

took care of me, and I could do it with out begging, too. I believe in the same God yet. And I believed then I was benefitting mankind; and I believe in doing so now. But I do not believe in our being led away by their evils. Keep yourselves pure. Do not let corrupt men ingratiate themselves among you to defile you. Preserve your virtue, you men and you women; preserve your virtue, and live uprightly before God. For as sure as you do not, the wrath of God will rest upon you; and the Spirit of God will be withdrawn from you. Keep yourselves, therefore, pure, and be honest and virtuous, and be honest with all men, and treat all men honorably. We can afford to do that; and not be governed by their vices, nor permit them to introduce them into our midst. We cannot afford to follow after the ways of the Gentiles, nor to copy after their illiberality. We want the principles of liberty to extend and to expand so that all men can worship God as they please without any one to interrupt them.

Brethren and sisters, let us be virtuous and pure and holy, and God will bless us and lift us up and the power of God will be with us; and we will rejoice upon the mountains; and we will build our Zion upon the principles of righteousness, and we will love and fear God all the days of our lives. And by and by when the dead that are in their graves shall hear the voice of God, the Saints of God shall come forth to live and reign forever among the just who have lived in different ages, and have the privilege to perpetuate the lives in the eternal worlds, worlds without end. Amen.

EXPRESSIONS FROM THE PEOPLE.

A PLEA FOR THE PEOPLE'S RIGHTS IN THE TERRITORIES.

The government of the people is a subject that has occupied the attention of statesmen and philosophers in all ages and in all climes, wherever organized government has existed, and it became necessary to legislate for and in behalf of the people comprising said governments: still the subject is not exhausted.

The condition and circumstances of to-day vary from those of yesterday even in the same countries, involving the necessity of fresh legislation to meet the ever occurring wants of the masses. Further, the wise statesman does not stop to have forced upon his notice the immediate wants of the people, but will seek to penetrate the future, and foresee if possible what will be for the best and provide for these emergencies; for are not these men the fathers of their country as much as the head of a household is the father of the family; and should he not feel as much interest in providing not only for their immediate but their future wants as does a wise and prudent father provide for his family? And when he dies should he not leave to them an unencumbered inheritance that is worthy of his name?

It is not often, however, that we find patriotism, or love of country,

EQUAL TO PARENTAL AFFECTION.

A few such examples have been handed down to our time, and never do we mention these names but with the greatest reverence. Mankind, no matter how low and debased they may become, intuitively pay reverence to virtue, manifesting itself as it does not only in the physical being, but in all the walks and acts of life. And as the man who occupies the loftiest position is seen and criticized by the greatest number, his virtues are applauded in proportion to his prominence.

The conditions and wants of the people are determined largely by physical causes, and no matter how desirable it might appear at times to remove some of these, yet it is impossible, and we are compelled to accept the circumstances as they exist; for we did not make the earth, neither can we change the face thereof. Hence legislation looking to the best good of the people must be in harmony with and not opposed to any of these self-existent facts.

The wisdom of a Lycurgus, a Socrates and their contemporaries shines out brilliantly upon the pages of history, but the legislation of their day (except in a few particulars) would be unfitted to this age. The legislation necessary in Great Britain would be very unsuited to America, except in the matter of intercommerce and other international questions in which each party is equally interested. The

OBJECT OF ALL WISE LEGISLATION

is the well-being of the people and the perpetuity of the government. All acts having this tendency are to be applauded, while the opposite can only be viewed with sorrow. Communities as well as nations have each their individual interests, and the well-being and prosperity of a community simply means the same to the State; hence the necessity of wise legislation as pertaining to communities. Then the people of the commonwealth have their individual rights, which must not be ignored.

The anomalous condition of the

PEOPLE OF THE TERRITORIES

In these United States is a subject of great interest, not only to the people resident therein, but to the nation at large. If, as I believe unjustly claimed, the people of a Territory are to be treated as children, either in their

swaddling clothes or at the best as youths under age and responsible to the parent government for all their acts, would it not be wise for that parent to treat these children in a manner so as to secure to himself their confidence and esteem instead of taking a course to produce estrangement? Should not the greatest wisdom be exercised in the selection of guardians and tutors for these infant sons who will by and by grow to manhood and assert their rights as men? A child will not always remain a child, hence our treatment of him should be with a view to his coming manhood. In fact it should be of a character to develop that manhood and not to stunt or dwarf his growth, for there is no nation but needs and has use for every well developed son that has been born to it. Never should any of her sons be permitted to chafe and fret under restraint or bondage that is the very opposite to the spirit and genius of American government, but should be early made to feel that liberty is life itself.

THE WRONG THAT HAS BEEN DONE

to the Territories in the years that are past is too palpably evident to admit of question. Strangers have been their guardians and tutors, whose only interest has been the salaries they received; they have not only shamefully neglected but in too many instances grossly abused their trust, and though the parent government has been petitioned again and again to change the regime it has too often turned a deaf ear to our prayers, and has virtually declared the treatment was good enough for us, and were it not for the filial affection that is so strongly implanted within us we should have rebelled long ago.

Despite the mortifying ordeals through which we have passed and the cruel treatment we have received, many of us have grown to be men, with manly instincts, feelings and desires, and shall we not make bold to assert our rights as such? Many of our brethren who have attained their majority and received their inheritance are like Pharaoh's chief butler, who, having received favors from Joseph while in bondage, forgot all about him and his promise to intercede for him when he should obtain his own liberty, and only remembered him when Joseph became necessary to the State. Then, when his services were all important and could not be dispensed with, he could be shown favor and regard, and how quickly did he step into the position for which he was so admirably fitted both by nature and endowment.

The tutelage to which the people of the Territories are subjected, and the wrongs inflicted upon them in many ways, reflect strongly upon the parent government, and should be changed.

There is another point in this connection that should not be overlooked, which is a great drawback to the people of the Territories and also an evil of no small moment. Unless checked it will result in disaster to the nation. Let a Territory, through its duly authorized representatives,

SEEK ADMISSION INTO THE UNION

and prove satisfactorily that it possesses all the qualifications necessary under the Constitution; it is then subjected to a very critical examination as to what political party it belongs, and the chances of admission depend largely if not entirely upon the strength of the party in Congress assembled whose side you are on. Thus are the legal and constitutional rights of the people ignored and sacrificed at the shrine of party feeling and for party purposes.

Nor is this all.

RELIGIOUS TESTS,

we are told, are to be applied in the case of the Territory of Utah, and unless some of the principles of their faith are abandoned and cease to be practiced by them, they must remain forever in their present condition of Territorial vassalage. What an anomaly in this free republic! An assembly of brothers of your own blood and kin plainly telling him who has attained his manhood: "We will not grant you your rights, unless you make your religion accord with our views."

It is in vain that he protests and points them to the time when each in turn received an inheritance without any such stipulations, requirements or sacrifices. Shades of Washington, Jefferson, Adams and your co-laborers in establishing this glorious republic who yielded every party and religious feeling when individual and constitutional rights were concerned, look down from your heights and tell us what you think of the change in so short a time.

The question now arises

WHAT WILL THE PEOPLE OF UTAH DO?

I am but one individual and can only answer for myself; yet being acquainted with the feelings of the majority, I am assured that no such concessions will be made. We could not afford it. The very men who are so clamorous that we should yield just one cardinal point in our faith would be the first to brand us as cowards. We should be ashamed of ourselves, and God would cast us off as unworthy of Himself. Again, were we to yield one point, we should then be asked to make other concessions until not a solitary vestige of our religion would remain. No! We will bide our time and rather remain in bondage as Joseph did of old, until the nation can no longer do without us. We shall then, like him, step to our place therein and fill it as completely as he did, and perchance become its savior.

May we not hope, in view of the in-

coming administration, which professes the greatest reverence for all constitutional provisions and guarantees, that the wrongs done to the Territories during the past twenty-four years will not be repeated hereafter, although the nation may find itself brought face to face with national questions of the most vital importance, requiring not only much time to consider, but the very highest ability to determine wisely thereon? May we not further hope that the distant Territories will not be forgotten, and when they shall knock for admittance the door will be thrown wide open, and no party feeling oppose our brother's entrance, and that neither shall any religious test deprive him of the possession of his rightful inheritance.

EQUAL RIGHTS.

SOME APPROPRIATE FACTS AND REFLECTIONS UPON WHAT IS CALLED THE MORMON QUESTION.

Editor Deseret News:

The character of the present prosecutions for polygamy and unlawful cohabitation, together with the methods adopted in these prosecutions elicit much comment in the community, and seems to demand an occasional reference in some public form. Now that a new administration is entrusted with the important affairs of this great Government, it is a fitting time for attention to be called to this subject, affecting as it does the interests of many residents in Utah and other Territories of the Union; for it cannot be justly claimed but that this violent political movement is prejudicial in its effects upon the general interests of this vast region, although directed against comparatively few of the "Mormon" people.

The Republican party has inaugurated the present

SYSTEM OF DEALING WITH POLYGAMY,

as in its judgment the most likely to effect the object expressed in its platform when it came into power, the abolition of what was termed the "twin relic of barbarism." Its course in this direction has been marked by the most extreme and radical measures. Republican zeal has been unremitting in seeking such legislation as would furnish the Department of Justice with the necessary power to convict and punish those who practiced polygamy. And some of the Judges have even supplemented the legislation thus obtained, by their extra-judicial rulings upon the most technical and overstrained pleadings of the officers for the prosecution. Governors, judges, marshals and attorneys have combined to accomplish this purpose, apparently so dear to every Republican heart, evidently with the hope of having the scalp of this polygamic intruder upon the "civilization of the age," to lay before the country as a trophy of political victory—and a means of retaining political power. But Republican methods and Republican zeal appear to have come short, and now we find the newly inaugurated Democratic President announcing that "the conscience of the people still demands that polygamy shall be repressed." After twenty-five years of the most unrelenting effort, the old party of the anti-polygamic platform has had to retire, and the subject now comes to the front in the new inaugural like a fresh theme—redolent with original charms and virgin claims upon the public attention.

The question is therefore suggested to the mind of every thinking person,

HAS THERE NOT BEEN SOME MISTAKE

in this anti-polygamic policy? One of two things is certain; either the practice, if, as is claimed, it still exists as vigorous as ever, is of such a vital character, that it is beyond the reach of legislation and courts; or the stringent methods so zealously hitherto adopted are not the means calculated to accomplish the long-desired object. What, then, seems to be the proper conclusion? Certainly this: that however desirable it may be to abolish this feature of "Mormon" society in Utah, another and more sensible method than those already adopted should be chosen by the new administration. It will not be contradicted, I think, that every system which smacks of persecution is an incentive rather than a hindrance to the performance of what assumes the character of a religious duty. The very

UNITY OF THE PEOPLE'S PARTY.

which has caused so much comment, and even apparent alarm among politicians, has been brought about largely by the stringent efforts made to break down the religious institutions of the "Mormon" people. They have naturally rallied together, moved by one common interest, and that the most natural of all—self preservation. Internal feuds, factional feelings, private piques and dislikes, and all the other social causes of disruption in communities generally, have been swallowed up in the one great absorbing theme of self-protection. The government has itself withdrawn its friendly influence, which it owes to every citizen and community on its vast domain, and has pronounced by its official actions declared itself as the foe of the "Mormons" and their religion.

THE TENURE OF FEDERAL OFFICE

In Utah has been regulated upon the basis of the most radical hatred to the people, among whom officials were appointed to minister as representatives of the government. No kindly or conciliatory methods have been adop-

ted. No solicitude for the welfare of the people has been manifested. The one theme has been heralded and maintained, till the public all over the world have been sickened with its repetition; namely, that "Mormon" institutions must be changed, or the people punished, or annihilated, if needs be, to accomplish it.

There has been no high-minded statesmanship exercised, or at least, none has been displayed. It has been a perpetual hounding, threatening and persecuting policy from the very beginning. The people have sought by petition through their legislature, and by other means, to obtain a thorough investigation of their grievances, but in lieu of an investigating committee, the Territory has been burdened with a board of Commissioners, who extended their powers beyond the limits of the law which gave them their legal existence, until the people have been deprived of nearly all the rights which they had left. The law framed with the least regard to the Constitution, except perhaps the anti-polygamic law of 1862, of any on the statute books of our country, has been even rendered *ex post facto* by the strained rulings and one-sided constructions of this Board. Several thousand persons have, many of them simply on suspicion, been disfranchised without any conviction or even trial. And some who had never violated any law, who had grown grey before the passage of even the law of '62, have suffered the penalties of the unconstitutional act of 1882. Penalties, unheard of before, and totally unsuspected at the time that they assumed the responsibilities for which they are to-day disfranchised and placed in jeopardy, have been inflicted. In Arizona it is even worse than in Utah, for the judges, overstepping the requirements of law, have, pending appeal, sent men to the Detroit U. S. prison for polygamy, which had been barred by limitation for over twenty years. And in some cases, I am informed, the alleged offence had been committed in another Territory altogether, outside the jurisdiction of the courts which tried the cases. Such illegal proceedings, and unmitigated blunders, committed by men clad in the ermine of judicial power, cannot have a very salutary tendency, in removing the so-called delusion from the minds of those whom the government claims a desire to reform.

Loyalty to

GREAT PRINCIPLES,

however, is not affected by the outrages of men, and the fundamental principles of the American Constitution have a firm hold upon the hearts of the people, notwithstanding these hard and unseemly experiences. It is to be hoped that the Grand Old Party which now resumes the reins of government will be inspired with the same noble sentiments for which our fathers fought, and which gave Columbia her greatness and her strength. Let religious liberty stand upon the same ground with the liberties of the people in other respects, and when it is found necessary to retire the clergy from the field of religious discussion, and call upon the legal mind to reason with the dissenter from popular sentiment, let the lawyer not violate his own principles, or those of the Constitution, nor under color of law do unlawful deeds, but let the law be enforced in the spirit of a just administration, for the public good, and not for private ends or political favor.

DEMOCRAT.

EULOGISTIC OF WASHINGTON.

TERRITORY OF IDAHO,
March 5, 1885.

Editor Deseret News:

The dedication of the Washington monument causes the name of the eminent soldier and statesman, and his reputation to be echoed upon many tongues. Lord Byron declared in his time that among warriors, statesmen and patriots he was

The first, the last, the best,
The Cincinnati of the West.

Though partisan malignity did not hesitate to assail his character, when his body was consigned to the tomb the voice of calumny was hushed into everlasting silence. His military services, lasting through a momentous and revolutionary period, and being crowned with such complete success, combined with his statesmanship and double-term occupancy of the presidential chair, places him upon what has been termed the pinnacle of fame. His cotemporary, Napoleon, possessed the special qualities of the soldier, and his fame declined when not engaged in his specialty. It was what gave him prestige, and upon that he must lean when in the chair of state. But not so with Washington. He displayed abilities so great as almost to leave him without a competitor, whether in the field of danger or at the head of the civil government.

A citizen of St. Johns, Arizona has discovered that copperas is a remedy for loco poison in horses, from which so many animals have died throughout Arizona, New Mexico, Colorado and Kansas.

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Wallace, United States Minister at Constantinople, has resigned.

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John W. Mackay reached New York City Sunday from Europe.

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