

Neither the husband nor McGarry appeared to prosecute, so she was sentenced to 14 days' imprisonment, dating from her arrest.

But Alfred D. Freeman, a medical student who pleaded

GUILTY

of bigamy, in marrying Elizabeth Watson, while his lawful wife, Charlotte Toney Freeman, was alive, was sentenced to the heavy penalty of five years' imprisonment. In this case both the ladies principally interested were deceived. He deserted the first, and led the second to believe he was a single man. His conduct was shown to have been fraudulent and heartless. The press endorsed the sentence, but it is pronounced an extraordinarily heavy punishment.

THE POINT TO BE OBSERVED

is, that though all these persons violated the law, the courts, the press and the public recognize the fact that the greatest grievance is, on the part of the victims and not on the part of society, and that when they have no complaint to make, the government is not severe. When they do not appear to press a prosecution, or when it is evident that they have been cognizant of the facts and have not been betrayed by the defendant, the sentence is usually nominal. In Utah the theory is manufactured that the legal wife is necessarily injured, although she may be a willing party to the transaction, and the plural wife is compelled to testify against the husband, contrary to her wishes, while the gist of the offence is made to appear as against society which really sustains no hurt. In England, where the anti-bigamy statutes originated,

THE BODY OF THE OFFENCE

is in the injury done to the women who are betrayed, in Utah it is made to be against society that would know nothing about any injury but for the sophistical theories of public prosecutors, and when the women are active participants in the transaction and make no complaint.

A case which has been tried at Edinburgh recalls the famous story by Charles Reade, entitled,

FOUL PLAY.

The schooner *St. Athens*, partly owned and fully insured by a young man named Malcolm Brown, was sunk in the Mersey, the crew escaping in boats when within sight of Longships Lighthouse. When she was filling with water, the sailing master could only find the handle of one pump, and when the hatchway was lifted fresh chips of wood revealed the work of an augur or a hatchet. Investigation proved that Malcolm Brown had made offers of from £25 to £100 to different persons to "do away" with the vessel, suggesting the Baltic as a good place for the job. These offers being declined, it appears he undertook the nefarious work himself, bored holes in the bottom or sides of the ship and plugged them, and when ready, pulled out the plugs and made his escape. He was convicted and sentenced to five years' penal servitude, the court thus putting Brown's foul play on the same level with Freeman's actual and aggravated bigamy.

Some encouragement may be afforded to those in Utah who almost despair of

JUSTICE CLAIMING ITS OWN

in the Hopt murder case, in the news which has reached here from British Columbia, of the hanging of Robert E. Sproule, an American who was concerned in the killing of a man named Hammill. He was respited eight times, and yet after all he has been executed. To make his case the more provoking, word reached him the day before his execution that a fortune had been left him and was in the hands of a legal firm at Boston.

DESTRINETS FOR RENT

are common in the British Isles. Ireland is not peculiar in cases of families being turned into the street because their rent is unpaid, only in England it is not the land but house rent or room rent that causes the trouble. The few articles of furniture belonging to the delinquents are seized, and out they go into the cold and dreary world, homeless and destitute. But a very uncommon case occurred the other day, when a landlord seized the corpse of his tenant for seven shillings and sixpence rent due and unpaid. He declared it should not leave the house for burial until he received his money. A collection was made among the neighbors and the corpse was released and interred.

THE DIFFICULTY

of getting back into an honorable life after straying into the ways of crime was forcibly illustrated a few days ago in a police court. A respectable-looking elderly man applied to be sent back to prison for the remainder of his term from which he had been released by a ticket of leave. He said that since he had left prison he had done his best to gain an honorable livelihood, but the fact that he had been a convict became known and his applications for employment had been treated with derision and contempt. He was a surgeon by profession, and had written a work which if published might furnish him some support. The justice suggested that he go to the poor house, but he replied he would rather

GO TO JAIL.

He had been in one for eleven months and did not want any more. It is hard that a man desiring to reform

should find no help, and yet it is not to be wondered at that prudent people should be loth to trust a convict. But what must be thought of a system of professed benevolence which makes life so hard for the poor creatures it pretends to provide for, that they would rather go to prison than suffer the coldness of its cruel charity?

Speaking of convicts, there is an organization in Liverpool which is likely to furnish material in plenty for prisons and penal settlements. It is called The

HIGH RIP-GANG.

Its existence is sometimes derided by the police, but it has been known to be in operation for years. It is composed of roughs and toughs of various ages, who recognize each other by pass words and phrases, and who help each other in any work of lawlessness and deviltry that either of them may be caught in. The cry of "High Rip!" brings assistance from its members, and many assaults and scenes of violence have been traced to that source. For some reason, probably through fear, the police fight shy of the gang and deny any knowledge of the organization. And yet this is not New York and it would be uncharitable to intimate that the police here ever wink both eyes at any defiance of the law.

An inquest was held lately which may serve as

A WARNING TO BOYS

In Utah. Of course it contains no caution to girls. A six years old boy came to his death, suddenly, from standing on his head after eating a hearty meal. The examining physician said, and the jury found, that the deceased died from convulsions produced by indigestion; that was brought on through turning himself upside down. He was found of walking on his hands with his feet in the air, and this kind of exercise and that sort of a position do not appear favorable to digestion nor calculated to promote longevity. The usual method of human locomotion seems to be the best, and those who can walk on their hands instead of their feet do not appear to demonstrate anything is likely to be beneficial or to become general. If boys will reverse the order of nature, they must be careful to do it on an empty stomach.

From the stomach to the heart is not a very big jump or a great stretch of the imagination. It has been asserted that Lord Randolph Churchill, whose name is frequently in everybody's mouth has

"NO HEART."

Of course this is meant in a figurative not a philosophical sense. He is considered a cold, cutting, selfish schemer whose affections converge to that center commonly known as "number one." But an incident related by Sir Frederick Milner, who contested a Lancashire district in the Conservative interest, goes to contradict the popular notion, and to show that like all other human beings, Lord Randolph has a tender spot for others which only needs to be lightly touched to respond. Sir Frederick was traveling on the continent and met Lord Churchill with whom he journeyed part of the time in company. While at Naples he was taken down with a dangerous fever. Lord Churchill was at home, but hearing of Sir Frederick's condition he started at once for Naples and nursed him day and night till he recovered. A man who would thus risk his own health and sacrifice his own pleasure for another, must have some heart even if he is a politician and a Tory.

ARISTOCRATIC NOBILITY

of character was that of an heroic act of the Duke of Buckingham. On the occasion of a fire at Whitebury recently, he sprang out of his bed at one o'clock in the morning, manned his fire engine and set out with all speed to save Mr. Thomas Loder's hayricks. He worked with all his might for five hours, but the main was somewhat defective so that the water supply was short. However, he succeeded in preventing the destruction of a large amount of property. The insurance company chiefly interested did not as much as return him a vote of thanks. But he has virtue's own reward, the approval of a good conscience and—"so much for Buckingham."

Liverpudlians and others who are familiar with this great seaport city, will remember

ALLSOP'S WAX WORKS.

The establishment is not so extensive or popular as Madam Tussaud's in London, but it is quite a feature of Liverpool. Prosperity has not attended it of late, for without continual additions such exhibitions soon lose their attractions to the general public. Novelty is the great requirement of the pleasure-seeking populace and "chestnuts," even, have to be new to gain the favor of the multitude. So Allsop's had to go "under the hammer." When the day of sale arrived, buyers were found to be even more scarce than visitors to the show. They did not "walk up, walk up" worth a cent. They could be counted on the fingers of one hand and some "left for change." The sale had to be postponed and the wax "tiggers" cut no figure at all as cash articles either for purchase or inspection. But they did not seem to mind it, and remained with that stoical expression of countenance that has such a peculiar effect on the beholder especially by daylight. If anybody at Salt Lake wants to go into the wax work show business, here's a chance for a cheap foundation.

Speaking of exhibitions, and taking a leap from Liverpool to London,

***THE AMERICAN EXHIBITION**

which was organized for 1887, does not seem to exhibit many signs of active life. Is it to be a fizzle? Not a staff nor a stick, a stone nor a brick gives token of work for the great, grand and overtopping projected enterprise. It was announced to be opened in March next, but unless the managers march a little faster it will not "come to time." It is whispered that the whole business is a private speculation and is without substantial official backing. Its failure would be humiliating, and somebody would lose considerable cash expended in booming the venture.

A SINGULAR SCENE

was witnessed the other day at Westminster Abbey, that venerable pile which for centuries has been the national centre of Protestant Episcopalianism. On the anniversary of the death of Edward the Confessor, a number of Catholics made a pilgrimage to his tomb in the sacred edifice. This was not new nor uncommon. But the pilgrims—priests and laymen, knelt at the shrine and offered prayers in the form and manner peculiar to communicants of the Romish Church. The non. secretary of the Working Men's Protestant League appeared on the scene and made a scene himself, by vehemently protesting against this desecration of a Protestant place of worship. The officials when appealed to refused to interfere, stating that they knew of no rule which prevented any one from praying beside a tomb, and that they could not discriminate as to the creed of persons engaged in a simple act of devotion. All liberal minded people will agree with the officials, but the rabid and wide-mouthed "No Popery" radicals are terribly scandalized.

A PECULIAR ACCIDENT

occurred lately in the great "metropolis." One of the main thoroughfares from "the city" to the "west end" was under repairs, so much of the traffic had to be diverted for the time being. The driver of a Chelsea omnibus went through the usually quiet square, inhabited by lawyers, called Lincoln's Inn Fields. To pass out "in the direction sought," the bus had to go through a street where one of the old arches which used to be not uncommon, remains. The driver, being lower than the passengers on the roof, passed through in safety by "ducking" his head a little. The "outsiders" did not escape so easily. Several were knocked on the head severely, and one was taken unconscious to King's College Hospital. When passing through a tight place it will not always do to be too unending. Accommodating oneself to circumstances without sacrifice of principle, is sometimes healthy even at a trifling loss of dignity.

The winter season is expected to be particularly severe on

THE POOR OF LONDON.

The Lord Mayor whose inaugural was expected to be attended with socialistic rioting but passed off without serious disturbance, has taken special measures to provide temporary relief to thousands of the hosts of the distressed and unemployed. Funds have been subscribed by the benevolent and wealthy in very large amounts, and bishops and clergymen of different denominations are exerting themselves to provide labor and render relief. But all this is considered to be quite inadequate to the necessities of the times. The condition of two eastern parishes will serve to indicate the general condition of the poorer districts. In White-chapel with a population of 70,000, fully 40 per cent are in need of assistance and the poor law guardians know not what to do. St. George's in the East with its 50,000 has at least one half in a similar condition. This

WIDESPREAD POVERTY

is not confined to the great British capital. It extends more or less throughout the country. It is considered worse than it has been for ten years past. Bread riots are predicted before winter is half over, and a dread of violence from half-starved hosts is felt by the owners of property. The Government does nothing, and for the distress in Ireland sees no better method than the policy of coercion. All people agree that there is

SOMETHING RADICALLY WRONG

in the social system which allows the active producers of wealth to linger in want and die for lack of nourishment, while those who handle the fruits of toil revel in luxury, and the idle wax fat and grow insufferably proud in their ease. The evil is perceived and acknowledged but no one is at hand with a practical remedy.

What a blessed spot on this world of sin and suffering is

MUCH ABUSED UTAH!

The grinding want and haggard squalor of vaunted Christendom is there unknown. Extremes of condition exist there, as elsewhere, but they are not so wide apart. The cries of the widow, the fatherless and the indigent do not ascend in vain. The poorest there are affluent compared with hundreds of thousands in the alleys and byways of British cities. There is a chance for the industrious to improve their condition. And those whose duty it is to look after the

wants of the poor do not suffer any to absolutely lack for food. It is a land of peace as well as plenty, and with all its imperfections it shines brightly and purely in contrast to the darkness and vice of this great and wicked world. Let those who can shut their eyes to the iniquities of modern Babylon and close their ears to the moans of the distressed, enjoy "life" in the centres of Christian civilization, but Utah, the home of the Saints, the bosom of Christ's Church, though the despised of the worldly, and the object of official wrath and the vengeance of cruel legislation, with all its seeming drawbacks is good enough for

"MORMONISM" LOGICALLY AND TRUTHFULLY DISCUSSED.

BY L. A. WILSON.

Were there to be a meeting of all the vices besetting mortality, perhaps none among that busy throng would be more noticeable for its evil effects than prejudice. The man I hate can say nothing just or sensible. Of him nothing good can be said to me. It is so with you and with all mankind. The effects of this monster's activity are to be seen everywhere, but in nothing more plainly than in the action of the public mind on the question of "Mormonism."

For years the vilifying of this people has been a never-failing resource for the news gatherer, the lecturer, the tourist, and the author; and, that honest people could believe the representations, has been one of the wonders of this age of wonders. For superstition, the "Mormons" have been classed with the Chinese and Hindoos. Like them, too, they have been regarded almost as a distinct race of humanity. Now, however, it looks as though the time for an impartial hearing is not far distant. When men of character show their willingness to forfeit the esteem of a nation, their liberty, or even life, for the sake of principle, these days of infidelity will not long withhold from them a just consideration.

No greater mistake is made in considering the question in hand, than to rank the "Mormons" as confessed criminals. In the spirit and bearing of these enthusiasts toward the nation, instead of the cringing, brazen abandonment of a libertine, there is the subdued dignity of a benefactor. The typical "Mormon" is a satisfied and sufficient man. If he can discharge the obligations of his religion, he shall not only live for himself and his family, but for all mankind; and, what is of vastly more importance, he will fulfil his appointment as a co-worker of the heavens. So long as his conscience is clear, no matter how the world may look upon him, the fountain of his joy shall flow unrestrained. He is, in the largest sense of the term, a citizen of the universe.

Next to the "Mormons" confidence in the providence of his Maker, is his belief in the coincidence of all nature with his religion. There is no question in law or logic, no proposition in ontology or metaphysics, but with equal justice and unflinching faith, is appealed to that unbiased arbiter. The long unsettled controversy between the intellect and goodness, is to find a reconciliation in this simplifier of the most profound philosophy.

As will therefore be seen, the nation may with just cause take a thought of the end, before adopting a determined policy against polygamy. No one is so blind as not to know that the promotion of chastity has no part in the motives, either of the movers here or in Congress. Indeed, it will be hard for the best friends of the present crusade to defend it with any better pretext than almighty might. As all men know, the "Mormons" sustain an unimpeachable character for thrift, chastity, union, honor, and intelligence. Thrift is not a natural product of immorality, nor is honor an outgrowth of slavery. Superstition cannot instill chastity, nor depravity union. Nature is not betrayed that ignorance can discover the most sublime ethics, and always put its opposer working against his conscience.

The "Mormons" cannot be robbed of any practice or precept, without doing violence to justice. As their character is unimpeachable, so is their position impregnable. They hold that the practice of polygamy is not contrary to the natural rights of mankind; that it is in consonance with the dictates of virtue, and the privileges guaranteed by the Constitution of the United States; that the opposition of popular sentiment cannot be urged as a guide to conduct; that the affections concerned are proper subjects for the practice of sacrifice; that, so long as there is no infringement of the rights of others, no society has the right to dictate a rule of action or abstinence to any other; and, above all, that the revealed will of the Lord cannot be set aside.

Now, if these men and women will deny what they know to be true, and forfeit quietly rights they know to be sustained by every principle of justice, there is hope that measures directed against them will succeed; otherwise there is barbarous work before the nation. Whoever represents the "Mormons" as likely to yield, says to those best acquainted with them, that he has yet to learn the first trait of their character. Knowing their principles and practice to be in a line with the eternal and self-evident rights of humanity,

nothing will persuade them even to compromise.

Altogether, the handwriting on the wall publishes to all men the decree; the government of the United States must recede from the unhappy contest before no less a foe than the Ruler of the Universe.

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SUMMONS.

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

Harriet Lee, Plaintiff, vs. James Lee, Defendant.

The People of the Territory of Utah send Greeting:

To James Lee, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of failure of defendant to provide plaintiff with the common necessities of life and desertion since March, A. D. 1882.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court of Salt Lake County, Territory of Utah, this 2nd day of October, in the year of our Lord one thousand eight hundred and eighty-six. **JOHN O. CUTLER,** Clerk.