

To the Latter-day Saints:

The Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on the morning of Tuesday, October 6th at Logan, Cache County, Utah Territory.

JOHN TAYLOR,  
GEORGE C. CANNON,  
Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.  
Salt Lake City, Sept. 17th, 1885.

BISHOP SHARP'S ACTION.

To state that the position assumed by Bishop John Sharp yesterday afternoon, before the Third District Court, created a high degree of interest in the public mind, this is to state but a small part of the effect of his action. The effect of his action amounted to a sensation.

With the gentleman named it was a supreme occasion. It was the one opportunity of his life to sustain a principle which he had accepted as emanating from a divine source in the form of a sacred obligation. It was within his power also to act in such a manner as to compromise the general business of the church, and, by the consistency of his own course, cause Latter-day Saints having confidence in his integrity to cheerfully follow a brilliant example. This culminating circumstance of a long, useful and capable career he chose to surrender to the public gaze, and to the judgment of the Latter-day Saint, that which he held to be true and consistent.

But, stepping aside for the moment from the obligation he was under to the religious community of which he was an official, we may be permitted to say that he was not alone in his attitude the country of that which he chose was, to our conception, a duty he owed to his fellowmen generally, outside the pale of the Church to which he belongs. His ecclesiastical position, combined with that which he held before the country in financial and other influential circles, rendered him largely conspicuous. Consider this fact together with the popular feeling toward opinion concerning "Mormonism." It is looked upon as a religious imposture, and the claim that God has spoken in this day from heaven and given revelations as in days of old, is treated with ridicule. The effect of Bishop Sharp's action of yesterday afternoon can have but one effect in that connection—so far as its influence extends outside of the Church—it serves to intensify the inimical feeling and confirm the adverse opinion that prevail.

If, on the other hand, Bishop Sharp's stand had been in consonance with the religious obligations, men who have opposed the system with which he was connected both in their views and feelings, would have, to some degree at least, been inclined to believe that, after all, there must be something in it to cause men to have everything for its sake. Especially for such men as he, with liberal wealth and other facilities at his command, to stand upon such noble ground.

It has been openly calculated by the opponents of the Church that whatever the position he took, it would have been placed in jeopardy, it would have influenced his co-religionists in the same relation. There may be some degree of correctness in this assumption, but we are confident that its effect in that direction will be small, and will not be of sufficient magnitude to interfere in the most remote degree with the main question, which is, whether or not the Latter-day Saint is a religious imposture, and the claim that God has spoken in this day from heaven and given revelations as in days of old, is treated with ridicule.

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P. Arnold, St. A. M. Mober and Angus M. Cannon comes in point. Such conditions are utterly incompatible with the most sacred obligations of a Latter-day Saint, and he can, no more assume them than he can throw aside baptism by immersion for the remission of sins, or any other doctrine of the faith of the true Gospel.

But it may be held that the defendant's written statement embodies a declaration to renounce the relationship of the total severance of the marital tie. This is true, but the agreement to obey the law according to the interpretations placed upon it by the courts came subsequent to the reading of the statement, and therefore the later position, though in conflict with the other, is the one that was adopted, and will be so held by the Court.

Right here it may be proper to draw attention to the utterly unprincipled position of the Court. The defendant in his written statement actually broke the law as interpreted by Judge Zane himself, because in it he made an acknowledgment of his plural wives. Yet the Court, with this fact staring it in the face, drew the defendant along into a position that he was bound to acknowledge which he had in writing expressed his intention, not to relinquish.

In another particular the attitude of Bishop Sharp was at direct variance with his position in the Church. He entered into an express agreement not to teach others to violate the commandment of God. Yet he was actually teaching the principle of plural marriage. While it might not be necessary for him to engage in that kind of teaching, if he proposed not to do so, as far as he could consistently go was simply to refrain from it. It is a doctrine, however, of the Church in which he holds an official position, and in any event to enter into such an arrangement is a species of humiliation which can only be looked upon by his genuine friends with unqualified regret. Even aside from the principle involved in other respects it was an unequal surrender of the right of free speech.

There are many considerations that might be offered in extenuation of Bishop Sharp's line of action besides his wealth, social standing before the world, etc. They should be used and given due weight. His health is precarious, and incarceration in prison might have proved disastrous. If not fatal, to him.

There are many things connected with his condition that made the ordeal one of tremendous trial for him. And no one knows the pang that it has cost us to learn of the position he has taken, and the reluctance with which we approached this criticism of his course. We have lived under his influence, and as a Bishop we have always esteemed him as a personal friend with whom we have ever been on the most amicable and kindly relations. We have been the recipient of personal courtesies at his hand, but friendship and every other consideration must not interfere with duty. Neither must a man's wealth, influence, social or official position, screen his public actions from being expected to them involve not only an eternal principle of truth, but in the results that might follow were silence on the part of the News to give even an appearance of endorsement or acquiescence.

To the Latter-day Saint we would say: No matter what position any single man or number of men may take in regard to what God has given, the truth must be sustained and vindicated at all hazards. No matter how dark the clouds that are now apparently closing upon the people of God, the ship Zion will weather the storm. It may rage for a season, after which the turbulent waters will subside. Meanwhile there must be, of what God has given to the Saints, no surrender.

NOT A PARALLEL.

WE have learned since the judicial event of yesterday, that some persons have attempted to make a parallel of the position taken by Bishop Sharp and that assumed by President John Taylor and Brother Angus M. Cannon.

The comparison is absurd and is a reflection upon the two gentlemen last named that is unwarranted by the facts.

President Taylor, while asserting that he had obeyed the law as he understood it, also asserted in addition that he never would renounce his wives, but would continue to acknowledge them in that relation.

Brother Cannon claimed that he had lived within the law as he comprehended it, but could not comply with the law as interpreted by the court. He stated that he was a member of the church, and that he was a Latter-day Saint.

While New York and many other of the large cities of the Union are wrestling with the question as to how to get rid of the nuisance of telegraph and telephone poles with their loads of wires in the streets, without accomplishing anything more than talk, Chicago has solved the question and set a worthy example by burying her wires under the surface of the ground. The Chicago News tells that city's experience in this matter as follows: The successful burying of wires has been demonstrated by a nine-year's practical test in this city. Mr. John P. Barrett, city electrician, began his crusade against the overhead wires in 1877, and then, after exciting a powerful and determined antagonism, succeeded in a campaign which deserves to be remembered in history. A line of fire alarm telegraph was to be extended in the north side of the city, and the question of how to get rid of the wires was carried along one of the most arduous and successful streets, and to escape legal hindrance, the work was done on Sunday, indignation, demand for the official guillotine, at once followed.

Barrett, master of the situation, pointed out one only mode of relief,—"the wires can be put under ground" for a certain sum. Next morning the money lay upon his desk, and with it was constructed the first half-mile of underground wire service in the United States. At the beginning of the present year there were 715 miles of wire already placed beneath the streets and alleys of Chicago; 400 miles embracing every variety of wire from electric light to telephone, has been laid by one company alone, and it has now under contract 16 additional miles. Under the push and drive of "the original ground-hog," as Prof. Barrett is now styled, there will soon be not a single wire belonging to the city above ground in the south division, and the north and west divisions will be cleared shortly after.

EXPRESSIONS FROM THE PEOPLE.

"SNAPS" SETS UP THE SEGREGATION BUSINESS.

"If that won't do, then I'll give it up," is said to be the emphatic, but somewhat ambiguous statement of the 19-year-old attorney, Dickson, when the ruling of Judge Zane gave him the authority to divide the territory of the Territory into two parts, one for the whites and one for the colored people. This was interpreted by the courts, and in the end, even weekly periods, it desired, so as to multiply the courts, trials and imprisonments of the colored people. This is a most unprincipled and unchristianlike act.

PROFOUND REMARK.

from so worthy an apostle of religious persecution, may sound strangely to common ears. But it is a most significant statement of the attitude of the courts in the case of the colored people. It is a statement that there is a world of hidden meaning in his statement, which can only be understood by the thinking mind. It is a statement that the colored people are not to be considered as human beings, but as a class of inferior beings, and that they are to be treated as such.

A REGULAR BONANZA.

Twenty would be as good as an annuity to the colored people for the Government. And fifty would be equal to an "estate in Yorkshire."

I have long wondered how the general public would arrange matters when the few dozen cases which really exist in the Territory should be exhausted. If after they served a term and then "came within the law," they should settle down like ordinary people and keep clear of courts and courts in future.

DEATHS.

HATCH.—In Kooahara, September 15, 1885, of lung disease, Louis Jacob, son of William Henry and Martha A. H. Hatch, aged 1 year 4 months and 10 days.

AMUSEMENTS.

SALT LAKE THEATRE.

Positively TWO NIGHTS ONLY! THURSDAY AND FRIDAY.

SEPTEMBER 24TH & 25TH.

A Positive New York Success. The Eminent Comedian and Dramatist.

MILTON NOBLES.

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FOR SALE.

10 THOROUGHbred FRENCH RAMS!

Selected from the flock of the GARNIER, Los Angeles, California.

FRESH FRUIT!

BATTLE CREEK CO-OP WILL FILL orders for Ripe Fruit in large or small quantities.

\$500 REWARD!

The sum of FIVE HUNDRED DOLLARS will be paid for information that will lead to the apprehension and conviction of the person or persons who perpetrated the heinous outrages at the residences of Commissioner McKay and Attorney Dickinson and Varian, in this city, on the night of the 12th inst.

LEGAL NOTICE.

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

MULES!

Three good Mules, for Sale, Cheap. Apply to H. D. WOODRUFF, 1232 1/2 St.

PROF. SMYTH'S SINGING CLASSES.

Will open at Child's Music Palace on Monday, Sept. 15, at 7 o'clock.

BUCKLE'S AINICA SALVE.

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