

all the populous cities of Utah, in numerous corporations under the laws of the Territory, as the newspapers and public records testify, in the operation of mills, railroads, mines, banks, mercantile institutions, in the Chambers of Commerce and in numerous private and public enterprises.

Every rational person here who read the articles which contained the statement we have noticed, knows it is utterly false. The only question that arises is, what could be the object of publishing such an obvious untruth. That is explained in the closing sentences of the article, as follows: "If there is no such thing as church political or business rule, if the Saint is as free to deal with the sinner as the sinner is with the Saint, we wonder, we repeat, why, in business enterprises there is a division here as perfect as are the waters of the Gulf Stream from the vagrant waters of the ocean." "It is a curious business condition. It is a curious state of facts looked at from any standpoint."

The object of the astounding lie—for it is nothing else, is to bolster up for the equally atrocious falsehood that the Saints are under a "Church political and business rule" which restricts their free agency. The sheet is all the time endeavoring to prevent that co-operation of conservative men in the two classes of the community, which it pretends to desire and falsely says does not exist. Agitation, strife, contention, mischief, a collision between people here of different beliefs are what it aims to promote, thinking to make a few paltry pence out of the uproar.

It is a most despicable business. We pass by scores of untruths which appear in the libellous publication day after day and only now and then stoop low enough to notice it. Argument is wasted upon it, for it never states the position of an opponent fairly, nor quotes anything correctly, nor fails to shift from its own ground when worsted, so as to measurably change the question at issue. It sets at defiance truth, honor and decency and does not scruple, as in the present instance, to utter falsehoods which everybody at home knows to be such, when it can prejudice and deceive people at a distance.

There is only one pivot on which it can turn in excuse for this morning's mendacity. Nobody wants to go into any business relations with the writer. When he speaks of

"Gentiles" he means himself and his associates. Men of money and brains in this community want nothing to do with them. They will not bite at their baits nor risk means as they dictate. The reason is obvious. Their own associates admit their business incompetency and confess their financial unreliability. Charity suggests silence as to details.

We wish it to be understood that when we speak of non-"Mormons" with whom "Mormons" are or desire to be in intimate business or social relations, we mean the respectable, conservative "Gentiles," and not the class specially represented by the writer of the daily libels which are sent forth to hinder business, defame the "Mormons," prevent the growth of the Territory, spoil projects to induce the investment of capital in local interests, stop any mingling of diverse elements which may tend to the settling of discords, and bar the way to peace, harmony and steady progress. If that class is what the libeller means by "Gentiles," there may be a grain of truth in its bushel of falsehoods.

We say nothing here as to the advisability of the fusion of certain interests in local commercial affairs. We only speak of the facts. And that they are the very opposite of what is stated in the article from which we have quoted, is as patent to every business resident of this city as that there are both "Mormons" and "Gentiles" in the City Council, and that neither party will bow to the impudent dictation of either the dreamer or the defamer of the morning "Mormon"-hater.

A REMARKABLE CHARGE.

In one respect, it was a peculiar charge which Judge Anderson gave to the grand jury of the Second District Court at Beaver last week, as published in this issue.

Leaving out the special remarks of His Honor in reference to offenses under the Edmunds Act and its supplement, his charge is excellent and worthy of all commendation. And we do not take exceptions to his endeavors to direct special attention to the offenses here alluded to. It must be understood and should be conceded that the Government has engaged in the work of trying to suppress those practices against which the laws referred to were framed. The Judges are not to be fairly censured for making reason-

able specialties of these in their instructions to grand juries.

But what surprises us is, that Judge Anderson should desire the inquisitors at Beaver to accept, in those cases, "old stale accusations" that have been "raked up," so that the grand jury and the court may be made "the instruments for wreaking the revenge and spite of private parties upon their neighbors." In all other cases the Judge warns the grand jury against receiving accusations of this kind made to put a person who has committed "a technical violation of the law" to "expense and trouble in defending himself against the charge." He says to the grand jury after pointing out the evil here described:

"You should carefully scan the motives of those seeking to have indictments found for minor offenses, and wherever you find that the prosecution is prompted by malice and ill-will, and no good purpose will be served by pressing the accused, you should refuse to indict, especially if the accusation is an old one and has been ignored by former grand juries."

But he adds:

"I do not give you these instructions with reference to the law against bigamy, polygamy, unlawful cohabitation and adultery. But with regard to these crimes you cannot be too diligent in your investigations, and should indict in all cases where there is a reasonable chance for conviction."

Is not this very remarkable language? "There is no need to scan the motives" of those who "rake up old stale accusations" in order to annoy, wreak vengeance and malice upon and otherwise injure their neighbors, if the charges are alleged infractions of the law relating to the offenses named. Even if "no good purpose can be effected by pressing the accused," or "if the accusation is an old one" or "has been ignored by former grand juries," the charges are to be entertained and indictments found "in all cases where there is a reasonable chance for conviction."

Whether His Honor knows it or not, the "reasonable chance", for convicting a "Mormon" accused of violating a special act of Congress, and indicted therefor, turns chiefly upon the will of the prosecutor. Juries usually are expected to convict in this class of cases, and they so understand it. The fact, too, is well known that numbers of convictions have been had through information, or mere suspicions, furnished to grand juries from malice and ill-will, and that the accused had only technically violated the