

man, whatsoever is more or less than these, cometh of evil.

"8. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"9. Nevertheless, when the wicked rule the people mourn;

"10. Wherefore, honest men, and wise men, should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

"11. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God;

"12. For He will give unto the faithful line upon line, precept upon precept; and I will try you and prove you here-with;

"13. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"14. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

"15. For if ye will not abide in my covenant, ye are not worthy of me."

It will be seen that the foregoing is specially and aptly applicable to the present and impending crises which are hanging over the Church, and it may be of some benefit to examine the clearly defined and unqualified propositions it embodies.

The first injunction governs the whole of the remaining requirements, and must influence the conduct of every candidate for celestial glory. All other considerations must be secondary to it, because it is a condition of pre-eminent importance. That is, to observe to do all things that God has commanded.

In pursuance of this main object of the life of a Latter-day Saint, there is no necessity of his coming in conflict with any "law of the land which is constitutional," nor with the common rights and privileges of mankind. These should be sustained with unflinching courage, and unimpaired fidelity. The particular law under whose genius the bitter crusade against the Saints is being conducted is contrary to the Constitution, and practically nullifies the first amendment to that sacred instrument. It is destructive, as the Saints have good reason for knowing of the most ordinary rights and privileges of mankind. He who subscribes to it to that degree that brings him in conflict with that which God has commanded, by that action upholds it. This places him in the unenviable position of befriending and sustaining that which "cometh of evil," in which the Lord could not justify him without coming in conflict with his own solemn behests.

Anticipatory of the prevailing situation, it is truly announced that under the rule of the wicked the people are plunged into sorrow. Therefore, as a common injunction to freemen it is made obligatory upon the Saints to use every legitimate means within their grasp to place and keep good men in office, and frustrate the designs and plots of the diabolical conspirators, who would crush the community under the iron heel of an unrelenting despotism. Then unconstitutional encroachments must not be supinely accepted, lest by their indifference the blame of consequent mourning be attachable to the Saints. A passive acceptance of an oppressive condition would render its victims liable to censure as tacit consentors to that which "cometh of evil."

Lest the Saints should fail to recognize the main current that should characterize the life of every disciple of Christ, the behest that they should live by what He reveals to them is repeated, and is coupled with a promise that they will be taught by a gradual process.

Let every Latter-day Saint lay the concluding portion of the quotation to his heart, and there will be no difficulty, with the aid of the Spirit of truth, in his electing the correct position when he is compelled to take his choice of two. Incorporated in this revelation is an unqualified statement to the effect that the Lord has decreed in His heart that He will prove His people in all things. The object of this intention is to see whether they will abide in His "covenant." In the testing process that is here plainly predicted, the Saints are told not to be "afraid of their enemies," because whoever shall lose his life in declining to recede from the conditions of the covenant shall take it up again, by attaining eternal life.

The trials of the testing process, which will lead to individual and communal purification, are, in the providences of the Almighty, made like the course of instruction—"line upon line and precept upon precept"—gradual. Banishment, distress in various forms, imprisonment and indignities are the initiatory steps of proving the faithful. This system in trials will doubtless progress step by step, increasing in force and violence. The tree will be shaken by the powers of darkness, and the blemished and semi-decayed fruit will fall from the branches. That which is sound will remain and ripen under the genial rays of the sun of Righteousness, and contribute to the glory of God. The culmination of the purifying ordeal which the Lord has decreed, in His heart will be reached when the enemies of divine truth finally come against its exemplars with intent to destroy them. Those who then remain and are not ready to abide in the covenant in an extremity of that character will fall

into the same trap as those who may have succumbed to lesser trials of faith and endurance.

It should be understood, without qualification, that no man who has entered into the new and everlasting covenant can remain in it and make a covenant with the enemies of the Saints, in conflict with it. A proceeding of that character amounts to stepping outside of the sacred precincts of what God has given to His people.

In the midst of the most trying ordeals the faithful will never lose sight of the promise of the Lord, that, when His purposes are subverted, deliverance will ultimately come to His people. It is reasonable to expect that it will come at the culminating point of apparent peril. When God speaks, those who receive a knowledge of His requirements and engage to abide by them, are not upon debatable ground. They must abide by the conditions of the covenant, that being the only course that will bind the Lord of Hosts to redeem His promises.

SHAM RESPECTABILITY.

WHAT a heap of sham there is in the conventionalities of society in this age. We are just reminded of it on reading in an eastern exchange of "How a plucky Iowa girl brought a recreant lover to time." It seems a young reprobate named Kale seduced a young girl of Cedar Rapids named Minnie Gallagher, under promise of marriage, and then ran off to another city. He was followed by Miss Aggie Gallagher, a younger sister of the girl he had deceived, and who had a warrant sworn out for his arrest, and in company with a constable overtook him.

She stated her business and said all she asked was that he accompany her to the Rapids and marry her sister, and then he could go wherever he wanted to, for after the ceremony they didn't care to see him again.

He at first refused, but she was firm, and without apprising him of the fact of the warrant, which the officer had ready as the last resource, she induced him to accompany them to the city, and after a few hours the license was procured and the two were married.

The account further states that the young girl demonstrated an unusual amount of pluck and shrewdness, and kept close watch of the scamp who had seduced her sister until he married her, and then with withering tones of scorn and womanly anger, told him to go and never allow himself to be seen again in their presence.

And then "the plucky girl was as happy as a bird when the affair was over, and said to the Justice of the Peace who performed the marriage ceremony: Now I am going to send my sister home to father in Wisconsin, and she can go now as a respectable woman."

What mockery! Why should the performance of that ceremony—the recording of those marriage vows, which neither of the parties intended to observe—make any difference to the dishonored status of that young woman or her offspring? She was a party to a crime and her offspring was begotten illegitimately, and no such mock ceremony could wipe away the stain of that crime or render her child's origin honorable or "respectable" in the eyes of the Almighty, whatever view modern society might take of the affair. There was no more virtue in that sham marriage so far as changing the real status of the contracting parties or the fruit of their illicit union is concerned than there was in the Edmunds law to change the real status of the children born of patriarchal marriage among the Latter-day Saints. If those children were illegitimate in the eyes of the Almighty, no law passed by men could render them legitimate; and if the Lord approved of children resulting from such marriages before that law was enacted, those similarly born since that time are just as acceptable to Him though the law of the land does not recognize them as legitimate.

The scoundrel who would despoil a woman of her virtue—that priceless jewel that she ought to value above her life—and then refuse to make such reparation as he could by espousing her and providing for her and their offspring, ought to have meted out to him condign punishment, and the fact that men can commit such a crime and escape punishment is one of the signs of the immorality of the age.

Woman, "the weaker vessel," is frequently deserving of pity when she falls a victim to the lustful wiles of the sterner sex, but a disposition to wink at her crime and gloss it over by any such hollow subterfuge as that recorded is indicative of moral obliquity, and hypocrisy that are discreditable in the extreme.

THE UDALL PERJURY CASE.

A GREAT deal of interest has been manifested in the case of Bishop David K. Udall, of St. Johns, Apache County, Arizona, recently sentenced to a term of three years in the Detroit House of Correction and to pay a fine of five hundred dollars on indictment for perjury. The Bishop is respected wherever known, as the soul of honor, and the belief among all his acquaintances that he is innocent of the crime of which he

was convicted is amply justified by all the details of the case, which we are enabled to place before our readers as obtained from a source of unquestionable reliability.

In 1880 the property known as "Kitchen Spring Ranch" was bought by Bishop Udall from Mr. Wall, who was then the undisputed owner of the place. In 1881 Mr. Udall sold the place to W. E. Platt, and soon afterwards M. P. Romney bought a one-third interest in it. Finally the latter purchased the entire ranch and made improvements upon it by repairing the aqueduct, plowing the land, and building some 50 or 60 rods of fence, etc. Mr. Romney engaged his sons and hired help to perform this labor, he frequently visiting and assisting in the work. Bishop Udall and Romney also kept a mail station at "Kitchen," the greater part of one year, and during the entire time, up to the period that Mr. Romney made the final entry, no person made any claim whatever to the ranch.

Mr. Romney filed on the land and made proper application to the land office at Prescott, advertised it as required by law, and proved his claim before Alfred King, clerk of the District Court in St. Johns, Joseph Crosby and Bishop Udall being his witnesses. The money was paid and a certificate was issued by the land office, and forwarded to Mr. Romney.

About this time an anti-"Mormon" Society was organized in St. Johns. Among its leaders were Solomon Berth, E. S. Steven, J. L. Hubbell, Alfred King and Geo. A. McCarter, the latter being then editor of the *Apache Chief*. Those parties through that mendacious sheet, advised the people to hang D. K. Udall, J. N. Smith, John Hunt and M. P. Romney, and then, with ropes and shotguns run the "Mormons" out of the county, as had formerly been done in Missouri.

As a commencement to these intended proceedings, in March, 1884, they began to jump lots in St. Johns, with the aid of Winchester rifles in the hands of ruffians. With axes they completely demolished a house belonging to D. C. Babbitt, and took possession of the lot.

They then succeeded in getting the services of Attorney Harris Baldwin, and, in May, 1884, M. P. Romney was arrested on a charge of perjury, for entering "Kitchen Springs," and was brought before Geo. A. McCarter, United States Commissioner, a sworn enemy of the "Mormons," and an unprincipled fellow of the lowest type of humanity. Mr. Romney waived an examination, and gave \$5,000 bonds to answer to the grand jury. On the morning following the arrest of Mr. Romney, D. K. Udall was arrested on a similar charge, and proceeded to have an examination, which resulted in his acquittal.

In August of the same year a special United States grand jury was called by Judge Howard, in Prescott, to enquire into this case, Hon. J. G. Campbell being foreman. During their sessions they investigated the case of M. P. Romney and D. K. Udall, ignored the charge and they were dismissed. But D. K. Udall was arrested on a charge of polygamy, his bonds being placed at \$2,000. This same grand jury also indicted A. M. Tenny, C. I. Kempe and P. J. Christofferson, who were afterwards illegally sentenced to a term of years in Detroit, for polygamy; also W. W. Flake and J. N. Skousen, who have served a term of six months in the Yuma Penitentiary for the same offense.

Up to this time Joseph Crosby had not been interfered with, the ring publicly stating that they did not wish to harm him as at that time he did not appear to be in their way.

In November, 1884, the grand jury, at the earnest solicitation of the Apache County ring, indicted M. P. Romney, D. K. Udall and Joseph Crosby for perjury. Udall was in Prescott at the time, and gave bonds for his appearance at the next term of Court. J. Crosby was arrested in St. Johns and taken to Prescott, where he also gave bonds. M. P. Romney hearing that he was indicted, proceeded immediately to Prescott and delivered himself up to the officers of the Court and gave bonds to answer to the indictment in the sum of \$2,000.

The case of the last named was brought up, his attorneys asking for his discharge, on the ground that the laws of Arizona declare "That after a man has once answered before a grand jury to a charge preferred against him, future grand juries shall not again investigate it without being so ordered by the Court." The ring, in their haste, had failed to procure the order of the Court, therefore the Judge was compelled to quash the indictment, which he promptly did. The prosecuting attorney then asked that Mr. Romney be held under bonds to appear before the next United States grand jury.

The Judge said, "All right; it is so ordered. The same bonds will answer."

In August, 1885, Joseph Crosby and Bishop D. K. Udall appeared for trial, and the jury promptly returned a verdict of not guilty in the case of Crosby. The Judge then promptly discharged 36 jurymen, and had another jury called. Several days before the Bishop was tried the press stated that there was no hope for the Bishop's acquittal, and after the same facts were submitted to the jury as in the case of Crosby, the jury returned a verdict of guilty, and the Judge sentenced the accused to three years in the Detroit House of Correction, and to pay a fine of five hundred dollars.

The foregoing is a plain recital of the facts in this case, and proves that it is clearly one of persecution, for these reasons: The lawyer who first started these suits refused to proceed further with them and assisted the defendants in their final trial. If Crosby is innocent, so is Bishop D. K. Udall, for they both testified to the same facts, the only difference being that Crosby is not an influential "Mormon," or Bishop. It was apparent that it was thought the jury who tried Crosby would also acquit Udall. Therefore they were discharged and another selected. The press at a distance stated that from "advice received from Prescott, we are assured that Udall will be convicted," though Crosby, who testified to the same facts as Udall, had been acquitted and pronounced innocent.

The Statutes of the U. S. provide that the law shall be construed favorably to the applicant for land where there is no contestant, but this was reversed in order to convict a "Mormon" Bishop and send him to the company of felons.

The ring of Apache County, who have testified against these brethren are known throughout the Territory of Arizona to be one of the most corrupt bodies of men, and that Bishop Udall stood in the way of their wicked designs, hence their efforts to send an honest God-fearing man to prison, knowing him to be innocent of the charge preferred against him. It is their avowed intention to drive the "Mormons" from their peaceable possessions in the County, and they continually raise a cry against them to cover up their corruption.

It may be interesting to know how some of those who have taken an active part in the Arizona persecutions are coming to grief. We learn that Attorney F. P. Dann, who was one of the first to encourage the crusade against the "Mormons" in that Territory, recently shot himself through the head in Prescott, dying instantly, leaving a letter in which he stated "That the Spirit of God will not always strive with man," and "women have been my ruin." G. A. McCarter is no longer an editor. His wife has left him; he is described as a degraded, drunken sot, and as being despised and cast out by all his former associates. Sol. Barth has been arrested and indicted for raising the number on county warrants, and J. L. Hubbell is at war with the County Court and County Commissioners. The entire press of Arizona Territory denounce them as a set of corrupt office-holders, and their reign will no doubt be short-lived.

A THEORY EXEMPLIFIED.

Last Friday we analyzed the segregating ruling upon the Edmunds law by Judge Zane, by whom the Grand Jury was authorized to find any desired number of indictments against one man for unlawful cohabitation. Taking it in connection with the claim that the statute was made expressly to "catch the authorities of the 'Mormon' Church," we held that the late construction was invented to grade the punishment according to the victim's ecclesiastical position. It could be made all the way from imprisonment for six months and a fine of three hundred dollars, to a life incarceration. Already has this theory received a verification in the case of Hugh S. Gowans, who was arraigned this morning to answer to three indictments for the same offense, the segregating principle having been applied in his case, while the others who were before the Court to plead had only to answer to one indictment.

The exemplification of the theory we advanced lies in the fact that Elder Gowans is President of a Stake, while the other persons placed in jeopardy occupy more humble positions. The inference is undisputable that one indictment has been found on account of an alleged infraction of the law against a man living with his wives, and the other two for being a President of a Stake. Reasoning from that standpoint, it appears that his occupancy of a dignified position in the "Mormon" Church is a crime of double magnitude compared with an infraction of the law. The matter appears to involve a question of degree, about like this: If imprisonment for one year and a fine of \$600 is estimated to be a proper penalty for the horrible crime of being a Stake President, what would be justly appropriate for an Apostle, or any other relative ecclesiastical officer of more or less importance?

We presume that, notwithstanding their eccentricities, the courts run on the anti-"Mormon" plan imagine they are entitled to be held in respect, and raise their backs like irate felines at the slightest symptom toward them of contempt, which their infamous course is well calculated to inspire.

CATABHISM OF THE BLADDER.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured "Buchu-Paiba." \$1.

The illness of King Alfonso has become serious. Officials at the palace are endeavoring to conceal his actual condition.

PRETTY WOMEN.

Ladies who would retain freshness and vivacity. Don't fail to try "Wells' Health Renewer."

DYSPEPSIA

Is a dangerous as well as distressing complaint. If neglected, it tends, by impairing nutrition, and depressing the tone of the system, to prepare the way for Rapid Decline.

BROWN'S IRON BITTERS

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

TRADE MARK. QUALITY. P. PURITY. On Every Bottle. BEST TONIC.

Quickly and completely Cures Dyspepsia in all its forms. Heartburn, Bloating, Tasting the Food, &c. It enriches and purifies the blood, stimulates the appetite, and aids the assimilation of food. REV. J. T. ROSSITER, the honored pastor of the First Reformed Church, Baltimore, Md., says: "Having used Brown's Iron Bitters for Dyspepsia and Indigestion, I take great pleasure in recommending it highly. Also consider it a splendid tonic and invigorator, and very strengthening." Genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD. LADIES' HAND BOOK—useful and attractive, containing list of prizes for recipes, information about coins, etc., given away by all dealers in medicine, or mailed to any address on receipt of 2c. stamp.

NOTICE TO CREDITORS.

In the Probate Court of Tooele County, Utah Territory.

In the matter of the Estate of Phebe Bartlett, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of Phebe Bartlett, deceased, to the creditors of, and all persons having claims against the deceased, to exhibit them with the necessary vouchers, within four months after the publication of this notice, to E. H. Rodeback, Mill Precinct, in the County of Tooele.

GEORGE B. SYMES, Administrator of the Estate of Phebe Bartlett, deceased. Dated at Tooele City, August 21st, 1885. W31 4w

DR. SANFORD'S



INVIGORATOR

Is just what its name implies; a Purely Vegetable Compound, that acts directly upon the Liver; curing the many diseases incident to that important organ, and preventing the numerous ailments that arise from its deranged or torpid action, such as Dyspepsia, Jaundice, Biliousness, Constipation, Malaria, Sick-headache, Rheumatism, etc. It is therefore a ruisant that "To have Good Health the Liver must be kept in order."

DR. SANFORD'S LIVER INVIGORATOR. Invigorates the Liver, Regulates the Bowels, Strengthens the System, Purifies the Blood, Assists Digestion, Prevents Fevers, is a Household Need. An Invaluable Family Medicine for common complaints.

DR. SANFORD'S LIVER INVIGORATOR. An experience of Forty years, and Thousands of Testimonials prove its Merit. FOR SALE BY ALL DEALERS IN MEDICINES. For full information send your address for 10 page Book on the "Liver and its diseases," to DR. SANFORD 24 DUANE ST., NEW YORK CITY.

OPIUM & WHISKY HABITS

cured with Double Chloride of Gold. We challenge investigation. 10,000 Cures. Books free. The LESLIE E. KEELY CO. DWIGHT, ILL.

"THE BEST IS CHEAPEST."

ENGINES, THRESHERS, SAW-MILLS, Horse Powers, Clover Hoppers.

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio.

PATENTS

MUNN & CO., of the SCIENTIFIC AMERICAN, continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, for the United States, Canada, England, France, Germany, etc. Hand Book about Patents sent free. Thirty-seven years' experience. Patents obtained through MUNN & CO. are noted in the SCIENTIFIC AMERICAN, the largest, best, and most widely circulated scientific paper. \$3.20 a year. Weekly. Splendid engravings and interesting information. Specimen copy of the Scientific American sent free. Address MUNN & CO., SCIENTIFIC AMERICAN Office, 311 Broadway, New York.