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EDITOR AND PUBLISHER.

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In another column we publish a copy of a bill introduced in the House of Representatives on Monday April 1st. Its title is: "To aid in the enforcement of the laws in the Territory of Utah." Is there any connection between the character of the Bill and the character of the day on which it was introduced? It will be noticed that it was presented on All Fools' Day. There is a large class of people who will think that day the most appropriate one in the whole year on which to present a Bill containing such monstrous and foolish provisions. We discover in this Bill the hand of the Judge who came to Utah on a mission. Evidently expecting to be defeated in the Supreme Court, and to have all his machinations, schemes and rulings overturned by the highest tribunal in the land, he now seeks to escape the consequences of his illegal and outrageous conduct by framing this bill and persuading some member of the House to present it, with the hope that it may become a law. Under the cover of this Bill he desires to hide his anticipated defeat and to blind the country to the ignominious consequences which he fears will follow his usurpations of law and tyrannical exercise of the power with which as a Judge he was entrusted.

Judge McKean had leave of absence granted to him to go to Washington. What for? To lobby against the people of the Territory? To frame Bills with a view to deprive them of every right and to bring them into bondage to himself and his associates? Does such conduct comport with the dignity which a Judge should maintain? We are informed that he is using all the influence he can exercise with members of Congress in favor of legislation that shall strip the people of this Territory of every constitutional right, and give him the power, as Judge, to carry out his darling schemes against them. He desires to have the power to indict whom he pleases, to convict whom he pleases, to execute whom he pleases! Having been thwarted in this villainy in the past by a Providence which he had the blasphemous presumption to ridicule, he now seeks to use Congress for his purpose. How well he has succeeded can be judged from the fact that he had to go over to his political opponents to get an advocate and champion for his bill! And even among them he had to appeal to a man whose prejudices against Utah are the result of a relationship to or friendship for an ex-Judge of Utah, who while here attempted to play the role which Judge McKean, so disgracefully to himself, has assumed. What greater depth of degradation can a Judge descend to than this? Where in the history of this or any other country can a parallel case be found? History may be sought, but where shall we look for an instance of a Judge who combined in his own person so many vindictive, malignant and bloodthirsty qualities? There have been some sentiments of honor, and respect for the position which they occupied, that have restrained even the most violent Judges. Jeffries, during his bloody assizes, was prosecutor, Judge and jury. He browbeat and overawed the members of his court who were inclined to be merciful, and openly sought the conviction of those brought before him. But he stopped at this. He did not go to Parliament, as Judge McKean has to Congress, to get legislation that would more effectually enable him to carry out his schemes against the fortunes, liberties and lives of the people whose Judge he was. He was not guilty of turpitude such as this. This spectacle is reserved for our generation—the man, Judge McKean; the time, the nineteenth century; the country, free America; the people to be victimized, the Latter-day Saints.

Villainy in every form is to be abhor-

red. But there are some kinds which are preferable to others. For instance, the smooth-tongued, canting, hypocritical villain who utters pious words, makes long prayers, sits among the preachers at camp meeting, talks oracularly about law, the rights and liberties of man and divine justice, and yet steadily and relentlessly pursues his plans for the destruction of innocence, is far more dangerous than the villain who drinks, swears, and practices his wickedness without disguise. The latter kind shock and revolt, but you know where to find them. They, at least, are not hypocrites, and they have but little influence. We have had both kinds in Utah; but if we must have scoundrelism here, we much prefer the latter kind.

When Judge McKean entered upon his judicial proceedings in this Territory he foolishly imagined that whatever measures he might adopt to persecute and hound the Latter-day Saints to destruction, would be justified and sustained by the country. In this he has been woefully disappointed. His name to-day stands among lawyers and thinking men as the synonym of ignorance and judicial brutality. His character as a Judge and lawyer among these classes is lost. Were the voice of dispassionate, legal men to be heard, they would pronounce him utterly unfit for the lowest and least important judicial position in the land. Had he the least self-respect—a sentiment which his past course proves that he is utterly incapable of entertaining—he would be ashamed to show his face among legal men in any court in the land. From the time he entered upon his duties in this Territory until his last judicial act, his course has been in direct violation of law. He has persistently, flagrantly and unscrupulously trampled upon the liberties of the people. Almost every ruling which he has made has been in defiance of every sentiment of that justice which he was sworn to maintain. Can this be doubted? If there be any who entertain doubts respecting these statements, let them read the Bill which we publish. If all his proceedings have not been clearly wrong, and if he has not been fully conscious of this, why should such a bill be introduced, and be introduced, too, in anticipation of the decision of the Supreme Court?

We view this bill as a personal confession of defeat on the part of Judge McKean, for he, as we have the best of reasons for knowing, is its author. During all his proceedings we are firmly of the opinion that he knew he had not the shadow of law to sustain him; but he hoped that he might arouse a fanatical element in the country that would come to his rescue and bear him out in his wickedness. He also, without doubt, thought that he could cow the Administration into winking at or supporting him in his action, by placing it in a position where, if it checked or removed him, it would have the appearance of favoring the "Mormons" and being averse to punishing their reputed crimes. Defeated in his own legislation—for he has endeavored to combine in his own person the legislative and judicial powers—he now seeks to get Congress to make his rulings law. The bill, as will be seen, contains his action and rulings couched in legal phraseology. Whether it become a law or not, is not the subject of discussion at present. It is sufficient to know, and we have great satisfaction in this knowledge, that the legal tribunals of the country do not recognize Judge McKean, or his "ring," as the legislative power of Utah. He and his confederates are not yet supreme in the country, and are not likely to be.

When will these desperate men learn that they cannot succeed in their villainy against the people of Utah? If they were not blinded by bigotry and hatred, they might see the miserable results which have attended similar conduct to theirs in years past. Who has prospered in the contemptible work of trampling upon law to assail the people of Utah? Who that have formed "rings" to injure and destroy them have succeeded? The wrecked reputations and ruined hopes of this class are numerous scattered all along the pathway which the people of Utah have traveled. No man has gained credit, no man has made money, by assailing them; but numbers have lost both. This miserable "ring," the members of which have so cunningly and outrageously sought to strip the people of Utah of all their rights and to bind them helplessly at their feet, will undoubtedly meet with the same fate.

We say to our fellow-citizens that they have only to exercise patience, and they will, ere long, see these pass

away, stripped of their power and covered with shame and contempt, as they have seen many others before them. In this knowledge we can rest content.

Decision in the Engelbrecht Case.

THE following dispatches concerning the long-looked-for decision of the U. S. Supreme Court in the Engelbrecht liquor case, will be interesting to our readers—

WASHINGTON, D. C., April 15, 1872.

To Manager W. U. Telegraph office, Salt Lake:

The judgment of the Supreme Court of Utah in the case of Engelbrecht vs. Clinton, Mormon test case, was reversed by the Supreme Court of the United States to-day. Jury unlawfully drawn; summonses invalid; proceedings ordered dismissed. Decision unanimous. All indictments quashed.

WHITNEY, Manager, Washington.

WASHINGTON, 15.—The Supreme court to-day rendered a unanimous decision in the Mormon case, Clinton against Engelbrecht, reversing the judgment of the Supreme Court of Utah on the ground that the jury which tried the case was not selected conformably to law; that the summons was invalid; and it follows that the indictments against Mormons for lewd and lascivious cohabitation are illegal, and all proceedings had against them must fall to the ground. The decision sustains the position taken by the Utah District Attorney Bales.

We understand that other dispatches confirming the above, have also been received.

The decision reverses the rulings and a majority of the judicial actions of Judge McKean in this Territory, and will be regarded as a positive evidence that the tribunal of last resort in the nation is not swayed, as Judge McKean undoubtedly is, by prejudices unbecoming of the ermine, but is imbued with a high respect for the law.

GENERAL CONFERENCE.

FIFTH DAY.

SUNDAY, April 14th, 10 a.m.

According to adjournment of Tuesday, April 9th, the Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints re-assembled this (Sunday) morning, April 14th, at ten o'clock, in the New Tabernacle, Salt Lake City.

Conference was called to order by President GEO. A. SMITH.

The choir sang:

"The towers of Zion soon shall rise
Above the clouds and reach the skies."

The opening prayer was offered by Elder L. W. HARDY.

"Come, listen to a prophet's voice,
And hear the word of God,"

was sung by the choir.

Elder JOHN VAN COTT addressed the Conference. He was aware that the Latter-day Saints were a discriminating people, being in possession of a spirit which enabled them to judge correctly as to that which was true and that which was erroneous. This spirit enabled them to perceive that God still manifested his power and wisdom at the head of his kingdom, and that he constantly inspired his servants, the leaders of the Saints, with the revelations of his will. The speaker had known for many years that he was identified with a work which was of divine origin. It was that knowledge which brought him to Utah. In his experience in the Church he had seen many manifestations of divine providence in behalf of God's people. He doubted if there was another man on earth who would have done as President Young had, in voluntarily delivering himself up and allowing vexatious writs to be served upon him. It was not only an evidence of the absolute innocence of President Young, but, to him it was an evidence that God directed his movements.

Whatever the future political status of the Saints might be—whether Utah became a State or not, he was satisfied the result, so far as the work of the Lord was concerned, would be the same. Zion would be built up and those who engaged in that work would be blessed. All should seek earnestly for the Spirit

of the Lord, that they might be able to understand the dealings of the Almighty with his people, and with all the people of the world. The strength of the Latter-day Saints was not in numbers, neither in the arm of man, but in the arm of the great Jehovah.

Elder THOMAS TAYLOR was the next speaker. When he first heard the message of the everlasting gospel, he saw no reason why that message should not be true, and that God should establish his kingdom. He felt certain that if the Lord did so, it would be such a system of government as would far excel in every virtue every other government. He was of opinion, if those who were so much opposed to us would lay aside prejudice and reason with us, that they would not feel so much embittered against us as they did. The constitution of this republican government was a most liberal and excellent instrument. The principles of the Kingdom of God were liberal also. Men did not apostatize from this work because the principles of the gospel did not allow them the exercise of the utmost freedom. Those who forsook and turned against the work of God generally did so because in the Church of Jesus Christ they were not permitted to take advantage of their neighbors and otherwise act unrighteously. The opponents of the Saints were not the good among men, but the reverse. They had been opposed generally by men who were actuated by ulterior motives. Some opposed us because perchance their craft was at stake, and who thought that if let alone the Saints would, by their faith in God and their unity, become a great and a powerful people. Those who had thought their interests were at stake had invariably been among the first to vilify and maltreat the Latter-day Saints. If people thought we were deluded, their best course would be to lay the principles they had to offer side by side with those we possessed and see how they compared. It indicated a lack of confidence in their own systems when they refused to do this, and they did refuse almost invariably.

The speaker next commented upon the nature of the circumstances through which many of the Saints had been called to pass, and how they had had to trust in God as their only source of deliverance, and who had never failed them. Hundreds of sick, by the exercise of faith and the administration of the ordinances of the gospel, had been healed by the power of God. He had been cognizant of many instances of this kind in his personal labors, and administrations. We were engaged in laying a foundation for eternal bliss and glory in the future, for we believed in the eternal nature of the family unions and ties formed in righteousness in this life. The kingdom of God was an indestructible system and would stand for ever, notwithstanding the powers that might be arrayed against it.

The choir sang:

"O praise the Lord."

Adjourned till 2 o'clock.

Prayer by President D. H. WELLS.

SUNDAY, 2 p.m.

"Great God, indulge my humble claim;
Thou art my hope, my joy, my rest."

was sung by the choir.

Prayer by Bishop JOHN W. HESS.

The choir sang:

"Spirit of faith come down,
Reveal the things of God."

The sacrament of the Lord's Supper was administered.

Elder DAVID CANDLAND addressed the assemblage. It doubtless sounded peculiar to strangers to hear the Elders of Israel talk so much about the kingdom of God being established on the earth; yet those very people who sometimes expressed astonishment from this cause had been tutored, from childhood, to repeat the form of prayer taught by Jesus to his disciples in his day, in which the desire was expressed that the kingdom of God might come, that his will might be done here as it was in heaven. When we talk of the kingdom of God being inaugurated, we did not mean that the constitutional or other liberties and privileges of any of the human family would be abridged or taken away. The instituting of a divine system of government was for the benefit of the human family, and not to bring them into bondage.

The speaker was surprised that people should be blinded with the belief that the canon of Scripture closed with the Bible, when it was distinctly declared in that sacred record that this was not the case. It was stated there that the work of bringing the ancient Israelites out of the land of Egypt and