

come of such women? According to our faith no woman should be connected with a man who cannot save her in the Celestial Kingdom of God. What I mean by this is: if a man apostatizes and breaks covenants and loses his standing in the Church of Christ he is not in a fit condition to save himself, much less to lead his wife aright. He cannot lead her in the path of exaltation, because he has turned aside from that path; he has gone into another path. If she follow him, she will follow him to destruction; she will take the downward road. She will never find, while following him, and he in that condition, the path of salvation. Therefore, how careful men should be that in marrying they should marry into good families and not marry into apostate families. Did you ever see any good result from a man taking the daughter of an apostate, that has been brought up an apostate? I never have. That woman and her companions, if there is not great exertions made, will lead that man's heart away after other gods, away from the God of Israel, away from the covenant, away from everything that is holy and true. She will constantly fight him unless she is an exception to the general rule. There are instances where girls come out of such families and are good faithful women; but speaking of this as a rule it is not a safe proceeding. How can fathers and mothers of the Saints who marry into families that are not in the Church, or that are apostates—how can they mingle together upon terms of equality? The grand children, having in them the blood of the apostate and the blood of the faithful man, can they come together on the same platform and be united with each other, part of them being out of the Church and part of them in the Church? No, they cannot. There is a distinction there, and there must be a letting down of the bars on the part of those in the Church to associate with others out of the Church on terms of equality, or else there must be a raising up of those who are not in the Church to the platform of those who are in the Church in order that there may be on anything like terms of equality. There must be some breaking down in some direction. The apostate must sink his difference and try and feel like the Latter-day Saint, or else the faithful family must yield a little in their feelings in order to mingle upon anything like terms of friendship or equality with those who are not in the Church.

My brethren and sisters: I consider that these are very important principles and should be seriously considered. There is too much laxity among us, in Salt Lake City and elsewhere, upon this point. There are young men and young women, one or the other frequently belonging to good families, who are married not by the Priesthood, but by some civil authority, in order to accommodate the feelings of the girl, or of the young man, or of the families of one or the other. Can such marriages result in happiness? No, they cannot; they cannot result in happiness on the part of a man who claims to be a Latter-day Saint, or on the part of a girl who claims to be a Latter-day Saint. It cannot be a happy marriage. The fruits of such unions cannot be satisfactory, that is, to the faithful Saint, at least, and it is contrary to the mind and will of God. Our people are commanded to marry in their own Church. We are commanded to marry those of our own faith, and not to go outside of our Church for partners. Instead of being married by Justices of the Peace, or by other civil authorities, God has placed in His Church a Priesthood and one of the offices and functions of that Priesthood is to marry the sons and daughters of God—to marry them one to another in the new and everlasting covenant, and to seal upon them and their posterity the blessings that pertain to that new and everlasting covenant; and any man who desires to be a happy husband and to have a happy home, and any woman who desires to be a happy wife and a happy mother, and to have joy in their associations, will never permit themselves to be drawn aside to be married by any authority except that which God has instituted, namely, the authority of the Holy Priesthood. Our daughters should seek, by all the faith that they can exercise before God, to obtain good husbands—husbands who will build them up instead of holding them down, who will strengthen their hands in the work of God, who will make them mothers of a righteous seed and posterity, with whom they can rejoice in the eternal mansions of our Father and our God; and no woman who has the faith of the gospel within her will want to bear a child to a man of whom she will be ashamed, and who cannot lead her into the presence of the Lamb. She will rather exercise faith before the Lord that God will give unto her a husband in whom she can trust, in whom she can have confidence, whose word will be as the word of God to her. And in the midst of the troubles, afflictions and trials that belong to this mortal existence she will feel comforted by the knowledge that her husband is indeed a man of God, a man who will be true and faithful to her under all circumstances. This is a constant cause of strength and comfort to every woman, to know that she has wedded a man whom she can trust, upon whom she can rely, who will never fail her—that is, as far as human nature will permit a man to be free from fallibility. This is the course we should all take.

But, says one, what shall be done with those who are not of this class? I do not have a word to say against

them. I do not want to say one word against this class. Let them marry. Let the Gentile marry with the Gentile. That is right. I have no objection to this. I do not want to say one word against their men or against their women. Let them marry among themselves. But I say to the Latter-day Saints, marry in your own Church. Let the Latter-day Saints marry faithful men, let them marry faithful women, and let them raise up a posterity which God will bless and upon whom they can ask the blessing of our Father; and when they pass away, they can leave their blessing to be perpetuated upon them and their posterity as long as the earth itself shall last. That is what I say to the Latter-day Saints. At the same time I would not preclude any non-Mormon, or Gentile as they are called, from marrying; but let such marry their own class and among their own people. I say we have no right to allow them to marry our daughters, and we should use every influence against it. It is not right to allow apostates to marry our daughters, nor for our sons to marry apostates. This is all wrong and we should guard against it and use all the influence in our power to prevent it. And those who are weak in the faith and want to be married by officers of the law, let them choose those who have the same faith and feeling as they have; but let no faithful daughter or faithful son of faithful parents be influenced to marry such persons, and marry in that kind of a way. This is what I say to you this morning, and the counsel I would give to all my brethren and sisters. Let the apostates marry the apostates. Let the Gentiles marry the Gentiles. There are millions of them in the world. There is no need for them to take our daughters, nor to marry our sons. The apostates also can find plenty of their own kind. Let them marry them. I would not throw a straw in their way, I would do nothing to interfere with them; but let the faithful Latter-day Saints marry faithful Latter-day Saints. Let them seek unto God in the name of Jesus, that they may obtain women of virtue, women of probity, women of faith, women of steadfastness, women that will be a glory to the man throughout time and eternity, and who will raise them children in whom they can rejoice; and let the women seek in like manner to obtain men upon whom they can look with respect and love in the midst of every trial, in the midst of every affliction, no matter what the circumstances may be; that their faith may be unmoved in all the trials, difficulties and afflictions that pertain to this mortal life; that they may tread the straight and narrow path as long as mortality lasts, and then enter into the celestial kingdom of our God when they obtain their resurrected bodies, united as husband and wife for time and for all eternity.

Now, this is a privilege that God has given unto us His children, and I trust that as His children we will exercise it. Remember, my brethren and sisters, that as wise as Solomon, a man unto whom God appeared and unto whom God spoke, was led away by strange women and lost his power, became an idolator, and God scourged him and his posterity for his wickedness in this respect. I have in my mind today a man among us who in like manner allowed his affections to go after a strange woman and took her to wife, and when I think about his circumstances it reminds me in a small degree of the fate of Solomon—the same result is in his case, and it will be in every case. I do not care how strong the man may be, he may have strength enough to hold the woman, to overpower her influence; but it is a risk that should not be taken; for if a man does he will almost be sure to be overcome and fall into trouble.

I pray God the Eternal Father to bless us as a people; to bless you, my brethren and sisters, and to give you strength and wisdom and grace to govern your families and yourselves so that you will always be found in the path of righteousness, the path that leadeth unto the Lord, which I ask in the name of Jesus. Amen.

A MISLEADING DISPATCH.

THE Salt Lake *Scandalmonger* publishes the following as a dispatch to the Chicago *Tribune*, and heads it "The Same Everywhere:"

CARTERVILLE, Ga., Nov. 15.

In a small, two-room hut in the southeastern portion of this city Dessie Shelley yesterday breathed her last. Fourteen months ago her uncle, Bill Williams, a Welshman and a Mormon, succeeded in getting Dessie's mother to consent to the girl going to live at his home, near Rockmart. The promise of an education was what induced the old woman to consent. It was not long after the girl was under his roof when the old rascal tried to lead her from the path of virtue, first by persuasion, then by threats, and at last by force he accomplished his object. By threatening to kill the child if she exposed his villainy, he succeeded in keeping his crime secret for a time, but when he discovered that she would soon become a mother, he drove her from his house.

Before leaving the house she wrote to her mother, who was living at Anworth, telling of her situation, and begging pitifully for her to come to her rescue. Mrs. Shelley, completely weighed down with her daughter's shame, brought her to this city last August. Thursday morning a child

was born. Puerperal fever followed and resulted in her death. The infant, a girl, is still living. The wretch who committed this crime has gone to Utah. When upbraided by the mother of his victim, he did not deny the charge, but attempted to justify himself, and began preaching the doctrines of Mormonism to her.

The reason for reproducing this dispatch is contained in the statement that "Bill Williams," whoever he may be, is a "Mormon," that "he has gone to Utah" and that he "attempted to justify himself by preaching the doctrines of Mormonism." If it had not been for these references to "Mormonism" there would have been nothing singular in the dispatch, and it is safe to say for a certainty that it would not have been copied by the sheet aforesaid. Seduction, adultery and kindred crimes are common enough all over this "Christian" land, and there is not a day when cases of that sort do not appear in some of the public prints. But this dispatch alleges that the chief criminal is a "Mormon," and that gives it singularity and offers an excuse for its repetition.

We do not know whether or not the "Bill Williams," who is alleged to have committed this heinous crime, is a "Mormon." The mere statement to that effect in the dispatch is no evidence at all. Reports have been made of this character before, which have turned out to have no foundation in fact. We do not know of any "Bill Williams, a Welshman" from Georgia, who has come to Utah, but we know that if he has committed the offense charged in the dispatch, he is not entitled to the name of "Mormon," neither would he be permitted to retain his standing in this Church, if he was ever connected with it. Judging from other stories which have been published and repeated in the same way, we are justified in concluding that the "Mormon" part of it has been manufactured to foster the anti-"Mormon" prejudice existing in the South.

There is nothing in "the doctrines of Mormonism" to which the criminal could refer in any way justifying or palliating his crime. On the contrary, every doctrine of this Church touching the relations of the sexes is most pronounced in opposition to all illicit intercourse. Persons who are guilty of such departures from virtue cannot be fellowshiped by the Latter-day Saints. Sexual sins are denounced by this Church as heinous and damning. There is no body of religious worshippers in the world who are taught to avoid such infamies and admonished as to their penalties, as strongly and directly as the people called "Mormons." All sexual intercourse outside of the marriage relation is comprehended under the name of adultery by this Church, and that is counted a deadly sin.

Because we believe that under certain regulations some men may be permitted to marry more wives than one people illogically and without inquiring into the facts, jump to the conclusion that seduction and kindred sins are permitted by the same authority. But many of those who help to spread this untruth know better. They foster the falsehood because it suits their fiendish purpose. It helps to increase prejudice against a faith which they cannot overthrow by proper methods. We challenge the world to produce anything from "Mormon" doctrines which in any way justifies or excuses such atrocious conduct as that described in the above dispatch.

Suppose, now, that instead of the term "Mormon" was substituted that of "Free-lover," and for "Mormonism" the word "Free-loveism." Would not the dispatch then be a little more consistent and in accord with frequent occurrences in this anti-"Mormon" country? There are hundreds of thousands of people in the United States who entertain the view that the natural inclinations of men and women should be left free from all restraint, and that sexual indulgence is all right, without any respect to marriage relations, so long as it is not made public.

This we consider abominable. It is corrupt, anti-Christian and beastly. But what paper could contain accounts of all the filthiness which is the result of that licentious doctrine in the United States? And if the cover was taken off the deeds and doings of the canting hypocrites who cry out against "Mormon" marriage, it would be found that the most active opponents of plural marriage are themselves steeped in sexual crime and wallowing in iniquity. Every man who has traveled with his eyes open, and mingled with the multitude in the civilized nations of the earth, knows that society is sordid with corruption and rotten at the heart.

But this forms no excuse for sin among the "Mormons." Of all people they ought to be the purest in sentiment and action. He or she that practices abomination is not a "Mormon." The seducer, the adulterer, the slave of brute passion is not a "Mormon." Such a person may be called by that name and may for a time hold a standing among the "Mormon" people, but he is a discordant element in the "Mormon" system and must in the very nature of things at some time be expelled. "If Bill Williams" is not a myth, if he has done anything like what he is charged with, he is not a "Mormon," if he has been called by that name, he is not entitled to it, and on proof of such villainy he would be at once excommunicated. And there is no "doctrine of Mormonism" to which he or anyone else could point which would in the smallest degree

excuse the damnable crime with which he is charged.

Let those who know no better than to think "Mormonism" teaches or permits improper familiarity between the sexes, make a note of this and find out the facts; and let those who understand the truth but help to circulate falsehood in malice and to deceive, hide their heads in shame, for if they do not now, they will in the day when liars and hypocrites stand exposed before the gaze of the universe and receive their portion in the place where they belong.

ELEVATED (?) MORALITY.

"After careful consideration of all the testimony submitted in the abortion case, the grand jury yesterday ignored the indictment against both of the defendants. This sudden ending of the case seemed to give general public satisfaction.—S. L. Tribune.

The alleged grand jury has closed its labors for the term. The evidence produced in the police court, which it is stated was repeated before the grand jury, in the case referred to above, would have been enough to have convicted, to say nothing of indicted, any "Mormon" accused of an offense under the laws of the United States. But the grand jury ignored this case, as we anticipated. The *Herald* of this morning states that the "prevailing expression" was "one of the deepest surprise." We do not doubt it. And yet there are many who, with us, fully expected this result.

Those who remembered the remarks made by the gentleman who endeavored to procure the suppression of all comment on the case, were quite prepared for the result. This is not "polygamy," you know. It is not "unlawful cohabitation" you see. It is not a feature of "Mormonism," you understand. It is a "Gentile indiscretion" and one of those kind of things that should be covered up. Grand juries and other bodies and persons should "ignore" such things as among the "necessary evils" of modern society.

That is why the *Tribune* of this city which foully slandered and brutally blackguarded four petit jurors, because they only went by the evidence before them and did as they were charged—"give the defendant the benefit of a reasonable doubt," has nothing to say in the present case except to intimate its satisfaction in common with its own kind of folks, whom it denominates "the public."

We have nothing more to say about this at present. We merely note it as an indication of the sentiments of certain parties and the "elevated morality" of anti-polygamist scribes and grand jurors.

QUITE CHARACTERISTIC.

THE *Tribune* tells a brief story of sin and shame about some alleged member of the Church at Glenwood, with the preliminary remark that it was obtained from an "informant" whom it knows to be "entirely reliable." Indeed! Write that re-liable and we will believe it. Did not the lies about Elder Palmer and his marriage to a woman who never came to Utah at all proceed from the same source? Such dirty stories, supported by hearsay and published on the say-so of foul-minded gossips, often fabricated in the minds of their authors, are just the kind of pabulum fitted for the columns of the *Tribune*. They are sweet morsels for its scribes and spicy relishes for a certain class of its readers. No matter if they are totally untrue, or so peppered and "devil'd" with the condiments of falsehood as to cover the facts with a coating of delectable misrepresentation, their salacious flavor is appreciated, and though their true character may afterwards be exposed, they have served their purpose and the "American gentlemen" are satisfied. How "honorable" and respectable," is it not?

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING

ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices, for \$1; 12 for \$2; 35 for \$5; 100 for \$12. Also OTHER VARIETIES 2, 3, & 10 FOR \$1 according to value. Send for our New Guide, 76 pp elegantly illus., and choose from over 500 finest sorts. Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

NOTICE TO CREDITORS.

Estate of Andrew Jackson Allen, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the last Will of Andrew Jackson Allen, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice to the said William C. Allen, at his residence at Draper City, Salt Lake County, in the County of Salt Lake.

Dated at Salt Lake City, November 5, 1884.
WILLIAM C. ALLEN,
Executor of the last Will of Andrew Jackson Allen, deceased. W4t

DR. SANFORD'S LIVER INVIGORATOR

Is just what its name implies; a Purely Vegetable Compound, that acts directly upon the Liver; curing the many diseases incident to that important organ, and preventing the numerous ailments that arise from its deranged or torpid action, such as Dyspepsia, Jaundice, Biliousness, Costiveness, Malaria, Sick-headache, Rheumatism, etc. It is therefore a truism that "To have Good Health the Liver must be kept in order." DR. SANFORD'S LIVER INVIGORATOR—Invigorates the Liver, Regulates the Bowels, Strengthens the System, Purifies the Blood, Assists Digestion, Prevents Fevers. Is a Household Need. An Invaluable Family Medicine for common complaints. DR. SANFORD'S LIVER INVIGORATOR. An experience of Forty years, and Thousands of Testimonials prove its Merit. FOR SALE BY ALL DEALERS IN MEDICINES. For full information send your address for 100 page Book on the "Liver and its diseases," to DR. SANFORD 24 DUANE ST., NEW YORK CITY.

NOTICE TO CREDITORS.

Estate of Leonard W. Hardy, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Leonard G. and Owen S. Hardy, Administrators of the Estate of Leonard W. Hardy, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months from the first publication of this notice, to the said administrators at the store of Hardy Bros. & Burton, 28 Main Street, Salt Lake City in the County of Salt Lake.

Dated at Salt Lake City, November 5, 1884.
LEONARD G. HARDY,
OWEN S. HARDY,
Administrators with the Will annexed of the Estate of Leonard W. Hardy, deceased. W4t

TO YOUNG MEN who wish to learn STEAM ENGINEERING, send your name and 10 cents to F. KEPPY, Engineer, BRIDGEPORT, CONN. W1

BY ALL ODDS THE BEST EQUIPPED RAILROAD IN THE WORLD.

Let it be forever remembered that the CHICAGO & NORTH-WESTERN RAILWAY is the best and shortest route to and from Chicago and Council Bluffs (Omaha), and that it is preferred by all well posted travelers when passing to or from

CALIFORNIA AND COLORADO. It also operates the best route and the short line between

Chicago and St. Paul and Minneapolis

Millwaukee, LaCrosse, Sparta, Madison, Fort Howard (Green Bay), Wis., Winona, Owatonna, Mankato, Minn., Cedar Rapids, Des Moines, Webster City, Algona, Clinton, Marshalltown, Iowa, Freeport, Elgin, Rockford, Ill., are amongst its 800 local stations on its lines.

Among a few of the numerous points of superiority enjoyed by the patrons of this road, are its DAY COACHES which are the finest that human art and ingenuity can create; its PALATIAL SLEEPING CARS, which are models of comfort and elegance; its PALACE DRAWING ROOM CARS, which are unsurpassed by any; and its widely celebrated

NORTH-WESTERN DINING CARS, the like of which are not run by any other road anywhere. In short, it is asserted that IT IS THE BEST EQUIPPED ROAD IN THE WORLD.

All points of interest North, Northwest and West of Chicago, business centres, summer resorts and noted hunting and fishing grounds are accessible by the various branches of this road.

It owns and controls over 5,000 miles of road and has over four hundred passenger conductors constantly caring for its millions of patrons.

Ask your ticket agents for tickets via this route. AND TAKE NONE OTHER. All leading ticket agents sell them. It costs no more to travel on this route, that gives first-class accommodations, than it does to go by the poorly equipped roads.

For maps, descriptive circulars and summer resort papers, or other information not obtainable at your local ticket office, write to the

GEN'L. PASS. AGENT, C. & N.-W. RY., CHICAGO --- GEO. D. WILLIAMSON, Gen'l Agent, Room 8, Windsor Block, Denver. W. N. BABCOCK, General Western Agent, Omaha, Ne