

privation upon them. It is in such ways that these pious hypocrites indicate their deep anxiety to have always and forever an entire separation of Church and State. They never seek to interfere in their holy capacity with state affairs. Not they. Why should they? "Perish the thought."

THE CALL FOR MASS MEETINGS.

THE call of the Committee appointed at the late General Conference appears in this issue. The mass meetings will doubtless be largely attended, as the grave importance of the subject to be considered demands that they should. We understand that the gathering for Salt Lake Stake will convene in the Large Tabernacle in this city, at the time specified.

A VOICE FROM YUMA.

To those who have so much to say regarding "Mormons" not being willing to suffer for the sake of their religion, we commend the perusal of the annexed abstract from a personal letter to the editor of this journal, written in the Arizona Territorial Penitentiary, at Fort Yuma, by Elder Charles I. Robson, Counselor in the Presidency of Maricopa Stake. The communication is dated April 16th:

I deem it proper under the circumstances to address a few lines to you to express our feelings concerning the great work of God in which we are all interested. Never at any time in our lives have we had more satisfaction in the Gospel of Jesus Christ than we have at the present. We feel thankful to our Heavenly Father that we are counted worthy to have a name and place amongst His people. We are determined with the help of the Lord to press forward in the carrying out of His purposes on earth.

There are eight of us here at present—W. Flake, J. W. Skouson, O. M. Stewart, James T. Wilson, George Wilson, A. P. Spilsbury, Hyrum S. Phelps and yours truly.

While we are here serving out a sentence under the decree of a Court, we submit and honor those who are over us as the officers of this institution. While they discharge their duties faithfully, they do so in a spirit of humanity.

Brothers Flake and Skouson will have served out their time on the 5th of June next. If they get any credit for good behavior they will gain six days. Brothers Spilsbury and George Wilson will be released on the 11th of October next; H. S. Phelps and James T. Wilson on the 11th of July; O. M. Stewart and myself on the 7th of July, if we get a discount of one day per month for good behavior we would be turned loose on Independence Day. But it will be all right whenever it comes, so long as we enjoy the spirit of the living God, which will eventually bring us into His presence. While others, acting under their agency, seek to persecute and murder us, we realize that we are all in His hands, and those that seek to do His will shall be exalted, while the others will bring upon themselves everlasting condemnation.

THE SUPREME COURT.

We publish to-day a full account of the proceedings before the Supreme Court of the United States in the Rudger Clawson case. It is interesting reading, and a candid perusal can scarcely fail to convince the unbiased mind that but for the fact of the Appellant being a Latter-day Saint and the existence of a powerful current of prejudice against this community, the decision would have been the reverse of that which was rendered. The points advanced by the defense are well taken and clearly put. The leading ones are apparently unanswerable, and the full text of the ruling, which will show how the Court disposes of them, will be awaited with interest. The dignity of the august tribunal seems to demand that a little more ingenuity, to say nothing of law, should be displayed in the process than was exhibited in the cases in which the Utah Commission were a party.

PROVIDING THE MEANS FOR ITS OWN REFUTATION.

THE Salt Lake Tribune of yesterday morning, had a characteristically infamous article, under the head of "False Claims," in which, with its usual unscrupulousness, it tried to show that "Mormonism" is not an antidote for the terrible sexual immorality that exists in society everywhere.

It bolsters its position by this lying statement:

"The proof is renewed in Utah by the practices of the sons of apostles and first counselors, and by the proportion of the young of both sexes among the Mormons who are controlled by no moral restraints."

We will compel the Tribune itself to refute this vile slander.

On the 6th of March, 1881, a voluminous editorial article appeared in that

paper, under the caption of "What Utah Wants." It embodied what purported to be the remarks of a friend of the chief editor of that sheet, made to him personally. Let us quote:

"Apologies of the new and petty war recently started by the municipal government on the women of the town, the liquor dealers and the gambling fraternity, one of the 'enemy' said to us the other day: 'It may be a hard thing to say, but I believe that billiard halls, saloons and houses of ill-fame are more powerful reforming agencies here in Utah than churches and schools, or even than the Tribune. What the young Mormons want is to be freed. So long as they are slaves, it matters not much to what or to whom, they are and they can be nothing. Your Churches are as enslaving as the Mormon church. Your party is as bigoted and intolerant as the Mormon party. At all events I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger. Some of them will go quite to the bad, of course, but it is better so, for they are made of poor stuff, and since there is no good reason why they were begun for let them soon be done for, and the sooner the better. Most of them, however, will soon weary of vice and dissipation, and be all the stronger for the knowledge of it and of its vanity. At the very least they will be free, and it is of such vital consequence that a man should be free, that in my opinion his freedom is cheaply won at the cost of familiarity with low life.'"

The editor of the sheet named endorsed this recommendation of the use of the dramshop, gambling house and house of ill-fame as proper agencies to lead the youth of Utah away from the moral restraints of "Mormonism," as follows:

"Freedom is the first requisite of manhood, and if it can be won without excesses, so much the better. If it can't, never mind the excesses, win the freedom. It is not you who are responsible, when it comes to that, it is those who have enslaved you. Who is the national hero of the yeomanry of England but Robin Hood, 'waging war against the men of law, against bishops and archbishops, whose sway was so heavy.'"

Let the people of Utah arise out of the dust, stand upright, inquire within, lean on themselves, look about them, and try in a large way to be men, as they were born to be. Let them know nobody more puissant than themselves. What is a game of billiards, a glass of beer, a cup of coffee, cigar, or other petty vice in the span of a strong human life, filled with endeavors in the right direction?"

Let the candid reader compare the first extract quoted with the other two, and he will at once observe that to admit its truthfulness is equal to attributing such a deplorable situation to the application by the Tribune and its sympathizers of the depraved agencies described as potent in leading the youth astray from "Mormonism." But it is false, the young people as a body being unequalled on earth for purity of morals, the efforts of those who have sought their defilement to the contrary notwithstanding.

DEFENSIVE PRIVILEGES UNDER THE LAW.

THE prosecutions against Latter-day Saints for unlawful cohabitation are watched with close attention, especially by the community immediately affected. Each case has its own peculiar phase, differing in some respects from the others. The distinctions involved in the various attitudes assumed by the persons accused probably attract as much notice as any other feature.

The conductors of and sympathizers with the anti-"Mormon" crusade are, judging from their expressions in relation to the theme, exceedingly anxious that the Saints should pose as martyrs. They have iterated and reiterated stock statements manifesting that this was their professed if not real opinion. They have held over and over again that, to be consistent, "Mormons," in view of the fact that they believe the doctrine of plural marriage to be a divine revelation, should with refreshing voluntariness, surrender themselves to the consequences of the law. According to this theory the accused ought to invariably say "yes" effect—"Here am I. My domes in relations are a part of my religion. There is a law which makes me a criminal by prohibition. Send me to the penitentiary. You need not take the trouble of making out a case against me. I am not only willing, but anxious to show my sincerity by my readiness to suffer for the sake of my religious convictions."

Such a theory is the veriest nonsense from any standpoint. In the first place for a man to seek distinction afforded by martyrdom, in throwing himself voluntarily into the hands of those who are seeking to imprison him, would be one of the strongest proofs of insincerity and inconsistency that could be furnished. It would at once exhibit a disposition to obtain a

small quantity of transient glory at an enormous price.

To manifest the correctness of our view we have only to explain the fundamental facts of the position of a true Latter-day Saint who is accused, under the law, of the horrible crime of living with and caring for his family. On the one hand he has accepted of the doctrine of plural or celestial marriage as a divine revelation, upon obedience to which are largely based his hopes of eternal happiness in the life to come. As an honest man he must stand by that conviction, and be true to his wives and children, denying neither. On the other hand a law has been enacted, whose object, judging from the manner in which it is operated, is to force him to cut loose from his conviction and break up his family relationships. Otherwise he must, if the case is clearly made out, go to prison, and if he remains still true to his position religiously, accept of the prospect, so far as present human appearances indicate, of the risk of an almost perpetual incarceration. It would be exceedingly foolish, if the case warranted it, when legally pursued, to refuse to take advantage of the privileges of the law, which places him on the defensive and the burden of proving the affirmative upon the prosecution. Especially when the fact is kept in view that the person accused has a sincere conviction that the law under which he is proceeded against is unjust, and aimed at a direct abridgment of his freedom under the Constitution. The law gives him the privilege of lawfully avoiding its consequences, and insists that if he is convicted it shall be in accordance with legal forms and procedure. It is neither requisite on legal nor conscientious grounds that he should take upon himself his own prosecution and relieve those from that task to whom the burden belongs. If he believes the law under which he is proceeded against is unjust, not to say infamous, conscience would rather require that he take no part in the infliction of injustice which it aims to produce. It should be kept in mind, however, that the position of the defense should be maintained only upon the ground of law and truth. And when a man stands on the defensive against what he conceives to be a wrong, he seeks to guard not only himself, but his wives and children, and so far as it applies, the community to which he belongs.

But, as already stated, cases differ in their character. Some are of such a nature, the evidence obtainable by the prosecution being so plentiful and clear, that a legal defence is impracticable. The result is a foregone conclusion, and when that is the situation there is little, if any, use or wisdom in seeking to avoid the issue. It is inevitable on its face and can be accepted if the accused so elect. But in any instance whatever, it is not inconsistent with law or conscience, to place the burden of proving the charge upon the prosecution. Every man must be his own judge so far as that is concerned. The point that we are making is against the theory that because men have a religious conviction against the practice of which a prohibitory law has been passed, they should suffer themselves to be herded into the penitentiary like so many sheep, and even give willing aid to those who are attempting to drive them thitherward. It is exceedingly foolish and a position at direct variance with common sense. It is equal to the theory that Latter-day Saints ought to be hunting for the penitentiary, by betraying an inordinate anxiety to get there. There is no special disposition in that direction discernible, the position having no advantages that have yet come to light.

Those who are constantly harguing about maintaining the majesty of the law, and at the same time hailing condemnation at men because they take advantage of the defensive privileges it affords are either fools or knaves, or perchance a mixture of both.

Paul, reputedly the most learned of the Apostles, and, so far as can be learned, no less courageous than his brethren, was not above claiming and maintaining his legal privileges, when assailed under the law in a manner that he deemed to be unjust, and demanded that he be dealt with under the Roman law and procedure, being a citizen of that empire. As citizens of this Republic, when prosecuted under the law, the Latter-day Saints are perfectly consistent with their profession when they demand that the accusations planted against them be legally established, or that they be discharged. It is absurd to expect that they shall act so as to secure their own conviction.

THE STAKE CONFERENCE AND MASS MEETING.

THE Conference of the Salt Lake Stake of Zion will open at ten o'clock on Friday morning in the Assembly Hall. Its afternoon session of the same day and that of Saturday morning until 12 o'clock, will convene in the same building. At one o'clock on Saturday the mass meeting called by the committee on protest and petition will be held in the Large Tabernacle, and the Conference meetings that will assemble at ten and two o'clock on Sunday will be held in the latter building also.

The people are invited to turn out, both in town and country, and attend the Conference, that they may be in-

structed in relation to their duties. The Assembly Hall will be made comfortable for the occasion, so that none need stay away on the ground of the chilliness of the weather, should it be of that character during the earlier meetings. And by all means there should be a rousing turnout at the mass meeting. It is a duty that the Saints owe to themselves, to God and the principles of eternal justice, that they make an exhibit of the infamous wrongs and oppressions to which they have been and are being subjected, so that if there should be no redress of grievances the responsibility may be placed upon the shoulders of those to whom it properly belongs, and not rest on the victims because of lethargy on their part. It is a question in which all are interested, and all should participate in the proceedings.

AN IMPORTANT QUESTION.

THERE appeared a strong probability this morning that an important point connected with unlawful cohabitation cases would be discussed in the court this afternoon, in connection with the prosecution against Mr. Angus M. Cannon. In opening the case for the prosecution, Mr. Dickson said he expected to show that the defendant had lived in the same habitation with more than one woman whom he had admitted to be his wives, and that he did not anticipate proving sexual commerce. He thus took the ground that "unlawful cohabitation" can be established by evidence showing that the principals have resided in the same dwelling, sexual intercourse being presumed by the law, without it being needful to prove it by evidence. The Court will, if the proposed discussion takes place to-day, be called upon this early in the case to define, from its standpoint, what unlawful cohabitation consists of. The definition will be awaited with deep interest, not only on account of the bearing it will have on the case in progress, but also in relation to every other of the same class. However strong may be our opinion as to what the decision will be, we prefer not to express it, deeming it to be, to say the least, impolitic and injudicious to anticipate judicial rulings upon questions of grave interest to the community.

Since the foregoing was written it has developed that the prosecution contends that in cases in which persons are accused of unlawful cohabitation, sexual commerce is not an essential ingredient. When it is shown that a man stands in the relationship of husband to more than one woman because of a marital ceremony, and has lived in the same dwelling with them, it is sufficient. Sexual crimes are not aimed at by the law according to this theory. The whole horror lies in the fact of the "marriage relation." There is comfort for the fornicator, whore-monger and adulterer.

THE CRUSADE QUALIFICATION.

YESTERDAY the pronounced anti-"Mormon" expurgator, District Attorney Dickson, appears to have done his best to expunge from the panel of the traverse jury whose presumed duty is to try Mr. Angus M. Cannon, every particle of the element of impartiality that he could discover. The whole purpose of the inquisitorial process to which the jurors were subjected had but one object, which was made perfectly plain. It was to find those who were "in sympathy with the prosecution." This was the one and only qualification needed in the eyes of the District Attorney, and where that leaning was discovered, the persons so disposed were promptly passed or accepted. On the contrary those who were deemed to be in sympathy with the defense, were as promptly excused for cause. It appeared to be all right and proper in the estimation of the Attorney, backed by the rulings of the court, if the bias was against the defendant, otherwise not.

Surely justice and sound law must stand aghast at such a spectacle. By this practice the theory that a jury is a prosecuting instead of a judicial body is established. Law and justice demand that it should be entirely impartial. No jury that is in sympathy with the defense in any case is competent to sit upon it, because that sentiment will weigh more or less in the making up of the result. On the other hand no jury that is in sympathy with the prosecution is competent in the same relation, on similar ground. A panel of the latter complexion is vastly more dangerous to society than that of its opposite kind, because through its agency the innocent are rendered liable to unjust punishment. It is a humane and accepted theory that it is better that ten guilty men go free than that one that is innocent should be punished. Hence the absolute necessity of the jury panel being free from bias on one side or the other; yet the anomaly is here presented of the main qualification for eligibility being "sympathy with the prosecution." It appears now to be the chief aim to transform a body which constitutes the leading safeguard of the life and property of the citizen into a prosecuting body when "Mormons" are on trial, the objective point being, in any case, conviction.

It will be strange indeed, however,

if such an outrageous scheme shall prove successful, and men into whose hands are placed the liberties of their fellow citizens shall consent to act in the capacity of tools, or "wooden heads," to lay aside their own judgment and merely carry out the designs of the crusade. It is to be hoped that men whom it is proposed to put to such a base use will exercise their manhood, and instead of being governed by "sympathy with the prosecution" or with the defense either, will be alone influenced by the law, and the character of the evidence adduced, contending stoutly that law and fact shall be the basis of every verdict.

Returning to the process by which the jury platter is cleansed, we refer to a case in point, the particulars of which are given in another part of this issue. By the method now in vogue men are expurgated because of their religious belief in the rightfulness of plural marriage, notwithstanding they declare their readiness to find an indictment or verdict as the case may be, in harmony with the law and the facts presented, while men of the basest instincts are retained, on the sole ground of being "in sympathy with the prosecution."

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Cures colic, cramps, diarrhoea; externally for aches, pains, sprains, headache, neuralgia, rheumatism. For man or beast. 20 and 50c. 2

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TORPID BOWELS and DISORDERED LIVER.

From these sources arise three-fourths of the diseases of the human race. These symptoms indicate their existence: Loss of Appetite, Bowels costive, Sick Headache, fullness after eating, aversion to exertion of body or mind, Eructation of food, Irritability of temper, Low spirits, a feeling of having neglected some duty, Dizziness, Flushing at the Heart, Dots before the eyes, highly colored Urine, CONSTIPATION, and demand the use of a remedy that acts directly on the Liver. As a Liver medicine TUTT'S PILLS have no equal. Their action on the Kidneys and Skin is also prompt; removing all impurities through these three "scavengers of the system," producing appetite, sound digestion, regular stools, a clear skin and a vigorous body. TUTT'S PILLS cause no nausea or griping nor interfere with daily work, and are a perfect ANTIDOTE TO MALARIA.

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SUMMONS.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

ISABELLA BESEE, Plaintiff,
vs.
NIRUM BESEE, Defendant.

The People of the Territory of Utah send Greeting:

To Nirum Besee, Defendant.
YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate court, of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of desertion and wilful neglect to provide plaintiff with the common necessities of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 27th day of March, in the year of our Lord one thousand eight hundred and eighty-five.

JOHN C. CUTLER, Clerk.
By H. S. CUTLER, Deputy. Wlm