S
Liverpool Salt
—FOR—
DAIRIES AND BUTTER MAKERS.
Dried Plums, Peaches & Apricots.
HOME-MADE
Cheese, Butter and Eggs.
SALT LAKE, KAYSVARD & SANPETE BRANDS OF
FLOUR.
Provisions and Groceries
FOR FARMER AND FAMILY TRADE,
—BEST AT—
S. P. TEASDEL'S.