

REMOVING "MORMONS."

The removal of the late postmaster at Ogden, says a Washington correspondent of the N. Y. *Evening Post*, was because he was a "Mormon," and he is the first of similar intended removals for the same cause, also that Senator Sargent opposed the removal on the ground that the incumbent had a right to his own religious belief.

If this correspondence be true the removal cannot be creditable to the administration, it being contrary to the genius of the American government to officially discriminate on religious grounds. Indeed the removal of a citizen from office because of his religion, or the refusal to appoint a person to office because of his religion, is practically a violation of an express provision in the Constitution, which reads as follows—

"No religious test shall ever be required as a qualification to any office or public trust, under the United States." Art. 6, par. 3.

If the Ogden postmaster has been removed on account of his religion, he has been removed for unconstitutional reasons, and so far as his case is concerned the above constitutional provision has been practically ignored.

If a citizen can be removed from office because he is a "Mormon," another man can be removed because he is a Methodist, or a Catholic, or a Baptist, or a Presbyterian. If a Methodist administration can violate the constitution by removing from office all who believe in the "Mormon" religion, a Roman Catholic administration could so remove every Methodist from office, and have none but Catholics in office or public trust.

WHY WOMEN DO NOT MARRY.

SOME eastern papers have been discussing this question. It is almost but not quite equivalent to the problem why men do not marry; not quite, because in many, especially old, communities there are more women of marriageable age and disposition and circumstances than there are men under the same conditions.

The Cincinnati *Times* thinks the reason why women do not marry is because that now-a-days so many women have learned to keep themselves and have discovered that they can do without men, and that therefore they have less inclination to the married state. The *Times* gives the following as the climax to a discussion on this subject—

"Well, there is no marrying or giving in marriage in Heaven."

"True," a lady quietly rejoined, "and Heaven has always been represented as a state of bliss."

But then those disputants did not remember that the Scripture does not say that there is no marriage condition in Heaven. Marriage is the perfect state for development, and people who are properly married on earth have no need to have any marrying or giving in marriage when they get to heaven. They have attended to all that preliminary business while on earth. So it is easily seen why heaven is a state of bliss. There is nothing for people to do but to enjoy their perfect estate.

The New York *Independent* states that marriages are getting fewer and fewer, and thus concludes—

"The dress of the women is the reason—the great reason—the one reason."

If that is the one great reason, then Adam must have been a superlatively happy man, for the matter of dress was of no great moment at his wedding. It might be, too, that a return to the dress fashions of the Adamic period would restore the ancient inclination of the women towards honorable marriage, if nothing else would. We do not recommend this, because the women do marry in Utah, dress or no dress, and so do the men, to a highly commendable degree. So the comments on the decadence of marriage, confessedly appropos to the situation in the States east, do not apply in this Territory.

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HANG HIM, LET HIM PUBLISH.

An exchange says—

"Davis, the Toronto abortionist, who, with his wife, is to be hanged in December, threatens, unless his sentence is commuted, to publish a full list of his patrons and all particulars as to his diabolical business."

Well, hang him, let him publish all he will. But be sure and hang him. That will be doing something towards putting a stop to this diabolical business of which he and his wife have been convicted. All such criminals should be put to death. Their crimes are equivalent to murder, frequently committed. They are habitual slaughterers of the innocents.

DEAD AT LAST.

ACCORDING to our eastern exchanges Mr. Carruth, the Vine-land editor, who was shot by Mr. Landis, March 19th, died at Vine-land, N. J., October 24th, having lived more than seven months with a bullet in his brain, to the great surprise of the doctors. If he had lived twelve months after being shot, Mr. Landis would not have been subject to indictment for murder, which he now is.

It appears that death resulted from abscesses formed by the wound. "A small fragment of the ball, half an inch by three-fourths of an inch, flattened, was found about two inches below the wound in an office between the scalp and bone." "The bullet was found encysted within the tentorium, within the posterior lobe of the right hemisphere. The bullet exhibited nearly its original shape, and was found about one and a half inches from the point of entering." Mr. Landis has been arrested and lodged in jail. He will be indicted for murder.

Anthony, the Kansas editor, who was also shot in the head some time ago, has improved in health so as to resume his editorial labors.

TERRITORIAL DISPATCHES.

DES. TEL. LINE.

Homicide.

BEAVER, Utah,
November 1st, 1875.

Editor Deseret News:

About six o'clock this evening, Joe. Hunt struck at John P. Hunter, with a six shooter in his left hand; the pistol was cocked and went off, the ball entering just below the left cheek bone, the brains coming out an inch and a half above the left eye, killing Hunter instantly. Hunter is about twenty-three years of age, from the Southern States, and unmarried, and it is said he was much the worse for liquor when he was shot, and that he forced the altercation. Hunt is a man of a family, about thirty-seven or forty years of age. The latter is now ironed in jail, and

guarded by a heavy guard, as vengeance from Hunter's brother is feared to-night.

Kissing for Cash.

What Dr. Terry Said About Some Churches' Means of Getting Money.

At the Methodist ministerial conference yesterday, the Rev. Dr. Terry said that the churches of the city are overburdened with debt, and that they cannot get money except by claptrap extortions, such as fairs and festivals. One church, he added, has introduced "kissing festivals," and another offers a new chromo to every convert.

The Rev. Dr. Wm. P. Corbit said that the M. E. Church in New York City had not been in so deplorable a condition for the past twenty-five years. He attributed the success of Moody and Sankey to their power in uniting good men and good women in common.—N. Y. *Sun*, Oct. 26.

THE PRODUCT OF A SMALL FARM.

In order to show what can be done on a small farm, says the Russian *River Flag*, we present the following facts concerning the ranch of W. N. Gladden. It is a mile south of town, on the west side of Russian river, and contains 50 acres, of which 36 are in cultivation, divided as follows. Sixteen acres of wheat which yielded 600 bushels; 5 acres of alfalfa, affording excellent pasture for 1 cow, 2 horses and 30 hogs; 3 acres old orchard, containing 400 trees—apple, peach, pear, plum, prune, cherry, nectarine, apricot, fig and quince; 10 acres new orchard and vineyard, containing 600 trees and 2,000 grapevines of the best varieties; 2 acres in garden, yard and blackberry patch. The products of the farm have been worth to Mr. Gladden nearly \$2,000 this season. Besides supporting a large family on the place he has made constant improvements, so that the ranch is now \$3,000 more valuable than when he bought it in 1872. Since that time 50 evergreen trees of his planting have grown up to beautify the yard. Some of these are over 20 feet high. Eighteen acres of barren gravel land, that was deemed worthless by the former proprietor, has proved to be choice grape land and is fully as valuable as the best loam.

BREVITIES.

Bishop Hare, of Nebraska, is about to marry a Miss Wolf, said to be one of the wealthiest young ladies of America. Of course it was proper that he should get an heiress; but is it not unusual and unlawful to furnish a Wolf with Hare? Of course this Wolf did not take this Hare without being asked.—Chicago *Tribune*.

Old Commodore Vanderbilt will chuckle when he reads the dedicatory address of Dr. Deems at the inauguration of the Vanderbilt University. "Cornelius, thy prayer is answered," is so touching, so tender, so sublime. This is a case in which

prayer has been answered before it is offered. Vanderbilt in a praying mood would be a spectacle for gods and men.—Chicago *Tribune*.

Maud (with much sympathy in her voice) "Only fancy, Mamma, Uncle Jack took us to a picture gallery in Bond Street, and there we saw a picture of a lot of early Christians, poor dears, who'd been thrown to a lot of lions and tigers, and were devouring them." Ethel (with still more sympathy), "Yes, and Mamma, dear, there was one poor tiger that hadn't got a Christian."—Punch.

A physician's wife who was bored with visitors, remarked to her husband the other day at the table, where quite a number of her guests were seated: "My dear, I was afraid the children would get hold of that leg you brought home from the dissecting-room last night, so I took it down stairs with me, and that's it wrapped up in a towel on the side-board there." She dines pretty much without company now.

Father Waldron, a Catholic clergyman at Chicago, in his walks about the parish—a notable one for its extreme poverty—found that the streets were full of ragged and barefoot boys and girls who should go to school and to church, and discovered that pride—the fact that they were barefoot and ragged—was at the bottom of it all. He didn't forthwith ascend the pulpit and hold forth upon the sinfulness of pride; he commended it instead, and struck at the real root of the evil when he earnestly appealed for funds to clothe these sensitive little exiles from school and church. Said he: "Give them the boots first, then we can get them to the books afterwards."

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