

thus stirred up accomplishes its aim, that lamentable tragedy, such as it was, will not be wholly an evil, because of a public good resulting probably sooner than it otherwise would.

We believe that the desired end will be attained. Let the license, as prayed, be put up to the highest figure allowed under the law, and not only will there be a diminution in the number of drinking saloons in the county outside of Salt Lake City corporation, but those that remain will in all likelihood not be of so low and disreputable a character as the majority of those now in existence.

PERSECUTION IN SWITZERLAND.

The spirit of anti-"Mormon" persecution is being exhibited in the Republic of Switzerland. So we learn from a private letter from Elder Frederick Schoenfeldt, President of the Swiss and German Mission. The communication is dated Dec. 16th, 1884, and states that he and Elder Hockstrasser had each been sentenced to pay a fine of 400 francs, with the alternative of imprisonment in jail for 45 days, the incarceration to begin on December 21st, five days subsequent to the date of the letter.

It appears that this action was the result of the operations of apostates from the Church, and the charge was a novel one, being on account of the Elders not preaching polygamy, it being claimed that in refraining from advocating that doctrine they deceived young girls into emigrating to Utah, there to be forced to marry into that order of matrimony, which is the veriest nonsense. Had they preached the doctrine, doubtless the charge would have been directly the opposite of the one that was planted, so the trap would probably have sprung no matter which course had been taken.

The persecutive spirit is fanned by the fact that the U. S. Consuls invariably refuse to interfere for the protection of the Elders as soon as they discover they are "Mormons," and the Exalt's circular issued in 1879 for the purpose of placing an embargo on "Mormon" emigration, still has an effect in the same direction.

The two Elders who were placed under sentence had the privilege of an appeal from the decision of the authorities of the Canton Aargau to the "Bund" or Federal government, which has hitherto acted with much more liberality than the local courts. In the existing state of public feeling, however, Elder Schoenfeldt considers it likely that if an appeal were taken, the general government would change its previous generous policy and adopt one more contracted and rigorous by taking steps to rid the country of the Elders entirely. Such an attitude by the heads of the Republic would shut the Gospel out from the entire country, and rather than risk the assumption of such a stand, it has been deemed wise to let the matter rest in a Canton capacity.

Elders Schoenfeldt and Hockstrasser had also concluded not to pay the fine, and there seemed to be no other prospect than that they should go to jail for 45 days, beginning on the 21st of December, so that while their friends were having a pleasant time surrounded by agreeable associations and home comforts, they were in all probability reclining within the walls of a prison, subsisting on exceedingly hard fare, surrounded by associates of the most unbecoming type.

But such is the missionary life of a Latter-day Saint, whose devotion and self-denial for conscience sake are phenomenal in these days of hardness and self-indulgence. Such is the reward he receives at the hands of his fellows, for whom he entertains no sentiments but those of a kindly character. Such is the treatment bestowed upon those who are everywhere evil spoken against falsely, and so it must continue for a brief space until the revolutionary methods which the Lord has decreed shall be introduced, and whose operations shall ultimately purify the moral atmosphere of the earth.

MISS EMILY FAITHFUL AS AN ANTI-"MORMON" LECTURER.

MANY of our readers will probably remember that Miss Emily Faithful, of England, visited our Territory some months ago and was kindly entertained by many Latter-day Saints. While here she expressed herself as being favorably impressed with what she learned of the people, socially and morally at least, and as being in sympathy with them in the persecution they were subjected to because of their religion. She also announced her intention of writing a book on her trip to America, a good share of which would be devoted to a consideration of the "Mormon" question, and the ideas she conveyed while here upon the subject were so favorable to the "Mormons," that she found no difficulty in getting orders for it beforehand. The book in time appeared, and its scandalous and unreliable nature, at least so far as that part relating to the "Mormons," is concerned, is such as to disgust not only the "Mormon" readers, but every other who is at all acquainted with the subject and has any regard for the truth.

Those who have seen or learned of her book will not be surprised to learn that Miss Faithful is now seeking notoriety in her native country by traveling about delivering anti-"Mormon" lectures. Nor will they be surprised to learn that she is as reckless and vicious in her statements as the usual run of itinerants of her class.

Gallantry forbids our accusing a lady of wilful lying, and to reconcile the assertions she has made with the truth upon any other theory, we can only claim that she has a wonderfully bad memory; that her powers of observation are very unreliable; that she has a very lively and faulty imagination, which betrays her into the narration of personal conversations and incidents that never occurred; that she has been most woefully "stuffed" by some unscrupulous anti-"Mormons," and that she has never made the slightest effort to learn from a reliable source the truth about the subject upon which she attempts to lecture. A few extracts from the published account of a lecture recently delivered by her in Manchester (which is essentially the same as delivered in many other cities throughout England) will serve to show our readers the nature of her efforts:

"In the opinion of those best fitted to form an unprejudiced and independent judgment Mormonism was regarded as 'a carefully organized land speculation scheme.' The land 'flowing with milk and honey' was what the Mormon agents had ever promised to intending converts, and everywhere their spies had gone forth to search for fertile places in the west where they might build cities and plant vineyards. Of course to avail themselves of these advantages people must embrace the Mormon faith. For the most part the doctrine of polygamy was carefully suppressed till the promised land was in sight, and retreat was impossible. Ignorant people drawn from English hamlets, the rural districts of Scotland, Wales, Sweden and Germany, gratefully accepted the land as the generous gift of the Mormon Church, instead of realizing the source from which it really came—the United States Homestead Law; and they willingly agreed to pay the yearly tax imposed by the Mormon hierarchy—a tax which produced such a splendid annual revenue for the support of the Church.

The English headquarters of Mormonism were in Liverpool, and there was a perpetual emigration fund deposited in the Bank of England, from which all the expenses of converts were paid. At the time of the last census, out of the 27,000 recruits she was surprised to find that Great Britain alone had furnished 20,000. How far Her Majesty could protect her subjects in this direction, as some of the Americans suggested, she could not undertake to say.

If Miss Faithful had taken the trouble to enquire of any who had listened to the "Mormon" Elders preach she might have learned that most of the assertions here made are the very opposite of the truth. So far from inducements of a worldly nature being held out for people to become "Mormons," they are invariably given to understand that they must expect persecution, to have the whole world arrayed against them, to have to sacrifice everything for the Gospel's sake, and to make their way by their own exertions, with God's help, without looking to the Church for assistance.

After relating a lot of scandal about the nature of religious services in Utah, etc., the lecturer said:

"Many a poor soul had bravely tried to bear with silent submission the dreadful affliction of a second wife; but although trained to regard 'the sacrifice' as a religious duty, and a means of exalting the husband in the Kingdom of Heaven, many a victim had told her that she had asked with breaking heart how a merciful God could ever have implanted such feelings in her nature only to torture her, and to require her to crush them at the bidding of the man to whom she had freely yielded all the fresh affections of her youth."

Of course, as may be expected, plural marriage is the main thing against which she rails, and which she denounces unsparingly. She is not willing to believe that it is possible for a woman to find happiness in such an order of things; but seeing that Miss Faithful has never married at all, it might be doubted whether she is the most competent person to judge in regard to such matters. Suppose one out of the 3,000,000 females in Great Britain who are unable to find husbands through the preponderance of their sex and the indisposition of men to marry, chooses to marry a man who already has a wife, and all parties concerned are agreeable to it, who is injured by it? Is it not as reasonable for her to have the privilege to so elect as it is for Miss Faithful to live in violation of the command of God—"Be fruitful and multiply?"

The lecturer testified to the futility of past efforts to destroy "Mormonism" by saying:

"It was hoped that the Gentile influence, missionaries, and schools in Salt Lake City would have disposed of the difficulty, but they had hitherto signally failed to uproot polygamy. The railroad which was completed 15 years ago was said to be 'the beginning of the regeneration of Utah.' The death of 'King Brigham' was to solve the problem, but Mormonism remained master of the situation to the present time. There were now more than 200,000 Mormons in Utah and the neighboring States."

If Miss Faithful were wise she would regard the past experience which she relates as an index of the future, and instead of being found advising force to destroy this "marvel of the nineteenth century," she would say as did one of old of a similar work: "If this counsel or this work be of man, it will come to naught, but if it be of God, ye cannot overthrow it."

A PLAIN QUESTION.

THE following from a resident of East Mill Creek was handed in this morning:

"Lately, in this precinct, a person was arrested and tried on a charge of disturbing the peace, by reckless driving on a horse and running over a boy. In the trial the boy testified the horse ran against him. The defendant claimed that when he saw the boy he could not prevent his horse from running against him, although he tried his best to do so. The Justice, not being able to find anything charged in the complaint which could come under the head of disturbing the peace as defined in the criminal code, decided against the defendant for committing a nuisance, and quoted (2031) Sec. 201, page 611, Compiled Laws. Even this crime, as it is defined in the law, was not proved against defendant.

"Question: Was the Justice right in his decision in fining defendant for a crime he was not charged with. The opinion of the News on points of law is highly regarded in these parts, and is desired on this point by all parties."

We know nothing of the merits of the case referred to. But the question can be readily answered. If a person is tried before a Justice of the Peace, and the charge is not sustained, the case must be dismissed. He cannot be found guilty of any offense not specified in the complaint. If there is reason to believe that he has committed some other infringement of the law than that defined in the complaint or charge, a new charge or complaint of a sufficiently specific character to place the accused on his defense by informing him of the nature of the accusation, is indispensable.

A PARSON PUFFING THE DEAD.

PARSON NEWMAN, known to our readers by reputation as the priest who was so signally defeated by the late Orson Pratt in the discussion, "Does the Bible Sanction Polygamy," and as the clergyman who had to leave his church in New York lately on account of its divided and bankrupt condition, has made himself obnoxious already to the San Franciscans. He has disgusted a great many people by the fulsome character of a funeral discourse he delivered a short time since over the mortal remains of the son of Governor Leland Stanford. Some idea can be formed of character of the sermon by the following from a Coast correspondence to a Chicago paper:

"Dr. Newman made a long address, intended principally to flatter the parents, which sounded like the rhapsodies of a court chaplain over the remains of a departed Prince. Newman compared young Stanford to all the great of earth, and then, as if weary of the effort to find a fitting prototype for him among human beings, he boldly declared that he boy was some sort of a reproduction of Jesus Christ. The Pacific-coasters stood all the other things connected with this extraordinary funeral, but Newman's flat blasphemy has caused their gorge to rise, and he is receiving sharp criticism and vehement denunciation on all sides. His address is now in circulation here as a curiosity, and it is everywhere pronounced the most fulsome ever delivered in the Western Hemisphere. No funeral oration over Washington, Jefferson, Adams or Lincoln contains a tithe of the praise lavished upon this poor boy, whose only achievement was to die. Newman found that he had the wisdom and philosophy of a Bacon, the keen foresight and penetration of a Richelieu, the beauty of Apollo Belvidere, the artistic taste of Michael Angelo, the eye of an angel, the forehead of a god, the mental promise of a Hamilton, the eloquence of a Pitt, the philanthropy of a Peabody, the tenderness of a Pascal, and the studiousness of a Gibbon; and he predicted that for generations to come the youth of the country, recognizing in Leland Stanford, Jr., a savior, would visit his tomb for inspiration, and that his example would be as a beacon-light to all the nations. The suggestion that young Stanford had been a savior to the young manhood of the world was not explained by Mr. Newman, but it seemed to remind him of another point of similarity between the dead Californian and the Victim of Cavalry. 'Like our dead Leland,' said the impious Newman, 'the Saviour also died young.' It is said around town that Gen. Grant's old pastor received \$10,000 for this precious discourse."

"ROUGH ON CORNS."

Ask for Wells' "Rough on Corns" 15c. Quick complete cure Hard or soft corns, warts, bunions. W

Right Rev. John Jackson, D. D., bishop of London, is dead.

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FIRST.—We have held from the beginning that most of the common ailments are caused primarily by kidney and liver disorders, not primarily by bad blood; that bad blood is caused by temporary or chronic derangement of the kidneys and liver, and that by restoring these blood-purifying organs to health, we could cure most of the common ailments. Other practitioners, however, have held that extreme kidney and liver disorders were incurable. We have proved to the contrary in thousands of cases.

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THIRD.—We do not cure every known disease from one bottle, for Warner's Safe Remedies number seven scientific specifics, which have been put upon the market, only in obedience to strong public demand.

RECOGNIZED STANDARDS.

FOURTH.—Warner's Safe Remedies, spite of all opposition, have won the favor of the profession as well as the masses, and are recognized as the leading standard medical preparations.

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FIFTH.—After six years of unequalled experience, we can give these unqualified guarantees:

GUARANTEE I.—Pure and harmless. That Warner's Safe Remedies are pure and harmless.

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Read a few of thousands of testimonials, ELDER JAMES S. PRESCOTT, Box 262, Cleveland, Ohio, in 1878 was pronounced incurable of Bright's disease; in 1879 he began the use of Warner's Safe Cure, and in 1884 he reported: "Health never better; just past 80th year; am an enthusiast for Warner's Safe Cure."

R. H. McMICHAEL, Emporia, Kas., in 1880 had inflammation of the bowels and a monstrous abdominal tumor. He began using Warner's Safe Cure, 23 bottles of which, he said July 15th, 1884, "permanently cured me."

MRS. HELEN LEIKEM, West McHenry, Ill., two years ago used Warner's Safe Cure and Safe Nervine for complete prostration. August, 1884, she said, "I have never enjoyed such good health."

S. A. GETTYS, East Liverpool, Ohio, in 1879 was attacked with Vertigo and Dyspepsia of the worst kind; he was cured by Warner's Safe Cure in 1882, and December 5th 1884, he reported that he had had no trouble, since he was permanently cured by Warner's Safe Cure.

REV. JAMES WAXHAM, La Porte, Ind., in 1882 was cured of Bright's disease by Warner's Safe Cure, and in 1884 he wrote, "My health is fully restored."

EDWIN FAY, of Davenport, Ia., was cured of Bright's disease and Kidney complaint in 1881 by Warner's Safe Cure. December 4th, 1884, he wrote, "I am now free from Kidney disorder."

Seventh.—It is a source of great gratification to us that Warner's Safe Remedies have been permanently beneficial to so many sufferers. This permanency of power over disease gives them the most exalted rank, and in this particular they have no equal.

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ROCHESTER, N. Y., Jan. 1, 1885.

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It is said that during last year 3,377 persons have met their death in this country at the hands of their fellow-men, against 1,674 in 1883.

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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, 23 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

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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."

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