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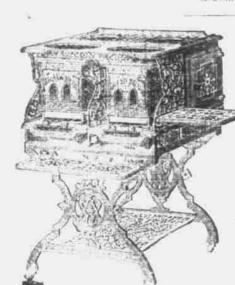
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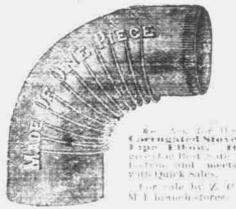
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character in the school work, or whose experience as a teacher is but limited, to undertake it is observed an authorized as an entity, and pointed as this most the animal of God, heard \$\frac{1}{2}\$ So that support the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as this most the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the as the animal of God, heard \$\frac{1}{2}\$ So the animal of the control of the chost of the chost of the animal of God, heard \$\frac{1}{2}\$ So the animal of the control of the chost o acks, and upon this basis as compreusive as time and ability will permit. | they can never have a send In pursuing the path thus marked out if so it may be called I shall make

THE DOMAIN OF RELIGION. It is a favorite thought with some writers and thinkers that education and religion are incompatible, that they cannot coexist. It is supposed by mane, perhaps sincerely, that religion discontages education, and does so for the particles of the massion of education to dispel the mission of education to dispel the mission of education to dispel with the law of its own being bears its own fruit, and fills up the mass read to the mind from so much error and felucion; in fact, that, like day and times, when "Paul planted and to the particles as those, that men will stall assent that the "Mormon" restaurable own fruit, and fills up the mass read to the mind from so much error and felucion. As in ancient these is a proposed to education?

"The color of the original planted and the particles as those, that men will stall assent that the "Mormon" restaurable own fruit, and fills up the mass read that the stall assent that the status of the particles as those, that men will stall assent that the "Mormon" restaurable own fruit, and fills up the mass read that the stall assent that

This class of critics would very HR the knight selects his weapons and d them are been to which to the battle-field, where victors or defeat. Would it be received to the same dofty sities, to keep up a show of being what nethod I have proposed of treating awaits him.
less subject. They would probably in-

de bugabao. CHURCH AND STATES

raperverted part, and are satisfied mothers less than wholesake dea afron for the misdeeds of individ--- 2s neh persons have possibly never of or have never believed, that "the r of find is the beginning of wis-

OCCUPANTS RELIGION'S HAND-MAID, Those who are pleased to doubt this, would exhort to be more liberal in her observation and research. "He hat judgeth a matter before he heareth by is not wise." We have no right to , is not wise." We have no right to melena, until we are certain we have airly and thoroughly investigated.

Viattle learning is a dangerous fixing, rink deep, or facte not the Pierran spring; there, shallow denights intoxicate the

Voof dernking thegely, sobers us again? No one who comprehends the scope ad meaning of religion, and is not limited by prejudice to the glory of its discrements, will earnestly contend at it is the fac, or even the lukewarm iend of education. They who would so have not been drinking deeply of e waters of knowledge. They have it felt the spray of the fountain, and intoxicated, in their emptiness, the the bare fragrance of what they

ave yet to taste.
The subject of education, it is hardly a sacry to say is of paramount imstance. The advantages which acne from the execute and develop-ent of the faculties are so numerous of appear at, that argument would be writes and counteration tiresome. ic a person never so gifted, so far as abund powers go, yet what are those owers worth if they are not brought in exercise; or wherein hes the su-

GENIUS AND TALENT,

mere is an undoubted difference, but dent in action is greater than genius at lies dormant, and hke the indussuccess, while the indolent hare is sping by the way. The father of Edwin Booth, the ac-or, is said to have been a great genius, apable of achieving almost at a bound what it has taken his talented son neara life-time to accomplish. Yet Edvin Booth, to-day, is a greater actor han his father was, for the simple ison that he is an educated artist, a ished student of his profession, with s natural abilities expanded to com-rative perfection by steady, pro-aged and arduous toil. rative perfection

tienins, taient, natural gifts and races, are very good things to possess, ONLY HALF POSSESSED ntil they are educated. It is the exrienced wrestler, with every nerve and muscle in play, who throws his an-agonist, not the Apollo-like form of race and beauty alone, nor even the lumsy strength of an unskilled Herules. It is the trained courser that wins the race. It is the polished gem

THREE TRAMPS WHO FOUND FOUR

APPLES.

Being very hungry, as tramps some times are, they were considerably elathat troubled them was how to divide that troubled them was now to divide the apples equally. Each could take one without any difficulty, but which was to have the remaining apple? Fin-tity one of the trio, who, by the by, was the inevitable frishman, was fired with an idea: "I have it," said he, "there's two for you two, and there's two for me The others became suddenly breathe away our lives upon the chance houghtful, scratched their heads dujously for a moment, and exclaimed: 'That's it: that's correct. Ah! What line thing it is to have an education.' An acquaintance of mine, naturally a smart financier, once told me that if he were educated he could make thouhe would have made them in a fairer way than the tramp did his apples.

The question now arises-WHAT IS EDUCATION?

I have already answered it in part but what does the word in its fullest sense signify? It is the expansion of or sale by Z. C. M. I. and all the all Stores in the Territory, and by H. B. CLAWSON, Agent.

WHAT IS EDUCATION?

It becomes delirered by Eishop 0. E. Whiten the formula of the first of the WHAT IS EDUCATION? the bringing forth and perfect across all Fourteeath Ward Assembly Rooms,
Soft Lake City, on Friday Evening.

Jam 19th, ISS.

o apology to this intelligent audience, are interchangeable terms, but where said he, "for a man to as sayed in ig-

she has begun. The educator stands in the same re-

thi, where either of them gains the sudancy, the reign of the other ist necessarily cease. Religion, inboad of the beautiful goddess that she simply meanthat mental training warch cally is, with a simile of neavenly schools and colleges impact. That is weetnes, a nature as pure as but a single phase of the subject to spirit of charity she breathes. Schools, in the technical sense, are not the only means of giving education. Men of truth she carries, or the beaming bave been educated who perffaps never of fruith size carries, or the beaming country of righteousness in which her lovely form is clothed; is pictured as a repulsive hag, toothless and baid, armed, like the fabled furies, with a whip of snakes, a girdle of vipers, to missue and 'orture all who would burst the fetters of darkness which bind them to her drear abode, and rise on education's winds to realms of light and usefulness.

realize that in order to do so, we must be that the poet, the painter, the sculptures? Are we educating ourseives that the poet, the painter, the sculptures? Are we educating ourseives that the poet, the painter, the statestal painters? Are we educating ourseives that the poet, the painter, the statestal painters? for the society of such beings? Are made in himself two or more of these we becoming pure as they are pure? Are them entirely. All this from an earthly not, in the truest sense of the term, selfish? Are our souls expanding with stand-point. But when we take higher love, with magnanimity, with devotion | _cound; when earthly distinctions are to truth and justice, with mercy and charity for mankind, and adoration for God? Or, are we in our daily lives, our thoughts, words and actions, lectured destiny, how can we decide coming more world and selfish, margonized and selfish and selfish that the selficient that rowing and belittling ourselves, dwarf-ing our growth, retarding our development, diminishing instead of increasing our souls' capacity? Such queries are important, for to

the truthful answers we are able to-make, depend, more than is generally magined, OUR ETERNAL PUTCHES.

No matter what our ambition is; how rdently we may desire to rise and eign; if we are not fitted for the plane o which we aspire, we will gravitate is naturally as water seeking its level to something lower. Exaitation in any degree implies the capacity to re-ceive and contain that which is given. Eternal glory cannot adhere to an unworthy object. An attempt to put into a vessel than it is able hold will result in waste, God is wise economist; He cannot descend to extravagance and folly.

IN MY EATHER'S HOUSE AID. MANA MANSIONS. 19

aid the Savior. "There is one glory of the sun, and another glory of the moon, and another glory of the state For one star differeth from another star wheat is the value of a gold or silver moon in softened lustre, for we may be an like the sun in its majesty, we may beam like the sun moon in softened lustre, for we may twinkle like the stars; but whatever we are and whatever we attain to, it will correspond with the measure our faithbules. mornly of their poss ssor if they are in glory. So also is the resurrection of trained to a higher state of efficien-As we learn our lessons here, we will take our places in

THE CLASS-ROOMS OF THE HERE-AFTER.

Education is the reward of experience, and progress is written upon all of God's creations, excepting those that shirk the responsibilities which life entails, and fail in the performance of the tasks allotted them. What are those stars that bespangle yonder heavens, glittering like jeweis upon the bosom of night? They are

EDUCATED WORLDS, or worlds that are being educated; homes of the redeemed and glorified or of those who, like ourselves, yet hope for glorification. Is not our earth itself at school? Is not every form of life upon its surface in process of preparation for something higher, nobler and better to come? When we reflect upon these things and they well repay reflection—we may begin to realize the true value and importance of the time we now possess and the opportunities and advantages which

are placed at our disposal.

even a general one, I am well aware. which shines with the brightest lustre. There are thousands, yes, millions of of our race, who seem to have no higher conception of the purpose for THE PRINCIPLE OF ETERNAL FITNESS, which they were created, than the birds of the air, the beasts of the field, or the denizers of the watery deep. "Life," says Ingersoll, "is a narrow bridge, spanning the river of Time, the one end would not allow themselves to sink resting on mists, the other on eternal below, nor seek to rise above that for shadows." Again: "Life is a narrow which nature and nature's God invale, between the barren peaks of two this characters say: "Hereafter, Aye, hereafter, a whip to keep the coward to his track; for what gave Death ever from eventually reach?

his kingdom back, to check the skep-tic's laughter? * No, no, we die even as do the flowers, and we shall American Public Education: wind; e'en as they." What beautiful lic schools are a curse to all the youth poetry, yet what false and fatal philosophy! Such words flash and glitter, but they do not burn. They are not star-rays, that shed light and comfort and guide the wanderer home. They are will-o'-the-wisps, leading into the make. They resort to this theory to rouse the ambition of their more slugsands of dollars, where now he could marshes of despair; flitting meteors, gish pupils, and thus get more study only make handreds. Let us hope that that bewilder by their brilliance, but out of them. I have known entire expiring leave the heavens darker and schools instructed to aim at the more desolate than before

WHO WOULD BE AN INFIDEL? Who would exchange the poetry—the philosophy of truth, for the poetry and ophistry of error?
But it is not alone the infidel mind which fails to read aright the meaning of life. Those who cherish the mis-taken thought that this little span is the be-all, and the door-way we call death the end-all of existence, are not of life. Those who cherish the mis-

nature, and, as they had no beginning, also difference and faithfulness, acquires

of I overstep the boundary between the secular and the sacred, and advance some distance beyond the Rubicon where so many hesitate and refuse to cross, into left off, and to finish the work which will be brought into captivity by some evil power in the other world, as evil salrets will have more knowl- are few;

a tip-1 the transcendent height whereon the stands, by educating, developare through study, labor and expericare; the southle powers inheren within flim; by battling with evil and Coefficient, and are capable in like man-ner upon the same conditions, of rais-

Would it be going too far in this they are not. Humble employments method I have proposed of treating this subject. They would probably interest that I keep education and religion to believe that all God's called the powers are everywhere making high common, though in various degrees of all human experience is an educational development. Would it be too much have this thing altogether reformed." process; and, correctly understood, to say that, if all souls were equally the entire race of man, from the lofti- and uniformly educated, the words ticularly my idea of of which we hear so much, that each is "relegated to its proper sphere."
If it not my intention at this time to indicid and would be consochasts, who only in a case of religion with can see no observed the society of flose whom we some an observed the society of flose whom we some task on the remainded between true and take religion. Who persist in mistaking the comforteit for the genuine; who is compared to the society of Do we, who at times talk so elibly of mingling with gobs and angelia of possess tilents which in others are associated with the first parties. The musician for telling that in order to do so, we note that in order to do so, we note that the point of th conspicuous by their apparent absence. other departments of that vast system

LIKE HAS BEGOTTEN LIKE or the fullest sense of the word; and that mone of His sons and daughters are different in those elementary en-downers which it is their natural right to inherit from a common Parotage, and that Parentage the em-odiment of perfection?

True, some of these gifts may be latent in many, latent in the spirit as well as in the body; or, they may for a wise purpose be lying dormant now, though spiritually in a high state of cultivation already. Even God, the Redeemer, could forget temporarily that He was a God, when He descended and took up the infant body of Jesus of Nacareta. He gradually grew, in the firsh, to a knowledge of who and what He was in the spirit. In like manner, night not any spirit, highly talented, emporarily lose one of its gitts, or erant it to rie idle, like a harp unmethod, while its possessor was enaving greater need of education? namely throw this out as a suggestion is not my place to assert its absolut rectness. At any rate we know tout in is not always safe to judge by outward appearances. In the case of flim who, for a divine purpose, decended below all things:

He wandered through the futniess world, A Prince in shepherd's guise; le called his scattered flock, but few

The Vorce would recognize: For minds uphorne by hollow prode Or dimmed by sordid lust, Ne'er look for kings in beggar's garb-

For diamonds in the dust. But white it is true, in all probability, that in the respect mentioned all spirits are created equal, yet the oppo-site view is practically correct, so far that men and women, here, are each adapted by nature for some special pursuit or vocation. For this reason those who are intelligent enough to

THE "GIFT THAT IS WITHIN THEM," senerally seek to cultivate that gift to the comparative neglect of others. They argue that Time is too short to chieve success in all directions, even I the talents are not wanting, and that t is better to concentrate upon a single point, and make a success of any one

of the time we now possess and the opportunities and advantages which are placed at our disposal.

This is correct reasoning, from a business stand point, and if it would not business stand point, and if it would only strike home to the souls of all, he might have attained to thrice the world in general would have reason the age at which he died, and the to rejoice. If wings of his genius, instead of being

suggested by the old axiom: "A place pinnacle of poetic fame. Hear what would not allow themselves to sink tended them, who will say that the world would not be happier and better, and several degrees nearer than now to the standard of perfection, which its Creator designs it shall what a noble heart was here undone, when science 'self destroyed her favore son!

Dr. Holland says, in an essay on safe to make the proposition that pubrouse the ambition of their more slug-

HIGHEST PLACES IN SOCIETY, and the most exulted offices of life The fact is persistently ignored in many of these schools, established emphatically for the education of the people, that the majority of the places in this world are subordinate and low

petite for distinction which has been wood pile but when a come to de more knowledge them another, it will diligently fed from childhood. The constant past so much thouse deventure in the sequence is that politics have become world to come? "It is respossible," the present of small men, and we not diligently fed from childhood. The con- variate was sell exclusively to suc the pursuit of small men, and we not thine, "life there they wise will avoid longer have an opportunity to put the excesses of all kinds. In this course our alonger have an opportunity to put the best men into office. The scramble for thouser me actives all to read care in place among fools is so great and so and reflect well mora, section stor the successful that men of dignity and book of footime and toxenants, and

The bar is cursed with "mobalies"

to their profession and a curse to their They live on quarrets and country. breed them that they may live.

As for the medical profession, 1 this kind. The Caucht has son manners that would have made * French dangles that would have made * French dangles that would have made * cause they have neither picty enough for preaching, nor brains enough to practice law. When I think of the perform intelligence which makes Him great arms of littlement to it out to the Supreme using that their. He are commissioned to go forth into the world with a case of sharp knives in one hand, and it magazine of druce in the other, I mayout

SIGH FOR THE HUMAN KAUE. recreasing it, and rising superior because it is to from every contest therewith. Such when we remember that it involves the execute the purposes of the mind. Like is the course, also, for man to pursue, spoiling of thousands of good farmers. for he is the child of tool, created in the image and elidowed with His attitudes possessing all the powers, in a literation partly developed state, which have, he expansion and development, exitted our eternal Parents from markorel and womanhood to fine, and submit to present the most proposed from markorel and womanhood to fine, and submit to present the most powers. It mental and physical disciplinations of and appropriate its medicine that kills or fails to cure

"The multitude dress beyond their not be crowded with educated con If I were asked to define more par

care and attention upon their minis and who seem to have but one thought,

HOW SHALL I SHINE IN SOCIETY, make a financial success in the world? are eggregiously in error if they think they are gaining the best part of life's experience, or secur-ing the education of which they have nost reason to be proud.

Many of them, if they were wise mough to see it, are not doing justice even to their mental faculties. Noone who reads a book simply to be able to chatter about its contents: who witnesses a play, or inspects a work of art, for the mere purpose of saying la-has seen it; who journeys to foreig lands with no object in view but it boast of having been there; who live in fact for show and glitter and not for

usefulness and truth, can truly be said to be educated, even intellectually. THE MAGPLE AND THE PARROT have an almost equal claim. If you study and observation have not mad you stronger and more useful, more capable of grasping life's realities and rendering them subservient to your will, boast not of your education, of the books you have read, the sights you have seen, and the mimber of miles you have traveled. You might as well boast of the gallons of water you have drunk, or the number of beef-steaks you have masticated Says Lord Bacon: "It is not what men eat, but what they digest, that makes them strong; not what we gain, but what we save, that makes us rich: no what men read, but what they remen ber that make them learned: and not

gotten by the glutton, the spendthrift, the book-worm and the hypocrite." The SUICIDAL AND HOMICIDAL

what we preach, but what we practic that makes us Christians. These argreat but common truths, often for

policy of cultivating the intellect, and neglecting the physical, the moral, and what is of still greater importance, the spiritual faculties, is illustrated in the lives of men and women all around us. The spirit and the body are so intimately associated, and the various parts of human nature so mutually interwoven, that neither can be negas this life is concerned. It is evident lected without injuring the others. There are those who carefully cultivate their minds and almost entirely neglect their bodies. The consequence is that the expanding intellect, deprived of adequate physical support-for

A STRONG MIND NEEDS A STRONG BODY-

eventually overpowers the weak con stitution and renders its possessor an invalid for life, and the occupant of an untimely grave. Instance the case of Henry Kirke White. If this gifted and promising poet, whose intense applitempting many; also, that it is economy both of time and effort to train fairly entered upon his earthly career, had been more mindful of his physical had been more mindful of his physical had been more mindful of his physical

> prematurely clipped, would have waft-ed him in triumph to the topmost Lord Hyron says of him Unhappy White! while life was in its spring.

wing. When Science 'self destroyed her favorite Yes, she too much indulged thy fond pur

he sowed the seeds, but Death has reap' the fruit. Pwas thine own genius gave the final blow And helped to plant the wound that laid thee low : the struck cagle, stretch'd upon the

suit.

plain. No more through rolling clouds to son Viewed his own feather on the fatal dart, was And wing'd the shaft that quivered in his heart; Keen were his pangs, but keener far to

feel. He nursed the pinion which impell'd the steel Vhile the same plumage that had warm'd his nest. Drank the last life-drop from his bleeding

poor studens who cannot afford. pursuits, it is "too much of a coo niedesty retire from the field in dis-gust.

as much as the purpit. The lawyers are few;

THE PETTIFORGERS ARE STANK.

Multitudes of lawyers are a discrete. Some people, we let, imagine the Lord Chesterneld, the personification of politices, who is letters so many ing master envious, but afterly nea lected, may, even took pains, it would seem, to viders his morals. The resulf such a failincy is that the mental an physical force is crume from this lin-perfect system of development, is jusso much more power for the per petration of waskedness. The more atellicent the mind, the greater it-

capacity for good or evil; and the stronger the body the more able it is t

not ac so thicker populated with Amer the would weep less over misplaces confidence and the spollation of chasity; law and justice would be impar tially administered, even in I tah grosecution and persecution would no synonymous terms; accusation would not be equivalent to conviction hopest, tool-berring men would not be impressed for the sake of their relig-

disconvictions, while

ROUGH DW AND MURIEUCKERS ARE UNE 100 81 0 and turned bose to prey upon society A man or woman, educated, but deand of moral principle, is just so muc carer a devil, and is admirable adapte s an instrument of Salan for the furver lorget that interligence is no citing, potite manners not pure more its: riches and rethement not synony nous with truth and integrity; no solitical eminence and temporal prosscrity infallible indications of charac r and stability, or effectual safe guards against the ravages of corrup-

ion and crime. Sound moral princ de is the only sure evidence of trength, the only firm foundation of greatness and perpetuity. Where this lacking, no man's character is strong, no nation's life can be fasting Wealth and learning, though powerfu actors for good when properly em doyed, if perverted are equally as poential for evil, and civilization is ofty height. V SCHENDID PRECIPICE.

lorious and advantageous, if attained nd held, but a fall from which, as : cessary consequence, must be all the nore ruinous and terrible. What has history to say of the negect by men and nations of this im-portant truth? The answer is reiter-ited in the overthrow of the mightlest uplies of ancient times. Babylon ersia, Greece, Rome; the four sucessive universal powers of the past What and where are they? Earth, that once trembled at their names, now sarely retains them in memory. From he very summit of pride, power, and numan greatness, they descended like pocifier to perdition. Was it for want of intelligence, wealth, civilization? No, they had these, and more, and still bey fell. It was because they had

LOST THEIR MORAL CHARACTER;

bey had squandered that "immediate lewel of the soul," possessing which the poorest beggar is a prince, and without which the wealthiest prince is worse than a beggar. They had lost the stamina of virtue, the backbone of moral principle, and like rotten wrecks i a tempestuous sea, thenceforth unble to withstand the fury of the ele ments, they were beaten to pieces b the winds and waves and buried in the ocean of scini-oblivion. So long as they remained upright and virtuods, battling for right and upholding honest principle, they flourished far and augntily; their honor unstained, their arms invincible, their wisdom pro-verbial, their power unquestioned and upreme. Like giant oaks of the forest, deep-rooted and sturdy-boughed swinging wide their lusty limbs and rustling their bright foliage aloft, they laughed to scorn and bid deflance to the warring elements whose flercest storms but added to them fresh vigor and longevity. But when their moral sap was spent, and the fountain which supplied it was no more; when vice wsurped the place of principle; when they no longer fought for freedom and self preservation, but slaughtered and pillaged to appease a morbid appetite for crime and conquest; when from patriots they transformed themselves

PLUNDERERS AND OPPRESSORS. no longer regarding the rights or re-

dressing the wrongs of humanity, but ignoring and trampling upon the one, while the augmented and intensified the other; when the rank weeds of juxury, licentiousness, dissipation and sive between the hours of 10 a.m. and 4 p. lebauchery had choked out the flowering plants of frugality, temperance chastity, and the rest of their hardy primitive virtues; the day of their doon and disaster was at hand. As trees struck by lightning, blighted by the flerce wrath of Ommipotence, they immediately com-menced to wither and decay; till eventually a strong blast sweeping through their leafless tops, shattered beir enfeebled trunks, and tearing them up by the roots, dashed them lifeless to the earth with a warning crash that choed and re-echoed throughout the world.

They fell as men and nations have ever fallen, They sowed the seed and reaped the harvest of their own de-struction. Like suicides, besotted in sin and drunken with iniquity, they held to their own lips the deadiy draught and madly reckless of results, maffed the poisonous potion to the regs

LET THE NINETEENTH CENTURY REWARE!

Let the nations of the earth take warning. Let the present heed well the lesson of the past. History has not yet ceased to repeat itself. Similar causes in all ages will have similar effects, and the same circumstances which can combine for the overthrow of men and nations, are capable of conspiring for the downfall and de-struction of a world.

For the control of the second that the second the second the second that the second the second that the second that the second the second that the second teachers the second that the second that the second teachers the second that the second that the second teachers the second that the second that the second that the second teachers the second that the second that the second teachers the second that the second teachers the second that the second teachers the second that the second that the second teachers the second that the second teachers the second that the second that the second that the second that the second he only shelter over their locals, and worn and drooping sours, narkow to present a cheerless seem of wee are suppliess bereafter and pathern a future of black and barron deselection beyond Archives the trible of a perfect educations. This had such a conraining been neglected in some portant parta mat? From H he is a dillauthropish, manifesture loce on a harity for his tellowines, and assim hem a moral example that a mo-peachable, can a presented s imited views registing tre origin from the formankind, he said to prosducation this and a stable to mental, physical and mental dissipant

> NOT ALL THAT DO SELL long the ordinary walks in hirs he villiout any reference on the enob future towards which we are trapedly hastening Man, while non-careful shows an in the way to heaven. The should be premised

o undertake, at a moment's warming he endless and immortal various that ies before him - Heave, the necessary which alone is the most import in ceive. Why is it the most superfit in Because it comprehends in or ear which are neither more nor less than its component parts, the several branches of one great tree, the various eparturents of an all compassi tem, the separate lessons of a marifold

truth, tributary rivers flowing from a common Source, into the vast or gan of universal intelligence. "Sock first the kingdom of theil, and all else shall be added unto you." Man is at school on earth; he is at home in hencen the primaries of a spiritual pre-existarce, he descends to the Intermedial s wise, he will ply every effort, and use wisely and well every privilege and assession withou his power, that by earning well the lessons of this life he may solvance from trade to greb-utellizence, until finally in grading with the highest honors, and is pree pure, the reflued, the educated selety of the sternal worlds.

Eczema is one of the unlined and most roublesome of all blood diseases. In spaceeds from humors in the blood which are sometimes very difficult to adicate For tive weary years Mr. J. . Rodefer, of Greendale, Va suffered rribly from this disease. He writes: 'Fluding no relief in the many medi-ines till I used Brown's from Bitters, purchased three bottles; from the use Twhile, I have estained amost entire clief. I recommend it to every one in my neighborhood for any disorder of he blood and as a general tonic."

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NOTICE. NOMPLAINTS IN REGARD TO THE taxes for the current year, must be made to the Board of Equalization, at the County Court House, in Salt Lake City, between m., or be forever barred according to the provisions of the law.

By order of the County Court, JOHN C. CUTLER, County Clerk. Salt Lake City, June 18th, 1885. d td

JOSEPH WM. TAYLOR



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