

totally abandon them, refuse to see or speak with them, cast them off entirely, like "Christians" do their mistresses when tired of them, or else go to prison for the full term imposed by law for unlawful cohabitation. What are the "Mormons" likely to do under the circumstances? A thing might agree to the infamous conditions. But a MAN would say: "You can send me to jail as long as you please, but while I have breath I will never bow down to your unlawful, inhuman and damnable decrees, so help me God and the hosts of eternity!" And every soul, "Mormon" or "Gentile," with a spark of justice and humanity would respond "Amen!"

RETURNED MISSIONARIES.

REPORTS OF THE ELDERS WHO ARRIVED YESTERDAY.

Most of the Elders who arrived with the company of Saints on Tuesday called at the News office during the afternoon and reported their labors.

ELDER E. T. WOOLLEY,

who was in charge of the company, started upon his mission April 13th, 1884, two days in advance of the main body of missionaries called at the spring conference that year, that he might have a little time to view the sights of the principal cities, etc., on the route, which time he employed to good advantage.

On arriving in Liverpool, on the 3rd of May, he was assigned to the Manchester Conference, where he continued to labor during the whole of his stay in that land. He, however, took occasional trips into other parts of the mission and assisted in the booking and shipping of quite a number of the companies of emigrants who sailed from Liverpool during his mission. He labored in all the Branches of the Manchester Conference and became well acquainted with all the Saints residing there, among whom he was very popular, and was instrumental in bringing a goodly number of persons into the Church. The writer can speak from personal knowledge in saying that no Elder in the Mission was more indefatigable in his exertions to accomplish good and spread a knowledge of the truth than Brother Woolley and his zeal was always tempered with wisdom. In fact he was a very efficient Elder. He highly prizes the experience he gained while abroad and considers it the best part of his life. During last September he made a visit to France to see the sights of Paris and its vicinity and increase his knowledge, and greatly enjoyed the trip. A circumstance mentioned by him in connection with the trip will serve to illustrate the erroneous ideas which prevail in regard to the "Mormons." On journeying from London to New Haven by train, Elders Woolley and Allen, who were companions, became quite familiar with several of their fellow passengers who were also bound for Paris, and among whom was a Londoner, but without making known that they were "Mormons." Early the next morning while crossing the Channel between New Haven and Dieppe, their Cockney friend called Elder Allen up on deck to view a queer looking individual who was pacing the deck. He had odd-looking features, wore a broad-brimmed hat and swallow-tailed coat and walked with an abstracted air, as if he might be a mild type of a "crank." "That fellow," said the Londoner, "exactly like my ideal picture of a Mormon Elder. I wonder if he isn't one." Brother Allen remarked that he hardly thought so, and asked his friend if he would really like to see a "Mormon" Elder. On receiving the reply that he would, Brother Allen said "Then take a good square look at me!" Surprise and profuse apologies were immediately in order, and then followed inquiries concerning the "Mormon" religion, and before the Elders parted from their newly made acquaintance his ideas concerning the Latter-day Saints and their creed had totally changed.

ELDER J. L. M'MURRIN

also left his home in this city in April, 1884, on a mission to Great Britain. He was first assigned to the Glasgow Conference and for a little over six months labored in the Edinburgh district, where he was tolerably successful, and was then transferred to Ireland. There he labored as a traveling Elder until last May and was then appointed to preside over the Conference. He found great pleasure in his labors in that land and though he had strong opposition to meet he was greatly encouraged by seeing so many honest-hearted people investigate and embrace the Gospel. It is but a little over two years since the Elders commenced preaching in the north of Ireland, and since that time 117 persons have been received into the Church in and about Belfast, 2 have been excommunicated, 4 have died and 24 have emigrated. The work there still progresses, three Utah Elders being left to carry it on—Elder J. D. Smith, of Fillmore, presiding.

ELDER C. J. STROMBERG,

of Grantsville, started upon his mission October 29th, 1884, and labored during his absence in his native country, Sweden. The first six months he spent in Gotland, an island where the Gospel has been preached for many years, and very generally rejected by the present inhabitants, and where, as a consequence, little can be accom-

plished by preaching now. In fact, the people of that region are very indifferent to all kinds of religion. Even the Lutheran churches are almost deserted, and the Salvation Army, which recently raised some little excitement there, soon ceased to attract the people. From that place he was transferred to the Eskilstuna branch where he succeeded better, and although a city ordinance had been passed a few years since prohibiting people from renting halls for "Mormon" meetings to be held in he, managed during his stay to hold a great many in private houses, had many attentive listeners, and found a few willing to embrace the Gospel. He greatly enjoyed his labors, but had poor health a good part of the time. He also had the misfortune of losing all of his children—four in number—during his absence, they having died from diphtheria last March, within three days.

ELDER J. W. FAXMAN

of Nephi, left this city for Great Britain April 15th, 1884, and on reaching England was appointed to labor in the London Conference. He remained there, his field being the Sussex, North London and Lambeth Branches, up to the time of his release, with the exception of about six weeks spent at various times in visiting relatives. He was quite successful in his labors, finding in the midst of the prevalent indifference and opposition to "Mormonism" many persons willing to listen to his testimony and quite a few willing to embrace the Gospel as presented to them by him. He had the pleasure of baptizing 23 persons. Two of these were his relatives, and one of them accompanied him home.

He was very kindly treated generally, especially by his relatives, many of whom live in the vicinity of London and are quite wealthy. Though the latter were pleased to have him visit them, however, with very few exceptions they wanted to hear nothing whatever about his religion, being too worldly-minded or bigoted to even investigate it. Brother Faxman performed a faithful mission, gained a valuable experience while abroad, and returns feeling thankful alike for having gone and for being once more in his mountain home.

ELDER T. R. SCHRODER,

also of Nephi, was perhaps the youngest of the returning Elders. He was only nineteen years of age when he started upon his mission in the autumn of 1884. Though born of Scandinavian parents, he had but a very limited knowledge of their native language, so that he was placed at a slight disadvantage on his arrival in Denmark. However, he was soon able to speak in public, and labored with great satisfaction in the Aarhus and Aalborg Conferences until he had to leave there to avoid being banished. Under a law passed some years ago for expelling German laborers who were overrunning the country, and at the instigation of the sectarian priests of the land, quite a number of the Elders have been banished from Denmark within the past few months. In December last Elder Schroder and two others were brought before the magistrate twice and questioned as to whether they were American citizens, where they and their parents were born and reared, when they emigrated to America, where they were laboring, by whom they were sent and whether they received any pay for their services. The magistrate acknowledged that it was not right to banish such men as they were, who had committed no offense, but said the priests of the country had untidily demanded their banishment, and he expected to have to expel them. The Elders were subsequently searched for by the officers and it being no longer safe for him to remain there and attempt to labor as a missionary, Elder Schroder was released earlier than he otherwise would have been. He received kind treatment in general during his absence, and greatly enjoyed his mission.

ELDER ROBERT MARSHALL,

whose home is in Toquerville, started on his mission in May, 1884, and labored during the first 17 months of his absence in his native country, Ireland, where he, in company with Elder George Wilson, succeeded in opening one of the best fields for missionary labor that is now to be found in the British mission. Being transferred to the Newcastle Conference, where he had some relatives living, he labored there three months and then returned to Ireland, to remain there until released to come home. He baptized six persons while in the Newcastle Conference, three of them being relatives, and, while in Ireland baptized about 30. He labored in five different counties in the north of Ireland and effected a number of openings for other Elders, through his acquaintance with the people. Shortly before leaving there he traveled through four counties, visiting his wife's relatives and collecting genealogical data, and in doing so gained access to many of the aristocracy of the land, by whom he was well treated and who listened to his testimony with much interest.

Elder Marshall's health was not very good when he started upon his mission, but he returns looking quite stout and rugged.

ELDER MORONI M. SHEETS,

of this city, was absent a little over two years upon his mission, having started on the 15th of April, 1884. During the first seven months he labored as a traveling Elder in the Bristol Conference, during which time he went as

far south as Land's End, and labored hard but with little apparent success to effect an opening for missionary work in Cornwall. He was then transferred to South Wales, where he continued to labor for six months, when he was appointed to preside over the Bristol Conference, which position he held up to the time of his release to return home. That Conference is considered the hardest field of labor in the whole mission, there being but few Saints in that region and they mostly very poor, and the opposition to the efforts of the Elders being particularly strong there. Bristol is the headquarters of the notorious anti-"Mormon" Jarman, and contains an organized society devoted to opposing the Saints by every means in their power. Their most common method is to circulate the most base and malicious slanders about them, but they do not hesitate, when a favorable opportunity is afforded, about resorting to mob violence. Upon one occasion last year they broke up a Sabbath meeting being held by the Saints in a licensed hall, demolished the benches, smashed and trampled upon the communion service, threw the table cloth out at the window and stole the books; and a force of police had to be called in to clear the hall of their presence and restore order. Indeed, for a period of about seven weeks it was found necessary to employ police to stand guard at the meetings and eject the intruders when they attempted to make a disturbance, from one to eight of these peace officers being required to be present during the service. Not daunted in the least by the opposition, the Elders continued to hold their ground and were gratified at seeing the efforts of their enemies prove the means of advertising their meetings and bringing more inquirers to them, so that lately there has been more of a disposition to investigate the Gospel in that region than for some time past. Just before Brother Sheets left there eight persons were baptized in Cheltenham, and the prospects for further additions to the Church in that place and some other parts of the Conference were very fair. Brother Sheets is thankful for the experience he has gained while abroad, and though his health was rather precarious during his stay in Wales, he has fully recuperated and returns home looking and feeling exceedingly well.

WHO ARE THE LAW-BREAKERS?

The people of Utah are represented as a community who set themselves above all law, and who think they need not obey any human enactments but those that suit them. Those who are acquainted with them know that in actual practice, apart from statutes of the United States on one subject, they are the most law-abiding body of people upon the face of the earth, and that the exception referred to hears upon a doctrine and practice of their religion. It is not because the "Mormons" deny the right of governments to make laws for their obedience that they object to the enactments against plural marriage. Those who pretend that it is, present the matter in that light with the intention to misrepresent and deceive.

The "Mormon" doctrine in relation to the powers of government is very plainly set forth in the standard works of the Church. The Saints are commanded in the revelations of God to the Church to obey the constitutional laws of the land, and be subject to the powers that be, until He whose right it is to reign shall come as King of Kings and Lord of Lords. The Church doctrine of celestial marriage is part of their religion, and in legislating against it, Congress, in their view, has violated the constitutional provision forbidding the enactment of laws "respecting an establishment of religion or prohibiting the free exercise thereof."

Whether their views on this point are considered sound or not, the fact remains that such resistance as they have offered to the anti-polygamy laws, as they are termed, has not been in the spirit of lawlessness, but of maintaining religious liberty. And it is the single exception to their general course in regard to the laws of the land. It serves, as an exception, to illustrate the rule of their general obedience to the laws of their country, and that gives the lie to the charge that they deny the right of human powers to make laws for their government. Their religion teaches them to render proper submission to lawful authority and respect those who justly exercise it. But it does not require them to yield up every constitutional right, nor honor the partial and corrupt administration of public affairs. When the law is unjustly and oppressively enforced, they are not expected to bow their necks and close their lips in abject servility. Their religion takes from them no right of citizenship and no instinct or power of manhood. They possess all the inherent rights of human beings, and may claim all the rights and privileges that can be acquired under a free government. In contending for those that are denied them, they cannot be fairly charged with lawlessness or a disposition to reject that control which is extended to peace and good order.

But their enemies have always endeavored to place them in a false light before the world, to misinterpret their

motives and to entrap them into a false position. Not only are their views and intentions thus misrepresented, but laws that have no legitimate bearing upon them are so warped and perverted that they are brought unlawfully under their penalties. This has been done repeatedly by representatives of the Federal power in this Territory.

The absence of local statutes in regard to certain sexual crimes is frequently pointed out as an indication that the people here encourage those iniquities. Nothing could be more untrue. Laws against these gross offenses were enacted soon after the Territory was organized, and remained upon the statute books until 1876, when a new code was adopted at the suggestion of the leading lawyers, including Federal authorities, leaving out some of the old provisions. And why? Because those who were sent here to administer the law perverted those laws and used them for persecution. Instead of endeavoring to enforce the law of 1862 against bigamy, they endeavored to bring men who may have broken that law, under the penalties of the local laws which they had not violated. They then prostituted their official powers. They punished alleged bigamists under laws that had no relation to bigamy.

In doing so they were themselves the lawbreakers. They wrested and turned out of their proper channel, enactments framed against one class of crimes, so as to bear down upon a totally different offense. They knew that in doing so they violated those laws both in their letter and their intent. They admitted that those statutes were framed for a purpose totally different to that to which they applied them. And it was because of this notorious fact that those perverted enactments were omitted from the new code. It was so understood by the bar, by some of the judges, and also by the Governor who signed the bill effecting the change.

In the same manner the Edmunds law is now being perverted in the Utah Courts. Under pretense of enforcing the provision against unlawful cohabitation, they are really punishing men for polygamy. The statute of limitations bars prosecution for that offense after three years from the date of the plural marriage. But if it can be made to appear that an accused person has entered into the plural marriage relation, at however remote a period, the unlawful cohabitation law is made to do duty for the polygamy part, which has no application. It is done in this way:

A man's plural marriage relations which are not criminal by reason of lapse of time, are construed to be something that they are not, in order to bring upon him the vengeance of the law from which he is nominally protected by the law. When, as a matter of fact, he has not cohabited with his plural wife or wives since the law was passed which prohibited such cohabitation, his status as a polygamist is made to constitute cohabitation, so that he may be punished when he is not guilty. His acknowledgment and support of his wives is taken for proof of the offense. Then, by a system of repeated indictments or a series of counts in the same indictment, the penalties prescribed for cohabitation are multiplied so as to come as near as possible to those for polygamy, and thus polygamy, prosecution for which is barred by the statute of limitations, is punished under the name and style of unlawful cohabitation, a totally different offense with a different penalty, and when that offense has not been actually committed. Instances of this character occur daily.

The Supreme Court of the United States has ruled that the status or condition of polygamy is not criminal. Yet it is that which is really made criminal under the present proceedings and rulings of the lower courts. The highest judicial authority has also ruled that there must be an actual living with and holding out to the world as wives of more than one woman, a flaunting before the world of the opportunities of a polygamous household, to constitute unlawful cohabitation. Yet defendants are convicted, under the direct instructions of the courts, against whom there is not a single particle of evidence as to the holding out, the living with, or the flaunting before the world of those opportunities. Evidence is not even offered, in some cases, that the man has proclaimed the women as his plural wives or held them out as such to anybody. And even then and when it has been proven by the testimony for the prosecution that he had not in fact lived with them, still he has been convicted of unlawful cohabitation.

That is simply a punishment for one offense which is barred from prosecution under the guise and pretence of another that the defendant has not committed. It is a prostitution of law. It is pettifoggery of the lowest stripe. It is trickery, evasion, corruption and treachery. It degrades the law in the eyes of those whom it is desired to overawe with its majesty. It defeats its avowed object. It creates in the community the most profound contempt and scorn for the officials who, representing a great government, get down so low in the dirt in order to bedaub respectable men who come within the reach of their malice.

It is a course that no just person can endorse and no honorable man would stoop to. It is lawlessness in spirit and in act, and is the very thing of which those who practice it accuse the "Mormons" whom they malign. It is a reproach to the Government, and

should be despised and denounced by all who favor justice and desire the supremacy of wholesome and constitutional law.

SAVE YOUR ORCHARDS.

FROM Mr. J. A. Goodhue, who is here representing the Geneva (N. Y.) Nursery, we learn of a simple and effective method of destroying the codling moth. The firm recommending the plan is a reliable one and the means suggested can safely be given a trial. It is said to have worked like a charm elsewhere, and may be made the means of saving the apple orchards of this section which have for years been a failure so far as their products are concerned. The method is as follows:

"Use five ounces of Paris green to 49 gallons of water. Keep it well stirred, as the stuff settles quickly in the water. Attach a force pump to the cask with a short piece of rubber hose and nozzle, and spray the trees thoroughly. The most effective times for using it is first when the fruit begins to form and then two or three times after, while the blossom ends stand up to take the poison in where the insects begin their work. The pump and fixings complete will cost from \$10 to \$15, and would be enough for a number of people."

AN ADDITIONAL AFFLICTION.

LAMENTABLE news has been received regarding Brothers C. I. Kempe and A. M. Tenney, prisoners for conscience' sake in the Detroit House of Correction. Both have met with accidents. The foot of the former was caught in the wood-working machinery of the institution and almost severed from the limb. At the time he wrote to friends in this Territory regarding the affair, the surgeons were undecided as to whether they would amputate the injured member or try to save it. Brother Tenney had his hand caught in the same machinery, causing it to be very badly mutilated. The sympathy of the Saints for their suffering brethren will be indeed keen. We are not enabled at present to give further details, as particulars have not yet reached us.

Thousands of people suffer in silent patience from disease of the bladder. If there is anything more distressing among chronic diseases, medical literature has not yet revealed it. A newspaper is no place in which to describe the particulars of this agony. Every victim knows it for himself, but every victim does not know what thousands have testified to; that when all other remedies fail, they have been restored to health by means of Warner's safe cure. This great specific corrects the action of the kidneys, drives the uric acid irritant from the blood, reduces the congestion, and after a thorough course of treatment the formation of mucus ceases, the elasticity of the bladder returns and health and happiness are regained.

Blood Will Tell.

CINCINNATI, Ohio, Nov. 17, 1885.—In April, 1881, my daughter was taken sick with complication of symptoms. She continued to grow worse under the best medical treatment. Only temporary improvement. Had a relapse, grew rapidly worse, and at this time, had palpitation of the heart, intense pain in the head, nervous dyspepsia, and physicians said catarrh of the bladder. She fell away from 135 pounds to less than eighty. Began to use Warner's safe cure and Warner's safe pills, together with Warner's Safe Nerve. In ten days she was much better, and in 100 days after she gained fifty pounds in weight, and was restored to good health.—JOSEPH H. THORNTON, room 9, Johnson Building.

The Mirror

is no flatterer. Would you make it tell a sweeter tale? Magnolia Balm is the charm-er that almost cheats the looking-glass.

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