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worth \$12.50; look at them and you will buy them. 1 Lot of Square and Double Broche Shawls, \$2, \$2.75, \$3.50 and \$5; Hare Bargains. 1 Lot each Scotch Beaver Shawls, \$2.75, \$3.50, \$4 and \$5. Our Boys' and Children's Clothing Departments offer the

following Rare Inducements: 1000 pairs Children's Knee Pants 4 to 13 years at 25c, 45c,

50c, 85c and \$1 a pair; you pay almost twice as much for them elsewhere. 800 Children's Knee Pants Suits at \$1, \$1.25, \$1.50, \$2.15.

\$2.45, \$2.75, \$2.95, \$3.55, \$4.10, \$4.35, \$4.95, \$5.55 and and \$5.35; no such sale has ever been made in Utah before. Be sure and come early.

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EVENING NEWS. Tuesday, . Oct. 9, 3454.

UNCHRISTIAN LEGISLATION AGAINST THE "MORMONS."

improper Straining of the Law. SENATOR CALL'S COURAGEOUS SPRECE

IN THE SENATE. In the debate on the appropriation of \$80,000 for the Industrial Home in this city, which took place in the United States Senate October 2d, 1838, as reported in the Congressional Record, Senator Call, of Florida, said:

tion, not only as a member of the Committee on Education and Labor

Mr. Call-I voted for this appropria-

of government respecting the estab-lishment of religion, and yet the lan-guage of this bill is plain and direct, offering inducements to leave the Mormor Church. We have forgotten Mormon Church. We have forgotten even that we have no power to legislate upon the subject of a man's belief on the subject of religion, whether it be true or untrue, and so in all this legislation in which we have prepared a prejudiced jury, in which we have prepared a prejudiced judge, and selected him for the purpose of trying men of different opinions on the subject of religion from himself, we have violated not only the principles of the Constitution, but we

terms a man for being a Methodist or a Catholic or a Presbyterian, or for bursement of this money in the hands holding some different form of faith of these individuals without any aufrom that which the dominant party in the state may profess.

But, Mr. President, I approve the principle of the legislation in this appropriation. If the Mormons are to be onverted, or any other set of people,

which these people have been tried and punished, if correctly reported, are a lasting shame and disgrace to

the ordinary necessaries of filer 1s it true that children of twelve years of age are compelled to enter into polygamous and unlawful marriages and the Senate and the Senators from Maine and Vermont have quietly remained here providing no legislation but these denunciations of the Mormon people? If these statements be true, the evidence should be obtained and prompt the rescuing and protection of these people, the continuance of the chari-

I have never seen a Mormon except these who have been here before the two Houses of Congress, and it is only just to say that these had the appearance and manner of intelligent, educated and kindly men. I have never known but one of their faith, and his family life in this community was in all respects like our own, and his cha-

as gave him respectful consideration and regard of excellent persons of our own Caristian faith who are themselves of unblemished life and reputation. I am not willing, therefore, that my vote for this appropriation shall be placed wanted at once.

upon the ground that these prople are destitute of all the moral virtues and

pages' of history, and which we are beginning to repeat. Mr. President, we had better enactsome legislation in this direction. We had better ascertain the facts. I am were opposed to my own and to those of our people generally. I consider that in all that legislation we not only violated the Constitution, but we violated all the principles of civil liberty upon which our institutions are founded. I have never changed that opinion. I think we went back eighteen hundred years in the progress of the world to the days of barbarism, to use the courts, the civil power of the State, to compare by force a change in the opin. not reveal the name of the man with whom she had been led into this im proper relation, suffering and dying, the memorial states and there was no no action whatever, exercise no power charity, no kindness from the judge of

principles of the Constitution, but we have violated all the institutions upon which our present civilization is founded, and we only need to go a few steps further to introduce the power of the state to punish in direct why, then, should we depart from

that course and vest the power of disthority on the part of the Treasury officials to supervise or direct it? It seems to me that the answer is clear to those who sincerely desire the conver sion of these people, who desire to furnish protection to those who wish converted, or any other set of people, it is to be in accordance with the divine religion of Christ, by persuasive methods, and not by the exercise of power. The legislation of this body has done more to perpetuate polygamy and establish it by making markyrs of them than any and all other causes and instrumentalities that could have been brought together.

We live in an age in which the principles of Christian tolerance, the teachings of Christ that the sword is not the power to create opinion, to produce conviction, but it is argument, it is

argument can distinguish between the legislation of Congress in respect to the Mormons and the exercise of the civil power of the state in the shape of the Inquisition to suppress another religion or faith, either by delegating it to an ecclesiastical body or exercising it directly.

The constructions of law under which these people have been tried people from the practice of the greater.

ards whom they had sustained these relations.

But this legislation previding a home for the people who may be convinced that they are pursuing a wrong method of life and a criminal one, of providing a home for the women and children who may be left destitute in consequence of a change of life, met the approval of my judgment. It was in the line of persuasion, in the line of the only possible successful policy, of the policy convincing the moral sentiment which the Almighty has provided as the means of reformation for all men everywhere. It can not be that you can change opinion, thought, by power, by oppression, by persecution, by the sword, by compelling men to believe. This is the method of the stake, the iron boot, the fearful implements of the cruelty and crime of the lark age, and these we adopted in place of the gentle persuasion of the divine Christ.

Mr. President, if the statements of the Nervestor from Maine are true, it is

ernment.

Mr. Salisbury. In whom is the title?

Mr. Cali. The title, I understand, is in this corporation; but it is proposed cruelty have been compelled to remain in this corporation; but it is proposed to place the title in the government in the ordinary necessaries of life? Is it so desired. Be that as it may, it is

denunciations of the Mormon people? If these statements be true, the evidence should be obtained and prompt legislation provided by which that evil should not exist a day longer—the evil of a people housestly desiring to conform to the laws and yet anable to do it because the laws have provided no efficient methods for their protection and their subsistence.

I am not ready to believe these statements. I do not believe that polygamy, however wrongful it is of necessity and in itself, destroys the natural love and affection which the Divine Being has implanted in the human heart, that charity can not exist where it prevails. We derive our religion from a polygamous people. I have been taugat to reverence the Scriptures of the Uid and New Testament as a divine revelation and the characters they present as the highest types of humanity. And while we believe with the confidence of knowledge that our Christianity is the true and higher civilization and the only true religion, it is not necessary that we should hait and denounce those who differ from

and denounce those who differ from us in faith and practice. I do not believe that either amongst the Mormons or any other people surrounded by the influence of modern civilization such crueities would be permitted.

There are two sides to these statements; the Mormons deny them, their representative denies them in a speech delivered in the House of Representatives. Travelers and men of high standing both in our own and foreign countries profess to have examined carefully into this subject and describe these people as a mild and truthful, industrious and virtuous people, comparing very favor-

mild and trethful, industrious and virtuous people, comparing very favorably in many respects with the people of other countries, save only in the permission for polygamous life and representing that to be limited in practice. I do not know anything as to the truth of these statements either on one side or the other, but I am not willing to bear false witness against any one or to condemn without full and fair evidence on both sides.

I have never seen a Mormon except

The French engraver, Louis Heuri

qual-Dupont, is, at the see of 90, in fall possession of his sight and skill with the graver, and uses it with the same case and seal that he did in the time of Charles X.—He began his

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ESTRAY NOTICE. T HAVE IN MY POSSESSION: One bay MARE, branded on left thigh 76 white strip in forehead, legs from knee down If the above described animal is daimed and taken away on or before October 18th, 1888, it will be sold at the city estray pound, Washington Square, at public auction, to the highest responsible bidder, at 3 o'clock p.m. M. SHELMERDINE,

Salt Lake City, October 3d, 1888. people from the practice of the greater part of the world who have lived in polygamy and with whom it has been an institution—England and those who derive their civilization from her.

Mr. President, there has been too much of political persecution in this matter and too little of Christian telebrated and control of the state of the greater part of the world who have lived in polygamy and with whom it has been too much of political persecution in this matter and too little of the state of the state of the greater part of the world who have lived in polygamy and with whom it has been too much of political persecution in this matter and too little of the greater part of the world who have lived in polygamy and with whom it has been too much of political persecution in the state of the greater part of the world who have lived in polygamy and with whom it has been too much of political persecution in the state of the greater part of the world who have lived in polygamy and with whom it has been too much of political persecution in the state of the greater part of the world who have lived in polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy and with whom it has been too much of polygamy

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ar- When any changes occur in the ferencing list the Stake presiding officers with enter a favor by reporting the same to the manner Naws Orrion, so the list may be

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F. AUERBACH & BRO.

courts, the civil power of the State, to compel by force a change in the opin-ions of men upon the subject of faith or of their religion.

The Constitution says we shall take

place of the gentle persuasion of the divine Christ.

Mr. President, if the statements of the Senator from Maine are true, it is the severest arraignment of this body that could possibly be made. Can it be that the Senate of the United States and the House of Representatives have sat here and allowed such a condition of things to exist as the instances described by him represent? Is it true that people convinced of the error of their lives and subjected to extreme cruelty have been compelled to remain

all the kindly sympathles of humanity.

I do not believe it. I vote for this appropriation because I wish to provide every possible agency to give full and free influence to the persuasive power of the divine teachings of Christ and furnish the opportunity to all who wish to leave the polygamous life to do so, basing the law to be enforced against the practice of polygamy amongst them as amongst other people in the spirit of fairness and justice, in gentleness and in mercy, and not with the cruelty and violence of either the religious or the political bigot. I have more faith in the persuasive power of the gospel of Christ and the Christian ministry than in all the terms of the law, even when enforced all the kindly sympathies of humanity terms of the law, even when enforced with the thumb-screw and the stake, the dagger of St. Bartholomew's massacre and Coligni's assassin, or all the thousand cruelties which stain the

in favor of an appropriation, however large it may be, to provide a home and subsistence and employment for any committee on Education and Labor when it was first considered, but also as a member of the Committee on Appropriations and of the Senate. I objected to and would now object to and vote against the legislation of this body persecuting these people because they had certain religious views or views on the subject of religion which were opposed to my own and to those of an appropriation, however large it may be, to provide a home and subsistence and employment for any of these people who may be convinced that their methods of life are improper and uniawful. Opposed as I am to persecution and disgraceful persecution, if I had the power I would remove the judges and the civil officers who have been guilty of crime themost of an appropriation, however large it may be, to provide a home and subsistence and employment for any of these people who may be convinced that their methods of life are improper that their methods of life are improper that their methods of life are improper than their methods o

the marshal or any one towards this poor young mother confined there like a common felon, a disgrace to civilization and a disgrace to humanity and to those who have the power to correct

conviction, but it is argument, it is vert them, as it will convert them, the preaching of the divine word, it is would have the government retain in the missionary, and not the power of its control over the expenditure of this the missionary, and not the power of the sword and the power of the civil law. The law by which these courts are established and vested with unusual powers cannot be distinguished from the exercise of the power of the state in creating the Spanish Laquisition as an jarm of the civil power to compel observance of a paticular faith. The two are precisely the same, and no argument can distinguish between the argument

our country and to the administration of the law, and to ourselves for permitting it to continue. I have seen it stated by persons said to be reputable in character and truthful that men and women have been convicted and sentenced for unlawful cohabitation upon proof alone that they had contributed to the support of the families, the women and children toward whom they had at some former period of time sustained the polygamous relation, and that in other cases women had been sentenced and imprisoned because they thought it proper to refuse to disclose the name of the man towards whom they had sustained these

bonded officers of the government, and