

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 Q. CANNON,
Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Sept. 17th, 1888.

ANOTHER ABJECT SPECTACLE.

ANOTHER case of recantation from religious and family obligations occurred in the Third District Court today. In this latest instance of moral cowardice John Daynes was the leading figure. His written statement, read to the Court, is a curiosity, and leaves nothing to be added to render his attitude abject in the complete sense.

He admits having an opinion that polygamy is justifiable in the sight of God. Yet he enters into an agreement to throw off his family obligations with the full understanding that his action is outside the domain of divine justification and contrary to his own views.

The winding up of the presentation was a fitting climax to the spectacle of man bearing the image of God and under a covenant to serve Him, crouching at the feet of a judge who has proclaimed his wives to be concubines, his marital relations adulterous, and his issue bastards. Taking Mr. Daynes' action apart from any sociological word-concept and stand as an undiplomatic endorsement of the vile refection.

One can only turn from such scenes with unutterable loathing and disgust. It is lamentable enough that the courts should put a premium upon servility, hypocrisy and cowardice, but much more pitiable that men can be found who are so abject as to snatch at an offer of clemency at such an enormous cost.

In order to conform to the new covenant that Mr. Daynes has entered into with the court, he is left with the alternative of discarding one or both of his wives. It is understood among his acquaintances that he purposes to make his legal wife the victim.

This accounts for the question put to the Court by his attorney upon that point. The course of the Judge seemed to encourage him in his monstrous proposal. His honor should now cease his prating about the object of abolishing polygamy being to preserve the legal marital relation intact. He openly and flagrantly encourages a course to the effect of which must be to break it up. Now, if Mr. Daynes elects his plural wife to occupy the conjugal relationship with him, and he, having agreed to obey the law, what is the nature of the position the favored lady occupies from the court's standpoint. And in what kind of a situation does it place him? He agrees to obey the law, which allows him to have but one wife. He claims one and lives and cohabits with her and has a legal wife living and unharmed. Surely marvelous and many are the ways of anti-Mormon judges, and dark are the devices of traitors to sacred obligations.

NO MIDDLE COURSE.

The events of the past several months taken in connection with many others in the history of the human race should teach the Latter-day Saints, such as have not learned the lesson already, that there is no safe middle course between right and wrong. The disastrous failures of those who have sought, in the present crisis, to make a compromise of their own souls, over a chasm too broad to be covered, except by a rupture and dismemberment of principle, should give pause to all who may contemplate emulating their unsuccessful examples.

These failures, such as the causes leading to them are to be deplored, should occasion no surprise. Such examples serve only to emphasize a truth and newly illustrate a principle, as old as Time and as immutable as the Rock of Ages. What is there in the Gospel, the great criterion of truth, which teaches a man that he can serve simultaneously two masters? Let the Latter-day Saints, at the same time, that he can make peace with the devil and accede to terms, however speciously worded, that will satisfy and call forth the plaudits of his minions, and still remain the friend of God and an uncompromising foe of unrighteousness. Strange indeed that some calling themselves Latter-day Saints, should grant their numbers are few—with the teachings of the past before their eyes, and the Holy Spirit presiding in their hearts, cannot see a proposition so plain as the one declaring that all who are not for the Lord are against Him; or seeing it, cannot convince themselves that they are not, by saying this, mean exactly what he said, and that anything more or less than this cometh of evil. Why, even the circus rider knows that he cannot successfully ride at the same time two horses moving in opposite directions. But if he attempted it, the result would be no more disastrous in a physical way, than the result of a Latter-day Saint trying to plant himself squarely upon both sides of a question, involving honor and obedience to a law of God and to a law of man directly opposed to it, enacted for the sole purpose of its destruction.

It is idle to argue the wisdom or righteousness of such a course. When all and water can mix, without one or both of them losing their original properties, it will be time enough to talk about a "Mormon" being a non-Mormon, even in part, but not before. Good and evil, heaven and hell, are not synonymous terms, neither is it possible to be altogether right and only a little in the wrong, at the same time. In one sense the chasm between the two is so broad that no bridge can span it; in another sense the division line is a hair so fine that to step over from the right just one inch, is to be just one inch in the wrong. What of Daniel the Prophet when forbidden, by a law almost as cruel as the Edmunds law, to pray to the God of his salvation. Could he have "come within the law," and still have continued to supplicate Jehovah? Could the Hebrew children have obeyed the tyrannical edicts of Nebuchadnezzar and bowed themselves down before the golden image which he had set up, and still preserved themselves free in the sight of heaven from idolatry? Could the great Redeemer, the godlike hero

of Gethsemane and Calvary, because of the cruel and ignominious fate befell Him, and the exceeding sorrow of His redemptive and sensitive soul in contemplating it—Could even He have recoiled with honor from his position, recanted what he had agreed to by the power of the Holy Ghost, and to save his life made an agreement with Pilate and the Jews that He would no longer proclaim Himself the Son of God, or teach the pure principles, despised though they were by the world, which He came to teach and practice and lay down His life for? Could the prophets, the reformers, the patriots—those who split their blood like water rather than relinquish one jot or tittle of their sacred convictions, have given way at the dicta of tyrants and pluckets, and still kept their honor and integrity? And if they had given way, would we not be to enjoy the blessings which their valor bequeathed, and would their names have come down to us hallowed with a glory which time cannot dim or the breath of calumny extinguish?

We have in mind the example of one of these heroes, brought face to face with the prospect, not of fine and imprisonment, but of death, for the sake of his religious convictions. Martin Luther at the diet of Worms! When this brave and resolute man was asked to recant what he had said, he said: "I cannot do otherwise; God help me!"

These are the salients of history; the beacon lights along the shores of Time. They are the examples which God has given in the past, for the emulation of the present and the future.

If any are in doubt, and have not the Holy Spirit to teach them in what direction their duty lies, let them turn to these human guiding stars for inspiration. The light shed by such examples, with the great and infallible criterion of God's spirit, which burns unceasingly in the heart of every true and faithful Saint, will illumine duty's pathway throughout the darkest night, and cause it to shine brighter and brighter unto the perfect day.

CONSISTENTLY INCONSISTENT.

It scarcely needs a preface word of apology when the suggestion is made that reformers be consistent. A man or many men may labor never so earnestly, conscientiously and persistently in the cause of breaking down evil and establishing good, and be misunderstood, if not defeated, because of the lack of that all-important element of strict conformity to a well-defined programme, with partiality excluded, favoritism ignored, and the end sought kept rigidly in view. Those who claim the sponsorship of the so-called moral reformatory movement in Utah should survey the field carefully and measure the ground accurately with a steadfast determination to cultivate that which is good no matter where found, and eradicate all that is evil from whatever source it may come. They should be treated as stubble, wood as wood and hay as hay. This rule of conduct would seem to have a specially blinding force when the allegorical language which presents it is withdrawn and living facts and living people take its place. For instance: If John Doe steals his neighbor's ox, he commits the crime of grand larceny; if Richard Roe purloins another man's horse, he commits the same offense and should be punished in the same way. If those who have in hand the prosecution of such offenses desire in good faith to morally reform while physically punishing, let the courts, do not fail to properly be found with them for such desire, and if they succeed they are at once entitled to the commendation of benefactors of their race; but if Doe is hunted down and made to expiate his crime while Roe, through whatever cause, is permitted to escape, the moral effect evolved from the case is that the former takes upon itself immunities granted the latter—and with it goes the spurious claim of the moving powers to superior virtue and grander aims; selfishness, malfeasance and hypocrisy appear where they would fain have had us believe that patriotism, civility and earnestness.

The subtleties and pretenses of the self-appointed consorts of our people, always shallow and unreal, sometimes become so extreme in their notions that they are almost comical. They are not content with the plainest of things, but they will not let them pass until they have been made to appear as if they were the most sublime of things. They will not let them pass until they have been made to appear as if they were the most sublime of things. They will not let them pass until they have been made to appear as if they were the most sublime of things.

Mr. John Daynes, whose case was set for trial to-morrow, appeared in the Third District Court this morning, accompanied by his attorney, Mr. Darke. Mr. S. W. Darke addressed the Court as follows: If the Court please: In the case of the United States against John Daynes, the defendant has entered a plea of not guilty. He is in Court now and desires to withdraw that plea.

The Court—Do you wish to withdraw your plea of not guilty?

Mr. Darke—Yes, if the Court please. The defendant has entered a plea of not guilty. He is in Court now and desires to withdraw that plea.

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an opportunity to render a disquisition on public morals at a time and under circumstances when good results and healthful influences would be felt. The two prosecutors, however, were singularly lukewarm from the first; they favored the defendant as far as favors could go, and not create suspicion, by not pushing his case, creating and attempting to create no "sensation" over it, getting his bond, which was originally fixed at \$1,000—little enough in all conscience—to \$500, and finally dismissing the case entirely, which Mr. Varian did at the time and place above stated. So that the vile wretch who deserved a term of years in the Penitentiary is, so far as the offense referred to is concerned, a free man—and yet he is absolutely guilty, and there is a law in our statute books to reach him!

"Section 1068 of the Compiled Laws of Utah reads as follows: 'Every person who inveigles or entices any female of previous chaste character, into any form of illicit connection, or into any other form of prostitution, for the purpose of prostitution; and every person who aids or abets in such connection, or in such other form of prostitution, is punishable by imprisonment in the penitentiary not exceeding five years, or by imprisonment in the county jail not exceeding one year, or by a fine not exceeding one thousand dollars, or by both.'

The peculiar phase of the moral spasm which is just now convulsing the triumvirate previously spoke of, is that its rolling thunders are hushed, its lightning subdued and its faculties inert whenever a sympathizer in the workings of the new plan of regeneration for Utah happens to be detected.

It is enough to make one exclaim, with Marc Antony, "Oh judgment, thou art lost to brutish beasts, and men have lost their reason."

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FOREIGN.

LATEST TRANS-ATLANTIC DISPATCHES.

Governing Ireland with a Strong Hand.

LONDON, 1.—Sir Michael Hicks Beach, conservative leader in the House of Commons, speaking at Salisbury, yesterday, said the government was attempting, in concert with the powers, to circumscribe the area of the existing Roumelian disorder. Referring to the alarming increase of boycotting in Ireland, he said the government was preparing to deal with the evil with a strong hand. He believed the Irish people would apply the lessons of the government regarding the matter. He denounced Gladstone's manifesto as misleading in its statements concerning occurrences of the past, and in its promises for the future. The speaker said that the reports of crime in Ireland were absurdly overdrawn.

Restraint on Austria.

BERLIN, 1.—The result of the recent interview between DeGiers, Russian prime minister, and Prince Bismarck, was to restrain Serbia, Greece and Montenegro from attacking Turkey. Otherwise Austria would have been free to attack Turkey.

The British Squadron.

MALTA, 1.—A rumor is current here that the British squadron in the Mediterranean has been ordered to Turkey.

The Sick Man.

LONDON, 1.—The Times correspondent at Constantinople thus summarizes Turkey's position: Turkey has no army ready to march, no money in the treasury, no administration and no energy. She must submit to the will of the victors.

Consulting the Czar.

COPENHAGEN, 1.—DeGiers, Russian minister, has conferred with the Czar on the Roumelian difficulty at Fredericksberg, a village 21 miles from the city, the usual summer residence of the Danish royal family.

Dead.

LONDON, 1.—The Earl of Shaftesbury is dead.

Warlike.

VIENNA, 1.—Bratiano, Roumanian prime minister, who has had an interview with Emperor Francis Joseph and Prince Bismarck, has returned to his residence, respecting the attitude of Roumania in the event of war between Turkey and Bulgaria, has left this city to confer with Prince Bismarck, at which he will visit the Czar. His mission is for the purpose of having Roumanian considered in view of the projected rights similar to those enjoyed by Belgium if hostilities should break out. The opinion gains ground that the crisis is extending and that unless the Powers interfere at once, war is inevitable.

JOHN DAYNES

FALLS BY THE WAY AND IS GATHERED IN.

HE THOUGHT HE WAS RIGHT, BUT AGREES TO DO WRONG.

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whether I have anything of nothing I do not know.

Q.—What is your income annually? I ask this question for the purpose of fixing the amount of fine.

Daynes—I have to pay a very heavy rent—\$2 a month.

Q.—Well, over and above the expenses of your business?

Daynes—I have just managed to get along and support my family.

Q.—How much of a family have you?

Daynes—Ten.

Q.—In view of the statements that you have made, Mr. Daynes, of your financial condition, I am disposed to believe that you are not worth a fine of \$100 and costs, and stand committed until fine and costs are paid—no imprisonment.

Mr. Darke—If the clerk will furnish me a statement of the costs, the due and costs will be paid.

After a pause, Mr. Darke again arose and asked the Court if the defendant was compelled to live with either of his wives.

Q.—There is no punishment imposed upon a man who does not live with his lawful wife. Still it is his duty to live with his lawful wife, unless for some justifiable cause he separates and apart from her. It is a man's duty to live with his lawful wife and to support her and support her children and not to do otherwise. The Edmunds law imposes no punishment upon a man who does not commit the offenses defined in that law, which are polygamy and unlawful cohabitation with more than one woman.

Mr. Daynes then left the court room.

Sufferers from the effects of quinine, used as a remedy for chills and fever, will appreciate Asper's Quinine Cure, a powerful tonic bitter, composed wholly of vegetable substances, without a trace of any poisonous drug. It is peculiar, prompt, and powerful, breaking up the chill, curing the fever, and expelling the poison from the system, leaving no harmful or unpleasant effect upon the patient.

If You Want Furniture and Upholstery, Good, Stylish and Cheap, go to SORESENSEN & CARLQUIST'S.

COAL! COAL! COAL!

Weber, Rock Spring, Pleasant Valley and the Coal Creek mines, are in the Salt Lake market. Our Weber is from the celebrated Grass Creek mines and we are mining better coal than ever before. No other Weber brought to this market can compare with it. All our coals are nicely screened and cleaned.

Coal Department, Union Pacific Railway Company.

J. GUNNEL, Agent, Office, Wasatch Corner.

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H. J. HUN, No. 28, West Temple St.

Teacher of piano and organ.

THE BLOOD OF BEAUTY

On her brow indicates the glow of health. What a change! Her hair, once a mass of iron, is now a mass of gold. We will tell you her secret. It is the Blood of Beauty. It is the Blood of Beauty. It is the Blood of Beauty.

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AMUSEMENTS.

SALT LAKE THEATRE.

THE LAUGHING HIT!

For Three Nights Only,

WEDNESDAY, THURSDAY AND FRIDAY.

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THE RAG BABY COMEDY CO.

Tompkins, Hoyt & Thomas, Proprietors.

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Of the Boston Theatre, Boston, presenting something, entitled

A RAG BABY!

Written by Chas. H. Hoyt, author of "A Bunch of Keys," "A Tin Soldier," etc.

FRANK DANIELS AS OLD SPOUT, Handsome, the Homeliest Dog Alive.

THE 3 INNOVATIONS: THE 1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-