

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;

ogamic relation of marriage but would naturally shrink from voluntarily assuming 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.

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.

HEROES OF THE HIGHEST TYPE

and award them such distinction as their heroism merits.
But the present crusade, by its unlawful 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.

CELESTIAL MARRIAGE,

involving as it does the taking of more than one wife.
It is against this practice that such unjust proscriptions, tyrannical and unconstitutional laws have been enacted, the execution of which has been entrusted to the most bitterly partisan, bigoted and unscrupulous men, who in their zeal to show how nobly they magnify their office, do not even confine their acts within the limits of an unjust 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 accused of crime.

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.

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

EXPRESSIONS FROM THE PEOPLE.
GUILTY OR NOT GUILTY.

SALT LAKE CITY,
April 4, 1885.

Editor Deseret News:
The scenes that are being daily enacted at the present time furnish ample food for thought and consideration, 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-

force of the venom and bitter hate of AN UNJUST JUDGE,

with hard labor added to the penalty than to have made such cowardly concessions, coupled with promises that only a usurper demands!
Unless there are some palliating circumstances that have not been made apparent to relieve the odium that attaches to such broken vows, then guilty was the correct plea in more senses than one, and "guilty" should continue to be repeated as David continually reminded himself and others of his gross sin; that, as in his case, God might perchance extend forgiveness 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.

THE POSITION PRECISELY.

A CORRESPONDENT WHO CORRECTLY SOUNDS THE SITUATION.

April 30, 1885.

Editor Deseret News:

Notwithstanding I consider the ruling of Judge Zane as outrageous and violative of the plain principles of justice, still I cannot refrain from expressing my pleasure at the manner in which the discussion of Angus M. Cannon's case yesterday was conducted. 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 public 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 informs 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 marriage reduced to the level of the filthy and lascivious practices extant in Christendom, and which seemed to be the concomitants of the false Christianity and the boasted monogamy of this age. When, therefore, the Commissioners inserted the words "in the marriage relation," while I deemed it an outrageous and tyrannical stretch of power on their part, altogether unwarranted by law, I was yet gratified that there was a distinction drawn between our marriages and whoredoms. I have the same feeling to-day respecting 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 Columbia 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 prevail 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 prosecution 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 marriage," and which "would in the end jeopardize and supplant the monogamic system, and we will make it easy for you transgressors of the Edmunds law. But he little knows the temper and faith of the people 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 principle, 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 children have the old love within them—are not frightened by any threats of consequences. Faithful men and women have always held themselves 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 hypocrite and those who have not been living as they should do will exhibit themselves 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 something has occurred to bring to light the weak and the wavering and

hypocrites. I have had some experience in this Church, and I never saw the time when there was a better opportunity for the faithful to reap the fruits of their faithfulness; for the unfaithful 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 devotedly 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 trembling fears the results of their neglect. The Lord, in describing the terrestrial glory to Joseph Smith and Sidney Rigdon, spoke of its inhabitants as being "they who are not valiant in the testimony 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 children for calling there. After the children 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 unable 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 injured at first, but subsequent developments show that the boy will undoubtedly recover, while the girl is in an improved 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 husband 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 admirable 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 esteem 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 honorable 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 reasons 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 eating of dirt to which he subjected him. A more cowardly advantage of weakness 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 covenants 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 husband who was to be tried for violating the Edmunds law, she would infinitely prefer that he would give her a divorce 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 violate 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 result of accident, and already widely known and understood, I fail to see why that was not the best line of defense. If Judge Zane had then pronounced 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 experience with womankind that I hope future 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 exposed, let the accused avail himself of the exposure.

The statement of the reasons I refer to need not convey the idea that because this physiological law is observed, 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 dictates 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 practices that are enfeebling and destroying our race. I was about to use the word "animalism" in connection with sensualism, but it would be injustice to the animals. They do observe laws which monogamous men and women are accused of treating with utter contempt.

NO RETREAT.