

law of Jehovah; on the other hand is the government. You say if I obey the law of God I shall go to the penitentiary; the Lord says if I do I shall be damned. That is where I stand.

Judge Hays.—You should have chosen to have remained out of this country unless you chose to obey its laws. You should not have renounced allegiance to all other governments and sworn allegiance to this.

Mr. Bjorn.—When I came to this country there was, to my knowledge, no law against my religion.

Judge Hays.—That law has existed some time. If you could not obey the laws of this country, it was your duty to leave it. The government will see that you do obey.

The sentence is that you, Andrew Bjorn, be imprisoned in the Territorial prison for the term of six months, and that you pay a fine of three hundred dollars and costs of your prosecution taxed at one hundred dollars.

Bishop Porter, there was much in the trial of your case that caused me to be favorably impressed with you, and especially as the testimony was brought out in the case of Mr. Garrison. I thought you did your duty as a good citizen in seeking to prevent him from entering into polygamy.

There are some things that cause me to think unfavorably of you and many of your associates. Evidence was brought out that the girl who was charged with being your second wife had borne a child. The father of that child was placed on the stand and he seemed to be ignorant of the fact that she was married. I understand from your statements since that she was married to you. It was with regret that I saw you standing in the court room, where your counsel was claiming to the jury that this child, begotten by you, may have been illegitimate, and probably was, and that this woman, whom you had taken to be your wife, might be a prostitute. It was not your language it was the language of those who spoke for you, and it caused a deep feeling of indignation in your case. I thought you must blush for shame. Her father came upon the stand and sought to convey the same idea by his testimony. And this you and your people justify! Are you not ashamed of any religion that will cause you to trample any woman down as you sought to trample down this woman who trusted you? Though was the words of your counsel, you remained silent. It was your duty to have stood forth and have stopped them. I would not listen to such a charge against a woman that trusted you. That would have been manly. Had you done so I should have exercised much more leniency toward you.

In view of the fact that you sought to prevent Mr. Garrison from committing this crime, the judgment of court that you be imprisoned for the term of three months and that you pay a fine of three hundred and fifty dollars.

William G. Garrison, you may stand up and understand from you that you are not aware that you were violating the law of the country, living in the region that you did with these two women. Did you know that you violated the law unless you married more than one?

—No sir, I did not.

Judge Hays.—There are some things your case that are still worse; but I understand since has been better. I understand you to say that you have stated that this woman be taken from your house?

—Yes sir.

—And that she is no longer to live with you as a wife?

—No, nor in any other way.

—You promise and pledge that in future you will obey all the laws of the country?

—That is what I endeavor to do. I belong to the Church, and I am old enough to make out with a woman; I will try it anyway.

—Will you advise others to obey laws?

—Yes, sir; I have advised the "Mormons" around me.

—I would advise you to obey the law of morality and decency, and in that you will make no mistake. You are able to pay a fine?

—No, sir, I would rather be imprisoned. It would not fall so heavy on my family.

Judge Hays.—Your crime is not to be despised. True, you have been educated, your course is just the legitimate outcome of such teachings and time as have been promulgated in here to-day by gentlemen who did know better. I look upon it as a fact that it is a blot on your criminal avocation. I have that now you bow in obedience to the law. In consideration of your promises and pledges I am disposed to give you some leniency. The judgment of the court is that you be imprisoned three months.

Peck, do you desire to say anything further?

—No sir.

Judge Hays.—You seem to be a man above average intelligence. I may be mistaken, but in my judgment you are better than to pursue the course you are now doing. The testimony was clear and conclusive against you. I had hoped that by virtue of your position in society you might be influential in doing good to your people. You have chosen the other way. Having chosen it, there is but one way the government can deal with that is, by the enforcement of all laws. The sentence of the court is that you be imprisoned six months in the Territorial prison and you are

further adjudged to pay a fine of three hundred dollars and the costs of the prosecution taxed at one hundred dollars.

Mr. Nash, do you desire to say anything further?

—I would like to get home to a Christmas dinner with my children.

Judge Hays.—If you will be a good citizen in the future and obey the laws of your country, you may go home.

—I cannot make any promise, and I am an old man and I shall not live long.

Judge Hays.—I am sorry you have not acquired wisdom with years. I wish you had, because I hate, at your age, to have to punish. In many things I believe you are intelligent. In this one particular I think you are not.

But in consideration of your age, and in the hope and belief that when you come to meditate upon this matter and look at it in all its many sides you will change, and come from prison a man with different thoughts. In view of this fact I have determined to exercise and extend to you some clemency. I hope you will feel it has been extended to you in the hope and belief that in your old age you will try and obey the laws of your country. Therefore, the judgment of the court is that you be imprisoned in the Territorial prison for the term of three months.

The prisoners are remanded to the charge of the United States Marshal, and it is ordered that he convey them to the prison within thirty days.

There are some things that cause me to think unfavorably of you and many of your associates. Evidence was brought out that the girl who was charged with being your second wife had borne a child. The father of that child was placed on the stand and he seemed to be ignorant of the fact that she was married. I understand from your statements since that she was married to you. It was with regret that I saw you standing in the court room, where your counsel was claiming to the jury that this child, begotten by you, may have been illegitimate, and probably was, and that this woman, whom you had taken to be your wife, might be a prostitute. It was not your language it was the language of those who spoke for you, and it caused a deep feeling of indignation in your case. I thought you must blush for shame. Her father came upon the stand and sought to convey the same idea by his testimony. And this you and your people justify! Are you not ashamed of any religion that will cause you to trample any woman down as you sought to trample down this woman who trusted you? Though was the words of your counsel, you remained silent. It was your duty to have stood forth and have stopped them. I would not listen to such a charge against a woman that trusted you. That would have been manly. Had you done so I should have exercised much more leniency toward you.

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of hiding from his enemies, also Moses, the mouthpiece of God; David, a man after God's own heart; Elijah, who was afterwards translated, and even Christ, the Son of God, could not be found by his enemies until His time had come and He was betrayed by Judas with a kiss. Also our beloved Prophet, Seer and Revelator, Joseph Smith, was under the necessity of frequently hiding from his enemies, that he might live to finish laying the foundation of the great work of the last dispensation. And when, at last, through the persuasion of some weak-kneed brethren he gave himself up to the officers of the law, the result was apparent although he was under the pledge of the Governor of the State for his protection, and his premonitions were verified in the bloody scenes in Carthage jail, the record of which is the foulest "blot on the escutcheon" of Illinois that has been made to the present time. Who is there now that would like to witness another such scene? It surely could be no one but the most bitter enemy to the cause of truth and the kingdom of God.

Such enemies

thought then that they had given the death blow to the Church, and thus had solved the "Mormon problem." The head being gone, they thought the whole body would die; but on the contrary, this increased it in a twelve-fold proportion and the kingdom is still in the hands of the same just God who has promised to establish Zion and His kingdom on the earth, no more to be thrown down nor to be given to another people.

Why cannot the wicked learn that they can do nothing against the truth, but that all things will work together for good to those who serve the Lord and keep His commandments? It seems to be necessary for the cause of truth to suffer violence, that the Saints may be purified as gold seven times tried in the fire, and that the wicked may fill up their cup of iniquity, that their end may come and the people no longer mourn under their rule but rejoice under the rule of the righteous.

Now is the time,

even in the midst of all our troubles that the Saints can rejoice, for the hour of their redemption draweth nigh. And those whose liberties are jeopardized, and others who are in prison can feel thankful that they are suffering persecution for righteousness sake. Blessed are they, for so were the Saints persecuted before them, even Christ, our elder Brother, the Savior of the world.

Self-preservation is the first law of nature; even the worm that crawls upon the ground will show resentment of any wrong, and seek to protect itself from its enemy; God has endowed man with the same nature, and there is a time when longer forbearance ceases to be a virtue, and by Holy Writ we learn that the Lord justifies men even in fighting in self-defense, when they have sought for peace and forgiven their enemy three times or more; yet the Saints have been taught that "vengeance is mine, and I will repay, saith the Lord," and they are willing to bide the time of Him who has promised to fight their battles and bring them off victorious over all their enemies.

S. F. ATWOOD.

EDUCATIONAL ITEMS.

BY W. M. S.

Idleness breeds vice. Children should be kept busy, for activity is their nature. It is within the province of the parent and teacher to direct this activity aright, and if it be not properly directed, evil results will follow. The children of our Territory, when not employed in some useful occupation, should be kept in school.

"Well," says a parent, "I can't get my boy to go to school; he hates school."

This shows a wrong somewhere, either in the school or pupil; proper growth of mind and body delights. The surroundings of the child at home may not be such as to stimulate a love for intellectual advancement; the gloomy, prison-like school house may be repulsive to the very nature of the child, or the teacher, not understanding child-nature and its law of growth, "cramps" instead of teaching.

The holidays are approaching, and much money will be expended for toys and playthings to delight the children. Too much discretion cannot be used on the part of parents in the selection of playthings for their children.

BOOKS AND TOYS FOR LITTLE ONES

may be of such a nature that the children will reap most excellent educational results, or great harm, that the parent little thinks of, will follow. Some toys are constructed aiming at the cultivation of the senses; others for taxing the ingenuity; others for cultivating the judgment, memory, reason, etc.

Toy books should fill the mind with pure thoughts, and the imagination with natural mental pictures. Where convenient a play-room should be provided for children. Little wagons, balls, blocks of many shapes and sizes with prints of animals, letters, etc., beads of different colors, black-boards and chalk, toy-towns, slates and pencils, paper for cutting pictures out of, clay for molding figures, house furniture in miniature, letters and maps cut in sections, the Chinese puzzle, mechanical tools of different kinds, etc., may be used with excellent educational results. Parents could do much good by aiding in the games of their children. Toy books containing proper stories, and pictures of art and nature can be made most interesting and instructive to the little ones.

All toys and playthings should be kept under lock and key only when in use, and they will always remain new to the child.

Sad is it to be weak,

And sadder to be wrong,

But if the strong God's statutes break,

'Tis saddest to be strong.

ECONOMY.

Emerson says, "Economy consists in a wise expenditure of money. It is not spending none at all. It is not economy to have a poor school house; it is not economy to have no suitable books or apparatus; and it is the poorest economy of all to have a poor teacher. One with large acquirements is more economical than one with narrow attainments; one with skill is more economical than a raw hand."

THE BEST SCHOOL.

That school is not considered the best in which the machinery of government is most prominent and the pupils behave like automata, exhibiting no individuality, but a total absence of natural freedom; but where the spirit of investigation is rife, where all are actively employed in legitimate work, where a natural development of the best faculties of the mind is progressing, where pupils understand that they themselves have a great work to do, and not many years in which to accomplish it—there is the place to look for results which will be valuable and lasting.—Hon. W. Richardson.

MAXIMS FOR THE SCHOOLROOM.

"As is the teacher, so is the school. Be what you wish your pupils to be. Do nothing to lower a pupil's self-respect.

Have no pets nor favorites. It is what a child does for himself and by himself that educates him. Justice must be the basis of all rules.

Never punish pupils nor even speak to pupils when angry. One chief purpose of instruction is to create and foster a zeal for study. Politeness in the teacher secures politeness in the pupil. Questions should follow each other in a natural manner. Unite firmness and good nature. Zeal is indispensable."

RIGHT AND WRONG.

"Clearly, there is a power within us which God designed to enable us to distinguish between right and wrong. We may not make good use of it and accept error for truth, but that does not disprove the great fact that the faculty exists. Young children can discriminate between good acts and bad acts, and this power they seem ready to apply when proper occasions are presented. If the good is constantly exemplified in the conduct of those who surround a child and whom he loves, his sense of right and wrong must be quickened by the exercise it would receive. Would that all parents felt the great importance of this fact! Besides, pains can be taken to point out good acts to a child—acts of honesty, justice, kindness, mercy, gratitude, patriotism. Life in every neighborhood has incidents of this kind, and history is full of them. Let his conscience be kept active by frequent appeals to it, and the child will grow daily in virtue.

ILLITERACY IN THE SOUTH.

"The number of illiterates in the South who voted in 1870 was 1,167,303, in 1880 1,354,974—an increase 187,671—about equally divided between the white and the colored."

EDUCATIONAL.

C. F. W.

The educated person is one who knows how to get what he wants, and how to get the most enjoyment out of it after its attainment.

The elements of intellectual growth are within the child. The skilful teacher aims to develop these faculties by wisely directing the child's efforts in his pursuit of knowledge. He will also create desires in the child, and stimulate his ambition to gratify them by placing within his reach the means by which they may be obtained.

Read a pleasing story to a child and observe how strong a desire will be created to read such stories for himself.

Too much judgment on the part of the teacher cannot be employed in dealing with the delicate and varied organisms placed in his charge.

An infant requires milk to develop it physically. Stronger food would prove injurious. The natural food must be administered judiciously or the best results cannot follow.

If the mortal part of the child requires such careful treatment, what should be the treatment of the immortal part? The natural craving on the part of the child, unless its taste is vitiated, will suggest what is for its best good bodily. Even so, its desire for knowledge, under proper training, is the surest guide for the experienced teacher.

The special province of the teacher is to direct the activities of the child, not to cram him with facts.

"The efficiency of a lesson is proved by the part taken in it by the pupil."

"Never do for a child what he is capable of doing for himself," is a correct maxim.

"Faculty of whatever kind grows by exercise. Exercise involves repetition, which, as regards bodily actions, ends in habits of action, and as regards impressions received by the mind, ends in clearness of perception."—Payne.

"The exercise of the child's own powers, stimulated but not superseded by the educator's interference, ends both in the acquisition of knowledge and in the invigoration of the powers for further acquisition."

"The teacher should know, not because he has to communicate his knowledge to the learner, but that he may be able to perform his proper functions as a teacher and suggest points to which the learner's attention is to be directed."

"To tell the child what he can learn for himself is to weaken his efforts, enfeeble his powers, quench his interest in the subject, and probably create a distaste for it; in fact it prevents him from learning how to learn and defeats the end of all true education."

"On the other hand, to get him to gain knowledge for himself stimulates his efforts, strengthens his powers, quickens his interest in the subject and makes him take pleasure in learning it; teaches him how to learn other subjects, leads to the formation of habits of thinking, and, in short, promotes all the ends of education."

EDUCATIONAL MAXIMS:

"We learn to do by doing. Thought before expression. Ideas before words. We gain by what we do for ourselves, not by what others do for us. Self-activity is the source of human strength. Power comes from within, and when multiplied by the weight of knowledge, becomes momentum."

STOR THAT COUGH.

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