

HONOR TO THE TRUE.

DURING the past few days several more of our brethren have been sentenced to the usual fine and imprisonment, for living with their wives and declining to make promises to obey a law which has never been clearly defined by the courts. John Bowen, of Tooele, Thomas Burningham, of Bountiful, Samuel H. B. Smith, Joseph McMurrin and Henry Dinwoodey, of Salt Lake City, have gone to the penitentiary in token of their fidelity to their faith, and their willingness to suffer for the sake of principle. They are not criminals in the eyes of the people nor in the intents of their honest hearts. They will have the best wishes and prayers of their co-religionists and be honored for their steadfastness and integrity. When they have served their terms they will emerge from darkness vile, brighter, better and more valued for their trials, and will rejoice all their days that they were able to endure. God bless and comfort them and their families deprived of their presence for a season.

"THEIR UTTER LAWLESSNESS."

THE "utter lawlessness" of the "Mormons" is said to be exhibited in the assault made by a beardless boy upon the District Attorney. The boy is a son of "Mormon" parents. That is enough of course to fasten the blame upon the whole society of which his father and mother are members. That is anti-"Mormon" logic and anti-"Mormon" justice. It does not matter that the parents are grieved and angry at the act, nor that the people and their papers denounce it as wrong. The fact that any "Mormon" or the son of a "Mormon" does anything improper, is sufficient, according to anti-"Mormon" reasoning, to brand every member of the "Mormon" Church with the mark of the offense and make the system responsible for it and its consequences.

Is this the method pursued in regard to any other body of people on earth? Is the Catholic Church denounced because of the brawls of Irish mobs, the assassinations by Italian bravos, the amours of Spanish volunteers? Is the Episcopal Church made responsible for the Orange riots, the clerical scandals, the drunkenness and lawlessness of many within its pale? Are the vices and crimes of Methodists, Presbyterians, Baptists and other religious professors, and of their sons and daughters, attributed to the denunciations to which they are attached? If an infidel commits a crime are all infidels included in the blame? If a Mason or an Odd Fellow disgraces himself is the society to which he belongs assailed for his offense? If a Federal official wallows in sexual iniquity and revels and rolls in vice till he is below the very hogs in his nastiness, are the whole fraternity of officeholders spiced with his corruption? If not, why should any society or organization be charged with the individual sins of its members?

Let us see how much "utter lawlessness" there has been through the present crusade against the "Mormons." Through all the raids by hired spotters, crawling sneaks, bedroom and key-hole spies, house-searching and women-threatening ruffians; the arrests of respected men and women, the imprisonment of ladies who had committed no crime, the badgering of female witnesses and forcing answers to indecent questions about their personal condition; the changings, twistings, and special applications of law; the incarceration of good men and the turning loose of lecherous scoundrels proven guilty of worse than swinish beastiality; the berating of helpless defendants and the intertemperate assaults from the bench upon principles rooted and grounded in the hearts of the people, and the judicial branding of their wives and children with names of reproach, there have been just three cases of outbursts of personal anger. But there has not been one of popular wrath or organized lawlessness.

Young Burt struck Collin for an individual grievance. Young McMurrin did the same. Young Cannon hit Dickson for personal revenge. That is all. But was punished severely twice for the same offense. McMurrin was shot twice in the abdomen and narrowly escaped with his life. And the boy Cannon gave himself up and is under two charges for his wrongdoing. Neither of them was justified by the "Mormon" people in breaking the law. And yet the "Mormons," we are told, have shown "their utter lawlessness."

Their religion forbids private vengeance. Their leaders have given them positive counsel to make no lawless resistance. As a body of people they have neither broken the law nor countenanced its infraction by individuals. And yet because, through all the troubles of the past year and a half, there have been just three cases of individual assault from purely personal motives, by persons connected with the "Mormons," the whole "Mormon" community is accused of "utter lawlessness."

Is it not a fact that the "Mormons" have given evidences of self-restraint, patience, endurance and peace, such as

no other people in the world have exhibited under similar circumstances? Would any other people in the United States have put up with that which they have endured, without an outburst that would have been equivalent to a revolution? The truth is that the utterly conscienceless scamps who make the charge and have urged on the crusade, are disappointed because the "Mormon" people will not commit such overt acts as it was hoped they would be foolish enough to perform. That is the trouble.

If the "Mormons" would only exhibit some of that lawlessness with which they are falsely charged, it would dovetail nicely into the scheme that has been devised to provoke another "Mormon" exodus, so that the miserable wretches who belie them might have a free chance for power and plunder. It is the calmness of the "Mormons" under injury that provokes them. It is the lack of retaliation that encourages their cowardly souls in their libelous and dastardly course. They feel free to heap all the abuse that dirty minds and venomous tongues can pile up upon the "Mormons," because of the absence of that lawlessness which they now charge against the victims of their violence.

The "Mormons" have proved to the nation that they respect and observe the general laws that govern society. They do not deny their lack of respect for two laws which were framed for the same purpose—to break down a part of their religion—nor for the manner in which those laws have been administered. But this forms the only exception. Outside of that they are an example to the world for submission to law and respect for its requirements. And they stand in this regard in strong contrast to their accusers. If laws had not been specially enacted to infringe upon a known feature of their faith, they would shine without a single spot as the exemplification of regard for law and social regulations for the peace, good order and protection of the community.

We are proud of our people. They have done nobly under the most trying circumstances. They will gain the admiration of the just. They will one day obtain due credit for their calm faith and heroic self-control. But they will be hated by the vile and defamed by the slanderers, and they will count it all for glory and rejoice, as their Master commanded, when the children of this world, under the inspiration of him who was a liar from the beginning, say all manner of things against them falsely. Let the wretches rail on and fill up the cup of their iniquity.

AN ABSURD AND CONTEMPTIBLE SCHEME.

Most pronounced symptoms of rabies are exhibited this morning by the canine of the lechers' organ. The DESERET NEWS acts on him as unfavourably as the sight of cold water. Froth and fury are poured forth in profusion, and the cur's yelpings are as pitiful as they are disgusting. The epithets bestowed on the editors of this paper we take for compliments; we are pleased to have the enmity of such creatures as void their venom through the *Tribune*.

What is the matter this time? Why the organ of the debauchees wants to make out a case of deep conspiracy, a deliberate attempt to murder, a raw-head-and-bloody-bones assassination plot, out of a simple case of assault by a sixteen years' old boy upon a full grown, stout and brawny man, from whom he fled as soon as he had hit him with his fist. A slight discoloration not sufficient to be dignified by the term "a black eye," is the only mark of the encounter. Two other youths who committed no assault but were said to be in company with the assailant, that being by no means clear, were arrested for complicity in the affair, and one of them, who denies having been present during the fracas, but says he came up afterwards, had a pistol in his pocket and is in the habit of carrying one. These are the materials out of which the attempt is being made to hatch up a "Mormon conspiracy." It is a wonder that the Governor has not made a call for troops, and that the country has not been stirred from the Atlantic to the Pacific with tidings of another "Mormon" rebellion. And it is because the News treats the matter from the standpoint of cold fact, instead of adding fuel to the mad flames of the *Tribune*, that the rabid effusions of this morning are poured out.

We have denounced the practice of revenge in general and this act in particular. We said it was wrong, and we say so now. The boy ought to be punished for his rash and lawless act. But we do not regard it as anything more than a common assault. And we rely for the facts upon the statements of the person assaulted. We take Mr. Dickson's own account of the affair, and think he ought to know as much about it as a half crazy inebriate scribe, who was not present, and who snaps and snarls and bites and foams whenever the name of "Mormon" is mentioned.

This attempt to make a mammoth out of a mite is viewed by the public with mingled feelings of ridicule and disgust. A beardless boy is furious over what he considers an insult to the mother who bore him, and determines to "get even." He strikes the man against whom he holds the grudge,

twice in the face with his clenched fist. That is the whole of the assault. No one else struck a blow or made any attempt to do so. Mr. Dickson, after being struck, seized Frank Cannon by the throat to make him say who assaulted him. After the occurrence, Angus Jr. came up, and being seized, resisted, and was arrested. Out of this a scheme of conspiracy to murder Mr. Dickson has been projected, and an importance attached to it that is laughable yet disgraceful to all engaged in the business.

We do not share the sickly sentiment of toadyism that would exalt the person of a Prosecuting Attorney into something to be worshipped. In this case he is simply an individual who has been the subject of a common assault. His person is no more sacred than that of a daily laborer. The offense is a violation of law, which should be punished in the police court by a simple fine as in any other similar case, and justice would take notice of the alleged provocation. Perhaps some cognizance of the fact of the assaulted person's position and the excuse offered for the assault should be taken, so that lawless individuals may learn that officers will be protected by the law in the proper discharge of duty, and that grievances against them must not take the shape of personal vengeance. All beyond that, in this attempt to make out a bloody conspiracy and a "Mormon" outrage, is utterly contemptible and comically absurd.

W. G. CHILD'S CASE.

We mentioned yesterday the result in the case of W. G. Child, of Ogden, before Judge Powers, but were unable to give the particulars, which we now clip from the Ogden *Herald*.

On being arraigned, Mr. Child pleaded guilty to the indictment charging him with unlawful cohabitation with his wives, and then read the following statement:

If your honor please, I am an American citizen. I have ever tried to live in accordance with the laws of my country. This, your honor, is the first charge that was ever brought against me for a violation of any law. As to my religious belief, I embraced Mormonism, so-called, in my early youth, my parents being firm believers in its principles. I am, and have been for many years, convinced of its divine origin; not from the testimony of others alone, but from a true knowledge.

My family relations, which are one of the tenets of our faith, were formed in my youthful days (thirty years ago) in good faith, believing it to be my duty, and between whom and myself there exists the tenderest and most solemn and sacred relations. There have been added to them a quarter of a hundred children, twenty of whom are now living. I have endeavored to teach them to obey the laws of their country as well as the laws of God.

When the bill known as the Edmunds bill became a law, knowing, as I did, the Government had the power to enforce its laws, I took legal advice, which was subsequently confirmed by the utterance of one or two of the Courts of this Territory.

I confined my marital relations to my second wife, and have so lived in good faith until this indictment—since which I have lived with neither, awaiting the confirmation or rejection of your honor's decision in the Snow case.

I have not the least feeling towards any member of this Court, especially the grand jury which found this indictment. I believe they reluctantly found it in the discharge of their duty under your honor's recent ruling.

I had but little uneasiness when I learned that my family was before them, as to the results, as I understood the meaning and the construction of the law, and even volunteered and did go before them myself and gave them the facts in the case; and I have reasons to believe that they would not have so found had it not been for your honor's new ruling in the Snow case.

The officers of this court have acted the part of gentlemen toward myself and family. When I was wanted they permitted me to go at my convenience and file my bonds.

The first man I met on the street was a Gentile. He proffered to and did go on my bonds. If this statement of facts is worthy of any consideration, I shall be pleased to know it. I have not tried in any way to defeat the ends of justice in this case. I believe the officers of this court will hear me out in this.

At the close of the reading of Mr. Child's statement, the Court addressed the defendant as follows:

The Court has learned from other persons, not of course from anything that has transpired in the court room, but from others, as I say, the facts in your case to be substantially as you have stated them, as regards your living with but one woman, and that your second wife, since the passage of the Edmunds act, and I shall therefore take this defense into consideration in passing sentence. I desire, however, in order to determine what I should do in your case, to inquire of you your mind in regard to the laws of your country, and whether, as a citizen, you propose in the future to obey the laws of the land?

Mr. Child—I have nothing further to say, your Honor, in this regard,

By the Court—It is a matter of regret, Mr. Child, that you do not desire to bind yourself by any promise to obey the law, or by your speech to influence others to obey the law. You tell me you are an American citizen; that you have always tried to obey the laws of your country. The first duty of a citizen is to obey the law, and counsel others to obey the law, and every true American should be proud and willing to do what he can toward obeying the law. A man cannot be a good citizen who is ashamed to say he will obey the laws of the land. I can only account for your course as a prominent citizen in this community, and a man of intelligence, than that you have not the moral courage to throw off the allegiance you have given to a power which sets itself above the government of this country. You have shown yourself to be not a citizen of the United States, but a citizen of a power that is believed to be above the government of the nation. Under that state of facts I cannot suspend sentence in your case. The time has come in this Territory when every man must say he will obey the law. With the feeling that exists, whenever a man stands in a court of justice, as you do to-day, it adds just so much to the trouble that is already upon the people and it will continue until the law is obeyed. I recognize that you may have been misled in some degree in regard to the intent of the Edmunds law, and I believe your statement that you have lived with but one woman, and that your second wife; but it is the law that a man shall have but one wife, and she his first wife; with her he must live. That is the law, it is the spirit of American institutions. Feeling that you may have been misled I take that into consideration. Before passing sentence I want to suggest one other thing: That you can stand here and say you have obeyed the law as far as you were able, and yet you say you are unable to promise to obey the law in the future. Therefore I cannot suspend sentence. I will not be able to take the same course in the future. The sentence of the Court is that you pay a fine of \$300 and the costs of prosecution, and that you stand committed until the fine and costs are paid.

The Richmond, (Missouri) *Conservator* quotes the testimony and prediction of Lorenzo Snow as given in his statement made to the Court at the time he received his sentence before Judge Powers, and adds: "The supplemental Edmunds bill has passed the Senate and is pending in the House. If it becomes a law while Apostle Snow is serving the Territory in convict dress, he will find very little in the Mormon Church when he comes out to confirm his pretention to prophecy." If the editor who presumes thus to prophesy lives a few years longer we venture to predict that his present expectations in regard to what the Edmunds bill is going to accomplish, and his predictions as based thereon are anything but prophetic. "Mormonism" is no nearer to its collapse now than it was when the people of Missouri vainly flattered themselves they had extinguished it by driving the Saints from one county to another and finally by banishing them entirely from the State and confiscating their property.

"There will be some lively scenes in Salt Lake when the real head of the Mormon Church comes up for trial."—*San Francisco Chronicle*.

This we presume is an implication that President George Q. Cannon is the real head of the "Mormon" Church, which is not true. President John Taylor is still above him in authority, and the real head of the "Mormon" Church is One still higher, whose earthly courts have no power to try, but before whom all humanity will have to appear some day for judgment to be passed upon them.

A FRIENDLY LETTER.

A non-"Mormon" business man offers some consistent advice to one of the Persecuted.

Our readers will doubtless remember that F. A. Cooper, of West Jordan, was one of the persons who was arrested at the time of the raid of deputy marshals at that place not long since, on a charge of unlawfully cohabiting with his wives. They will perhaps remember, too, that his wife died shortly afterwards, partly from the excitement caused by that raid and the anxiety she felt concerning his arrest; and that her death afforded the organ of the lechers in this city a pretext for publishing the vilest slanders concerning his character. It is not likely that any acquaintance of Mr. Cooper's would for a moment entertain those false statements. As an evidence that even non-"Mormons" who have had business associations with him and become acquainted with his families place a very different estimate upon his character, we are permitted to publish the following. It was written by an eastern business man soon after Mr. Cooper's arrest. It will be seen that he takes the same view that all honorable, fair-minded men must as to the only consistent course a Latter-day Saint can pursue when he is convicted on such a charge—that he must bear the penalty rather than make any bargain to secure immunity from punishment or prove untrue to his wives:

"I arrived here last night to hear that you had been arrested. I can't tell you how sorry I am about this.

I would be so glad if I could help you I would go on your bond if I would be accepted, but you will not lack for friends to do that. But if there is anything in the world I can do, don't fail to call on me. You and your family have my heart-felt sympathy. I wish I could advise you what to do. But it seems to me that if you could get some party to look after your business it will be the best, considering all circumstances, to face the music. I know you to be a kind, indulgent husband and father to your wives and children, and you cannot go back on them.

You must do your duty by your family without hesitation, and to do justice by your business, you cannot do anything else but to take what the Court gives you. You understand this too well. Pursue a quiet, dignified course, plead guilty and do your duty. I wish you to extend my kindness, regards and heartfelt sympathy to all your family, whom I consider among my best friends."

THE INSURANCE COMPANY BILL.

The following is the new bill relating to insurance companies, which has passed the Legislature:

A BILL amending "an act relating to fire insurance companies," approved March 13, 1884.

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah:

SECTION 1. That section one, of Chapter 46, Laws of Utah, 1884, be amended by adding at the end of said section, "except as hereinafter provided."

That section three be amended by striking out the word "April," in the second and fourth lines of said section, and inserting the word "July" in lieu thereof; also by all after the word "therein," in the sixth line of said section.

That section four be amended by striking out the word "one," in the fifth line of said section, and substituting the word "two" in lieu thereof.

SEC. 2. That section six of said chapter is hereby repealed, and the following substituted, to read as follows:

SEC. 6. It shall be lawful for any number of persons to associate themselves together for the establishment of a fire insurance company in this Territory, and they shall be deemed a body corporate, authorized under the laws of the Territory to transact a fire insurance business, on complying with the provisions of Chapter 1, of Chapter 45, Laws of Utah, 1884, relating to corporations for general purposes; Provided, That it shall not be lawful for any such company to transact fire insurance business in this Territory unless it shall have subscribed a capital of not less than two hundred thousand dollars, fifty percent of which shall have been paid up, and shall have complied with the provisions of this act.

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