DESERET EVENING NEWS.

TRUTH AND LIBERTY.

VOL. XIX. SALT LAKE CITY, UTAH TERRITORY, TUESDAY EVENING, APRIL 6, 1886 NO. 113.

EVENING NEWS:
Published every Evening, except Sunday.

One Copy, one year, with Postage, $10 00
" " six months " 5 00
" " three months, " 2 50

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PUBLISHED EVERY TUESDAY AND SATURDAY

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2w

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Folding Chairs, New Grades,
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Call and see them and make your purchases, and you will feel satisfied ever afterwards. Goods guaranteed as represented.
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LEGAL NOTICE.
In the Probate Court in and for Salt Lake County, Territory of Utah.
In the matter of the Estate of John P. Scheib, Deceased.
Notice of time and place for the hearing of Petition for admission to Probate of Will.
PURSUANT TO AN ORDER OF SAID Court in said matter, notice is hereby given that Thursday, the 15th day of April, A. D. 1886, at 11 o'clock a. m., at the County Court House in Salt Lake City, Utah Territory, in the court room of said Court, has been appointed the time and place for the hearing of a petition of Susannah D. Scheib, praying for the admission to probate of a certain document therewith presented, purporting to be the last Will and Testament of John P. Scheib, deceased, when and where all persons interested may appear and oppose the probate of said will, or the granting of letters of administration with the will annexed to Susannah Deck Scheib, as prayed for in said petition.
Dated at Salt Lake City, March 31st, 1886.
JOHN C. CUTLER,
Probate Clerk, Salt Lake County.
d168 10t

NOTICE.
The Brighton and North Point Irrigation Company.
Principal Place of Business is Brighton Meeting House, Salt Lake Co., Utah.
NOTICE IS HEREBY GIVEN THAT at a meeting of the Directors held on March 17th, 1886, an assessment of Forty Cents (40c.) per Share was levied on the Capital Stock of the Corporation, payable within forty (40) days from date of assessment to C. H. Gold at Solomon Bros. & Gold, No. 70 Main Street, Salt Lake City, Utah. Any Stock upon which this assessment may remain unpaid on the 26th day of April, 1886, will be delinquent and advertised for sale at public auction, and unless payment is made before will be sold on Monday, the 17th day of May, 1886, to pay the delinquent assessment, together with cost of advertisement and expense of sale.
CYRUS H. GOLD, Secretary,
with Solomon Bros. & Gold, No. 79 Main St., Salt Lake City. dlm

SUMMONS.
In the Probate Court, in and for Salt Lake County, Utah Territory.
Margaret Jones, Plaintiff,
vs.
John Jones, Defendant.
The People of the Territory of Utah send Greeting:
To John Jones, Defendant.
YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate court of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.
And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.
Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 23d day of March, in the year of our Lord one thousand eight hundred and eighty-six.
[SEAL.] JOHN C. CUTLER, Clerk.
By H. S. CUTLER, Deputy Clerk.

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Is the Old Reliable Concentrated Lye for FAMILY SOAP MAKING. Directions accompany each can for making Hard, Soft, and Toilet Soap quickly. It is full weight and strength. Ask your grocer for
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A Great Remedy for Coughs, Colds, Hoarseness, Asthma, Bronchitis, Influenza, Whooping Cough, Croup, and all Throat and Lung Troubles. This Medicine cures Consumption in its first stages and relieves Nervous Disorders. Use this Catholicon in time.
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AN EPISTLE OF THE FIRST PRESIDENCY

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN GENERAL CONFERENCE ASSEMBLED:

Dear Brethren and Sisters:

In the plenitude of God's mercy the Saints are once again permitted in peace to assemble in General Conference to worship the Lord, to extol His goodness, to glorify His name, to hear His word, and to receive such instructions from His servants as the Holy Spirit shall dictate, as well as to transact such business pertaining to His Church as may be presented for their consideration. But as we, your brethren of the First Presidency, are, by the force of peculiar circumstances, deprived on this occasion of your society and yours, we deem it consistent with the duties of our calling to address you by letter, and in this way to lay before you that which under more favorable conditions we should have been pleased to have delivered orally.

In the first place, we extend our congratulations to you, as Latter-day Saints and members of the Church of Christ, that affairs with us are so favorable that so many can meet together as you do on this the fifty-sixth anniversary of the organization of the Church, in General Conference. Persecution has raged, and hideous wrongs have been and are being perpetrated against us as a Church, but thus far our enemies have not been permitted to go to such lengths as the persecutors of the people of God did in the days of the first Alma, when they put tasks upon his people and put taskmasters over them and put to death those whom they found calling upon God. Though many of us are deprived of the privilege of meeting together in public, yet a goodly number of you can assemble as you do this day and worship your God and listen to His word; and we all—prisoners, exiles and free—can call upon our God without danger of punishment therefor. Indeed, we need not go to the days of Alma for contrast between the condition of the people of God then and our present condition, to find causes for thanksgiving and praise to our God this day for His mercies unto us. We have only to refer to our own history, to scenes in which many of you have taken part, to find contrasts which should prompt us to bear our present afflictions with patient equanimity. Some of the Saints, perhaps, feel that their sufferings under the tyranny which is now exercised over us in the name of law are very severe, and they may ask how long shall these outrages be permitted to continue? But if they would understand how much worse our positions might be let them recall the scenes enacted in the State of Missouri, when the Latter-day Saints were driven by mob violence out of Jackson County into Clay County, and thence into Caldwell County, and finally were compelled to flee, in the depth of an inclement winter, out of the State, under an order of Lilburn W. Boggs, the Governor, which said *"that the Mormons must be treated as enemies, and must be exterminated or driven from the State,"* and this, too, after many of their number had been killed, and the remainder had been robbed of nearly all the property they had in the world; or, recall the treatment the Latter-day Saints received in the State of Illinois, when, after murdering, in the most savage and heartless manner, and while under the pledged honor of the State, the President and Patriarch of the Church, and wounding almost to death one of the Twelve Apostles, mobocratic organized themselves, burned the houses of the Saints in the outer settlements, destroyed their property and drove them for their lives to the City of Nauvoo; and then, not content with this, brought the whole power of the State to bear upon them to compel them to leave that city and the State and to take refuge, stripped and destitute, in the wilderness, where their enemies hoped internal dissensions, starvation or wild Indians would complete the work of destruction which they were not permitted to accomplish.

However grevious the wrongs under which we suffer to-day, there is much yet to be thankful for. Our land is filled with plenty. No cry of man or beast ascends from our borders to high heaven for the want of food; no beggars plead for alms in our streets, and no destitute soul has denied to him that sustenance necessary to supply his wants, and with these blessings of good food, comfortable raiment and sufficient shelter, we have the inestimable blessing of the peace of God, which He gives to every faithful Saint—peace in our hearts, peace in our habitations, peace in our settlements—a peace which the world cannot give, and which, thank the Lord, it cannot take away. Let your hearts, therefore, Brethren and Sisters, be filled with thanksgiving and praise to our God for His goodness and mercy unto us as a people. He has made promises concerning Zion; be assured He will not forget them. Zion may say, in the words of the Prophet Isaiah, "The Lord hath forsaken me, and my Lord hath forgotten me."

But the Lord replies:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

At no time has the Lord led His people to expect that they would not have to endure trials, or not have their faith fully tested.

Soon after this Church was organized His people were told: "For I have decreed in my heart, saith the Lord, that I will prove you in all things whether you will abide in my covenant even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." We scarcely need remind you that if you live godly in Christ Jesus, while Satan has power, you will suffer persecution.

In the providence of the Almighty persecution serves a most useful purpose. Every faithful Saint must perceive and acknowledge this. Each one feels its effect upon himself; he sees its effect upon his friends and neighbors. Persecution develops character. Under its influence we all know ourselves better than we did before we felt its pressure; and we discover traits in our brethren and sisters of the existence of which, perhaps, we were in entire ignorance. The persecution from which we have been suffering during these eighteen months past, though very painful, has not been without profit to the Latter-day Saints; it has strengthened and infused new zeal, courage and determination into the faithful. It has also caused many who were careless and indifferent to arouse themselves from their lethargy and to renew their diligence in the work of God. It has also brought to light the hypocrisy of many, and caused them to throw off the mask of friendship and fellowship which they wore and to exhibit themselves in their true lineaments. But it is upon the young of our community that the effect of this persecution has been most marked. Many of the young of both sexes, when all was peace and no war was made upon their parents and friends, seemed to be of the opinion that they could, without any danger to themselves or their faith, be in full fellowship with the world. The names Latter-day Saint and Gentile were alike to them. They appeared to see no reason why they could not be on terms of perfect friendship with both classes. Every Latter-day Saint of experience knows how dangerous it is for children to stand upon this ground. But from this delusive dream they have been awakened by the rude shock of this persecution. The line of demarcation between the Latter-day Saints and the world has been drawn so sharp and distinct that they find themselves (unless they become open apostates) compelled to take sides with their parents and friends; and the difference between their religion and that which is opposed to it is brought home to their hearts and consciences with a force never before known to them. This persecution is driving the rising generation together with surprising compactness. It is making impressions upon the youngest children of the community which the lapse of years can never obliterate. They are learning the truth of the words of the Savior by the painful experience which our enemies are now giving them. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Lord has said, that the wrath of man shall be made to praise Him, and in this attack which is being made upon us and our religion we see this verified. Our enemies have designed to destroy the work of God. For this they plot and toil and descend to the depths of infamy. So absorbed are they in their wicked schemes, and so bent upon carrying them into effect, that they fail to look beyond the immediate acts which they perform and perceive the consequences which follow. They harass, annoy and imprison men and children; they compel men and women to conceal themselves to escape from their cruelties and injustice and tyrannical abuse of power; and they consign other men and women to prison; and from these proceedings they derive great satisfaction, as they look upon them as so many evidences of their success in sapping the foundation of the Church of God and in uprooting our religion. We need not say to you, who have so often witnessed the effects of persecution upon our religion and Church, how fallacious are these hopes of our present persecutors. Instead of crushing the truth, they are advertising it; instead of showing the world how unworthy and contemptible we are, they are unwittingly furnishing us with opportunities to exhibit the heroic qualities we possess; instead of weakening or unsettling the minds of true Latter-day Saints, they are stimulating their faith and supplying them with additional proofs of the divinity of their religion. They would have the world believe that we are low, sensual, ignorant and degraded, that our religion is a system of lust; but the thinking people of the world know that there is no necessity to endure that which the Latter-day Saints are now enduring to gratify lustful appetites or desires. Licentious, depraved men and women would not suffer as the Latter-day Saints and officials are now extending to us, and bear all manner of indignities and go unmurmuringly to prison, if they were assured, as we are, by courts and prosecuting officers that the war is against our marriages and not against sensuality indulged in according to popular methods.

This persecution attracts the attention of the world. The disgraceful features may be concealed for a while from public knowledge through the lies so industriously propagated by those who are its promoters and instruments; but the truth concerning it is coming to light. Even while the feeling among those ignorant of our true character may have been one of indifference as to our fate, or to any treatment we might receive. As the persecution continues the truth leaks out by degrees. Men and women hear that scores of men, rather than accept the alternative of renouncing their wives and children, pay heavy fines and costs and go cheerfully for long, weary months to prison; and that delicate women, too, rather than betray their husbands and by their testimony involve them in the toils of their persecutors, go willingly to the penitentiary where the greatest criminals are confined. Thinking people read of these proceedings, and their former indifference gives place to interest. But while we acknowledge the hand of the Lord in these wicked acts of our enemies, they are not relieved from the condemnation which will follow them. They would deny us our rights as citizens, and they talk about us and act towards us as though we were not entitled to any such rights; but this is mere impudent assumption and claptrap on their part. We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity and to all the people of this land that we should contend for and maintain the principle of freedom and transmit them unimpaired and undiminished to those who follow us. We do not ask for this freedom as a favor; we demand it as a right. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the ægis of the Republic. And under any and all circumstances we are their peers.

Such trials as the Latter-day Saints now undergo in the courts in these Territories are not the trials of ordinary, vulgar criminals. However much those who figure as prosecutors, judges or jurors in these cases may scheme and plot and falsify to reduce them to this level, and to fix the brand of criminality or the stigma of infamy upon our conduct, they cannot deceive the world. This which we are now passing through is to all intents and purposes a religious persecution and nothing else. It will yet be recognized as such by the whole world. Its hideous features, its atrocious character, its transcendent injustice, cannot be concealed by any amount of falsification or disguise. Already men are beginning to understand the motives and objects of those who are engaged in it, and history will set its seal of condemnation upon it and them, and it will ever stand as an ineffaceable blot upon the boasted civilization and liberty of our generation.

The scenes which we are now witnessing in this Territory are the results of a deep-laid and carefully planned conspiracy, which has been in process of formation for years. Its originators knew the elements they had to deal with, and by cunning contrivance they have effected a wonderful combination. Religious and irreligious, ministers in sacerdotal robes and atheistic scoffers, business men of integrity and blacklegs, temperance men and drunkards, men of strict morality and pimps and harlots, are crowded together on the platform they have constructed, and they find no inconvenience from each others companionship. Each is made to believe that it is to his direct interest to combine to destroy "Mormonism." A more motley collection of human beings was never witnessed. Differ as they may upon everything else, there has been one common thought and purpose running through the whole and holding them together, and that is hatred of the religion of the Latter-day Saints and a determination to destroy it and them. The conspirators have appealed to the prejudices of each one to induce him to work in concert for this common end. In the ministers they have found ready and willing allies; in fact, these have been the chief authors and promoters of the conspiracy. The Pharisees in the days of the Savior were no more ready to egg the multitude on to cry out "Crucify him, crucify him," than many of the ministers of our time are to urge Congress to enact measures for our destruction. It is now some years since the sectarian ministers here (with the exception of the Catholic clergymen) combined in a document to Congress urging that body to legislate against us.

This action they have often repeated since. Destitute of confidence in their own religious systems and their power to cope with the truth which we possess without aid from the secular power, they make the air resound with their clamors for Congress to pass laws to crush us and our religion. They enlist men of their cloth elsewhere in the same unchristian business. It is only a few months since, and at the time the whole machinery of the courts here was being used most savagely in sending men, and women also, to prison on account of their religion, that the deputation of these professed teachers of the doctrines of the crucified Redeemer called upon President Cleveland and presented a memorial signed by upwards of a thousand persons, and, it was said, by some of the most prominent divines in the country, earnestly urging him to enforce the anti-polygamy act! Could the old Pharisees have done any more?

But while the ministers suggested the conspiracy through zeal for their own craft and sectarian hate, the moralist and the politician, the debauchee and the drunkard, were drawn into support of the plot by appeals to their interests. The cry of polygamy has made a good battle cry; it has called the fanatical element into line; but underneath and above this question of polygamy, and completely enveloping it, has been the design to destroy our rights as citizens, to take away from us our liberties under the Constitution and the laws, and to obtain the political control of our country, so that, being as voiceless in the affairs of government as the Indians or Chinese, we could be taxed and plundered with impunity, and be lorded over by a set of political harpies who would revel and fatten at our expense. This has been, and still is, the object of all the outcry raised against us, of the innumerable falsehoods with which the public journals have teemed, of the constant appeals to Congress to legislate against us, and of all the outrages in the name of law inflicted upon us by the courts. The same covetousness and envy that led mobs to band themselves together to drive us from our former homes are the sentiments which prompt the present attack upon us and our liberties. Then mobs acted openly and defiantly, regardless of law; now the policy is a more subtle one; it is to reach the same ends under the shelter of the forms of law. It meant robbery and the deprivation of rights under the old system; under the new tactics it means the stealing of the political control of the country, to be followed by rapine and spoliation.

Trace up the acts of the conspirators from the treason of the Governor in setting aside the will of the people and his usurpation of the powers of the National House of Representatives, in pronouncing upon the qualifications of one of its members, and giving a certificate of election as Delegate to Congress to a man whom the people had rejected, down through the greater part of the proceedings of the courts, and especially the conduct of the Governor during the last two sessions of the Legislative Assembly, and it presents gable evidences of conspiracy against the liberties of the people are apparent at every step. Every act of the conspirators is consistent with every other act to make their plot a success. While engaged in this nefarious business, they throw dust in the eyes of the nation by making an outcry against polygamy—as if they cared anything about our marriages—in order to conceal and accomplish their deeper design.

The most active tools in this conspiracy have been some of the Federal officials. Their positions have given them opportunities which they have been willing to avail themselves of. The humble citizen of the Constitution of the United States assigns as reasons why it was framed: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Most excellent reasons for framing such a charter of liberty, and every officer who acts under it should keep these objects in view. But many of the officers sent here have acted as though they were determined that none of these blessings for which the Constitution was framed should reach us. The sanctity of home, the liberty of person, the modesty of maidhood, have all been wantonly violated in the effort to punish the Latter-day Saints for their integrity to God and His laws. Instead of seeking to establish justice and insure domestic tranquility, they have sought to array neighbor against neighbor, friend against friend, brother against brother, wife against husband and children against parents, and to loosen and destroy all the bonds which bind man to his fellow-man. Their mission has not been to build up and cement society, but to tear down and break it up. They have taken delight in their efforts to sow dissension and strife, to tempt wives to betray their husbands and to induce husbands, by threats of severe punishment if they refused to comply with their wishes, to disown and forsake their wives, and to discard and bastardize their offspring, and to turn loose, as forlorn outcasts, those whom they had solemnly covenanted to provide for and protect. When these officials commenced their attack upon us and our religion they found our homes filled with love and affection—husbands and fathers devoted to their wives and children, and doing all in their power to make them comfortable and happy; wives and mothers contented and at peace, honoring their husbands and proud of their relationship to them; and children whose respect and obedience testified to the reverence and esteem in which they held their parents. Husbands and wives and children dwelt together without compulsion or coercion. Nowhere on all this broad earth, where unattractive ties are held to have binding effect, did such complete liberty exist as among the Latter-day Saints. It is true, wives were sealed to husbands by the eternal Priesthood of the Almighty, for time and all eternity; but this union in the first place was only made possible by love, and by love the tie is perpetuated. Women knew their rights, and they knew that they could not be compelled to live with an unworthy man. Happiness reigned in our homes, because freedom reigned there, and all had their full agency. No better proof of this need be adduced than the fact that in the midst of all this persecution, and the many inducements there are offered to woman and men to disolve their family relationships, but few men have accepted the proffered terms and discarded their wives; and to the honor of our sisters be it said, not one woman that we know of up to the present writing has broken her marriage vow and dissolved her relations with her husband and children.

Yet it is to the destruction of these happy homes that all the efforts of these officials have been directed. In the sacred name of law, and under the guise of a pretended desire to enforce it, they would convert this condition of society, so peaceful and so admirable, into a pandemonium. They have worked to this end with such malignant cunning, such heartless persistence and such unscrupulous disregard of the principles of justice as have no parallel in American history; and that they have not accomplished this result has not been for the want of effort on their part, but because God has been with His people and His Spirit has been poured out upon them to strengthen and sustain them.

No man-made system or organization could have withstood the concentrated hate and violent assaults which have been directed against the Church of Jesus Christ of Latter-day Saints. Division and weakness would have shown themselves, fatal breaches would have been made in the framework of its system, and the imprisonment or enforced concealment of the leading men would have been followed by a decay of faith and the disintegration of the organization. But the Lord, in establishing His Church, provided against such contingencies as these. He promised—and all have been urged to claim the fulfilment of the promise—that He would give to those who entered sincerely into covenant with Him, a testimony of the truth for themselves, and to bestow His Holy Spirit upon all. It is this promise and its fulfilment that to-day constitutes the strength of the Church of Jesus Christ of Latter-day Saints, and is its greatest safeguard.

The Prophet Joseph Smith was once asked by a visitor to the city of Nauvoo, the good order and prosperity of which struck him with surprise, how it was that he governed the people so as to produce such admirable results. The memorable reply of the Prophet of God was: "I teach them correct principles and they govern themselves." This was the secret of the good government at Nauvoo, and it is still the secret of the good order and freedom from strife and other evils which prevail among the Latter-day Saints in Utah and throughout all this mountain region where they have control. In what other community in the world could a governor, judges and other appointees act as these officials have done in Utah, without producing anarchy and the complete overthrow of all barriers which are erected for the protection of society and the rights of men? Our enemies are loud in their denunciation of the Priesthood and its influence upon the Latter-day Saints; but that violence and confusion do not reign in this fair Territory to-day is due to the teachings of that Priesthood and their influence upon the people who give heed to them. The people have been taught correct principles, and they govern themselves.

Do we overstate the truth when we say that every good, peaceably inclined citizen of Utah—Jew, Gentile and Mormon—would enjoy more peace and more prosperity, more kindly feelings towards each other to-day if we had no Federal officials at all of the class of many who are now among us? When a governor introduces himself to the world and to the people he is sent to govern, in all his public utterances from the platform, and through the press, as the latter's avowed and bitter enemy, and prostitutes the powers of his high office to defame, malign and injure them, would not the Territory be better without such an officer? When judges openly announce from the bench that a law which is general in its language is to be made special in its application, and so instruct attorneys and juries, and punish with all the severity possible one class of citizens under its provisions while notorious offenders of another class go scot free, and, not stopping at this, go on to the public platform and denounce with voluble and unbridled truculence the class of citizens whose cases they expect to come before them to decide upon—had not the temple of Justice better be closed and justice, peace and judges should sit therein? Instead of seeking to insure domestic tranquility, these officers have fomented strife, they have fostered religious hate, they have embittered class against class, they have sought in every way possible to destroy that charity which should exist in every community composed of citizens of different religions and politics. They have adopted and enforced a policy of non-intercourse between citizens. A Gentile citizen who has dared to speak of or treat a "Mormon" citizen as a friend and associate has been denounced and ostracised, and an impassable gulf has been created between them.

Is it any wonder, then, while some of the principal officers sent here to govern and maintain law, are the people's greatest enemies and the most deadly foes to law and order, that prejudice upon all questions affecting us and our Territory should prevail? Or that Congress should be induced, regardless of the Constitution and its guarantees, under the pressure brought to bear upon it by the incessant clamors and misrepresentation of this class to enact measures that would reach such a people as we are described to be? The Edmunds law was begotten by prejudice, conceived in ignorance and brought forth in hate. But its enforcement in these Territories in the spirit of merciless severity and undiluted malice, and those who prosecute under it have not the excuse which a deceived and blinded Congress might plead for its enactment.

The officials here have gone far beyond the letter and spirit of the law itself and stained it for the purpose of inflicting punishment; this was conspicuously so in the case of Elder Lorenzo Snow, one of the Twelve Apostles, whose trial upon the evidence presented would undoubtedly have resulted in his acquittal had he been tried before a righteous judge and an unbiased jury. If any one fact was more clearly established than another at his trial, it was that he was innocent of any violation of the law as charged against him. But he is a prominent man—one of the Twelve Apostles—and could not be permitted to escape. His case is now on appeal to the U. S. Supreme Court at Washington. In order to have it put forward on the calendar, he surrendered himself to the officers, and is now in the penitentiary. The court has fixed a day when his case will be heard; and, as in every case that has gone to Washington, we hope, notwithstanding previous disappointments, that this will receive favorable consideration. It is of such trials as his—and his is but a sample of many others—that we justly complain. The law, as it passed Congress, was harsh and cruel and sufficiently destructive of our rights and liberties to satisfy the implacable author; but by packing grand and petit juries with jurors who are selected expressly because they are the pronounced opponents of the accused and their religion—by strained constructions of the law—by extraordinary rulings framed to suit each case without regard to preceding rulings on the same points—and by charges to juries which amount to direct insructions to convict, this law is made an instrument of the most frightful wrong, and in the torture which it inflicts goes far beyond anything ever conceived of by the men who voted for its passage. It is to be remarked of many of the officers who enforce the law that they seem to take delight in the misery which they think it brings. As to justice in these courts as now constituted, and with the animus the officials manifest, it is out of the question. Every one knows before a trial commences what the sentence will be. Not one escapes, no matter how flimsy or insufficient the evidence may be, who is indicted if the prosecuting officer has made up his mind there shall be a conviction. He finds a willing judge and a pliant jury ready to execute his decree. As to mercy the adamantine heart of the prosecuting officer is impenetrable to the sentiment. If he decides that a victim shall be sacrificed the agony of wives, the burning tears of innocent and helpless children touch him with no pity and have no more effect upon him than if he were made of stone. Impudence and ferocity sit upon his brow. In all his proceedings he has a ready coadjutor in the judge of the third judicial district, who browbeats the accused and evinces an inhuman exultation in pronouncing sentence, his only regret being, as he has expressed himself, that the law does not permit him to inflict sentences of greater severity. When these men decide upon the punishment which an accused man shall have, neither the eloquent arguments of counsel, nor the insufficiency of evidence, nor the acuteness of the jury, is allowed to stand in the way of the pre-arranged sentence. If they decide upon one indictment or three, upon six or twelve, they have only to intimate to a grand jury that such is their wish and they can be gratified. The more distinguished the man the more certain his fate. No grand or petit jury has failed to find an indictment or a verdict against any man whom the prosecution and court have selected as a victim. The marshal, the prosecuting officers and the court, by the exclusion of all who have not been avowed enemies of the religion professed by the accused, and by the aid of the open venire, have been able to pack the juries to execute their will with unquestioning servility. Seeing, therefore, how useless it is to make defense, many of the accused have made none, but have plead guilty, in doing so they did not acknowledge the righteulness of the law, nor the justice of the punishment; for they viewed the law as unconstitutional and destructive of religious liberty and the punishment as an act of persecution; but by pleading guilty they saved costs, and what was of still greater importance, they saved their wives and children the humiliation of going into the witness stand and being piled with indecent questions by the brutal prosecutors. The majority of the accused, however, have felt it to be a duty to contest every inch of the ground and to let the world see how utterly destitute of justice these cases are in their treatment of these cases. For this reason they have suffered their families to be exposed to the rudeness of deputy marshals and the insolence of prosecuting attorneys; though to have saved their loved ones from these indignities they would otherwise have been willing to endure the full punishment of the court for the offense with which they were charged.

Against the brutalities, usurpations and falsehoods of men dressed in a little brief authority, we have appealed and apparently, until quite lately, appealed in valu. Our request has been a very modest one; it was simply that the wrongs under which we were suffering might be investigated; but investigation was the last thing that the foes to our liberties desired. A few weeks since our sisters followed in the wake of the brethren, and in mass meeting assembled, at Salt Lake City, offered the same simple petition, sent up the same fervid cry for investigation, that the truth might be known and the real facts of the situation be made public. In their memorial to the President and Congress of the United States, they very consistently and with the best grace in the world, modestly asked as follows:

"We respectfully ask for a full investigation of Utah affairs. For many years our husbands, brothers and sons have appealed for this in vain. We have been condemned almost unheard. Everything reported to our detriment is received; our cries to be heard have been rejected. We plead for suspension of all measures calculated to deprive us of our political rights and privileges, and to harrass, annoy and bring our people into bondage and distress, until a commission, duly and specially authorized to make full inquiry into the affairs of this Territory, has investigated and reported."

Is there anything unwise, imprudent or un-American in this? Do we injure man, woman or child by such a request? Are any person's rights or liberties jeop