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HAZARD POWDER



tolerant proscription of religion; that it is not an unjust denial and discrimi-

nation between different citizens in their political rights, because the lanopen, statement of any or all these

If the effect of a law-if its object and effect accomplishes these results, tion of the organic law, and of an hon-est and wise public policy, as if it reached these results by the use of plain and direct language.

resched these results by the use of plain and direct language. Now take this act presented to the Senate, and I. renture to assert that before any tribunal, impartial and ra-tional, in cannot be fustified in any single provision. What shall we say of a faw shall, undernakes to punish acts which a particular religion or sect of men worshiping God are prone to comine, violations of the law which may, as this bill assumes be the re-sult of their religious bellef, and that imposes penalties not demanded by the universal good of the people, but because they are committed by that narticular sect of men, and imposes penalties in excess of those that are imposed for the rest of the commun-ity for the purpose of affecting that form of religious bellef, with the ef-iect by accumulated penalties of forc-ting that people to abandon that form of religious bellef. Suppose you select some one act which is prevalent ments that people, but not peculiar to them, but which with them is a relig-lous bellef, sud you impose on that act committed by them extraordinary pen-sities. You make the methods of trial partial, oppressive, and cruel. You make the processer of summons and arrest revoltingly harsh and arbitrary. You interfore between parents and their children in their, education, and yet you ask honorable men to believe that you think this is not legislating against a particular form of religions belief, and you extinguish by such legislation as that a form of religions belief, and you by the al-ieged idea that the letter of the law is believe, and which they precise to some extent; that form of religious believe, and which they form of religious belief that maintains that the patri-archs were religious, that the old tes-tament religious was a religion, that Daviel and Solomon and many others, notwithstanding their polygamy, were religious men, and that the practice of it did not place them beyond the pale of human sympathy and of the dwine forbearance. Let us go further, and we find in the eighth section that it applies to the Territory of Utak, and provides: That the marshal of said territory of Utak, and his deputies, shall posses and may ex-crise all the powers in exceuting the laws of the United States or of suid territory, possessed and exercised by sharifs, on-stables, and their deputies as peace officers; and each of them shall cause all offenders against the law, in his view, to enter inte-recognizance to keep the peace and to ap-pear at the next term of the court, having juriadiction of the case; and to commit to hait in case of failure to give such recog-nizance. They shall quefi and suppress as-saults and batteries, riots, routs, afrays, and insurrections.

and even the "foundlings" have their guardians and their friends in, the gentie hearts of Christian men and Why this discrimination? Shall it be said that it is for respect to the marriage relation that this discriminamarriage relation that this discrimina-tion between the married, and anmar-nied person and this smaller punish-ment is affixed, that it does not, relate to Mormon practices and to polygamy? The bNt is a 'bill to amend an act to suppress polygamy, and what polyg-amy? Not polygamy everywhere, but in the Territory of Utah, among the Mormon people, where that form of polygamy exists which they profess to believe, and which they practice to some extent; that form of religious belief that maintains that the **patri**

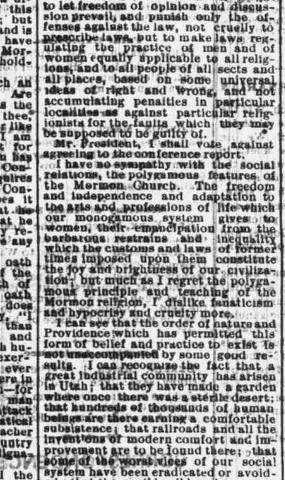
intrance. They shall queft and suppress as an its and batteries, riots, rout, routs, affrayand insurroystow.
Without process of law, without in-guistion by any tribunal, without in-quistion by any tribunal, without in-guistion by any tribunal, without in-mot great and and obsolete custom of law made for arbitrary governments and kingly power. These marshals have the power to arrest any man without cause, upon their own motion; to quell anything that they may see fit to interpret as a riot or tumult; to use any degree of violence; is short, to slay and murder, an unoff-adding and submissive people at will. Thay e seen printed and circulated among Benatrows soft, work statement of sortial murder committed by these them to violence upon these people, wrong they may be, but unoff-adding, iddastrous people is many Tespects, and they have made a distinguished success in that most important matter of the comfortable subsistence of the poor people, whom they have carried into their once desert country, which they have made by their labor to blos-som likes rose. I am not the advocate of polys.

lawmaker than the Senate Committee on the Judiciary; of a divine lawgiver who, when a person taken in the com-mission of this offense was brought before him for a sentence, whole upon the ground, 'Let him who is without sin amongst you cast the first stone.' and the listening multitude, convicted in their consciences, departed without casting a stone at the poor creature i a Divine lawmaker whose sentence was: ''Hath no man condemned thee? Then do I not condemn thee. Go and sin no

the meligious tolerance which the Di-vine Master, Christ himself, taught to let freedom of opinion and discus-sion prevail, and punish only the of-

and even (the "foundings" have their guardians and their freuds in, the rewise hearts of Christian med and women. But the insans faulth(sin in a bar stigma on them and deprive them of stigma on the store to store and a stigma on the store to store and a stigma on the store to store and a store and affection. Sir, the bill is the harborn and of natural iore and affection. Sir, the bill is the harborn and of natural iore and affection. Sir, the bill is the harborn and of the principle, a provision of law that has principle, a provision of law that has this store and silke other men, and shake thee, bills effect, fills an insuit of christ and the beautiful charities and humanities, that have grown up under fit. As makes to harborn mature and the food that is to the divine economy that severes the world. I visited soure years since the foundia-to of the form wans, I believe is the store and affecting the form and the food that is to the divine economy that severes the world. I visited soure years since the foundia-to of the form wans, I believe is the since, where fill the founding of canada are received, educated, and sourt as with the since of the sit is to the sectory have the fill the store of constant with the saw! Shall we be did that the laws of society have the full to those proport and world the law, or that he subtor and astreed in life. Whas of society have the full the laws of society have the full to those proports and you the publican and order to support human iffe beating one elas, because himselfy discriminated iffe can apport child shead the the wear and can be aread and wrong to the sectore in a deal beat and in the source of the the sectore the science of the fault of others-prove these have a time store proprint the sof

and every Christian in this country should frown upon it with indigna-tion. The oath to support and defend the Constitution of the United States is an oatheto defend against any violation of its organic principles-to defend against flaws respecting an establish-ment of religion?" against have dis-crimmating against the equality of po-litical right; against the deprival of political right except under coardiction for crime; to defend against partial trials by prejudiced juries and judges; against cruel and unusual punish-ments; against disqualifications from holding office except under coardiction withing office except under coardiction of crime; to defend against the test oath required off the Mormon under the bill before he can either vote or hold office is that he will not defend against these things; that he will support and maintain and obey have respecting an establishment of religion, and taking property without compensation, and depriving of per-sonal liberty without proof of trial, and requiring an oath of future per-sonal purity as we understand It, and relations with only one woman as the qualifications for suffrage; an oath of obettence to a law, the purpose, spirit, and effect of which is the aptoresion of the Mormou religion, which he be-lieves, professes and practices. And yet we are told that these oaths are the Same.



ed; that the social evil has been suc-cessfully prevented, if all accounts are

et i that the social evil has been suc-cessfully prevented, if all accounts are true. I can recognize the fact that the States can easily prevent the spread of Mormonism and the proselyting of our people by them. I can see that if the Government will station an armed force through the Mormon territory and afford protection to all women and children who desire to abandon the Mormon practices and the polygamous life. If the Government will furnish them subsistence and will phold the hands of the Christian women, minis-ters, and priests who are seeking to establish industrial homes to receive, support and educate these women and children, and with these measures leave them to the owning law which are made for the public generally, the principles of our religion and our civi-ination will find a way to assert their power over them and withdraw them from the hurtful belief and practices of their strange religion.

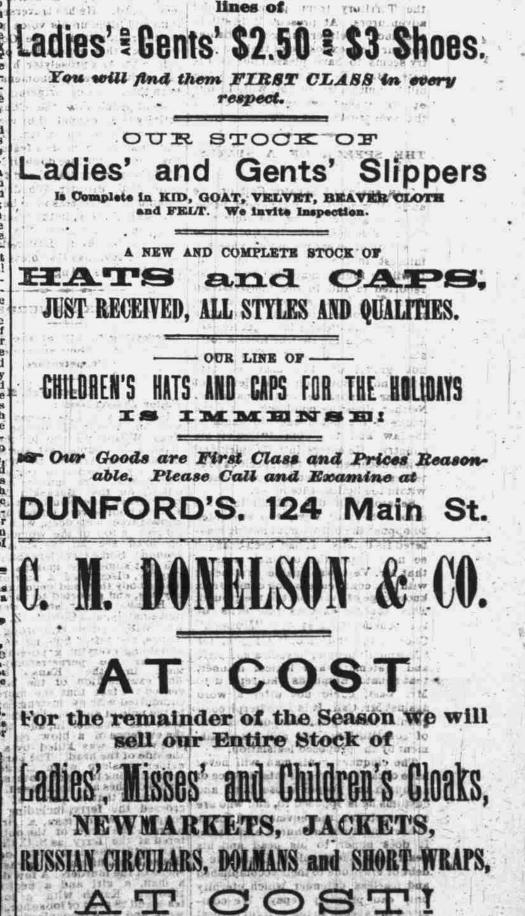
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