

witnesses under actual examination. And no person, not even the attorney for the people, can be present with you during the expression of your opinion or giving your votes upon any matters before you. You must each keep secret whatever may be said by any juror, or in what manner any grand juror may have voted upon any matter before you.

You must also keep your own deliberations secret; you are not at liberty to state that you have had a matter under consideration. Great injustice and injury might be done to the good name and standing of a citizen if it were known that there had ever been before you for deliberation the question of his guilt or innocence of a public offense. You will allow no one to question you as to your own action or the action of your associates on the grand jury. To give more fully the reasons for secrecy upon your part, I may state that they are three-fold:

First—That the utmost freedom of disclosure of alleged crimes and offenses may be secured.

Second—That perjury and subordination of perjury may be prevented, by withholding the knowledge of facts testified to before the grand jury, which, if known, it would be for the interest of accused persons, or their confederates, to disprove by procuring false testimony.

Third—To conceal the fact that an indictment has been found against a party, in order to avoid the danger of escape of the accused before the presentment is made.

For centuries, grand juries have been required to keep their deliberations secret. The obligation of secrecy does not arise wholly from the form of your oath. It is founded upon considerations of public policy, as will be readily observed from the remarks I have just made.

You will find indictments against all persons who attempt to intimidate you, or corruptly to influence your action. For the laws of the United States provide, "that if any person or persons shall corruptly, or by threats or force, or by threatening letters, or any threatening communications, endeavor to influence, intimidate or impede any grand or petit juror or juror of any court of the United States in the discharge of his or their duty, or shall corruptly, or by threats or force, or by threatening letters, or any threatening communications, influence, obstruct or impede or endeavor to influence, obstruct or impede the due administration of justice therein," such person or persons are liable to punishment. And also, "if any person or persons attempt to influence the action or decision of any grand or petit juror upon any issue or matter pending before such juror, or before the jury of which he is a member, or pertaining to his or their duties, by writing or sending to him any letter or letters, or any communication in print or in writing in relation to such issue or matter, without the order previously obtained of the court before which the juror is summoned," such person or persons are liable to indictment and punishment.

You will thus perceive that the law intends that you shall be secure from intimidation or personal influence of every kind, and the court will do its part toward protecting you from assaults in the public prints, or otherwise. The grand jury being an arm of this court will be protected by the court.

In the investigation of matters your foreman may administer the oaths to the witnesses. You will choose a clerk from among your number and he should keep a minute of your proceedings. You cannot find an indictment without the concurrence of at least twelve of your number. When, however, twelve jurors concur in finding an indictment, it must be indorsed "A True Bill" and the indorsement must be signed by your foreman. If twelve grand jurors do not concur in finding an indictment against a defendant, the depositions and statement, if any, transmitted to you, must be returned to the court, with an indorsement thereon, signed by your foreman, to the effect that the charge is dismissed. When indictments are found, you must come into court and present them to the court.

You should investigate with care all matters brought to your attention, and remember that, when all the evidence before you, taken together, if unexplained or uncontradicted, will in your judgment warrant a conviction by a trial jury, then you should find an indictment; but not otherwise.

Now, gentlemen, the court expects and believes that you will do your whole duty. Bear constantly in mind your oath, that you will diligently inquire into, and true indictments make of all public offenses against the Territory, committed or triable within the district of which you shall have legal evidence; that you will indict no person through malice, hatred or ill will, or leave any unindicted through fear, favor, affection, or any reward or the promise or hope thereof; but in all your indictments you will state the truth, the whole truth and nothing but the truth, according to the best of your skill and understanding. I think, gentlemen, that I have covered the ground, and it remains simply for you to do your duty.

"ROUGH ON PAIN."

Cures colic, cramps, diarrhoea; externally for aches, pains, sprains, headache, neuralgia, rheumatism. For man or beast. 20 and 50c.

BANNOCK STAKE CONFERENCE.

REXBURG, Bingham County, Idaho, November 16, 1885.

Editor Deseret News:

Our quarterly Conference of this, the Bannock Stake, convened as per appointment on Saturday and Sunday, the 14th and 15th inst.

There were present on the stand: Wm. F. Rigby and Francis C. Gunnell, of the Stake Presidency, and Bishops of the various Wards; also Francis Gunnell, the Bishop's Agent of Cache Valley Stake, and others.

The reports, as given by the representatives of the various Wards, were very favorable; good health and a spirit of unity seems to prevail throughout the Stake.

The Y. M. I. A. and Sunday Schools were also represented by their respective superintendents as being in a flourishing condition.

It was reported that there were some 55,000 bushels of grain raised here this season, besides a very fair yield of vegetables.

The general and Stake Authorities were all unanimously sustained and all other business, necessary to be transacted on similar occasions was attended to.

The Conference was addressed by the Stake Presidency, Bishop Gunnell, and others, principally upon co-operation, tithing, defense fund, organization, the benefits of the various quorums with instructions to keep them in active condition. The support and protection of the poor, and other general instructions best adapted to the community.

Among the other speakers was Elder Wm. J. Pratt who arrived just as Saturday morning's meeting was being dismissed from Boise Penitentiary, where he had been imprisoned for nearly six months on the charge of unlawful cohabitation with his wives. He relates some of his experience while there, and manifested a still greater love for the cause of truth than formerly, as is the case with all true Latter-day Saints.

A Priesthood meeting was held Saturday evening, when Bishop Gunnell related his experience in tithing matters and gave general counsel thereon, which, without doubt will produce good effects.

The Y. M. and Y. L. M. I. A. held their conference on Saturday the 13th, which consisted of three meetings, one of which was devoted to reports, the others to scientific and religious lectures, declamations, songs, etc.

The weather was clear and pleasant throughout the entire conference, and a heavenly spirit seemed to pervade all in attendance.

THOMAS E. BASSETT,
Stake Clerk.

CORRESPONDENCE.

PLURALITY OF WIVES AND SOME OTHER MATTERS BY AN AMERICAN CITIZEN.

Editor Deseret News:

I saw in your issue of Friday a statement that there are 76,627 more females than males in Massachusetts, you quoting from the Philadelphia News.

This seems to me to be a deplorable state of society, considering that monogamy rules there, thus preventing their marriage, or opportunity of marriage, though it might be ever so much desired.

The fathers, brothers and male relatives should try and do something to change the laws that govern such an unnatural position.

I have never been so far east, but will theorize on results of such a condition of society.

I cannot conceive by what warrant law-makers usurp authority and practically tell females they shall not marry and thus fulfill the first command of their Creator, or, if they are unbelievers in God, then say the first law of adult human nature, so that either as Christians or infidels they should feel condemned.

I also have heard that some women had applied to the Massachusetts legislature, to adopt or enact a law allowing a plurality of wives.

It would seem these law-makers would have a right to promote and protect marriage, but no right to prevent it, as it is an important element of life, liberty, and the pursuit of happiness, which is guaranteed to all, including these females, by the constitutional law of the land.

It would seem to me to be about the most important question that could come before them, and instead of getting off any cheap wit, they should reason thus:

These women have a Christian duty, a natural inherent right, to be honored and loved wives and respected mothers, and any law that prevents them is so deep a wrong that no ruler, potentate, party or power, is justified in enacting it.

'Tis true they were created equal male and female, but in the misgovernment of the world's affairs, an inequality has been brought about by men, and men are by their agency responsible, and should so far as possible correct this state of affairs by giving all women the opportunity of marriage, that their skirts may be clear of the great sexual impurity that will ensue if just laws are not made for the protection of society in this way.

These females will come to consider that the great wrong of prevented

marriage is not right, and brooding therefrom, will be the more easily seduced by designing, corrupt men, and their fall will be encompassed in many ways, as lately shown in England.

Many of them will thus become enemies to society, and members of the commonwealth, especially younger ones, run great danger of becoming tainted thereby. Society, by thus sowing the wind preventing marriage, will reap the whirlwind of impurity.

Has reason failed to brutish beasts, that men cannot know the great wrong that is committed against society by such laws in Massachusetts?

Again the females have a right to live in their native State and not be banished, as some would suggest, to the West, where society is bad enough also for similar reasons.

Why even in Utah only two per cent. practically believe in plurality of wives, and a female in Salt Lake City appealed in a California paper for a husband, which is a useful "article" even if not any too good.

I can respect a woman who makes a failure in that direction more than an old maid who has not tried to do her duty by filling the first command of the Creator.

Most men can easily take a first wife and be consistent with very selfish reasons, but the one who has, like some of you "Mormons," taken a second, is deserving of praise for liberality, and he has possibly done his share in looking after the excess of females, as should be done in the interests of morality.

The moral sense must be blunted that cannot recognize the fact that marriage would prevent, if anything can, the destruction of society in a very great degree.

In my estimation the number of divorces in Massachusetts is not the criterion by which to judge of the lightness in which marriage is held in that State, because divorces are so difficult to get on account of the cost, etc., so that many parties act without regard therefor and commit in some cases sexual crimes (so it is reported) for want of a divorce.

The marriage of those 76,627 females in Massachusetts would help lift woman up from prospective degradation, and lead her up the shining way of progress, and cause her to recognize the equality, justice and liberty, which all are entitled to, and which should be impartial and just between all persons.

Please attribute my interest in this subject to a great debt which I owe to woman.

I am with you "Mormons" in protecting virtue by the promotion of marriage, etc. Give credit for some of these ideas to others and the good will to benefit humanity in general to.

S. W. J.

ON THE WAY TO SAN JUAN.

Incidents of the Journey—Country Traveled Through, Etc.

ORANGEVILLE, EMERY COUNTY, Nov. 8th, 1885.

Editor Deseret News:

We are now about 150 miles from Salt Lake City, and about 60 miles from the ferry on Green River. We left Springville, Utah county, two weeks ago to-day, came by the way of Spanish Fork Cañon, to Thistle Creek, up said creek into

THISTLE VALLEY—

a cold high locality, better adapted to stock-raising than farming or fruit culture. There is quite a settlement here of whites and Indians. The Indians are putting on quite a degree of civilization, some of them living in nice painted, frame houses, and engaged in farming and stock-raising. We saw some of the Indian children at school with the white children. From Thistle Valley we passed over into the north end of Sanpete Valley and camped at

FAIRVIEW,

a quiet nicely-ordered ward, the people of which seemed to be prosperous. Bishop Tucker presides here, he and his people seem to be happy. They report the finest crops ever raised since the place was settled. The same may be said of all the towns and villages we have passed through from Orderville to this place; a most bountiful harvest has been gathered in.

From Fairview, our wagons and teams took up the toll road over the mountains between Sanpete and Castle Valley. Our loose animals were driven up a cañon east from Mount Pleasant, and some thirty of them were

POISONED.

We bled them and gave them fat bacon, and succeeded in getting all through except five head. I would not recommend these cut-offs, as a rule; they are the longest in the end. Sanpete and Emery counties should join together and make that toll road free. Sanpete is a rich, wealthy county, and could well afford to make it a free road for its Castle Valley neighbors, who are struggling for an existence, and have miles and miles of roads to keep up in order to get out to market.

CASTLE VALLEY

could well find land and water for 500 more families; its water supply is not nearly all appropriated. It has a fine climate, good soil and mild winters. Orangeville is a fine settlement, good fences, shade trees, and a fair prospect for fruit. It is presided over in a very efficient manner by Bishop Robertson. He has the love and confidence of his people, and they seem to be on the

road to prosperity. Certainly a spirit of peace prevails in their midst. To one passing through their town you would not know that they were of the people against whom the whole world is arrayed, they seem so cheerful and contented.

There are some six other wards or settlements in this valley, all in a prosperous condition, well and faithfully presided over by President Larsen and Counselors, in whom the people can trust. We will attend meeting here to-day, and to-morrow leave for Green River—about four days travel. Three days from there will take us to Moab, Grand River; nine or ten days from there to Bluff. Our wagons and families will leave the herd and travel on from here, as the stock can make only about ten miles a day.

I would not recommend this route to bring cattle over. The roads are very rough and hard on animals' feet.

Our wagons arrived here last Wednesday, just in time to escape a most

TERRIFIC WIND AND SNOW STORM

on the mountain. Our herd and herd boys were caught in it in Joe's Valley, both stock and boys suffered severely. We are now in comparative safety from such storms.

We have thirty-two souls in our camp, ranging from four months to 63 years of age. I had my 63d birthday last Sunday, on a mountain not less than 8,000 feet high, the highest elevation I ever spent a birthday upon.

We have about 500 head of loose stock, 30 head of work animals, and nine wagons, all too heavily loaded for the roads.

Wherever I find the News in families I find them wide awake and full of life and well up with the spirit of the times.

So far as I am able to judge, the Saints were never feeling better since we settled in these mountains, and their prayers daily ascend to God Our Father for his protection to be over and around President Taylor and Counselors, and the Twelve; that they may continue to escape the snares and traps of the wicked and ungodly, and I say, let all Israel say, Amen.

F. A. HAMMOND.

UNDER THE GALLOWES.

FRIGHTFUL CONDEMNATION OF A MOTHER BY HER SON—WHAT DOES IT MEAN?

Not long ago a weeping mother called to bid good bye to her only son who was soon to be executed.

"Woman," he exclaimed in a momentary frenzy, "Woman, I would never have been here had you done your duty by me when I was young!"

This was a terrible parting! It horrified the spectators, it nearly crazed the conscience stricken mother.

One can scarcely overestimate the mother's influence in the moulding of the character of her offspring. But how often, oh, how often, do mothers seem to ignore this responsibility!

During a recent trip on the rail the writer made the acquaintance of Dr. A. J. Benedict, of Sackett's Harbor, N. Y., a person who has made a study of human development. Referring to the murderous tendency of the times, we asked that eminent man if the outlook was not discouraging?

"It looks so," he said, "but I fancy we have a cause and the remedy for such evils. In my professional career I have found by hard study that we have emerged from savagery by development of the nervous system and the intellectual life, and we return to savagery as we ignore the fact that without the solid, trustworthy nervous system, we cannot hope to save the race. Boys stuff dime novels, and the pistol is to them the only respectably glorious instrument to secure fame. Women read trashy literature and straightway try to murder their husbands and friends by poison. Business men yield to the tempter, and forge and steal and default. Ministers, charmed by beauty, forget the behests of conscience. On every side we see the weakness of personal integrity."

"Do you regard it as a disease?"

"More especially as the result of disease which, however, may be prevented."

"Please define how."

"I cannot now enter into details. Our people can see their bodies, their blood, their bones. They never see their nerves and consequently many do not suppose they have any. The farmer's wife rejoices in a big, physical frame, and yet she dies prematurely. The nerve cannot stand the strain of continual work. The minister falls dead in his pulpit, but he never did a day's physical work in his life. The lawyer faints in the presence of the court and is soon a wreck or a corpse, and yet the work is nerve work. The man of affairs is overcome with apoplexy; the politician and publicist, with Bright's disease. The mind of the untutored man is fired by the exploits of crime and he loses for such fame. These persons overwork or over-excite the nervous system and this fact kills or demoralizes them."

"If all this be so how would you rectify it then?"

"Let me tell you. A few years ago I had a lady patient who was an utter wreck. She was the mother of several children. She lost her mind and imagined she was cursed of God. She was a farmer's wife, and worked early and late. I never saw a finer specimen of physical womanhood than she, but she was a nervous wreck! She became bloodless, had the very worst of female disorders and was in the last

stages of albuminuria of Bright's disease. This latter disease works particular havoc with the nervous system and produces insanity and despair. She was insane and desperate and I fear tainted the blood of her offspring with these terrible tendencies. I treated her for several years. One by one the standard remedies of the schools failed, but I finally cured her with Warner's safe cure, and she is to-day strong and well. Yet thousands of women like her, every year bring ill-formed and criminally-inclined children into the world. Is it any wonder that nervous diseases prevail and that the whole moral sense is demoralized? If that remedy were generally used, we would have stronger mothers, stronger children, stronger men and women, and with perfect physical and mental health, crime would decrease and society be more secure."

Such candid opinions are surely worth considering.

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