

my horse out and was at the depot at 10 when the train came in. I was standing as near as I could get my horse looking in vain for Brother Roberts, when a man

SNEAKED UP BEHIND

and turned a tub of tar right over my head. I got the tub off in time to see the fellow run around the train, but not in time to keep its contents, (about two gallons of thin tar) from running all over me. I did not say anything, but stood in the light of the lamps trying to see Brother Roberts while the crowd gazed upon me in apparent delight. Not one spoke a kind word, although there were many standing around. By this time the tar had got into my eyes so I could hardly see, and it was running down my neck and clothes in streams.

As it was 15 miles to where I had a friend and having but very little money, I didn't know what to do. This, however, was soon determined by the crowd, who said if I didn't go

I WOULD GET WORSE,

that the tar was only a hint. I tried to talk to them, but all to no avail, for they were full of anger. So I hid them good night and started on my lonely ride. Next morning, after getting lost, and spending one of the most miserable nights of my life, I found two of the Elders who soon fixed me up so I felt like a new man. However my clothes were ruined, but as luck would have it I found a letter from home in the office for me with \$10 inclosed, so I was able to fix myself up again.

PROFESSOR FOWLER

INTERVIEWED BY A "MORMON" LADY AND A PRESS REPORTER.

The Utah Journal publishes the following:

Professor Fowler, the great apostle of phrenology and writer upon human science has lately been holding forth in Salt Lake. He has delivered several lectures and "read the bumps" of a large number of callers, whose faith in his art of character reading led them to apply to him for a chart.

Among these latter was a young lady, a "Mormon," who has been a wife less than two years. A representative of the Journal was present during the interview. The professor had completed his phrenological examination of the lady before the following conversation took place, had pronounced her to be a very superior woman in every respect, and had particularly praised her moral and intellectual organization. He had marked "conjugal" seven, the highest notch. The lady, by the way, is a teacher.

Prof. Fowler.—Are you a "Mormon?"

Lady.—Yes, sir.

Prof.—What do you think of polygamy?

Lady.—I believe in it as a principle of my religion.

Prof.—It would not be in harmony with your feelings for your husband to marry another wife, I presume?

Lady.—No, sir; it would be a trial to my feelings; but if he felt it his duty to marry another I would not object.

Prof.—I see; you would be governed in the matter by your conscientious and religious convictions.

Lady.—Yes, sir.

Prof.—(Addressing the Journal's representative.) I am much interested in learning how Mormon women feel about polygamy. I am entirely unprejudiced myself. The investigation of the subject is purely a matter of philosophy with me.

Reporter.—Professor, in your present and former visits to Utah, how have you found the children of polygamous mothers to compare with the children of other communities in the United States with regard to the development of the moral faculties?

Prof.—I find that their moral faculties are more fully developed.

Reporter.—How do you find them in other respects?

Prof.—They generally have fine physical organizations. I notice one thing in them, which seems to be a marked trait. They seem more subdued in disposition—they manifest less combativeness than do other children. I easily account for this trait, however, by referring it to the peculiar frame of mind their mothers are usually in—one of quiet submission to circumstances naturally trying to the female nature.

Reporter.—How do you find adult Mormons generally in respect to the moral faculties?

Prof.—In most Mormons the moral faculties are large and full.

Reporter.—What kind of a cranial development tends to make a person fanatical?

Prof.—Fanaticism is a matter of temperament rather than of the development of phrenological organs. A temperament that is highly excitable and enthusiastic—one that goes off at a tangent about anything—tends to make the individual fanatical. Such a person is easily angered or easily delighted.

Reporter.—Do you meet with such temperaments frequently among the Mormons?

Prof.—No, I do not.

Reporter.—Referring again to polygamy, from your observations among the Mormon people and particularly among polygamous children, what kind of a race would you predict as the result of the system, say a hundred years from now?

Prof.—My opinion is that the system cannot continue that long, as I think

your women will reject it after a while.

The professor was about to continue his observations in reply to the last question put to him by the reporter when he was interrupted and the interview abruptly terminated. What he was about to say the reporter could only guess at.

FROM MONDAY'S DAILY, JUNE 18.

Immigrants.—A company of Saints numbering 530 left Liverpool, per S. S. Arizona, on Saturday, the 14th inst.

Third District Court.—Proceedings before Chief Justice Hunter on Monday, June 16, 1884.

People, etc., vs. Joseph Biddlecome; one week additional time to prepare and serve bill of exceptions.

Eliza Saxton vs. L. L. Randall; hearing continued until Court can take up same.

George C. Kidder vs. A. J. Moore; decree of foreclosure as prayed.

Supreme Court.—Proceedings in the Supreme Court of Utah Territory, on Monday, June 16th, 1884.

Hon. L. S. Dixon, formerly Chief Justice of Supreme Court of Wisconsin, admitted to practice in this Court.

Thomas Fenton, respondent, vs. Salt Lake County, impleaded, etc., appellant, Third District; submitted and taken under advisement.

L. M. Price, receiver, appellant, vs. Utah & P. V. Railway Co., et al., respondents, First District; same.

Christian Willardson, of Ephraim, Robert C. Newson, of Salt Lake, and Peter Hansen, of Heber, were admitted to citizenship.

W. H. H. Bowers, respondent, vs. London Bank of Utah (L.), appellant, Third district; submitted and taken under advisement.

Court adjourned till Monday, June 23d, 1884, at 11 a.m.

East Indian Missionaries.—Elder William Willes, writing from the American Exchange Hotel, San Francisco, June 12th, announces the safe arrival there at 8 a.m. that day, of the missionaries for the East Indies who left here on Tuesday last. They intended to sail Saturday noon, the 14th inst., for Calcutta, via Yokohama and Hong Kong, per S. S. New York City. Brother Willes says: "Through the kindness of our mutual friend, Gilbert Clements, our lines are cast in pleasant places."

Previous to leaving this city, Brothers Willes, Booth, McCune and Pratt, had a group photograph taken at C. W. Carter's gallery. Mr. Carter, by request of the brethren, called in today to leave us a couple of the cards, which are duly appreciated. The likenesses are good and the souvenir is an interesting one.

A New Thing in Wagons.—There drove up to the News office to-day a light wagon owned by the Co-op Furniture Company, and made by the People's Implement Company, whose starting up we noticed several days ago. One of the points of merit claimed for the vehicle, besides general excellence of construction, and one which we saw practically tested, is that by an ingenious contrivance in the front spring and reach, the box and driver's seat, when passing over rocks or any obstacle in the road, are held perfectly level, independent of the wheels, and therefore all danger of the driver's being unseated is obviated as well as the load being rendered secure.

This vehicle is especially good for moving furniture, household goods, or anything requiring care in transportation. The patent on it is owned by a Chicago establishment, but the People's Implement Company have the right of its application in their manufactures. The wagon shown us was the third they have made of the kind, and the first one yet upon the street.

TESTIMONIAL TO SHERIFF TURNER.

Sheriff Turner being in a tight place was about to dispose of a team to meet expenses incurred in the Hopt case; John W. Lowell, of the well known wagon and implement firm of this city started a subscription to save the team, which is extending to the dimensions of a testimonial to that worthy officer. Following are the names and amounts received to date.

John W. Lowell Co.	\$25 00
Walker Bros.	25 00
Geo. A. Lowe.	25 00
Abram Gould.	25 00
E. A. Ireland.	25 00
Mulloy & Paul.	25 09
F. Auerbach & Bro.	25 00
Cunnington & Co.	25 00
Wells, Fargo & Co.	25 00
Joab Lawrence.	25 00
Moritz & Cullen.	25 00
Studebaker Manufacturing Co.	10 00
Moore, Allen & Co.	10 00
Cash (S. J. L.)	10 00
Thos. Carter.	10 00
Geo. M. Scott & Co.	10 00
Remington & Co.	10 00
Evans & Spencer.	10 00
D. M. Osborne & Co.	10 00
F. C. Gentsch.	5 00
W. L. Pickard.	5 00
A. Hanauer.	5 00
Barratt Bros.	5 00
Cohn Bros.	2 50
Hugh Anderson.	2 50
Wm. McKay.	2 50
Cash.	1 50

Additional subscriptions received to 3 o'clock p. m., Monday:

McCormick & Co.	25 00
Godbe, Pitts & Co.	25 00
J. T. Little.	25 00
Deseret National Bank.	25 00
T. R. Jones & Co.	25 00
Henry W. Lawrence.	25 00

L. Goldberg.	10 00
W. S. Godbe.	10 00
David James & Co.	10 00
C. C. Asmussen.	10 00
M. H. Lipman.	5 00
Watson Brothers.	5 00
G. W. Davis.	5 00
O. L. Eliason.	5 00
S. A. Merritt.	5 00
N. W. Clayton.	5 00
Cash.	2 50
John Daynes.	2 50
Spencer & Kimball.	3 00
W. F. Raybould.	2 50
Cash.	2 50
Eli B. Kelsey.	2 50
Zion's Savings Bank.	2 50
Cash.	1 00

Further contributions will be received by J. T. Little, Deseret Bank. A. Gould or the Wasatch Drug Store. Keep the ball rolling.

SENATOR HOAR SPEAKS.

HIS ARGUMENT IN FAVOR OF THE UTAH BILL.

In the Senate of the United States, May 26th:

Mr. Hoar. I wish to say a few words in reference to the Utah bill, and it will be more convenient to do so at this time than after the Mexican pension bill has been considered.

There are a great many public questions in regard to which the debate upon the general principle takes place at a time quite remote from the legislative vote. Sometimes the debate takes place at a place quite distant from the legislative chamber. I conceive that the mind of the American people whom we represent has been, on full discussion, after the most patient forbearance, after the most careful reflection on the relation of these questions to the great principles of constitutional liberty and public order, made up. We do not mean to have in the heart of our continent a nation grow up under the Constitution of the United States upon the territory over which it is the constitutional duty of Congress to exercise exclusive legislation until the settlers there shall be admitted to the Union as an American State, founded upon the denial of the purity and integrity of the family relation.

That proposition is one which it seems to me is passed beyond the debatable stage. The dominant party in this assembly has many times affirmed that proposition as a part of its political creed, and I am yet to learn that anywhere except in Utah itself from the lips of any great leader of any other party has there come a declaration in conflict with this proposition.

I only take the floor at this time to say that in framing this bill, severe and stringent as some of its provisions may be conceived to be, it has not been the purpose of the committee whom I represent to infringe in the least upon the great American fundamental doctrine of the entire liberty of conscience. We do not propose to inquire into, still less to affect by any legislative process whatever, the opinion in regard to the relation of the soul to its Creator of any American citizen or any dweller upon American soil. The American citizen is at liberty to accept or deny the great fundamental doctrines of Christianity, so long as that acceptance or denial does not find expression in a course of conduct which is in violation of the fundamental principles upon which our Constitution rests.

The Mussulman, the fire-worshiper, the Mormon, the atheist have the tribunal of their own breast, the realm of their own creed, the liberty of their own conscience sacred from the profane interposition of any human authority whatever. But when those beliefs, whether genuine or pretended, find expression in acts, and expression in conduct toward other men, they must then be brought to the test of the law which the law-making power deems for the safety of the state.

There was a man in my own Commonwealth a few years ago, intelligent, well educated, venerable for age, who came to the belief that the same divine command had been laid upon him which had been laid upon Abraham of old, to sacrifice his own son for the glory and honor of his Maker. That belief was as free from the interposition of human law as the belief of any person upon this floor in regard to his relation to his Maker, but when he undertook to carry it out, by his action, he was arrested, tried, and held amenable to the course of the law of the Commonwealth.

Mr. President, the American state rests upon the fundamental doctrine that the family, which is the result of the pure and chaste union of one man to one woman, constitutes the unity of citizenship; that the protection of the purity of these families is the great object of human legislation; that without it no State, no Christian State, certainly no republican or democratic State can long exist.

Now, what do we find the condition of things? We find in the very heart of our community established, which lays down as its fundamental principle the denial of this right, which proposes to establish by law, to surround with the sanction of religion, households which are made up of one man and many women living with him as his wives. To the establishment of that community upon that principle every social force, every religious influence, every practical power of that State now for more than a generation has been bent. Great funds have been raised and set apart which are expended in ransacking all Europe for converts among the ignorant and poorer classes largely, but

not wholly, to that doctrine. The lands are held by the men who believe in it, and by them only. The juries, the Legislatures, the magistracies, so far as they do not derive their authority immediately and directly from the United States, are in hands by which their forces are bent wholly to the propagation of this doctrine and to the establishment of the community upon this doctrine.

The influence of the church, the forces of the state, the power of missions, the influence of the ownership of land, sometimes disclosed but more often undisclosed—these influences, as I say, are all exhibited, all lent to the establishment of the one object, and it is quite time that the American Congress, clothed with its vast responsibility, directed its attention to that object.

We have the right until a community is admitted as a State to exercise the legislative forces which shall influence its destiny and affect its character, we have the right to put against the forces which I have described the superior force, the greatest force known upon this continent, the power of the whole American people; and it is for that purpose this bill has been framed.

The bill attacks, and attacks only, the powers of the State or of the community which have been used and are now used as far as possible wholly for the accomplishment of this one end. We find juries empaneled and selected in order that when there is a question between a Mormon and a person not entertaining that belief it shall no longer be the inquiry, "What is the law or the fact?" it shall be the inquiry, "What verdict is in favor of the Mormon?" We find schools established where the text-books are selected wholly to instruct the youth of that community in a doctrine inconsistent, as we believe, not only with Christianity but with civilization itself. We find the great trust fund of education and charity established and administered for that one end; and we claim that it is not only the right but the duty of the American Congress to so far by law affect and control these instrumentalities, not as to make them instrumentalities for the promotion of any opinion which a majority of this body may entertain, either political or religious, but solely to prevent their being used any longer as instrumentalities for the building up of a State founded upon the doctrine to which I have adverted.

It is therefore in no spirit of religious intolerance, it is with no desire to interfere by the least tittle with the conscientious belief, however erroneous we may deem it, of any man, Mormon, or otherwise; but it is simply that the responsible law-making power for that Territory, as for all Territories, shall see that the great influence of Government and of legislation are no longer used for this illegal and unchristian purpose that the bill is drawn.

My Head has not been so clear, or voice so strong in years. I recommend Ely's Cream Balm to all afflicted with Catarrh or Cold in the Head.—J. O. Tichenor, Dealer in Shoes, Elizabeth, N. J.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs. One so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal illness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me."

HORACE FAIRBROTHER.

Rockingham, Vt., July 15, 1882.

Croup.—A Mother's Tribute.

"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,

MRS. EMMA GEDNEY."

159 West 128th St., New York, May 16, 1882.

"I have used AYER'S CHERRY PECTORAL my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried."

A. J. CRANE."

Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL."

JOSEPH WALDEN."

Byhalia, Miss., April 5, 1882.

"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles."

E. BRAGDON."

Palestine, Texas, April 22, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will always cure when the disease is not already beyond the control of medicine.

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"Little Detective" 1/2 oz. to 25 lb, \$3.
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