

that every feature and point that can be legally raised will be, and that it be carried up to the court of last resort and make them face squarely every issue raised.

I am inclined to the belief that the arrest, in the first place, was illegal, and that every proceeding had since been void. In this connection I will state that a complaint should be sworn to in due form, charging Marshal Ireland, E. H. Murray and the officer of the post (who ordered the portion of the U. S. army to go to Promontory as a posse) with a violation of the statutes of the United States, demanding that warrants be issued for their arrest, and asking that the Judge of this District instruct the grand jury to summon the witnesses; and if they find that the statutes have been violated, to promptly indict the guilty parties. If all this is refused (which no doubt it will be), let the facts be certified to and sent up to the President of the United States, and let us see if any one else in the Territory of Utah except the "Mormons" are to account for their misdeeds.

By the bye, what has become of the virtuous Yearian, and his case in the Territorial Supreme Court? Yearian, where art thou? Let his champion "Boreman" answer to

JUSTICE UNSATISFIED.

THE QUESTION OF PAYING THOSE BONDS.

WHY PAYMENT SHOULD BE RESISTED.

Editor Deseret News:

For one I do hope President Cannon's bondsmen will refuse to pay the "excessive bail" exacted by Dickson unless they are forced to by the court of last resort. That the bail was unlawfully excessive is clear from the constitutional inhibition which says excessive bonds shall not be exacted from any criminal, no matter the character of the alleged crime, while President Cannon is charged with a simple misdemeanor only, the maximum penalty for which is but \$300 fine and six months' imprisonment.

The excessive bail demanded by the local crusaders and the cases where, from a spirit of spite and cruelty, they refuse to let "Mormon" men and women give bonds pending appeals, etc., proves beyond cavil that their proceedings are pure persecutions, revolutionary, illegal, altogether uncalled for and unprecedented.

The idea of a Federal officer exacting a \$35,000 bond from a person charged with a simple misdemeanor, which in the concrete is no offense whatever! Had President Cannon appeared for trial there is not the least doubt but that he would have been sent up for life, for every one in Utah knows that the spite, vindictiveness and malevolence of the Federal papsuckers are equal to any infamous and monstrous undertaking.

Did not one of their chiefs say months ago that if he could lay their hands on the s— of a b— Taylor and Cannon, that they would jerk them bald? And did not another one say that if the "Mormon" problem was left to him to solve that he would cut every G— d— polygamist's throat from ear to ear? I think that some affidavits might be gotten up by parties to whom these endearing and chaste remarks were made, if it is thought worth while to go to the trouble.

ICONOCLAST.

"ALPHABET" PRIDE.

The Idaho Democrat thus cuts up the attorney general of our neighboring Territory, who has been seeking notoriety of late by concurring in an anti-"Mormon" opinion:

Alphabetical Pride has at last earned a month's salary as Attorney General in the following exhaustive and unanswerable paper of jurisprudence:

"I concur in the above opinion of the Hon. Silas W. Moody, Supt. of Public Instruction."

D. P. B. PRINE, Attorney General."

The above document was attached to an opinion of S. W. Moody, printed in the last number of the Cassia County Times, wherein the Territorial Superintendent of Public Instruction decided that no polygamist or bigamist was eligible to the office or position of school superintendent, trustee, teacher, marshal, etc. Mr. Moody's opinion was in reply to certain questions propounded by the officers of Cassia County. After the severe physical exertion and mental strain incident to the Alphabet General's "I concur in the above," he should have granted a leave of absence of about seventy-five years.

BULLS IN RICH COUNTY.

AN ACT to prohibit Bulls from running at large in Rich County during certain seasons of the year.

Sec. 1.—Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That the running at large of any bull within the limits of Rich County, Utah, between the first day of January and the first day of July of each year, is hereby prohibited.

Sec. 2. For each and every bull found running at large in violation of section 1 of this act, a penalty of five dollars is hereby fixed, and for such

penalty and the costs incurred in carrying out the provisions of section 3 of this act, there shall be a lien upon such animal.

Sec. 3. Any bull found running at large contrary to the provisions of this act may be taken by any person to the nearest pound precinct and delivered to the poundkeeper thereof, and said animal shall be held and disposed of by said poundkeeper in the manner provided by law for the holding and disposing of animals found trespassing and doing damage. The proceeds from such disposal shall be applied in the manner provided by law for the disposal of the proceeds derived from sales of estrays.

AN ADDRESS.

At a farewell ovation, given in honor of Apostle Lorenzo Snow, by the officers representing the several Relief Societies of Brigham City, Mrs. Helen Neeley, by appointment, read the following address:

Beloved President, Apostle Lorenzo Snow:

We, the officers of the Relief Societies of Brigham City, have chosen this opportunity to express our high esteem—our deep gratitude and sincere appreciation of your untiring and successful labors in the interest of our people—of your watchful and anxious care over us and our dear ones, and of your wise, fatherly counsels under all circumstances.

We recall, with pleasure, your early and determined efforts to build and beautify our fair city. Nor have we forgotten your energetic pleadings, years ago, with our husbands, to surround us with substantial comforts and even refinements, and the mark of your intelligence and genius is seen upon the right hand and upon the left; and had we all been wise, infatigably continuing to carry out your plans and counsels for the promotion of home industries, and for becoming self-sustaining, our community would still have proudly ranked as the first and foremost in Utah.

We recognize with pride, that, notwithstanding your many cares and public responsibilities, you have frequently met with us in our Ward and general assemblies—have soothed our hearts and quieted our anxieties, and your words of counsel and encouragement have stimulated us to more concerted and energetic action in the performance of our many important duties.

We thank God, who placed you in our midst, for we as mothers, with fervent gratitude, fully realize and appreciate that unto you is due, through God's blessing, that wisdom—that prophetic foresight, that determined and successful labor which, for years, has kept from our midst demoralizing influences, and preserved many of our sons and daughters from falling victims to snares and temptations, and saved us, as mothers, from the deep and terrible sorrow of seeing those pure and noble treasures which God has committed to us go down to their graves impure and degraded.

We truly feel that unborn generations, will yet honor and bless the name of our beloved President, Apostle Lorenzo Snow, who, guided by the all-wise Creator, in faithful obedience to the whisperings of His spirit, wrought out the blessed results that will live in our memories both here and hereafter.

While we deeply sympathize with you and your family, in the trials you are called to pass through, we know and declare, that the principles for which you are about, for a time, to go behind prison bars, here in your old age of your rightful and legal liberties, your family and your friends, is a God-revealed, everlasting principle; and your sufferings will be for truth and righteousness, and will surely add to your glory and exaltation in our Father's kingdom.

We, your assembled friends, hereby tender you this expression of our sisterly love and esteem, not only as our President and leader, but also for your brave and fearless defense of our holy religion in the courts of our enemies.

We do pray that the angels of God may keep and guard you; that the Lord, whom you so faithfully serve, may strengthen and comfort you in your privations and bring you safely back into the midst of the people, who know that you, like Prophets of old, suffer because you are obedient to the revealed will of the true and living God.

We beg you to accept this sincere expression of respect, esteem and gratitude from

THE OFFICERS REPRESENTING THE RELIEF SOCIETIES OF BRIGHAM CITY.

HOW THE OUTRAGE IS VIEWED BY "LUCIFER."

A BOLD and independent newspaper published at Valley Falls, Kansas, with the rather striking title of *Lucifer, the Light-Bearer*, copies the following press dispatch, and then adds the appended comments, which do justice to the heart of the writer, and will meet with a hearty response from all honest, liberty-loving and unprejudiced people who read them:

"Salt Lake City, Utah, Feb. 15.—The wife of George Q. Cannon, Martha

Tellie, was before the grand jury this afternoon. She refused to answer the question whether she was with child by George Q. Cannon, whereupon, in view of her delicate condition, she was given until to-morrow afternoon to consider. Her bonds were made \$2,500 additional, or \$5,000 in all."

"Christian civilization" is below the level of savagery when it is guilty of such crimes as this. The man who, reading the above, yet boasts that he is an American citizen, is lost to all sense of shame. There is no turpitude of which he is not capable, let his prejudices or his interests prompt him thereto.

Think of the loathsome scoundrelism of which the U. S. court of Utah was the scene. That she may swear away the liberty of the man she loves, a woman, carrying beneath her heart the incarnated pledge of their mutual love, is forced upon the witness stand by the brutal minions of the national banditti, and required to give the testimony legally necessary to tear her husband from her side and immure him within the walls of a dungeon. Could Christian State mendacity go further?

And she refused to answer the damnable question! Hurrah for Martha Tellie! Give her praise and the laurel wreath of fame, true men and women. Honor her well, the Mormon wife of loyal faith. And in view of her "delicate condition" they gave her a day to decide whether or not she would send George Q. Cannon to prison! And they also gave her a gentle hint how to decide, by adding \$2,500 to her bail bond! There are no words in the English language by which such atrocities as these can be fitly characterized.

Did these Christians, the Mormons of Utah, possess one-tenth the grit of the infidel nihilist of Russia, these legal persecutions would very soon be stayed, and Edmunds and his pals cease from their troubling.

DAVIS STAKE CONFERENCE.

FARMINGTON, March 15th, 1886.

Editor Deseret News:

The conference of Davis Stake was held at East Bountiful on the 13th and 14th inst.

With one exception, the speakers were residents of the Stake.

Sermons descriptive of missionary experience in the Southern States, and also in England, as well as instruction on the temporal duties of the Saints, were preached to large and attentive audiences.

No matters of special interest outside of the usual conference business were attended to. Your Brother, JAS. H. WILCOX, Clerk.

CORRESPONDENCE.

MAIL IRREGULARITY, ETC., IN THE SOUTH.

MT. CARMEL, Kane Co., Utah, Feb. 28th, 1886.

Editor Deseret News:

It is some time since you have heard from this part. The health of the people has been good here this winter. We thought the winter was gone, as we have had no stormy weather since the middle of January, and the farmers have sowed the most of their wheat already, but we had a cold snow storm come on the 26th inst., which has set the fruit and everything back.

The DESERET NEWS has not come to hand much of the time during January and February; during these months we have missed some ten numbers of the NEWS which has left us poorly posted in the news of the day. My subscribers grumble much to me. I assure them the papers start all right from the office, but there is a big wrong somewhere, either in the postoffices or the mail carriers; if they have taken the contract so low that they cannot afford to put on the line force enough to carry the mail they are in a bad fix, and so are the people who lose their mail. We wish something said through the NEWS; it is too precious now-a-days. We hear the deputies have got as far south as St. George, and they say they are going to do up business with a big augur now in southern Utah. If they do all the work they have laid out they will have a busy time through the March term of court.

Your brother in the Gospel, W. J. JOLLEY.

PATRONIZE YOUR FRIENDS.

AN OBSERVER OF LOCAL AFFAIRS EXPRESSES HIMSELF ON THE POLICY OF SUPPORTING ENEMIES.

SALT LAKE CITY, March 11th, 1886.

Editor Deseret News:

How do the Utah people like that dispatch from Washington that stated that the last bill against Utah has giving great satisfaction to the leading gentiles here? What does it mean? How should these prominent gentiles know any thing about the bill unless it was written in Utah, handed around for approval, and then forwarded to Washington?

How do you Latter-day Saints feel about your gentile friends. Those that you are daily fattening, giving

your money to for their goods, their beef, their groceries, their millinery, their livery, and everything else they have to sell, while they, in turn, endorse villainous bills that aim at your disfranchisement, and degradation? They do it, for the dispatch says so. What else says so? Well, let us see, who have sat upon the juries that have convicted your friends, whether there was proof or not, and were just as regular as clock work about it, and just as truly as the cases came up before them?

Who of all these Gentiles that you have supported with your patronage, and who have sat upon these juries, have ever raised their voices against convictions? Not one. Would any one pretend to say that these same men would convict thieves or other criminals on such flimsy evidence with the same regularity? History gives no such records; and still you give them your money!

Let us look how it is with them. How many Gentiles patronize "Mormons"? Go to the "Mormon" stores and butcher shops, and stand there a few hours, and you will see but few gentiles. Let a "Mormon" go east and commence business, build churches, abuse the people of the city or State in which he lives. How long would the church stand? How many customers would he have in the place? How many should he have? Suppose a butcher or store keeper should go to Connecticut, or Vermont, or New Hampshire, and start a business in a Catholic community, and abuse the people, daily through a newspaper started and kept up by their patronage, how would he manage to live? Who ever heard of a Jew purchasing of a gentile anything that a Jew had for sale, even a meal of victuals? And why should the Saints keep these people on the fat of the laud, instead of giving their money to their own friends?

"But" says one, "I can do better with my gentile friends than I can anywhere else." This I know to be false; you can get just as fat meats of a "Mormon" butcher as of a Gentile, and just as much for the same amount of money; and the same with everything else. Do you suppose these people are here for their health? No, they will tell you. How is it that so many wagon and machine men that come here poor are now so rich as to afford to build fine residences on the corners of the block, and then build high fences between themselves and their poor "Mormon" neighbors; while the Saints in the same business continue poor? Does this show that they sell cheaper than the Saints? Is it to be wondered at that they call the Saints dupes when they dupe them daily, and have done so for years?

The printing presses that abuse you every morning and evening call your children bastards, your wives and sisters vile and lewd, and your fathers and brothers thugs, robbers and murderers. Who supports them? Who takes these papers and reads them? Not Saints; but show a Gentile who does not take and read them, and further, believe every falsehood they publish about these people.

I hold that we have a right to help our friends, and let enemies alone; treat them kindly but do not take them to bed with us, if we do we will continue poor.

Look at the fortunes that have been made in Utah by outsiders and taken away from the Territory. If this money had been left in Utah, how many factories could have been built, and how many people made happy?

Let us all wake up to our own interest and that of our own people.

Yours, A FRIEND TO UTAH.

AN ACT

FOR THE BENEFIT OF TERRITORIAL PRISONERS RELEASED FROM THE PENITENTIARY.

SECTION, 1.—Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That each person convicted under the Territorial statutes and sentenced to imprisonment in the Utah penitentiary for a term of one year or longer shall, upon his or her release therefrom be entitled to receive from the Territorial treasury the sum of fifteen dollars.

SEC. 2. The said money shall be drawn from the treasury by the warden of the penitentiary, for said prisoner; Provided, that of said money the warden shall expend at least ten dollars in the purchase of clothing for said prisoner.

Approved March 11, 1886.

WHOM TO PATRONIZE.

SALT LAKE CITY, March 16, 1886.

Editor Deseret News:

In the DESERET NEWS of March 13, 1886, I read a communication from "A Friend to Utah," on patronizing our friends, which exactly corresponds with my views on that subject, and I wish that he had gone farther and shown that those who profess to be Saints not only make the enemies of the Latter-day Saints rich and thereby enable them to fight against Zion and the well-being of her people, but also enable the regenerators of Utah to gratify their hellish desires, appetites and lusts, which fact, is plainly manifest in the number of houses of ill-fame, gambling houses, whisky shops, billiard saloons and

street walkers, things that were not known in this fair land until the carpet-bag official and their hangers-on came here with their pollution. Then began the spread of their deleterious influences, and as they increase in numbers and wealth, so do their concomitant evils grow, spread, and fester in our midst.

I have seen the time when there was not a whisky shop, billiard saloon, gambling house, house of ill-fame, or street-walker in Salt Lake City, nor in any town or village in Utah, from one end to the other; nor would you hear the name of God taken in vain, which is now heard at almost every step in the business portion of Salt Lake City, and other towns and villages where the "regenerators" most abound.

Is any one responsible for this state of things? I think so, and I undertake to say that every man and woman professing to be a Latter-day Saint will have a portion of the responsibility to bear in proportion to the aid and support given to the enemies of God's Church and Kingdom, whether they be lawyers, doctors, merchants, hotel-keepers, livery stable-keepers or any one else, no matter what their calling, profession or occupation, so long as they are not the friends of the people. And who are our friends? Jesus says that those who are not of us are against us; but, says one, Mr. So and So is a very nice man; he doesn't do anything against us (so he says). But does he do anything for us? Is the question. For the answer I will refer you back a few years. When a petition was circulated among the business men (Gentiles) of this city asking Congress to withhold violent anti-"Mormon" legislation and send a commission here to investigate the charges made against this people, how many of all the Gentiles that have been made rich and fat out of the hard earnings of the people signed that petition? Just three, all of them wagon and machine dealers, and one of them afterwards withdrew his name from the petition, although he still carries on an extensive business in wagons, carriages, etc., on Main Street, within a stone's throw of the Temple Block, and throughout the Territory, his patrons being mostly "Mormons." Thus you see the friends of the people, among the non-"Mormon" business men of the city, were reduced to two, and one of them has left the country. If a few corrupt scoundrels attack a peaceable and law-abiding community with deadly weapons and inimical legislation and others of the community who pretend to be our friends will not raise their hands or voices in protection or defense of us, how much better are they than those making the assault? To my mind not any. What did we gather to these mountain valleys for? To build up and foster corruption, or to build up and foster the good? I think the latter. Then let us be consistent with our profession and build up and encourage home manufactures and industries, that our boys and girls may be brought up to habits of industry, honesty and sobriety; and learn to be self-sustaining. And let us not be found associating with, building up or patronizing our enemies—the enemies of God's people and Kingdom and all that is good. Then our names will not be found on the Valley House register the proprietors of which sits on juries and convicts our brethren for obeying the laws of God and striving to overcome evil; nor on any hotel register the proprietor of which visits houses of ill-fame or fights against the interests of the community. If we are always found on the side of right and strive to accomplish the object for which we have been gathered from the nations of the earth, then our names will be found on the Lamb's book of life, and if not there our names may be found enrolled on the list with some of the Federal officials, lawyers, preachers, hotel-keepers, merchants and others of the Scribes and Pharisees.

ONE WHO KNOWS.

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