

O, OUR NATION!—ALAS, FOR THEE!

Alas, our Nation!—Once our pride and boast—
Once, of all nations, blest and honor'd most.
Thy noble bearing and thy gracious air,
Drew thee respect and praise from every-where;
Thy sense of justice, shown in every act,
Was proof that Equal Rights were held in-act.
Then Freedom's banner, spotless of a stain,
Waved, a true signal o'er thy broad domain,
And called th' oppress'd in all the world to come
And share protection and a freeman's home.
Thy glorious Constitution form'd a test—
A crowning aegis 'neath which all were blest;—
That sacred instrument you now ignore,
Was not man-made, nor born of classic lore,
But noble-hearted men whom God inspired,
Framed your protective base as He required.
And that "dear flag" we've loved so much—
so long,
Full oft has been our favorite theme in song:
But then 'twas pure, and waved in majesty,
Unstained, unfurnished by mobocracy.
How sadly now we're forced to look upon
That "dear old flag" and think of scenes
bygone!
With blood of innocence it wears a stain,
And now 'tis trailing in the dust again;
Since Change, with Time, has made a hur-
ried tread,
And through our Nation vile contagion
spread.
The sacred legacy our fathers won
Under the leadership of Washington—
The rich behest that guarantees to all
A sure protection from oppression's thrall—
The rights of conscience and of freedom rife
In the pursuit of happiness and life,
Is by judicial subterfuge disgraced,
And from your Charter, wantonly erased.
What of your Congress? How do members
rate
Compared with statesmen of an early date?
Far more like children in their mimic plays
Than sober, thinking men of other days,
Charged with a great Republic's destinies,
Involving sacred rights and liberties.
To win the populace, and on it ride,
You've manufactured tools for suicide:
Instead of offices confer'd, they're sold:
And what of fitness? 'Tis the price of gold.

You drove us from you, and our native soil:
We went as fugitives—you took the spoil.
Not knowing where—we went like one of old,
Out, where your jurisdiction did not hold;
And now, our Nation verily must know,
We here, were citizens of Mexico;
And though in exile—to your int'rest true,
Our soldiers won these mountain vales for
you:
And then you joined us to yourself, to be
A part and portion of you, bodily:
And you, with suicidal wrath, at will,
Have pounced on Utah your own blood to
spill,
And persecution aims its madden'd strife
Against the purest springs of mortal life,
Where home, the magnet of a nation's weal
That holds the union of true loyal zeal,
Is being raptur'd with impunity
By base intrusions on its sanctity,
While wanton prowlers boast of liberty.

While you the vile and the lascivious screen,
And harass men of pure and noble mien—
Husbands and sires, in dens incarcerated—
Once happy families make desolate,
We know your minions have no chains to
bind
Or shape the conscience; nor t'enslave the
mind.
But O, our Nation! worse will you betide,
For you are now committing suicide!

Hear it, ye Saints! Your stern integrity
Is more to you than mortal life can be:
And now, it matters less that fools deride,
Than when our Savior "bowed His head and
died."
Th' Almighty God we worship lives on high—
Ther's nothing hid from His all-searching
eye.
Come life or death, prosperity or ill,
We're bound by covenant to do His will;
And when the wicked down to hell are
thrust,
You'll rise and reign triumphant with the
just.

E. R. S. S.

EXPRESSIONS FROM THE PEOPLE.

GUILTY OR NOT GUILTY.

SALT LAKE CITY,
April 4, 1885.

Editor Deseret News:

The scenes that are being daily en-acted at the present time furnish ample food for thought and considera-tion, as also opportunity for much comment upon that all-absorbing topic,

"THE MARRIAGE RELATION,"

and if you will allow me space in your columns I will offer a few of mine.
Plural marriages are entered into by us, not from any choice of our own, but because God has commanded us to do so. There is no Elder in Israel who has been educated to observe the mon-

ogamic relation of marriage but would naturally shrink from voluntarily assum-ing the responsibilities, anxieties and cares that a second wife and family would necessarily involve; much less the responsibilities, etc., of providing and caring for a third, fourth or even more wives with their families that some few men in Israel have assumed. To faithfully perform the duties of husband and father to one wife and one family (especially should that family be numerous) seems to the natural man, like a herculean task, furnishing full scope for the exercise of all his powers, both physical and mental.

But God, who made man and placed within him the spirit that he himself created, fully comprehends the powers of his physical being as well as his mental endowments, and has never given a law that is not in perfect harmony and keeping with his dual being. On the contrary His laws are given for the purpose of developing to the fullest extent all of His powers, latent though they be, and in proportion as they are exhibited and made manifest in accordance with the laws governing the same, so is God glorified through man; while man, by his obedience, is recognized as worthy to become a partaker of that glory. T'hen instead of the moral sense of the community of Christendom being shocked at the "Mormon" men taking more wives than one, caring for them and their children and providing for them as they do, they should applaud them as

HEROES OF THE HIGHEST TYPE

and award them such distinction as their heroism merits.

But the present crusade, by its un-lawful and unwarranted interference, seems determined to bedeck the brow of those brave men with other laurels than those they are entitled to wear, because of their simple obedience to divine law. For are they not putting them to some of the severest tests possi-ble, going so far as to deprive them of that which is recognized as next to the highest boon (life) that God has given to man, which is liberty? Is not liberty part of life itself? Separate one from the other, and life is then reduced to a mere existence—a blank, to which death is more than preferable. But, thank God, the deprivation of those brave men of their liberty will be only temporary, and they will emerge from their confinement of six months or even five years not in the least degree the losers, but in every sense the gainers by submitting to an unjust incarceration in a prison rather than yielding up a principle of such vital importance as that of

CELESTIAL MARRIAGE,

involving as it does the taking of more than one wife.

It is against this practice that such unjust proscription, tyrannical and un-constitutional laws have been enacted, the execution of which has been en-trusted to the most bitterly partisan, bigoted and unscrupulous men, who in their zeal to show how nobly they mag-nify their office, do not even confine their acts within the limits of an un-just law, but boldly and defiantly break down all barriers and safeguards that for ages have stood as a bulwark for the screening of innocent persons ac-cused of crime. And thus have the un-tried and uncondemned been exposed to the vile assaults of sworn enemies, and their conviction and punishment has been predetermined and spoken of as positively before their trial as if the verdict were already rendered. The judgment seat has been occupied by one

MORE INFALLIBLE THAN THE POPE

himself ever claimed to be; one who would utterly ignore and obliterate, if need be, the accepted definition by fifty-five millions of people of the word cohabitation, as fused in reference to the marriage relation, and substitute another meaning therefor never dreamt of by the dead lexicographer nor by the most learned interpreter of words now living. But rather than lose an opportunity to sustain an unjust as well as an al-together unprecedented proposition offered by an unscrupulous prosecut-ing attorney that must be sustained in order to procure the conviction of these Mormons to which he is com-mitted, this august judge would trans-pose, twist and distort an entire lex-iccon, a Bible even, or a whole code of laws into something else to suit his purpose, altering and varying daily as the occasion required. But what need is there to pursue the subject further, for Shakespeare truly said

Let Hercules himself do what he may,
The cat will mew and dog will have his day.

But what must be said of those who cringe and favor and bow and beg at the feet of these unscrupulous men, these petty tyrants, these short-lived persecutors, to escape a little impris-onment—a little seeming dishonor—who would have published to the world their avowed determination to re-nounce all allegiance to faithful, trust-ing and loving wives—that they volun-tarily broke the covenants they made with God to love and cherish, and that too, forever, the noble women who, from honest conviction, and in face of the traditions of ages, the customs and usages of society, the strong prejudices and even scorn of millions, have dared to assume the re-lation (numerically) of second, third, fourth or even tenth wife to one whom they supposed to be a man—and as they vainly thought, a man of God?

Better far to have endured the full

force of the venom and bitter hate of

AN UNJUST JUDGE,

with hard labor added to the penalty than to have made such cowardly con-cessions, coupled with promises that only a usurper demands!

Unless there are some palliating cir-cumstances that have not been made apparent to relieve the odium that at-taches to such broken vows, then guilty was the correct plea in more senses than one, and "guilty" should continue to be repeated as David con-tinually reminded himself and others of his gross sin; that, as in his case, God might perchance extend forgive-ness and show mercy when the times of refreshing should come from his presence, through the wives and children forfeited by the recreant's own act never more could be restored to him.

NOT GUILTY.

THE POSITION PRECISELY.

A CORRESPONDENT WHO CORRECTLY SOUNDS THE SITUATION.

April 30, 1885.

Editor Deseret News:

Notwithstanding I consider the rul-ing of Judge Zane as outrageous and violative of the plain principles of jus-tice, still I cannot refrain from ex-pressing my pleasure at the manner in which the discussion of Angus M. Cannon's case yesterday was conduct-ed. The prosecution is stripped now of all subterfuge. The issue is plainly made. It is the "Mormon" religion against which the present attack is being aimed. For one I am glad that this is made so apparent. For a long time we have been endeavoring to persuade the pub-lic that the aim of our enemies, and their object in urging the passing of the Edmunds law, was to strike down our religion. Now, there can be no longer any question upon this subject, if Mr. Dickson be taken as evidence. We are told by him that "the question of sexual intercourse was no element of the offence." "Jew! I thank thee for that word." The avowed design now is to break up the families of the Latter-day Saints. He in-forms us, according to your report, that it is only necessary for a man to support and visit a plural wife, even if he does not dwell with her, to make him a criminal. This makes the issue clear and distinct. I have always had an objection in my feelings to having our system of mar-riage reduced to the level of the filthy and lascivious practices extant in Christendom, and which seemed to be the concomitants of the false Chris-tianity and the boasted monogamy of this age. When, therefore, the Commis-sioners inserted the words "in the mar-riage relation," while I deemed it an outrageous and tyrannical stretch of power on their part, altogether un-warranted by law, I was yet gratified that there was a distinction drawn be-tween our marriages and whoredoms. I have the same feeling to-day respect-ing this application of the Edmunds law. I am satisfied that it would not remain on the statute book twelve months if it were properly enforced in the Territories and the District of Col-umbia against those who violate its provisions. But I do not wish, for one, to have my religious practice placed on the same level with the adulteries and whoredoms which pre-vail in the places where the Edmunds law has jurisdiction, and which are known to exist among many of those who are urging on the prosecution against us.

The aim of the court and the prosecu-tion in these trials for polygamy is so transparent that any person with ordinary perception can understand it. Mr. Dickson, and probably Judge Zane also, would like to get some credit for squeezing the "Mormons" until they will concede this principle. I understand he says that this crusade can easily be stopped. A few words are all that are needed from those who have the authority to make promises upon this subject. "Only give up polygamy," Mr. Dickson virtually says, which we view "as a constant menace against monogamous mar-riage," and which "would in the end jeopardize and supplant the mono-gamic system, and we will make it easy for you transgressors of the Ed-munds law. But he little knows the temper and faith of the peo-ple with whom he has to deal. There may be some who stand ready—as the crowd of apostates did when Schuyler Colfax frightened them into apostasy at the beginning of Grant's administration—to concede any prin-ciple, however vital, for the sake of the good-will of the world, and through terror at the consequences of offending the powers that be. True Latter-day Saints, however,—men and women who have made sacrifices in days gone by for their religion, and whose chil-dren have the old love within them—are not frightened by any threats of consequences. Faithful men and women have always held them-selves in this Church ready to make every sacrifice, even to the laying down of their lives, for the truth. They will come out from this ordeal brighter and purer and stronger, while the hypo-crite and those who have not been liv-ing as they should do will exhibit them-selves in their true colors.

Looking at this attack upon us from this standpoint I can truthfully say, menaced though I may be by it, that I am greatly pleased that some-thing has occurred to bring to light the weak and the wavering and

hypocrites. I have had some experi-ence in this Church, and I never saw the time when there was a better op-portunity for the faithful to reap the fruits of their faithfulness; for the un-faithful to exhibit by their conduct the manner of lives they have led. The faithful, humble, prayerful Latter-day Saint, who has lived in secret as de-votedly to his religion as he has in public, is now enjoying the presence of the Spirit of God. The men who have been careless, who have loved the world, have neglected their duties, have been Latter-day Saints in name only, now exhibit by their trem-bling fears the results of their neglect.

The Lord, in describing the terrestrial glory to Joseph Smith and Sidney Rig-don, spoke of its inhabitants as being "they who are not valiant in the testi-mony of Jesus; wherefore they obtain not the crown over the kingdom of our God." I think this is a good time to prove men and women as to whether they have the valor necessary to enable them to attain to a glory higher than that of the terrestrial.

NO RETREAT.

DESPERATE DOINGS OF A LUNATIC.

TWO CHILDREN ALMOST BEATEN TO DEATH.

RICHMOND, April 28, 1885.

Editor Deseret News:

The particulars of the subject of my telegram this morning are as follows:

Two children of Brother Mannassa Barnes, a little boy of about 8 years and a girl of about 6 years of age, were returning from school in Coveville. They stopped at the house of their grandmother and got something to eat. The insane man, who is a brother of the children's mother, was present, and seemed to be incensed at the chil-dren for calling there. After the chil-dren had left he followed them over the hill, and, coming upon them, perpetrated the fearful deed.

It appears that the children were left by him for dead. After he had gone the little boy managed to get home but was unable to speak. When asked what was the matter he murmured and placed his hands to his head, which showed several severe cuts, and was covered with blood. The girl was un-able to arise from where she fell, and was found afterwards by her uncle, who was passing.

In the meantime the lunatic was hunted up and accused of the crime; but denied any knowledge of it. The constable was notified and the prisoner placed under his charge. The constable of Richmond was also called upon, who placed the maniac in irons and lodged him in the city jail, where he now is. The examination will be held this afternoon before the precinct justice of Richmond. The children were thought to be fatally in-jured at first, but subsequent develop-ments show that the boy will undoubt-edly recover, while the girl is in an im-proved condition. She has not yet been able to speak, however.

Doctor Ormsby was called, but did not seem to consider the case serious enough to require his attention, and did not come up.

Later: The girl's skull is thought to be broken in, and Dr. Ormsby has been summoned again.

S. H. HOBSON.

REFLECTIONS UPON A SUBJECT OF IMMEDIATE INTEREST.

May 2d, 1885.

Editor Deseret News:

When your description of some of yesterday's proceedings in court was read last evening in our family circle some of us groaned aloud. I looked at an unmarried sister, whom I have hoped to see allied with some good, brave man, even though she should be a plural wife, and I saw her blush with shame and anger. I hope she is too true to her religion to be influenced unfavorably by the dirt-eating process which took place in court yesterday. It is a sad and discouraging spectacle, however, to see a man, who has solemnly covenanted with a young and attractive maiden, in the heyday of youth and comeliness, to be her hus-band for time and eternity, agree to lay her aside as he would an old garment, after she has borne him children and been his patient and devoted wife for a quarter of a century. If a man make such promises in Judge Zane's court, will there ever be a court, in the great hereafter, when he can come forward and claim as his wife the woman whom he has thus agreed to repudiate?

When the claims to wives are finally adjudicated, none but valiant men, if I read aright, are to have them. There is a place expressly provided for the "fearful," and no faithful woman need stand in any doubt as to whether she will be compelled to live in eternity with a man who is not in every way ad-mirable and worthy of her; for, if we believe the written word of God, none but that class will be permitted to have wives in eternity.

I am puzzled about some things which I hear and see. One is, why men who have plural families should be so anxious to have it appear that they have kept the Edmunds law. Do they wish people to think that they es-teeem it of more binding force than they do the covenants they have made with their wives? If so, then I, for one, conclude they have bowed the

knee to Baal. Though I am not in a position to inquire of or be intimate with the Apostles, I would like to know if it is not better and more hon-orable to state all the reasons which have caused some, at least, to obey the Edmunds law, than to have it go to the world that it is their anxiety to honor that infamous Act that has prompted their conduct? It is common talk on the street that there are physical rea-sons why one man, who has gone into court and made an agreement to not live with his wife, can not fulfil the marital obligations. It is said that Dickson was informed of it; and it is not improper to assume that Zane also knew it. Yet with cruel and heartless persistence, Judge Zane tormented this man, and heartily enjoyed the eat-ing of dirt to which he subjected him. A more cowardly advantage of weak-ness and debility was never resorted to than was taken yesterday by Judge Zane in the treatment of this case. If there are any who have had an idea of agreeing to obey the Edmunds law, I should think the spectacle of yesterday would cause them to pause. If men think it best to repudiate their cove-nants let them, for decency's sake, do so before going to the court room, and save themselves from the brutal and humiliating interrogatories of Judge Zane, or the insolent and patronizing familiarity of Dickson and Varian. My sister tells me that if she had a hus-band who was to be tried for violating the Edmunds law, she would infinitely prefer that he would give her a di-vorce before going to court, than for him to be badgered or frightened, by the legal harpies now in office here, into repudiating her in open court. I myself think this would be preferable.

But to return: Why would not the statement of physical inability to vi-olate the Edmunds law have been more honorable yesterday than the abject surrender of the wife without reason? True, men do not like to make such acknowledgments; but when the re-sult of accident, and already widely known and understood, I fail to see why that was not the best line of de-fense. If Judge Zane had then pro-nounced sentence he would have been left to be pilloried by public opinion, as he undoubtedly will be anyhow in the near future.

I am informed that the most, if not all, of those who profess to have kept the Edmunds law are either aged men, and their wives aged, or are men whose wives have passed a certain age. Now, while it may be in questionable taste to avow this, yet there certainly are physiological reasons, which I have been told the Prophets Joseph and Brigham taught, why in such cases the Edmunds law might be kept. If so, why not state this, instead of letting the impression go out that there is a bowing of the knee to Baal? I have very dear relations who are wives, and I know they would prefer, if domestic affairs must be pried into and exposed, that the true physiological reason should be given by their husbands for their observing the Edmunds law, than that it should appear that they had neglected them because of fear of man. In other words, they would prefer that the world should know that they obeyed a law of God, written by Nature in their constitution and organism, than that they bowed in abject fear to a law of man designed for the destruction of their religion. I know my mother, I know my sisters, and though I do not have the experi-ence with womankind that I hope fu-ture years will give, yet I can speak for them, and I believe I would not be mistaken if I were to speak for every true woman among us.

This explanation, it seems to me, would be honorable in man, relieve him from misconception, and not be, in the least degree, dishonorable to woman. It involves no dishonor for it to be known that we only obey the laws of God, written by Him in our very being. Of course, I speak of this reason in this strain under the supposition that it actually exists. Where it does not exist, then let it not be mentioned. But in these trials delicacy is blown to the winds. These men, Dickson and Varian, revel in nastiness; they plainly reveal the character of their minds. Judge Zane, gray-haired as he is, evinces by his manner that he is drifting in the same direction. If domestic secrets, and all the sacred privacy of the married life must be ex-posed, let the accused avail himself of the exposure.

The statement of the reasons I refer to need not convey the idea that be-cause this physiological law is ob-served, the wives are slighted, cast aside or are unloved. I have women among my acquaintances, pure, saintly and venerable, whom I have admired and venerated from early boyhood, because of their obedience to the dic-tates of conscience in this and other respects. They are beloved by their husbands, almost idolized by their children, and esteemed and venerated by all who have the pleasure of their acquaintance.

As our institutions are upon trial, this is an excellent time to let the world know that the "Mormon" men and women are governed by principle, and not by lust; that they aim to lift the commerce of the sexes, through the holy ordinance of marriage, high above all sensualism and the damning prac-tices that are enfeebling and destroying our race. I was about to use the word "animalism" in connection with sen-sualism, but it would be injustice to the animals. They do observe laws which monogamous men and women are accused of treating with utter con-tempt.

NO RETREAT.