

itself and strained it for the purpose of inflicting punishment; this was conspicuously so in the case of Elder Lorenzo Snow, one of the Twelve Apostles, whose trial upon the evidence presented would undoubtedly have resulted in his acquittal had he been tried before a righteous judge and an unbiased jury. If any one fact was more clearly established than another at his trial, it was that he was innocent of any violation of the law as charged against him. But he is a prominent man—one of the Twelve Apostles—and could not be permitted to escape. His case is now on appeal to the U. S. Supreme Court at Washington. In order to have it put forward on the calendar, he surrendered himself to the officers, and is now in the penitentiary. The court has fixed a day when his case will be heard; and, as in every case that has gone to Washington, we hope, notwithstanding previous disappointments, that this will receive favorable consideration. It is of such trials as his—and his is but a sample of many others—that we justly complain. The law, as it passed Congress, was harsh and cruel and sufficiently destructive of our rights and liberties to satisfy the implacable author. But by packing grand and petit juries with jurors who are selected expressly because they are the pronounced opponents of the accused and their religion—by strained constructions of the law—by extraordinary rulings framed to suit each case without regard to preceding rulings on the same points—and by charges to juries which amount to direct instructions to convict, this law is made an instrument of the most frightful wrong, and in the torture which it inflicts goes far beyond anything ever conceived of by the men who voted for its passage. It is to be remarked of many of the officers who enforce the law that they seem to take delight in the misery which they think it brings. As to justice in these courts as now constituted, and with the animus the officials manifest, it is out of the question. Every one knows before a trial commences what the sentence will be. Not one escapes, no matter how flimsy or insufficient the evidence may be, who is indicted if the prosecuting officer has made up his mind there shall be a conviction. He finds a willing judge and a pliant jury ready to execute his decree. As to mercy the adamant heart of the prosecuting officer is impenetrable to the sentiment. If he decides that a victim shall be sacrificed the agony of wives, the burning tears of innocent and helpless children touch him with no pity and have no more effect upon him than if he were made of stone. Impudence and ferocity sit upon his brow. In all his proceedings he has a ready coadjutor in the judge of the third judicial district, who browbeats the accused and evinces an inhuman exultation in pronouncing sentence, his only regret being, as he has expressed himself, that the law does not permit him to inflict sentences of greater severity. When these men decide upon the punishment which an accused man shall have, neither the eloquent arguments of counsel, nor the insufficiency of evidence, nor the scantiness of the law, is allowed to stand in the way of the pre-arranged sentence. If they decide upon one indictment or three, upon six or twelve, they have only to intimate to a grand jury that such is their wish and they can be gratified. The more distinguished the man the more certain his fate. No grand or petit jury has failed to find an indictment or a verdict against any man whom the prosecution and court have selected as a victim. The marshal, the prosecuting officers and the court, by the exclusion of all who have not been avowed enemies of the religion professed by the accused, and by the aid of the open venire, have been able to pack the juries to execute their will with unquestioning servility. Seeing, therefore, how useless it is to make defense, many of the accused have made none, but have pleaded guilty. In doing so they did not acknowledge the rightfulness of the law, nor the justice of the punishment; for they viewed the law as unconstitutional and destructive of religious liberty and the punishment as an act of persecution; but by pleading guilty they saved costs, and what was of still greater importance, they saved their wives and children the humiliation of going into the witness stand and being piled with indecent questions by the brutal prosecutors. The majority of the accused, however, have felt it to be a duty to contest every inch of the ground and to let the world see how utterly destitute of justice these courts are in their treatment of these cases. For this reason they have suffered their families to be exposed to the rudeness of deputy marshals and the insolence of prosecuting attorneys; though to have saved their loved ones from these indignities they would otherwise have been willing to endure the full punishment of the court for the offense with which they were charged.

Against the brutalities, usurpations and falsehoods of men dressed in a little brief authority, we have appealed and apparently, until quite lately, appealed in vain. Our request has been a very modest one; it was simply that the wrongs under which we were suffering might be investigated; but investigation was the last thing that the foes to our liberties desired. A few weeks since our sisters followed in the wake of the brethren and in mass meeting assembled, at Salt Lake City, offered the same simple petition, sent up the same fervid cry for investigation, that the truth might be known and the real facts of the situation be made public. In their memorial to the President and Congress of the United States, they

very consistently, and with the best grace in the world, modestly asked as follows:

"We respectfully ask for a full investigation of Utah affairs. For many years our husbands, brothers and sons have appealed for this in vain. We have been condemned almost unheard. Everything reported to our detriment is received; our cries to be heard have been rejected. We plead for suspension of all political rights and privileges, and to harass, annoy and bring our people into bondage and distress, until a commission, duly and specially authorized to make full inquiry into the affairs of this Territory, has investigated and reported."

Is there anything unwise, imprudent or un-American in this? Do we injure man, woman or child by such a request? Are any person's rights or liberties jeopardized or infringed upon by such a demand? We answer unhesitatingly, No! We simply ask for our own. Will not our fellow citizens grant it? We desire to infringe upon no one, in person or property, in rights or liberties, in privileges or immunities. All we ask is that they will grant us the same blessings they claim for themselves, and, if granted, we shall be abundantly satisfied.

Our sisters have had ample reason for their remonstrances and petitions. No where else on this broad land have the officers of the law treated women with the same indignity, inhumanity and indelicacy that they have in Utah and regions adjacent. Lady witnesses have been arrested, placed under heavy bonds, guarded by impudences, carried on long and unnecessary journeys at unseasonable hours of the night, harassed and perplexed by improper and, occasionally, indecent questions, and treated frequently as though they were criminals convicted of the blackest crimes. A number have been committed to the penitentiary for refusing to answer questions that reflected on their virtue, or tended to criminate those to whom they were joined by the most sacred ties of affection and duty. The first wives—those recognized by the law under which the officers were acting, as the legal wives—have, contrary to all precedent, been compelled to testify against their husbands. We do not mention this fact to draw any line of demarcation between the first and plural wives. If joined to their husbands by the eternal covenants of God's house, all are alike honorable in His sight; His ordinances stamping their union as equally legal and lawful before Him. Their feelings are as acute, their affections as strong, their susceptibilities as delicate, one as the other. We simply mention this fact to show how utterly the judges and their aids ignore all precedents, ride over all well-established usages and make all things subservient—law or no law—to their effort, which, to use the expression of one of their leaders, uttered from the bench, is "to grind to powder" us and our institutions.

In Idaho Territory the usurpations of the officers have gone from bad to worse. They there out-Herod Herod in their disregard of the peoples' liberties. One of the latest movements has been to school teachers who are members of the Church of Jesus Christ, which means the placing of our children, by the help of our taxes, under the tuition of those who would gladly eradicate from their minds all love and respect for the faith of their fathers. The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by those of our faith, where, being free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion combined with the various branches of a general education. And in this connection permit us to urge upon the Saints in all the States of Zion the necessity of caring well for the education of our youth. If we are to be a powerful people in the near future, wielding potent influence for good among the peoples of the earth, we must prepare ourselves for those responsibilities, and not expect that ignorance will avail us in that day; but a knowledge of true principle, of doctrine, of law, of the arts and sciences, as well as of the Gospel, will be urgently necessary to enable us to fulfill, to God's glory and the renovation of the world, the responsibilities which we believe will, by right of our calling, at that time be most assuredly ours.

If the threats which are uttered and the war that is made against the Latter-day Saints were made against any other people they would become unsettled and discouraged. A session of Congress has not been held, and scarcely a President's message been published for years, without some threatening and inimical action or words against the majority of the people of Utah. But we have had this kind of opposition in various forms to contend with from the beginning. We should scarcely have built a house, planted a tree, opened a farm or formed a settlement if we had allowed menaces or attacks to have deterred us. We have had to live by faith, as all the just must do. The present persecution should not be allowed to weaken us in our exertions to improve. We should live together in love; there should be union in every family circle, and harmony in every neighborhood and city. We should be cleanly in our persons, in our dress and in our habitations and surroundings. Industry should be habitual with the adults of our community, and the rising generation

should be taught its lessons and be impressed with its value as a means of happiness. God has given us the earth as a dwelling place, and when mankind live as they should do, it is a delightful residence. It is our duty to adorn and beautify it—to make it so lovely and attractive that angels may condescend to visit it. We should, therefore, have fruitful farms, choice orchards, well arranged gardens, and if every dwelling is surrounded by flowers it will neither detract from its beauty in the eyes of visitors, nor make it less attractive as their home to the children of the household. In some quarters there has been ruinous neglect on the part of parents in making their homes attractive to their children. A well-ordered, lovely home, in which peace and good-will prevail, is a place of perpetual delight to those who reside there, whether old or young. Where such homes exist the young who live there are not found loafing at street corners or stores, or spending their time in gadding about from house to house and in improper company at late hours. Books and musical instruments are now so cheap as to be within the reach of the most humble. By furnishing means of instruction, amusement and enjoyment at home, parents can, by adding kind words and loving deeds, tie their children to them by bonds of affection that can never be broken; and in after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo.

The aim of every farmer, orchardist and gardener should be to produce the best grains, fruits and vegetables. So also with our stockmen; they should raise the best horses, horned stock and sheep; and those who pay attention to poultry should take pains and secure the best breeds. The trouble in raising the best qualities of grain, fruit and vegetables is no greater than in raising inferior articles of the same kind. A good colt, calf or lamb costs but little, if any, more to raise than a poor one does—and then how much more valuable and saleable first class grain, fruits, vegetables and animals are than those which are inferior! The Lord has given us a land in which grains, fruits, vegetables and animals can be raised to the utmost perfection; and we should appreciate and take full advantage of our climate, soil and water. With the exercise of good judgment, proper care and well applied industry, we can have the best productions of the vegetable and animal kingdoms at our disposal, and the poorest man in the land can have on his table such bread, fruits and vegetables as would be difficult, if not impossible, to find on the tables of the wealthy and noble of lands less favored than ours.

Our cities are generally well laid out. Our city lots are roomy. But we should provide for the increase of population. Sanitary regulations should be strictly enforced. Care should also be taken to secure plenty of unoccupied space for public grounds. They are as lungs for large and crowded cities; but it is in the early settlement and laying out of cities they can best be secured. Then land is cheap, settlers are not so numerous, and the struggle for eligible sites is not felt. That is the time to secure and lay out squares for public grounds; trees should be planted as quickly as possible, and be carefully protected, and, as population increases, the grounds should be made attractive. And in this connection permit us to call attention to the burial places of our dead. For a people whose reverence and labor for their dead are as great as ours, we are strangely neglectful of their last resting places. One reason for this is the scarcity of water, and the difficulty of getting it to the cemeteries. But this is no justification for the neglect shown in many places—the grounds left unfenced and uncared for, and cattle frequently allowed to roam at will over the tombs of the loved ones. Artesian wells in many localities are being bored with great success, and in many burial places water may yet be secured by this means for their adornment with trees, shrubs and flowers—a change which will be gladly welcomed by all.

In the construction of our residences, school rooms, meeting houses, tabernacles and other public buildings, there is room for the employment of the most cultivated and unimpaired taste. With the increase of facilities during the past few years, there is no longer any need for such structures as we formerly had to be content with. The principles of architecture should receive attention in all our settlements, and there is no good reason why convenience, a regard for health and beauty should not go hand in hand in the erection of all our private and public buildings. The construction of our temples at St. George, Logan, Manti and Salt Lake City has furnished opportunities for many of our young men to obtain a knowledge of skilled branches of mechanism, the effects of which are visible in their own homes and the homes of their neighbors. And while we should impress upon the rising generation, as qualities of incalculable worth, that they should be pure in their morals, and have a high standard of honor, of truth, virtue and integrity, that they should be obedient to their parents and their God, and cherish a reverence for everything holy, be loyal to their country, and respect all constitutional laws; we should not neglect to instruct them in those branches of industry which will make them self-supporting, valuable citizens. All in-

dustrial pursuits should claim our attention, and we should endeavor to impart to our young people knowledge, skill and good management in farming, stock-raising, manufacturing, mechanism, trade, commerce and the arts and sciences. Give our young people an opportunity and they will excel as missionaries abroad and in every branch of skilled industry at home, and be behind none in the practice of the leading and useful professions. This they have demonstrated in every instance when they have gone out of the Territory to colleges and schools, and to receive technical instruction in the professions or branches of art.

As the world must yet know, the faith that was taught by the Lord Jesus to the Apostles, and by them to the world, and that brings forth the same fruits now as then, can only be extinguished in a pure people by their destruction. It is this faith that the Lord has restored to the earth, and that we possess. So long as men and women who receive it remain pure that faith will live and thrive and bring forth the fruits of righteousness. This every Latter-day Saint has proved. But faith should be cultivated. By cultivation it increases. The present is a time when the Latter-day Saints should devote themselves to their religion with all the ardor of their souls. They should so live as to enjoy the Holy Ghost and its gifts for themselves. These are needed by every man and woman to enable them to endure the trials which they have to meet.

At this point it may not be improper to again solemnly warn the officers and members of the Church against all conduct that tends to immorality and unchastity. We are being continually, though most falsely, accused of teaching and practicing sexual vice under the garb of religion. No charge could be more utterly false; for no system of philosophy, no code of ethics, no articles of religion since the world was first peopled ever taught more strictly and emphatically than does the Church of Jesus Christ of Latter-day Saints the paramount necessity of personal purity in the relations of the sexes. Of this the Saints are well aware. Let us see to it, then, that our actions correspond with our faith; for we may rest assured that no prominence of position, no ties of family, no influence of wealth can save us from the penalty if we break the law of God in this regard. But a few weeks ago it became the sad duty of the Quorum of the Twelve Apostles to sever from the communion of the Saints one of its members who had violated the law of chastity. He was a man of education, of experience, of judgment, of long standing in the Church, but neither these nor his exalted position in the Priesthood could save him from the penalty of the law he had so flagrantly broken. And as with him, so with all others. The law must be administered by the officers of the Church with justice and impartiality, with malice towards none, but with due regard to the commands of God and the honor of His holy name. Hear it, O house of Israel! ye who are seeking to attain to the Celestial Kingdom of our Father—none but the pure in heart can see God; none but those who have sanctified all their affections and passions by entire and complete subordination to His laws can dwell in His eternal presence. Let us also remember that the condition of a community, as a whole, depends upon the condition of the individuals composing it; as are its component parts, so is it in its entirety. If the individual members of a people are wise, just, intelligent, honest, honorable and pure, that community will be distinguished among its fellows by those peculiar virtues. To apply the lesson to ourselves, each one for himself, it is, if we wish to see the Church of Christ prepared as a bride for the Savior, we must, individually, live our religion and exemplify in our own lives those virtues which we know must adorn the bride before she can enter the presence of her Lord. This matter of personal purity, faith, diligence and good works is one that we cannot delegate to our neighbor, or place on the shoulders of other men and women; but each must do his own duty, each bear his own responsibilities, each set his own house in order, each magnify his calling, each live near unto God, if he expects God to draw nigh unto him.

We are pleased to be able to report that the Lord is abundantly blessing the labors of the brethren and sisters engaged in the performance of ordinances pertaining to the Temples of our God; and a great work is being done therein in the interest of both the living and the dead. We have been pained, however, to learn that in some few instances, either through misunderstanding, carelessness, or partiality, recommendations have been given to unworthy persons. This is a grave error,—one that should be guarded against with every possible care. The Bishops and Presidents of Stakes should take every precaution that the House of the Lord is not defiled by the intrusion of the unworthy through their recommendation. We strongly advise more caution and greater care in this regard. To the Saints we say that those who desire the blessing of entering into and officiating in these houses dedicated to the Most High, should render themselves worthy thereof. They should live in harmony and peace at home, they should settle all their differences before attempting to enter this holy place, which should be a house of peace, a house of order. They should pray with their families morning and evening, and not neglect secret prayer; they should honestly

pay their debts to all men, and not only to man, but remember also that which is due, as tithes and offerings, to the Giver of all. They should observe the Word of Wisdom in the spirit and meaning thereof, for it is most inconsistent to carry the smell of whiskey and tobacco into the sacred precincts of the Lord's House. Or in a word, they should observe to do and to keep all God's holy laws and commandments, that when they enter His House they can enjoy that spirit which gives zest, power and efficacy to their ministrations.

The reports from the Elders engaged in the active field of missionary labor are far from discouraging, though the results in baptisms in those lands where our brethren have labored the longest, will not equal the showing of former years. The annual number of baptisms, as well as the total membership of the Church, in Scandinavia, now exceeds those in Great Britain. But the most marked results of our labors, of late, have manifested themselves in New Zealand, amongst the Maories, the aborigines of those islands, who being a remnant of the house of Israel, nearly allied to the Sandwich Islanders, have received the Gospel with gladness, and show great firmness and integrity in cleaving to its truths.

In the present depressed state of business, and consequent lack of employment, the Bishops must not forget the duty which, as fathers of the people, they owe to the poor and inexperienced. None must be permitted to suffer. But we have learned long since that benevolence to be worthy of its name must be guided by reason as well as by sympathy; and aid should be given primarily with the view of doing real and lasting good to the recipients, and must be bestowed in a manner to discourage improvidence and the growth of a spirit of pauperism. Our aim should be to develop the powers of the worthy poor through that thoughtful help which will utilize the resources of the new-comer or unfortunate, and assist those who, if able, are willing to help themselves. In these labors of love we trust the fullest cooperation and most perfect harmony will exist between the Ward authorities and the Relief Societies, that thereby they may mutually strengthen, and enhance the value of each others efforts. Nor must the families of the missionaries be forgotten; those whose whole time is spent in proclaiming the truths of the everlasting Gospel must not have reason to complain of want of consideration by their brethren and sisters. If the counsel heretofore given to the Presidents of Stakes and Bishops with regard to the establishment of missionary farms had been more widely carried out, we believe the results would have been more encouraging. Brethren, there is still time for action in this matter.

In these times, when many men, because of being faithful to religious convictions, are immured in prison, if proper precautions are not taken, there is danger of their families suffering on account of their absence. Great care should therefore be taken by the Presidents of Stakes, the Bishops of wards, the Priests and Teachers, and by the people generally, to see that, in the absence of their natural guardians and protectors, they are protected in their persons and property. Where there is any lack of means, they should see that it is amply supplied; not in the shape of charity, but as a duty we owe to our brethren who are persecuted for conscience sake and who are immured in prison for their adherence and fidelity to their wives and families.

The so-called Christians are most egregiously ignorant of the relations of man and wife; and while they talk quite flippantly of the eternity of matter, they know nothing of the eternity of matter and spirit of which man and woman are composed, nor the eternity of the marital relation, nor the eternal covenants entered into between men and women, husbands and wives, parents and children. The acme of all their hopes in relation to matrimony and its continuance, as expressed in their covenants, is "UNTIL DEATH DO YOU PART." What a gloomy picture! What, nothing more? No; this is the general formula of all the churches, of all the millions of so-called Christians who dwell on this continent and the hundreds of millions of professed Christians throughout the world. What in this case becomes of all our hopes of eternal life, eternal exaltations in the mansions of the just? Does God indeed "join them together," as they say; and then does death divide them and serve the covenant? No, indeed; they make no such covenant, and therefore cannot break it. Their covenant is until death does them part—no further, no more. When this is accomplished all is ended in regard to their matrimonial relations. What of the resurrection from the dead? What of the New Jerusalem—the celestial glory—the eternal union that the authors of fiction write about? To them, as to the professed Christians, it is all fiction—a beautiful dream which death dissolves. We have other views, other ideas, other hopes. We believe in death being swallowed up in victory, in "a new heaven and a new earth, wherein dwelleth righteousness;" in the resurrection of the just, both men and women, parents and children. Our Gospel, "The Gospel of the Son of God, brings life and immortality to light." We believe in Jerusalem, such as the one which John saw when banished as a slave to the Isle of Patmos, because of his religion, where the