

slumber, and woke up practically cured.

The vapor bath as a remedy for rabies has been advocated and used for some years past by Dr. Bulson in Europe with eminent success, and the cure here noted forms only one in a rather long list of cases which have yielded to the simple but potent treatment by the vapor of water. It is not only simple, but so easy of application that its value cannot be too widely published, while it should be remembered by every reader for use in a possible emergency. It is not practicable to send every hydrophobic patient on a visit to Paster, and not a few of them might die before reaching him, to say nothing of the doubts that have been raised in some quarters in regard to the shipshod means employed in Paster's office. The vapor bath can be applied in almost every home at a few minutes notice, and may be the means of saving many lives that would otherwise be lost to the community.

LIMITING THE FAMILY.

The Philadelphia Press of May 10th contained a striking article on infant baptism in fashionable and unfashionable churches in two leading denominations of that city. The News of the same city thus comments upon the showing, it makes, and draws deductions that are simply horrifying:

From the figures presented by the Press it appears that last year nine fashionable churches with 5,615 communicants had 333 baptisms. Eighteen unfashionable churches with 4,133 communicants had 997 baptisms. In other words, there were nearly four times as many children of the poor baptized as there were of the rich.

From these facts one of two deductions is inevitable. Either the rich are indifferent to baptism or they are engaged in the most infamous of practices, euphemistically called "the limitation of production."

There is less reason to believe that the former is the reason for this startling showing, than that "French vice" is becoming common. It is fair to assume that infant baptism is accepted as necessary by the members of a fashionable as by an unfashionable church, while every physician whose practice is among the self-styled "upper classes," knows how common is the objection to the natural increase of families which is laid down as almost the first divine law, and many gynecologists, like Dr. William Goodell, of this city, have been and are strenuous in spoken and written denunciation of practices which sap society and which strike at the foundation of moral law. It is a terrible indictment that the Press tacitly frames and implies, but the only answer that can be made is the voice of conscience decrying a great wrong.

"A RETCH OF THE FUST WATER."

The Washington correspondent of the Boston Herald regales the readers of that journal with the following unique letter lately received at the Post Office Department from a citizen of New Mexico. It is given verbatim. It is more than likely that it sealed the official doom of old Tom:

Asst. P. M. Gen. Stevenson, Respected Sir: Old Tom Rodford is circulating a paper around town asking to be made Postmaster at this place and I have signed it but I don't want it to count and when it comes in please scratch my name off as he is no more fit for postmaster than I am for minister of the holy gospel. Tom is an awful ruffian, drinks, swears, lies and would belt n—ll out of me if he knew of this letter. Please burn this and don't give me 'way, and has no education nor any manners would whip any republican in town if he had that office, and I believe would steal US poor in 4 years. He is a retch of the fust water and every one here is frade of him and wud put on more airs than a french dancing master and drive every Republican out of town I rite strong because we have a very refined Community and you don't want to give him that office unless you want to dysorganise this community for he is a holy terror and you may depend on it. We look to the honorable postmaster Gen to save us from a horribel doom. Yours respectfully,

S. K. BROWER,

Justis of Peace. P. S. others would sign this but are frade as h—ll of Old Tom.

CONSISTENT, VERY.

A few days since, the down-town organ of know-nothingism and infidelity published a purported interview with a "person" from the sea-girt empire, who is said to have stated that if in England a man had been asked, after conviction of an offense, whether or no he would thereafter obey the law and answered in the negative, that such convicted person would immediately be sent up for two years for contempt and been given the full penalty for his offense beside. The statement was so absurd that no attention was paid it, it being regarded as

the vapor of a fanatic or one who had looked upon the wine when it was ruddy; but this morning the organ falls back on its newly acquired information, in an editorial, stating that three offenses are committed by nearly every man convicted of unlawful cohabitation—first, perjury, when arraigned; second, the offense charged; and third, contempt of court in refusing to give the saving "promise." Puck must have looked somewhat into futurity when he exclaimed "What fools these mortals be!" The idea of a defendant's plea when arraigned being construed as perjury; his conviction by a picked jury, such as, in the language of a certain Federal official, would "convict Jesus Christ," being conclusive of guilt; and finally his refusal to renounce the woman he has sworn to protect and support and to shut the door against his offspring—being construed as crimes, is a conclusion which the father of lies must surely chuckle over as he reads it and contemplates how utterly depraved his minions are. It is generally understood that a prisoner's plea is simply a jolinder of issue which places his case on trial, and not being under oath has no other practical significance; that conviction by a jury drawn for that purpose, is a matter of course, they simply following the routine mapped out for them beforehand; and finally, that a refusal to do as the Court requires as a condition of absolutio is no more a contempt of his authority or a defiance of his processes than would be the opinion of an attorney that the evidence did not warrant the verdict. The ralders must be reduced to desperate straits indeed when they falsify so plainly that a child can see their villainy, and draw deductions so absurd that a lunatic could detect the sham.

WHERE IS THEIR HUMANITY?

When Governor West made his kindly-intended offer to the "Mormon" prisoners in the penitentiary, District Attorney Dickson and his echo, Judge Zane, posed in the attitude of humane and conciliatory supporters of the Governor's proposition. They succeeded in making him believe that no malice or severity rankled in their placid bosoms, that nothing flowed there but the milk of human kindness and that so rich that it was thick with the cream of conciliation.

The prisoners did not see it in that light. They knew better. Instead of the lactic fluid, the stream was the concentrated essence of bitterness and gall. They had witnessed the venom of the Attorney, had been made the victims of his legal trickery and been denied, in many instances, the privilege of a few days postponement of sentence that they might make some provision for families deprived of their presence and support. They had seen the Judge shaking with rage and pale with vindictiveness when passing sentence, and had stood in compulsory silence while he insulted them and their wives and children. They knew how much kindness there was in that pretended humanity.

The Governor, no doubt, was impressed by their endorsement of his effort. He did not understand that it was mere hypocrisy. He had never sounded the well of anti-"Mormon" animosity in each of their hearts, and only went by their alacrity to join a movement that they knew had nothing in it of relief for their victims.

They knew that they had so fixed the matter by their special constructions of the law, that no "Mormon" who had any self-respect, apart from regard for his religious obligations, could make any such promise as that which was the condition of offered clemency. Any real measure in the way of justice and the settlement of the important question before the country, would receive no countenance from them. They have done more than any one living, in the way of preventing anything that borders on concession from the "Mormons." No one can make the Utah public believe that they desire anything but a continuance of the cruel pressure which is so personally agreeable and pecuniarily profitable.

If anything were wanting to demonstrate the animus of the District Attorney—and the Judge's sentiments always flow through the same quill—his action in regard to the prisoners taken from the penitentiary to Ogden to answer to further indictments for the same offense, fully supplies the deficiency. We do not believe that a parallel to the spectacle in the First District Court on Monday and Tuesday can be produced from the record of judicial proceedings in any part of this country. It was needless, spiteful and indicative of the spleen of the public prosecutor as well as of the Judge whose nomination to office roused the indignation of his State and the anger of its leading citizens.

Among the prisoners thus taken from prison before their terms had expired, in order that their chains might be more tightly riveted and their sufferings still further prolonged, was an old gentleman upwards of seventy years of age. He was under sentence of six months imprisonment and three hundred dollars fine, and on being again arraigned, to save further trouble and the indignities to which his family would have been subjected by the prurient interrogations of a heartless attorney, he pleaded guilty to the second indictment and received the mercy, the clemency, the magnanimity of

these kind-hearted officials in a repetition of the full term of imprisonment. The fine was not repeated for the very good reason that it could not be collected if it had been imposed.

Each of the other victims to the unlawful segregating scheme of the "hard-hearted" Dickson, received a similar repetition of the full six months' imprisonment, as a token of the manner in which the desire to give the "Mormons" an opportunity of showing their conformity to the law might be manifested. When counsel for one of the defendants plead for the postponement of sentence until the parties had been given a chance to show their obedience to the law, he was promptly sat down upon by the Court. This is not what is desired. The pretence that it is, everybody with eyes can see is arrant humbug. The disposition is to clinch every "Mormon" who is caught in the toils, if a technical case can be made against him, whether he has really broken the law or not, and to pile upon him all the penalties that a vicious and most absurd construction of the law can render possible.

And what makes these cases the more unjustifiable, is the fact that a tacit understanding was had on the first trial, that if these men would plead guilty or furnish the testimony themselves, the other indictments should be suspended, with the intimation, understood to be definite, that they would not be called upon at any time unless they violated the law in future. This double prosecution, this execution of vengeance, this doubling of the penalties of the law is a violation of official agreements, an infraction of official honor. Not only do Judges go back on their own rulings, rendering the law so uncertain that no one can tell one day from another what is its meaning, but official promises are not worth the breath expended in making them or the time wasted in listening to them. No confidence can be reposed in any such doings, and the Government represented by such unreliable persons is brought into serious disrepute.

What good purpose can be served by bringing from the penitentiary to increase their punishment men who have done no wrong but that of caring for the families dependent upon them? Is it to make the terrors of the law still greater, in the hope that people will be frightened into acquiescence with the barbarous decrees of the courts? If so, how does this comport with the assumed attitude of conciliation, and the mock appearance of kindly feeling, pretended when the Governor made his humane advances? And is there any probability that this extreme course will accomplish any such result? Will the Latter-day Saints cringe and fawn at the feet of the creatures who take advantage of the power entrusted to them for a little season, to wreak vengeance and create and increase human suffering? We rather think not. The effects will be the very opposite.

And this, in our opinion, is what those pretended humanitarians desire. It pays them to increase the prosecutions. Anything in the shape of a settlement of the difficulty would be in opposition to their interests. They are working this engine of oppression for all it is worth to them. When have they ever shown the first sign of human feeling? When have they exhibited a show of compassion? Where is the slightest indication of magnanimity? Nay, where have they given a defendant the bare benefits of the law when a case had elements of doubt?

There never was a more cruel, malignant and relentless pursuit of a proscribed class, for the purpose of venting religious hate and profiting by human suffering, than the present crusade against the Latter-day Saints. And every new movement in the shameful onslaught, demonstrates more and more distinctly that vengeance and vindictiveness inspire those who are waging it, and that instead of the law being honored and upheld, it is degraded and prostituted, and made the vehicle of malice and the medium of partisan hate and personal animosity. This will never subdue a people wedded to a principle, nor cause respect for a law so wickedly and spitefully administered.

A TIMELY WARNING.

As the warm weather approaches and nature begins to put on her most charming attire, out-door exercise and trips into the mountains and the various resorts for recreation will become popular. This is proper and healthful, and under discreet regulations, to be encouraged in the community. But there is one feature of the excursion custom which we take the precaution of deprecating in advance. We refer to the desecration of the Sabbath day, which is becoming far more frequent than in the times of our peaceful simplicity, when the influences of religion held sway and the ways of the world had not been introduced.

"Sabbath is made for man and not man for the Sabbath," was the saying of Him "who spake as never man spake." But how was it made for man? Not as a day of carousing and worldly pleasure, of fishing and hunting, of romping and picnicking, of boisterous mirth and rollicking revelry. It is made for a day of rest, of cessation from labor both of man and beast. A day of devotion and worship, of reflection and peace. Business should be suspended, families should come together, the song of

praise and the voice of prayer should ascend to heaven, and those who believe in God should assemble for His public worship.

The Latter-day Saints have special instructions on this subject. They are not of man nor by the power of man, but by revelation and commandment of the Most High God. They are told that this day is set apart that they may go to the Lord's holy house, and offer up their sacraments, and pay their vows to the Most High. And they are permitted to prepare their food "with singleness of heart," but to do "no other thing" by way of labor. Those who make no pretense of membership in the Church of Christ may not consider themselves under obligations to observe these rules. But how any one professing to be a Latter-day Saint can habitually violate them, we are at a loss to understand.

We take this opportunity of saying that these Sunday excursions and Sunday carousals are hostile to the spirit of the Gospel and the covenants made by the Saints with the Almighty. And if we desire to avoid his displeasure and to gain His aid in the trials that have come upon Zion, we must, among other things, "remember the Sabbath day to keep it holy."

As to places which are kept open on that day to entice the people into sin, the law should take hold of them and see that the proprietors conform to its requirements. Sunday traffic in liquor should be vigorously opposed and suppressed. And if men professing to be Latter-day Saints continue to violate the law of God and of man, they should be dealt with as the rules of the Church prescribe.

We hope that those who are authorized to look after these things will be diligent in their duties, and that parents will exercise a wise supervision over their children, that the Sabbath may not be broken; and above all that they will set an example before the rising generation that will be potent for good and not an excuse for evil. Let the wise beware and sin not.

A POWERFUL AND CONVINCING ARGUMENT.

We present to our readers to-day the argument in full made by Franklin S. Richards before the Supreme Court of the United States, in the case of Lorenzo Snow. It needs no eulogy of ours; it will speak for itself to those who read it. As a close and conclusive argument it cannot be impeached. Coupled with the address of George Ticknor Curtis, which we have already given to the public, it presents an array of facts and legal principles which are thoroughly convincing, and could not have failed to obtain a reversal of the rulings of the lower courts, if the higher court had not taken advantage of the question of its own jurisdiction, which did not figure in the controversy.

Mr. Richards opens his argument by showing the insufficiency of the evidence against Apostle Snow. The body of the offence was absent. It was not shown that the defendant had lived or cohabited with more than one woman. There was no cohabitation with more than one either in fact or in law. Then the same evidence was adduced to convict the defendant of three separate offences. This, he proves, is contrary to well settled rules. A man cannot be lawfully convicted of one offence by showing that he committed another. The difference of the bearing of the sexual intercourse question in the Cannon case and upon the Snow cases, is pointed out, and the error of the lower court in applying it to the latter is demonstrated.

The errors wherein the court gave improper instructions to the jury and withheld others that were requested by the defence, are ably handled. Among them were the nonsensical notions that unlawful cohabitation could be assumed when a man "neither occupied the same bed, slept in the same room or dwelt under the same roof with the women named in the indictment or either of them," and that the offence is complete when a man merely "associates" with two or more women as wives. The right of a defendant is maintained, though living with one wife, to lawfully visit another and her children at reasonable times and for lawful purposes, and it is shown that to claim and introduce more than one woman as wives does not constitute a criminal offence.

The assertion by the lower court that "the Edmunds law says the relationship previously existing between polygamists must cease," is refuted and proven to be in conflict with the law and the ruling of the U. S. Supreme Court in the Murphy case. It is also shown that a polygamist defendant is not required by law to give public notice of any kind that he is abstaining from cohabiting with more than one woman. The refusal of the lower court to give instructions covering these points is vigorously treated in Mr. Richards' argument.

The segregation business, by which the lesser offense under the Edmunds law is made to bear far severer penalties than the greater, is effectually disposed of, so far as a legal argument can knock an error into uncollectable fragments. It is left without a particle of support in law or precedent. The nonsense involved in constructive cohabitation as well as its injustice, is

ably exhibited, and the outrage of convicting a man of cohabiting with a woman when there is no proof that he had even seen her during the time mentioned in the indictment, is thoroughly exposed.

The defense of his people against the imputation of immorality, and the explanation of their adoption of plural marriage on religious principles apart from motives of lust, form an important part of Mr. Richards' eloquent plea for the maintenance of constitutional rights and the claims of "Mormon" morality, and were presented in a manner that was original to the court of last resort. Several of the judges learned things that had never come to their knowledge before, and the interest they displayed and the questions they propounded, showed that although these important questions had been involved in cases before the court, they had not become properly acquainted with the subject. After the explanations given by Mr. Richards they cannot in future plead ignorance on those points.

We feel assured that all who read this able argument will be satisfied with the labors of the attorney for the people, before the Court which has refused to give us justice. There was no failure on his part, but all that could be done was accomplished, and the presentation of the "Mormon" side of these questions before the country will be sure to bring about good results, in the dissemination of the truth and the correction of error. We advise all who wish to be posted on the legal aspects of the "Mormon" question to read the whole of the argument published to-day, which will stand as evidence of the justice of our cause and of the talent and fidelity of our able "Mormon" attorney.

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