

or if they thrust you into dungeons or prisons, it is nothing more than was done to your Master before you. Let us trust in God. I tell you nothing of importance has ever been attained in this world without a hard struggle against the opinions and prejudices of men.

God grant that we may soon regain and forever maintain our liberty. But may it not come as long as we have an adulterer, a fornicator or whoremaster who professes to be a Latter-day Saint. As long as such as these partake of the Holy Sacrament with this people, let bondage continue. But let us purge out these things, let us be pure and holy before God, cherishing the principles of justice in our hearts, and the day of liberty will surely come, which may God grant, is my prayer. Amen.

## FUNNY, ISN'T IT?

### III CHRONICLES—CHAPTER V.

"If you find from the evidence, the defendant had lived in the habit and repute of marriage, with any two of his wives then you are to render a verdict of guilty," etc.—Zane in *Brain case*.

"If you believe beyond a reasonable doubt, that the defendant lived with both wives, in the habit and repute of marriage, you shall find him guilty." "It is not necessary for you to believe there had been sexual intercourse, that they had occupied the same bed, or that he had remained over night, etc." Zane in *Rossiter case*.

"You may treat your other wives as friends. Any covenants that you have made with your wives, that are polygamous," etc.—Zane to Musser.

"I was gratified in hearing your honor say, that 'the law had made my children equal heirs.' From this I inferred, that had I died intestate, my children would have been equal heirs before the law."—Cannon case.

"Mr. Darke again arose and asked the Court if defendant was compelled to live with either of his wives?"—*Davies case*.

"You may live with either one, as you choose, provided you live with her as your wife."—Zane to Musser.

"This appeal to Abraham is without effect. Abraham, it seems, went in not only to plural wives, but unto his handmaidens—what we would term in this day hired girls, and had children by them; the civilization of this age won't tolerate any such practice as that." Zane to Brain.

"The second wife in the eye of the law, was nothing more than a concubine, and the children born of those relations were bastards."—Zane to Clawson.

Profound profundity! Sublime sublimity! I say unto you, verily, verily, ye arrogant, egotistical leunions, from so learned a judge are weighty. Ye, he must be weighed down with learning; so much so that his learning hath made him mad. Speak not his name from this time forth in the Kanab tongue, lest it be taken as a reproach. Now, if your wives are not your wives, why call the council of the judges to make decrees against the wives? How can he be guilty of living in the habit and repute of marriage with two or more wives, when they are not wives?

Is there not a gross violation of judicial power in sending men to the pen, for having more wives than one, when he declareth in tones of modest thunder, that they are not wives?

Doth the Edmunds law make any provisions for punishment for having a concubine? Did our wise law-makers even use the word? Throw on the electric light, Judge; we cannot see how this thing may be; can you?

Why send a man up for a concubine? Have you made another ruling or stretching of the skeleton of the Edmunds law?

How can you treat your other wives as friends if you have no other wives? For how can a wife be a friend if she be no wife?

Now if your wife be not 'your wife, whose wife is she? Verily this wife business is getting mixed!

Again, if all your children are legal heirs, how can a legal heir be a bastard? And if the bastard be not your legal heir, whose legal heir is he? And if he be not a legal heir, then whose bastard is he? Does he belong to the court? Is he not the child of the court? Have ye not so ruled? Then why not rule that she be the wife of the court? Is there enough elasticity left in the law, cover this case?

If the children are equal heirs before the law, how can their mothers not be the legal wives before the law?

If ye are not compelled to live with either of your wives, and there is no law, and ye set your first wife aside, and live with the second, is this wife a wife in the eye of the law? Does the living together doth make her a wife, how do you bridge over about Abraham and his hired girls?

Were the children he had by them entitled to any bread and butter, and if so, whose bread and butter should they eat? If your child is not your child, and your legal heir is not your legal heir, who is it father?

Will the civilization of the age tolerate any such practice as that, or is your civilization civilized? If your civilization is not civilized, and your wives are not your wives, and your children are not your children, then whose shekels are you spending in trying to make it appear that it is so, and that it is not so?

Again, if your wife is not your wife,

how can she be divorced? If ye give her a divorce in writing before the great legal courts, to make her not a wife, when she was not a wife, who gets the shekels that are paid to the clerk, that makes her not a wife when she was not a wife?

Now if the first is the lawful wife, and "there is no punishment imposed on a man that does not live with his lawful wife," and he discard the first wife and live with the second, does the second wife become the lawful wife? If she become the lawful wife, then hath not this man two lawful wives in the eye of Judge Zane, and is he not guilty of bigamy?

Judge ye, is not the Judge getting the wife on the brain, for says he, (Musser case) "any covenants that you have made with your wives, that are polygamous, or that will require you to violate the law forbidding unlawful cohabitation, are not binding." Yet all these wives are taken by and in the same covenant. Then if any covenant is not binding, and divorce is not necessary, how can either of them be a legal wife?

Though they say there has been a contract entered into, and in the eye of the Judge the contract is illegal, yet how can ye break a legal contract and make it a legal act when it was illegal in the beginning?

Now if he discard the one and have the preference for the other, and the other would rather be the other than the one, can the one sue for a divorce, seeing that she is not the other?

For if ye cease to "hold out" the one and cleave to the other, then the one not "held out" is not the other and is not a legal wife, while the other is the legal wife because she is "held out."

Now, in the eye of the Judge, if ye have a goodly number to choose the one from which ye will "hold out," when this choice is made, all other contracts are annulled; then does the one ye choose become your lawful wife when, if there was any law in the land, the first wife is always the legal wife? How can she be made illegal?

These are some of the things no fellow could understand, for verily, none, save it were a very wise judge, could keep time on this kind of a schedule; and not only so, but he stoopeth; yea, he stoopeth exceedingly to show his venom; yea, he addeth insult to insult, saying men are timid and cowardly, and he venteth his spleen because he thinketh he hath power. Yea, in the eye of the Judge, he is well protected, sitting upon the judgment seat, clothed with the ermine of the law, encased in the mail of extra-judicial texture; his tongue being free, he spitteth forth his ire on the heads of helpless, defenceless men.

Yea, let me say to Judge Zane, it taketh a very brave man to quietly take the abuse and insults, and be like the Example before Pilate, opening not his mouth. Yea, it taketh a brave, moral, upright, God-fearing man to endure—not a slinking, low, cowardly, cringing, sycophant who "comes under the lay" and by so-doing escapes the pen.

Behold, we look for these things, for do we not read? "For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet, or in other words they set Him at naught, and hearken not to the voice of His counsels."

"And the world, because of their iniquity, shall judge him to be a thing of naught, wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it; yea, they spit upon him, and he suffereth it."

"And he that saith, shew unto me, or ye shall be smitten, let him beware lest he commandeth that which is forbidden of the Lord."

"For behold, the same that judgeth rashly, shall be judged rashly again: for according to his works shall his wages be; therefore, he that smiteth, shall be smitten again of the Lord."

"Behold what the Scriptures say, Man shall not smite; neither shall he judge; for judgment is mine, saith the Lord; and vengeance is mine also, and I will repay."

"And he that shall breathe out wrath and strife against the work of the Lord and against the covenant people of the Lord, who are the house of Israel and shall say, We will destroy the work of the Lord, and the Lord will not remember His covenant, which He hath made unto the house of Israel, the same is in danger to be hewn down and cast into the fire."

"For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled."

Then what mattereth it if a blasphemous judge upon the bench, blarney about Abraham and calleth his wives hired girls—this sheweth the kind of civilization he hath?

What mattereth it if he railleth at men who are pure, who are not defiled and who are his peers in any community? Out of the abundance of his heart his mouth speaketh! Can ye expect sweet from a bitter fountain?

Behold, the Judge is a religious man! He is one that hath great purity in his eye! He perchance hath long prayers to make! Yea, he is not the associate of all these who cant about religion, having a form but denying any power of Godliness! Inwardly they are ravenous wolves; their true inwardness is being made manifest, and he will manifest some more, ere long!

Behold, he saith, he is getting tired of hearing what he terms "nothing but hypocritical cant," and hopes that "those who come in hereafter will be a little more brief." Yea, his bones ache with impatience to inflict the full pen-

alty! But how will his heart ache in a day to come? Let him browbeat! let him insult! let him get tired! there is no law against free speech! Though he angereth if they make speech, doth he also not anger exceedingly if they make no speech? Who can please Judge Zane, save they who bow, and cringe, and take his restorative prescription?

Let him keep his Tertullus, near his right hand ready to accuse! let him call them pestilent fellows! movers of sedition! ringleaders, etc. Let him remember, that he is only a man made up of flesh, like unto other men, and though he may seek to exalt himself and thinketh his judgment is supreme, yet he is not a God. Though he may be a little god to Dickson, Varian & Co., yet he is not the being any sane man could bow down before.

Who is there among the noble sons of God who would like the mark of the beast printed in the palm of his hand, or upon his forehead by the branding iron of Judge Zane? Though it may be heated in the fiery furnace to a white heat, or cooled according to the temperament of his condition, who is willing to receive it and accept it with thanks.

Let the chroniclers of the daily press record these things, for "angels above us are silent notes taking." Man may hoodwink man, he may bow and scrape, and be hale fellow, with the crusaders, yet a time will come when righteousness will be laid to the line. Justice may seem long in coming, but Justice will come! We can afford to wait.

CHRONICLER.

## CORRESPONDENCE.

### NORTHWESTERN STATES MISSION.

Conference Held and Reports of Labors—Visit to C. I. Kempe in Prison.

COUNCIL BLUFFS, Iowa, October 10th, 1885.

Editor Deseret News:

On the 12th and 13th of September the Elders of the Minnesota Conference met in a conference in Minneapolis. Meetings were held at the house of Brother Charles Rue, 3,030 Fort Avenue, and also in a large hall on Washington Avenue, which was rented for the purpose. Notwithstanding we had them very extensively advertised through the leading journals of the city and by distributing about 500 hand bills, our audiences were only small; yet a good spirit and good order prevailed throughout. According to the reports of the Elders, 143 meetings had been held since our last conference on the 23d and 24th of May, also 46 persons had been added to the Church by baptism, and that 22 children had been blessed. President Palmer being very sick and obliged to return home, your humble servant was by him appointed to meet with the Elders of the Indiana Conference on the 26th and 27th of September, which I did and am pleased to be able to report that we had an excellent time at our meetings in Johnsonville, where about ten of the Elders had congregated.

We held meetings on Saturday and Sunday, at 10 a. m. and 3 and 7 p. m., a few strangers being present at every meeting. Here the reports of the Elders showed 200 meetings to have been held and eleven persons to have been baptized since last conference, which was held early in May. I was greatly assisted in all my labors by our untiring friends, Brothers Johnson and Shelby, whose houses have for so many years been homes for our Elders. The latter is still diligently engaged in laboring for the work of God in his "own way." There are no doubt many of our brethren who will hold the names of Johnson and Shelby in grateful remembrance.

After this conference I went to Detroit and there had a short but pleasant interview with Brother C. J. Kempe, the only one of the brethren imprisoned there, whom I was permitted to see. Brother Kempe feels as well as can be expected under the circumstances; although his health is beginning to fail a little, his spirit is as bright as ever and his faith in the work of God is firm. He feels very thankful for all letters sent him by the Saints and only regrets that the rules of the prison will not permit him to answer them. The other two brethren feel about as he does, and all feel that they are in need of the faith and prayers of the Saints.

From Detroit I went to a place in southern Illinois, where the balance of the Elders laboring in this Conference were to meet. An old building called Liberty Church, in Hamilton County, Illinois, was placed at the service of the Elders, and on Friday evening, Oct. 2d, we held the first meeting; then on Saturday and Sunday, the 3d and 4th, we held meetings at 10 a. m. and 3 and 7 p. m., all of which were well attended. Many came five or six miles to hear us, and an excellent spirit prevailed. There are no Saints in this neighborhood, but we were all well taken care of by the people, who as a rule are poor. Their wheat crop this year was an entire failure, and their corn crop partially so, leaving them only their small tobacco crop to depend upon, and that injured by frost.

At this Conference the Elders reported 232 meetings held, one person baptized and two children blessed, making a grand total of 575 meetings

held, 58 baptisms and 24 children blessed in the Northwestern States mission since last May.

The Elders feel excellent and are determined to do their duty. Those who labored in Michigan and northeastern Indiana were considerably persecuted, but all the rest say that with the exception of being sometimes refused the necessities of life they were treated pretty fairly.

Here in Council Bluffs we are entertained by our old and hospitable friends Brother and Sister Mahood, whose farm is situated about eight miles east from the city, and where the Saints had their winter quarters in 1846. The old yet plainly visible "Mormon trail" runs right through their farm, and can be followed through a pasture for about a mile. There are also about one mile northwest from here the graves of two children and Brother Solomon Hancock, who were buried there while the Saints were on their march.

Brother and Sister Mahood are firm in the faith, and like a father and mother to the wandering Elders. The Saints in Council Bluffs feel well, notwithstanding the efforts which are being made by the Josephite ministers to turn them from the faith. The other day the resident Bishop, while endeavoring to show one of our brethren the error of his way, was asked why the Josephites did not preach the laying on of hands for the conferring of the Holy Ghost. His answer was that it was to evade the persecution which would follow the preaching of that doctrine. This needs no comments. He might have added as another and better reason, it is because we have no authority to do it.

While walking upon ground so closely connected with the history of our Church, my mind wanders back to the days when the Latter-day Saints, having fled from a bloodthirsty mob, as exiles occupied these lands, and I must acknowledge that our sufferings to-day are nothing compared to what they endured. May God the eternal Father give us strength to be as faithful as they were.

A MISSIONARY.

## OUTSPOKEN SENTIMENTS

OF AN INTELLIGENT NON-"MORMON."

HUNTINGTON, Ind., October 11th, 1885.

Editor Deseret News:

I have read and still read with a great deal of interest the proceedings of the United States authorities acting under the Edmunds law in your Territory.

I apprehend, in the first place, that there were not over half a dozen men in Congress, when the Edmunds law was passed, who really in their hearts desired to enact it (there being no special political hobby at that time before the people); and to those who viewed the situation from a disinterested point of observation—it took no deep insight to see, that it was

A JEALOUS AND FANATICAL SPIRIT

in a great many of the American church people, excited into a state of mind akin to that of frenzy because (in large measure,) of the unprecedented growth of the "Mormon" Church in our country, that gave rise to such a law.

In the state of the public mind then existing those legislators in Congress seemed to fear that if they did not do something to quiet the fanatical clamor it might militate against their return to Congress at another time. Edmunds himself almost said the same, when he reported the bill, by expressing a doubt both as the constitutionality of the bill, and its probable effects upon "Mormondom."

I AM NO MORMON;

neither am I in favor of polygamy, but I dearly love freedom, constitutional liberty, and religious toleration, and any intraction of those sacred rights, I must necessarily look upon with alarm and distrust, and doubtless there are thousands of others here and there throughout our country who share this feeling. When we see the brutality these so-called officers of the law exercise in the execution of the same, we tremble for our liberties, if a like course should be adopted throughout our country.

As to whether you will succeed or not in this struggle, very much depends upon how deeply seated in your minds is the conviction of the righteousness of your cause, and whether you will meekly endure persecution to the bitter end. If

THESE TWO CONDITIONS

are honestly held out and faithfully carried out by you, that will constitute your share of the battle to a victorious issue. Provided, that in the eyes of Divine Omniscience, your institutions, your methods of living, together with your sexual relations inside and outside of matrimony, are productive of more human comfort and happiness than falls to the lot of your opposing forces. It is

A LAMENTABLE FACT,

that the sexual relations of the Gentile people outside of matrimony, is productive of horrible and untold miseries, that afflict this, and will be transmitted to another generation. You are very well aware of one thing as seen in the past history of our race; that is, that no arm of flesh ever has, or can cope with a wide-spread irresistible conviction of right, and especially if that conviction tends to increase religious liberty and add in the aggregate to human comfort and happiness.

I have no means of knowing how much unhappiness prevails in your polygamous families; the tale of your enemies is all that comes to us; neither do I know how much happiness and contentment prevail in your rural districts among the common people, or the aggregate of their outward comforts, having never been there.

Upon these things largely hinge the final outcome of the present struggle. Happiness, real or anticipated, mental or material, (though we may not realize it), is that which actuates ninety-nine per cent. of all human actions—a God-implanted appetite, which should always be regulated for the greatest good to the greatest number.

E. G. T.

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