

five born citizen of the United States of America, and the first wife of a person claimed to be a polygamist, and cohabiting with him. My name is on the last registry list of voters of said precinct. I am not and never have been a polygamist or bigamist, and I am a property owner and taxpayer in said Territory.

ELLEN C. CLAWSON.

Subscribed and sworn to before me, this fourteenth day of September, A. D., 1882.

**RELIGIOUS AS WELL AS POLITICAL.**

ALL attempts to cover up the fact that the bitter and persistent attack upon the Latter-day Saints and their institutions is a religious as well as a political crusade are abortive. The character of the persecution is so clear that one would suppose that the circumstances constantly arising indelibly stamping it with its true nature would silence all disclaimers to the contrary.

The hiring clergy of the country have worked upon the prejudices of the masses, and with the latter have goaded the lawmaking power to enact cruel special legislation as a means by which "Mormonism" should be, in the language of the Ogden, Methodist conference resolutions "stamped out."

The laws thus far obtained for the purpose of accomplishing that yet object have not met the wishes of those who have incited their enactment. Notwithstanding their outrageous and unconstitutional character, they are not sufficiently ultra to suit the lamb-like tastes of the religious wing of the holy crusaders—professed followers of the meek and lowly Jesus. They still "stand at the door and knock," not to bring peace to an oppressed people, nor to lift up those that are "bowed down." Finding those who are despised of the world, in harmony with the spirit of their real master, the Devil—not Him whom they profess to serve—they urge, with characteristic vindictiveness, the disruption of the families, the breaking up of the homes, and thrusting into prison of those who differ from them in their religious views and practices. And yet those against whom all this animus is exhibited are the genuine followers in the footsteps of the Redeemer, so far as they conform to the practise of the religion of their adoption.

All this and more is expressed in the recent presentation to President Cleveland, of a request, signed by over a thousand Christian (Heaven save the mark) ministers, to enforce the Edmunds Act. Probably not one of these harmless doves of a spurious Christianity have investigated the claims of so-called "Mormonism" to being the genuine Christian religion. All they appear to care to know is that there are a people and religion who are pre-eminently successful in the reformatory work they have undertaken, while they themselves are connected with a powerless formality whose influence is on the wane. "Mormonism," being the fulness of the Gospel, lays the axe at the root of the religious tree; their crafts are in danger, and the successful system of theology must be destroyed, even if it involves the destruction of the liberties and lives of its devotees.

It is a repetition of a peculiar historical phase. The clergymen, as a body, are the scribes and pharisees of the present age. And like those of olden times, whose prototypes they are, they are instrumental in having the Elders and Saints taken before "rulers and judges," and harassed and perplexed by public prosecutors who pervert their official functions. It is the same old spirit that caused the Redeemer to be dragged before the tribunals of Judea, resulting in his being ignominiously slain. It is the same fiendish genius that caused those who desired the death of the "Lamb of God," to shout—"Away with him; crucify him. His blood be upon us and our children." There are professed Christian ministers dwelling here who are so deeply dyed in the same persecuting spirit that led to the shedding of the blood of the ancient martyrs, that circumstantial evidence points clearly to them as the inciting cause of the murder of some of the Elders of the Church of Jesus Christ of Latter-day Saints. The mobocratic spirit which resulted in the assassination of Joseph Standing, in Georgia, was due, according to evidence which has come to us, to bitter and unchristian-like anti-"Mormon" publications from the pen of the Rev. Coyner. They were referred to and endorsed by Georgian priests who inflamed the prejudices of the murderers.

Christ said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." His professed followers, in their expressed and eager anxiety to have the "Mormons" broken up, say in effect—"Suffer little children to be remorselessly dragged before grand juries and courts, and compel them to testify against their parents; harrow up their tender feelings and fill their minds with ideas that tend to demoralize them by plying them with vulgar and indecent questions regarding the conjugal relations of their fathers and mothers. Suffer little children to be deprived of the care and godliness of their fathers and robbed of the comforts and benefits of home. Suffer little children to starve

while their fathers languish in the cell of the felon because they conscientiously elect to obey the commands of God." This picture is not overdrawn, for the extra legal enforcement of the Edmunds Act means that or nothing.

In their attitude assumed in relation to the Saints, these Christianized gentlemen of the clerical cloth take upon themselves the theoretical responsibility of all the outrages that are being and are likely to be perpetrated under color of an inhumane law. It is admitted even by the organ of the crusade, that the death of the late Eli B. Kelsey was at least hastened by the proceedings begun against him. It is unreservedly stated by the relatives of the deceased gentleman that the prosecution entered against him was the direct cause of his decease. Had the knife of the assassin been plunged into his body the work of his removal from this side of life could scarcely have been more effective, nor could the consummation have been much more speedily reached. Those who urge forward this merciless work, which spares no age, however tender or advanced, and neither sex, share the responsibilities of the diabolical proceedings with its active operators.

When one estimates the influence that the clergymen of the country have wielded in urging the nation forward to make "war upon the Saints," he is forced to the humiliating conclusion that even free America is more or less priest-ridden. And, in view of the position of this question, how hollow the claim of exemption from interference by the Church with the affairs of the State seems to sound.

**MORE PRIESTLY INTERFERENCE.**

For some time past rumors have been plentiful in regard to a recent secret anti-"Mormon" movement on the part of the resident clergy of the various denominations. It has been stated that they had united in presenting to President Cleveland a document requesting him to retain some, if not all of the present Utah Federal officials in office, because of the inroads it is claimed they have lately been making upon the "Mormon" religion. Whatever has been done in this direction has been operated in the dark, so that the "true inwardness" of the movement remains as yet a matter of conjecture with the public.

On Saturday last we sent a representative of this journal to three different clergymen, with a personal request for information upon the subject, which is one of considerable local interest. The gentlemen visited were the Rev. Mr. De Witt, Baptist, and Bishop Tuttle, Episcopalian. Rev. Mr. Cliff was not found. Both of those seen declined to give information on the subject of a specific character, having each undertaken an obligation of secrecy. It was ascertained, however, that all the clergymen commenced a series of meetings on the subject about one month ago, Bishop Tuttle acting as chairman and Rev. De Witt as secretary. The result of these deliberations was a document on the present phase of the "Mormon" question, signed or at least agreed upon by the clergymen of all the sects. The representation, or misrepresentation (it cannot be definitely stated which) was duly forwarded to Washington, and a response is daily expected.

Our representative inferred from certain tacit admissions by one or other of the two gentlemen approached that the document was more or less political in its "inwardness," but the request for a statement as to whether it embodied an urgent demand for the retention of certain Federal officials in office was met with a positive declination to respond by any expression either negative or affirmative.

The Rev. De Witt admitted the possession of copies of the documents formulated and agreed upon in the underground *modus operandi*, but declined to allow our reporter to copy or even peruse them. Of course they will sooner or later see the light, and consequently the only feasible motive that apparently can be assigned for the air of mystery assumed by the reverend gentlemen is that they feared the breaking of the force of their attempt by a counter-representation. From the well-known anti-"Mormon" bias, not to say animus, of some of them, it would be almost stretching charity beyond consistent bounds to entertain the idea that the Presentment was so favorable to the Saints, and consequently to justice and humanity, that the formulators were, by the secret process, putting off the stinging cuts of the anti-"Mormon" whip to as remote a date as possible. Still, in the absence of clearly defined information on the subject we will try with all our might, to give the gentlemen the benefit of any doubt allowable under the circumstances. If future developments show that they are not permanently entitled to it, then what we have said in relation to their Christian brethren throughout the country, belongs to them in ten-fold ratio. Those at a distance act more or less blindly; those who are here are acquainted with the fact that no worthier or more intrinsically moral community exists under the flag of the Republic than the Latter-day Saints.

WASHINGTON, 2.—The Senate adjourned *sine die*.

**LET THE YOUNG FOLKS SPEAK AND ACT.**

THE attitude assumed by the great bulk of the young folks of the community toward those who are actively engaged in the crusade against the Latter-day Saints and who give it their aid and sympathy, meets with a general and we may truthfully state, overwhelming approval. They have resolved, as a matter of defense, to confine their business patronage to their friends.

There are a few business men in the community who have signified their disapproval in part of the course taken by the youth, but they are very limited in number. While they express sympathy with and endorse the movement as a defensive policy, they object to the publication of such resolves. They would like to see the idea applied and carried out, but in a quiet way. "Do not say much about it, but proceed quietly, in a subdued, meek, lowly and submissive manner. Otherwise friends will be converted into enemies."

Those who wish to operate upon an acknowledgedly correct basis in this say-nothing-about-it fashion, have that privilege. But this is a free country, and we believe in the young people having their say. They have not only defined their position in relation to the crusade against the Saints and the let-alone course they propose to adhere to in reference to its promoters, conductors and sympathizers, but have clearly and forcibly set forth the reasons for the assumption of their attitude. No friend of the community need be in the least affected by the situation, except it be beneficially. Neither will any real friend be converted into an enemy by people taking advantage of what legal and constitutional means are within their reach to protect themselves against the unscrupulous assaults of those who are clearly and unmistakably at enmity with them. Any one that would turn his coat on that ground would give one of the strongest possible proofs that he was destitute of the genuine elements of friendship. The young folks recognize it to be their right to deal exclusively with their friends if they so desire, and they have an equal right to publicly express their determination in the premises, and we do not see any unwisdom in their having done so.

The resolutions that have been adopted by the young folks have been clear and unmistakable in their purport, but have not manifested any tinge of rabiidity or bitterness. Theirs is a defensive line of action, and in no way aggressive. Their policy is one that is adopted under various circumstances in every part of the civilized world. Recently Mr. F. Tousey, publisher of New York, failed in business, the liabilities being very large. His collapse financially was attributed in great part to the attitude assumed in regard to him by the "Knights of Labor," on account of a disagreement on the wages question. This Association addressed Mr. Tousey as follows: "We will under no circumstances whatever, buy or read any of your publications, and will refuse to associate with any person who shall do so. We will appoint a committee to watch each ward, and to caution each newsdealer who is seen handling any of your papers or books." The reason assigned by the Knights of Labor for this line of conduct was, that he declined to have the difficulty before referred to settled by arbitration. The course of the young folks of Utah is but a mild protest compared with the strong, determined and enforced expression of the Knights of Labor. Yet the principles at stake, involving the peace and liberties of as good people as dwell on earth, are immensely more important than those connected merely with the regulation of the wages of a few workmen.

The community here are struggling for independence and apparently against overwhelming odds. The young folks, in a spirit of patriotism, have expressed a determination to take a hand in the contest. They are not ashamed of the part they assume, and there is no need for them to hesitate in openly defining it. Had the Puritan fathers been animated by the timid spirit of those who would like to let matters alone, and say nothing of the wrongs which were heaped upon, that most sublime document, the Declaration of Independence, would never have been given to the world. It would have been stifled by the timidity of those who were being ground under the heel of the merciless oppressor. If there are men in the community who are financially entangled with the enemies of the Saints, public sentiment and a defensive policy cannot be smothered on that account. In this view we are sustained by the overwhelming body of the people.

**NO EXCHANGE.**

AMONG the contemptible practices of the Salt Lake Tribune is, when referring at all to religious services of the Latter-day Saints, to designate them as "performances at the Hippodrome," "Mormon circuses," and to use other low-lived epithetic appellations. All the sectarian religious denominations have, however, been fulsomely lauded in that disreputable sheet, which

clergymen have, in many instances, elected to be their organ.

This journal, on the contrary, has never failed to extend courtesies to those clergymen who have desired them, having, as our readers are aware, in respectful language, advertised their meetings. This has been done free of cost.

Our article of yesterday in reference to a position assumed by the resident clergy regarding a matter of public interest, shows how these attentions are reciprocated. Answers to a few simple questions are desired, but the ministers to whom the interrogations are put are nearly, if not quite as dumb as oysters. Yet the matter on which the information is wanted is not one which ministers of the Gospel should keep under cover. Being the professed exponents of the light, works of darkness should be foreign to them; neither should they "Seek deep to hide their counsels from the Lord," or from us and the general public. But blessed is he who expecteth but little from such a source, for verily he will not be disappointed.

**AN IRRESPONSIBLE BODY.**

ONE of the most singular phases of the decision of the Supreme Court of the United States in the election cases in which the Utah Commission were defendants is the irresponsibility character of that body. Those functionaries are entrusted with an important charge, yet the law which created them does not provide that they shall file any bond for the faithful performance of their duties. The Supreme Court holds that they can go entirely outside of their jurisdiction and be the primal cause of inflicting serious wrongs upon citizens, and no one can say them nay, so far as bringing them under any liability is concerned. No redress can be had against them for any malfeasance in office of which they may be guilty.

The decision holds that the Commission stepped outside of their strictly ministerial province, and usurped not only judicial but legislative functions. The oath which they formulated and made it imperative that it should be subscribed to by electors was a legislative enactment, as there was no law authorizing it. By it and certain rules, regulations and decisions, numbers of citizens were summarily deprived of the right to exercise the elective franchise who were not disqualified under the law. But they are held to be irresponsible for the consequences of these usurpations, and the registration officers are made the scape-goats of their illegal proceedings and the people who were robbed of their rights the victims. Yet, but for the assumption of functions by the Commission that were foreign to their office, none of the wrongs that accrued to those who were aggrieved could have existed.

If this is law, no amount of reasoning could give it the appearance of justice, yet the two terms should, so far as attainable, be synonymous; or they should at least go hand in hand.

An irresponsible body of officials entrusted with the performance of duties of great magnitude and importance is of the anomalies of the nineteenth century, and a species of wart on the nose of this great Republic.

**IMPURE WATER.**

If the users of well water were more careful in preventing the seepage of impure surface water into their wells, doubtless many cases of sickness and death might be avoided. The danger from drinking impure water is forcibly brought to our mind by reading in an eastern exchange of certain fatalities traceable to this source. A gentleman recently bought and removed to a farm three miles north of Stamford, Conn., in a little hamlet known as Roxbury. Soon afterward he and his two children were buried. On investigation it has been found that the well-water had been poisoned by drainage from the barnyard and out-buildings. Comment is unnecessary; the fact speaks for itself. That the same conditions, or nearly the same conditions, exist in many homes in Utah, there are certainly reasons to fear, and though we have an apparent advantage over the inhabitants of many other places in the natural dryness of our soil, the irrigation in vogue here may be the very means of conveying impurities that exist upon or near the surface into our wells. That there is danger to be apprehended from this cause is evident from the fact that the water is much higher in many wells during the season for irrigation than at any other time. The porosity of the soil is further proved by springs breaking out in many places during the irrigating season, and by some land that used to be very dry being rendered almost or quite too wet to cultivate, because other land lying higher has been irrigated thoroughly or is traversed by a canal. This is especially the case where there is a substratum of clay or "hard pan," with a loose porous soil on the surface.

We have no desire to work up an alarm on this subject, but we would like to impress upon those who use well water—and there are many in this country who have no other recourse—to avoid throwing out slops near their

well or allowing the gases from decaying vegetation or filthy outhouses to be washed into the water they have to drink. Generally throughout our Territory we are blessed with good pure water to drink, and care should be taken to preserve its purity.

A RUSSIAN OFFICER ON THE CHINESE ARMY.—Every Chinese soldier is an opium-smoker, and through indulgence in this vice loses in a short time both physical strength and moral capacity. The so-called infantryman will never walk if he can help it; he either gets a horse or joins two or three others at a wagon. He seldom carries his musket, preferring, if mounted, to fasten it to his saddle, or if he ride on a wagon he throws it aside. Being himself too lazy to keep his equipment in order, he confides it to the care of a Mongol or Hungarian. For a Chinese soldier a bivouac, especially in bad weather, is altogether intolerable. He spends his time in drinking tea, smoking opium and fanning himself. When musketry practice is going on, the officers stay in their tents and drink tea. Their strategic knowledge is of a piece with their ideas of discipline. Of honor or of duty they have not the faintest conception. The Chinese soldier goes into battle only under compulsion, and with the full intention of running away on the first opportunity. If we consider further the antipathy of the Chinese people to foreign ideas and influence, there is no fear of such a reorganization of their military system as will bring it up to the European standard of efficiency. The ignorance, the demoralization, the bad spirit which prevails throughout the entire army, can be overcome only by a complete reorganization of the nation.—*London Spectator, Feb. 21.*

The Mexican President's message warmly opposes the attempt of Barrios at the forcible unification of the Central American Republics. Strong sympathy for San Salvador and Nicaragua was manifested among the members.

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