

The revelation which embodies a doctrine of plural marriage was given by the Prophet Joseph Smith, July 12th, 1843. It was not publicly announced and promulgated as an accepted doctrine of the church until 1852. Previous to that time it could not be polygamy which induced people to become "Mormons." The greatest persecutions which the Church has had to endure were suffered when plural marriage was not a part of its faith or practice, and as not even alleged by his enemies as the cause of their animosity. The church existed before polygamy was taught in it, and therefore it is logical to say that "take it away and the sect would fall to pieces." The DESERET NEWS has never made such an assertion, and the *Herald* is laboring under a misconception.

But we have asserted and do assert that celestial marriage or marriage for eternity, including the doctrine of plurality of wives, is now an essential part of the faith of the Latter-day Saints. If prevented from carrying their faith into practice, it would remain just the same as part of their creed, and the Church could not necessarily fall to pieces. It would be deprived, as we view it, of a constitutional right, but would not on that account be destroyed. No matter how many laws might be enacted against it, nor how harshly or unjustly such laws might be enforced, the fact would remain the same, law or no law, penalties or no penalties, that God had revealed this doctrine to the Latter-day Saints and that they have the most convincing evidence of it, not depending upon the statements of men but upon personal conviction and divine assurance.

Now we do not expect that those who have not received this testimony will adopt our views or cease their opposition. We do not expect that because of our position the law making polygamy a crime will be repealed, or that the officers of the law will consider themselves released from the duty of enforcing it. But we have the right to expect that lawless measures will not be adopted to carry out the law, that bigotry, religious hatred, the spite of disappointed officials, the howlings of sectarian priests, the falsehoods of barked adventurers, the cries of the ignorant but excited multitude, will not be permitted to set aside the usual proceedings of prosecutions and courts, in an unconstitutional and unlawful raid against a community whose only offense is in a social custom, which to them is a divine ordinance, that comes in contact with the views and customs of other people. And we have the right, if not good reason, to expect that gentlemen wielding so much power over the popular mind and doing so much towards influencing legislation as the leading writers for the press, will abstain from fanning the flame kindled by incendiary hands, which, while it promises to burn up an unpopular Church, will most certainly spread in other directions, and injure if not destroy the fabric of our national institution.

If any "Mormon" breaks the law, treat him like any other law-breaker. If he prefers to follow what he believes to be a divine law and in doing so violates a human law, why should he be persecuted as well as prosecuted? Convict and punish him if you will, but do not countenance or advise the setting aside of those methods and principles for the correction of public offenses, which have been established by constitutional provisions and are made applicable to the worst of criminals. If a Latter-day Saint who fears God, strives to keep his commandments, lives honestly, industriously, peaceably and soberly, remaining within the bounds of all other laws should have so much zeal for his religion that he steps over the limit of the law of '62, and under the covenants of a religious ceremony marries more wives than one, why should he be marked as the special object for the vengeance of the governing powers, and more noise made about his offense than is raised over a dozen murders? And why should the marrying of a plural wife and the raising and care of a plural family be made the subject of editorial wrath and popular fury, while baneful practices that involve the destruction of life and the certain debasement of society are so common and familiar to the editorial eye and popular knowledge that they create no wonder and scarcely evoke a comment?

We reaffirm our position on this marriage question, and hope that our contemporaries will neither misunderstand nor misrepresent us: The "Mormon" Church lived, increased

and was opposed with violence before plural marriage was a part of its creed. That doctrine is now an establishment of our religion—which is progressive in its nature—and cannot be affected as an essential of our faith, whatever may be done against its practice, by any human power. The "Mormon" Church is a divine institution and cannot be overturned nor will it ever fall to pieces under any circumstances. It has the right to teach any doctrine, as such, leaving each individual member to his or her own volition. Only overt acts against the law are punishable by the law, and they not in a lawless manner. This is where we stand on the polygamy question, and we have the fullest confidence that God, who is the author of our faith, will take care of his faithful people and also of their enemies who willfully plot for their destruction.

[COMMUNICATED.]

## THE COMING UNIVERSITY.

WITH the ideas now cherished in regard to the power of institutions and the advantages of education, it is not surprising that there is, and has been, much public interest in the University of Deseret; its resources, its progress, its future, have each been the subject of thought and a theme for the pen. It was projected in the poverty of this Territory; it will some day be testimony to its well-directed wealth. Its infancy is surely past, its period of youth is passing away, its ability to cope with difficulty has given it a right to live, and as is often the case in other directions, now that the climax is reached, it will find abundant friends; the Territorial Treasury, always ready to impart of its scanty means, now, with heavier coffers, adds to the memory of its past the potent aid of its present, and prophecies its continued liberality. This city, the reigning city of our Territory with large-seated often equalled, deeds in trust forever one of the finest of its public squares, as the site for the necessary edifices presently to be erected thereupon.

The committee of the regency and the committee of construction are about to commence on this matter so that the season may see (if possible), a portion of the whole finished, or prepared for the occupancy of those students who under present accommodations feel that pressure which belongs to an elastic and growing organization.

In view of the fact that this is the product of Territorial liberality, and for Territorial advantages and expected to be a creator of public taste and sentiment as to educational matters, and the "Alma Mater" of uncounted public teachers, the laying of its foundation stones should be a time of rejoicing and of anticipation. At such a time the leading men and the educators of the youth, the regents past and present, and all those who approve the creation of so mighty a power in the land, should assemble to give eclat and prominence to so grand an occasion. All the blessings of heaven and earth should be invoked upon it, every heart should respond in prophecy of good things concerning it. God should be acknowledged and besought on its behalf, and every influence that can aid in its success should be brought into requisition, so it may be a real and enduring success.

Now, no time seems so opportune for so important an occasion and ceremony as during some portion of the days allotted to general Conference; then there are representatives from every colony and settlement of the Territory, men whom it is desirable to warm in the educational cause, the masses of the people (as well as official) will be also well represented then, those whose sons and daughters mayhap for ages will bear the impress of the culture imparted in this University now about to be built.

Would not this public demonstration give an impetus to progress, to refinement, to education? Would not our "Young Men's and Young Ladies' Mutual Improvement Societies" feel as if there was an added vitality given to even their local organization by the prospective consummation of so glorious a work? And might not some of our wealthy citizens be so moved upon that they would endow a chair in perpetuity as a tribute of sympathy for the object and as a recognition or appreciation of that patronage which they have received from the people.

Mark this event in the annals of historic '81 as a red-letter day, a holiday sacred for ever in all the educational institutions of the Territory, or otherwise devote it to "Conference" on the best methods of instruction, the best appliances of instruction and the best conceptions of the wide range of human thought and human interests which should be subserved in institutions devoted to instruction. "So mote it be!"

## THE NEW "MORMON" EXODUS.

"The astute Mormons some time ago scented danger from afar. Perhaps they had a 'special revelation' of what was being written at Mentor. At all events, they have, for months, been quietly negotiating with the Mexican government for the purchase of a large tract of country for the purpose of colonization."

The above is from the Boston *Herald*, and is but the echo of tidings that have been sounded by the press for several weeks past. Like most of the sensations about the "astute," or "rebellious," or "shrewd," or "ignorant," or "industrious" or "licentious" "Mormons," as the occasion may demand an adjective, there is "nothing in it." Our kind friends who concern themselves so much over "Mormon" affairs, have a periodical propensity for pointing out some place of refuge for us to which we may flee before the pressure to be brought upon us by "the freest government under the sun," leaving our possessions and improvements for the enjoyment of the plotters against our peace. The latest selection they have made for us is Mexico.

We are much obliged to them for their kind consideration, but we are very well satisfied at present with Utah. The Government generously pays the expenses of the legislative, judicial and executive departments of the Territory, foolishly preventing our assumption of the costs cares, and responsibilities of Statehood, and we manage to rub along pretty well in this fine climate, bracing mountain air and grandly developing region. True we have to put up with the annoyance of the petty spite of petty officials, and pocket many affronts and acts of injustice from despicable beings who would slide down out of notice elsewhere. But we enjoy considerable liberty civil and religious, notwithstanding, and we have established homes and interests which we have no desire to forsake. And really we are too "astute" to play into the hands of our unscrupulous foes by vacating the Territory for their enrichment.

The history of the "Mormons" has been marked with repeated retirements before the violence of lawless and intolerant "Christian" assailants. From Ohio to Missouri, from Missouri to Illinois, from Nauvoo to Salt Lake, exodus has been forced by the leveled rifle, the blazing torch and the gory blade. Our homes made pleasant by blooming gardens and interior conveniences, our fields enriched by good cultivation, the accumulations of untiring industry have time and again fallen a prey to our persecutors. But an end has come to this. Neither God nor necessity requires any more such sacrifices. We are here to stay. We will mind our own business and invite others to do likewise. We do not propose to sell out for a song and move to Mexico or any other country. We have rights as American citizens and expect to maintain some of them at least. We have nothing to throw away to the hounds who are yelping at our heels, and raising a din about us throughout the Union. They cannot howl us away from our inheritances, and if such an event as another exodus were possible, they would not gain so much as a kennel to crawl into as a recompense for their barking. If we cannot possess our property in peace they certainly will not seize upon a piece of it.

Hopes have been several times entertained and expressed that the "Mormons" were about to leave Utah in a body for some other location. All in vain. Exodus is an expired policy. Mobocracy in our direction is a spent force. The tide of our affairs has turned. The ebb is over and the flow has commenced. It has nothing in its waters of a threatening nature, but it runs down no more. Make a note of it, and watch its waves. One mightier than any sun or moon of the political firmament is the moving force that swells the flood, and the means devised to drive it back are but as

brooms to sweep out the surges of the sea.

We have a mission to perform in the world, and propose to fulfil it. That is, to preach the Gospel to the ends of the earth, gather Israel and prepare the way for the coming of the Redeemer. Some of our missionaries are now in Mexico preaching the Gospel and laboring in this cause. Others are in the various States of the Union. Many are in Europe. Some on the islands of different seas. They will go to every nation in due time. It would be just as reasonable to say we are trying to buy up lands for an "asylum" in any of these places, as to announce that we are doing so with a design to move to Mexico. We are in the tops of the mountains, where Isaiah and Micah beheld us in vision building Temples to the Most High God, and this is the gathering place for our converts from every clime, whom we expect to train to become good citizens of the United States and industrious, peaceful and lawful developers of this goodly land which the Lord has given us for a heritage. Some day we may turn our eyes toward the places of which we were robbed by our kind "Christian" devourers, who want us to shift to Mexico. But at present we take our stand in the "chambers of the mountains," while the time hastens when the indignation of the Almighty shall sweep over the world for its wickedness. Don't worry any more, gentlemen of the press, and don't revive your hopes, hungry local adventurers, over an imaginary "Mormon" exodus; there's nothing in it.

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## NOTICE TO CREDITORS.

Estate of Jorgen Sorenson, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, administrator of the estate of Jorgen Sorenson, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said administrator, at his residence, Tenth Bishop's Ward, Salt Lake City, in the County of Salt Lake.

JOHN J. SORENSON, Administrator of the estate of Jorgen Sorenson, deceased.  
Dated at Salt Lake City, March 14th, 1881. w74t

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## NOTICE.

TERRITORY OF UTAH, Probate Court for County of Salt Lake. } said County.

IN THE MATTER OF THE ESTATE OF CHARLES F. JONES, DECEASED.

Order requiring Administrators to make Report.

WHEREAS, IT IS MADE TO APPEAR that the Administrators of said estate, Rose H. Riter and John D. Riter, to whom letters of administration on said estate were issued on the seventh day of June, 1880, have not made report nor rendered an exhibit of the condition of said estate, as by law required, it is now hereby ordered that the said Rose H. Riter and John D. Riter, Administrators of the estate of the said Charles F. Jones, deceased, make and file in the office of this Court, on or before the second day of April next, an exhibit showing the amount of money received and expended by them, the amount of all claims presented against the estate and the names of the claimants, and all other matters necessary to show the condition of its affairs, and that the Clerk cause a copy of this order to be served on said Administrators as required by law.

E. SMITH, Probate Judge  
Dated March 5th, 1881,

Territory of Utah, }  
County of Salt Lake. }

I, D. Bockholt, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of an order requiring Administrators to make report, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 8th day of March, A. D. 1881.  
D. BOCKHOLT,  
Probate Clerk.



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## ADMINISTRATRIX NOTICE.

NOTICE is hereby given, that the undersigned was, on the 14th day of March, 1881, duly appointed and qualified as the administratrix of the estate of John W. Butler, late of Salt Lake County, deceased.

All persons having any claims against said estate will present them to the undersigned, at the office of Cunningham & Co., Salt Lake City, within ten months from the date hereof, or the same will be barred by the statute.  
MRS. ELLEN M. BUTLER,  
Salt Lake City, March 14, 1881. w74t

**NOTICE.**  
In the Probate Court in and for Salt Lake County, Territory of Utah.

JOSEPH SOWDEN, Plaintiff, } In Divorce.  
— against  
ELIZA SOWDEN, defendant, }

The People of Utah Territory to Eliza Sowden, defendant, greeting:

YOU ARE HEREBY SUMMONED TO APPEAR in an action brought against you by the above named Joseph Sowden, Plaintiff, in the Probate Court in and for the County of Salt Lake, Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons if served within this County, and if not within the County but within the Third Judicial District of the Territory of Utah, within twenty days; otherwise within forty days.

This action is brought to obtain from this Court a decree dissolving the marriage contract existing between said plaintiff and you, and if you fail to appear or answer as by law provided said plaintiff will apply to this Court for the relief prayed for in his said complaint.

In witness whereof, I hereunto set my hand and Seal of said Court, in Salt Lake City, this 11th day of March, A. D. 1881.

D. BOCKHOLT,  
Clerk of the Probate Court,  
Salt Lake County.



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