

entered. While according to the special agents who investigated the matter 90 per cent of the entries in New Mexico are fraudulent, and 25 per cent in Dakota. And this Judge who is credited with all this knowledge wasted on the Desert air while his poor democratic brothers in the east were being robbed of their birthright by land-grabbers. There is a story told of some Judge who corrected Matthew Arnold in a quotation from Cicero, and newspaper men have been trying to find the Judge ever since, perhaps this is his honor.

There never was a time in the history of the Republic when men of intellect and integrity were more needed than at present.

SOCIALISM IS RAMPANT

and threatening life and property. Strikers in Fort Wayne have spiked the switches uncoupled the trains and brought one railroad to a standstill. The Hungarians and Poles imported a few seasons ago, are now threatening to burn down the firms that have betrayed them. The cotton workers of New England are starving. Dakota is in anarchy. Her papers are threatening secession and swearing they will federate with Manitoba. And with all these troubles upon us, a Judge of brains from Salt Lake comes with his little anti-Mormon puerility to catch a capful of wind in his gossamer sails. What patriotism to be sure!

INGRATITUDE TO GRANT.

The London Cockney sheds a tear when he sees the whilom Derby winner in a hackney cab. The Chinese laundryman heaves a sigh when he sees one of his Josses noseless and otherwise mutilated, exhibited in a dime museum, and subjected to the ribald scoffs of irreverent Americans. But how does the average old-time politician and the millionaire parvenu feel over Gen. Grant in the hands of P. T. Barnum. They feel unconcerned. This is gratitude. The parasites that fattened on Grant, now let him go to the circus or the show-room. When, these coarse, uncultivated bores want to do anything like a favor the papers must have the whole correspondence. It is true poor Grant never exhibited much reluctance in accepting favors, but then he ought to be treated half-decently in his self-wrought misfortune.

The bitterness and brutality displayed

AGAINST ST. JOHN,

the prohibition candidate in the last campaign, by certain factions of the republican party, is simply disgraceful. One of these factions is headed by the Clarksons of Iowa, father and son, two clamorous, pestiferous, intriguing demagogues, whose stock in trade was temperance and sectional politics. One of them says it is not safe for a northern man to go even now into Virginia. They say old Clarkson never went at any time, unless in the rear of a large army corps—and then peddling whisky. Now, this old vampire, who has been preaching prohibition and assailing democrats as aiders and abettors of drunkenness, comes out and charges St. John with being bought over by the democratic party. This is a fair sample of the kind of men who bring disgrace, disaster and ruin on each and every decent enterprise.

The venomous intemperance of the Clarksons is equaled by the ludicrous tom-foolery of one of our great citizens of Chicago. This is

MR. WILLIAM PENN NIXON,

editor of a newspaper and vice-president of an anti-Mormon society. This gentleman was always considered a sort of harmless lunatic, whose Quaker cognomen veiled his eccentricity. But his latest exhibitions of drollery are such as to cause even his friends serious alarm. In his paper a series of letters are appearing, addressed to Gov. Cleveland and signed "Siva." The letters are so illogically transparent and so outrageously bottomless that they ought to be signed "sieve." But the humorous phase of the absurd Nixon's folly is the fact that he has copyrighted these letters. In addition to this, about a column of stuff appears daily in reference to these articles, and endeavoring to give them a terribly mysterious import. One fool suggests that they are written by Judge Tourgee. In truth they are turgid and tumorous enough to be written by any Tom, Dick or Harry. Another idiot, who signs himself "Pumpkin" of Iowa opines that they are written by W. M. Everts. This is more like it. The length and the involution of the sentences, as well as the polysyllabic nature of the words would justify the opinion. The sentences are undoubtedly warts on the English language, and if "Pumpkin" may change Ev into W, then the sentences and the alleged author would harmonize. The copyright business would make a horse laugh. There is a story told about an Irishman who was fencing on the barest and bleakest spot in a bleak, bare, and fenceless common, when a traveller came along and wondered why any person should think of fencing cattle in such a place, for they would certainly die of hunger. The Irishman said in reply: "Why you blamed fool I am fencing to keep the cattle out." This was wisdom. Mr. William Penn Nixon was not born in Ireland, but he has inherited Irish wisdom; because he has copyrighted the Cleveland letters to keep American citizens from starving on them. The truth is the letters read like the lectures of the late Mr. Charles Guiteau.

JUNUS.

DECISION

OF THE DISTRICT COURT OF ZOFINGEN, IN THE CASE OF FREDERICK W. SCHOENFELD AND RUDOLPH HOCHSTRASSER.

BEFORE THE DISTRICT COURT OF ZOFINGEN, CANTON, ARGAU, WEDNESDAY, NOVEMBER 19TH, 1884.

(Translated.)

DECISION is hereby rendered on the affidavit of Justice of the Peace Schmitter, of Niederwyl, by the above District Court, against the Mormon missionaries.

1. Frederick William Schoenfeld, born 1831. Present residence, Bern.

2. Rudolph Hochstrasser, of Utah, born 1839.

Dato of Gfill, of Niederwyl, on examination of which the following is a true exhibit:

For sometime past Mormon missionaries of Utah have been holding meetings in the town of Niederwyl, and particularly the house of Trangott Hofer, at Gfill, which meetings have been attended by the inhabitants of Niederwyl to listen to the preaching of these Mormon missionaries. As a result of these meetings several persons, particularly young ladies, have become converts to their religion and emigrated to their Mormon Territory, Utah. On the 14th of September, at noon, such a meeting took place at Trangott Hofer's. As he had given a written invitation to the aforementioned Justice of the Peace to come and witness the proceedings, and satisfy himself whether the newspapers or the men of Utah tell the truth, he accordingly attended the meeting to witness the proceedings, and inform himself upon these Mormon doctrines, and determine upon the best method of putting an end to this Mormon swindle by which such immoral doctrines are promulgated. The Court, therefore, summoned these Mormon missionaries by police notice, on the following day, to appear before him, which was duly complied with. In the evidence given, Schoenfeld, in answer to questions propounded to him, stated he had been sent to preach the Gospel and make converts to the Mormon religion. Hochstrasser confessed he was here to preach Mormonism and make converts to their faith.

The Honorable State Attorney, on the 22d of October, found and decided. The free exercise of religious service is within the limits of morality, and therefore restricted by act 50 of the confederacy, all things considered. Only Mormons acknowledge and accept as a part of their faith the doctrine of plural marriage. This principle is not only contrary to our acknowledged principles of morality, but also in direct violation of act 76 of our penal code. The preaching of these persons is, therefore, forbidden, and it becomes the duty of this Honorable Court of Zofingen to explain to them the offense and punishment brought upon themselves by their preaching.

Before the District Court, Schoenfeld and Hochstrasser further declared that polygamy was true according to the Bible, but they did not preach it, as they were forbidden so to do, but they were simply instructed to preach the Gospel. "We endeavor to obey the laws of the land and no more."

Jacob Hofer, father, and Trangott Hofer, testified that the doctrine of plural marriage was not preached nor practiced here; as for what was done in Utah they did not know.

As a result of the above investigation, this District Court announces the following findings:

The Mormon missionaries, Schoenfeld and Hochstrasser, who confessed to holding a meeting in a private house, declared they were sent out to preach the Gospel in order to make converts to Mormonism, and further, that plurality of wives is a holy principle contained in the Bible; but that they did not preach polygamy, because they were forbidden, but only the Gospel.

Ask we now the question, Is this propaganda of the Mormons punishable? Then we must assert that it is. The Mormon practice, as is known and as is generally believed, the doctrine of polygamy. According to the 76th act of the penal code, plural marriage is forbidden and is punishable by imprisonment, and the people of all Christian states regard plurality in the highest degree immoral, and is therefore not tolerated. If, now, these Mormon apostles, through their discourses, as they have confessed, make converts to their religion, and seek to emigrate them to their Mormon Territory, which would follow as a natural consequence (see testimony of Schoenfeld pertaining to emigration agents), primarily with a view of increasing the number of females, then they will actually increase the Mormon sect, and thereby, as a natural result, also polygamists for their immoral community. These parties confessed that they did not preach polygamy because they were forbidden, which, however, only makes their case worse, as they thereby hide the real object of their teaching, thus deceiving for the purpose of leading their converts into a country and to a sect where they will be compelled to believe the doctrine of polygamy. The preaching of these Mormons is, therefore, an immoral practice, simply an enlistment to make converts to join an immoral community, which cannot be permitted in a Christian state, and wherever found should be strenuously opposed and punished with heavy penalty. Therefore they are forever banished from this Canton, condemned upon their own confessions as apos-

tolic laborers for pursuit in life, from which practice, however, they will scarcely desist. Therefore the Court has truthfully rendered the following decision:

1. Frederick Schoenfeld and Rudolph Hochstrasser are hereby sentenced to pay a fine of 100 francs each, in default of which they be imprisoned twenty-five days, according to verdict. 2. They are banished from the Canton of Argau. 3. They are also required to pay the expenses of the Court, amounting to thirty francs. The minority of the Court voted twenty days imprisonment instead of twenty-five.

It is further agreed that this decision be submitted to the aforementioned parties in writing, and will be in full force fourteen days after delivery, unless an appeal to a higher Court be granted.

G. A. STRAHL,
Judge of the District Court.
ZACHMAN, Court Secretary.

HOW TO CURE THE PLAGUE.

The following, which is from the *Christian Union*, will do well for people in Utah to read and ponder over, and make a local application of:

"We discussed, last week, with some fullness, the injuries inflicted upon public morality by a depraved journalism, which tramples under foot our inalienable rights of privacy, and debauches the minds of men by filling them with inane and unwholesome matters, and ministers to vice and immorality by spreading abroad the details of all the vile and abominable events that take place in the community. Of the evils that assail our homes and threaten the life of society this is by no means the least. What is the cure for this curse? Obviously, it is not to be found in legislation, nor in any methods of organized reform. The true remedy is much simpler and more effective than any legal or social nostrums that the wit of man could devise. It consists in the refusal, on the part of good citizens, to patronize those journals which thus array themselves against public morality. Every buyer of a newspaper which is addicted to such practices is the aider and abettor of this iniquity. A firm and indignant refusal to permit these vile sheets upon his premises, or to have any kind of dealings with them, is the plain duty of every decent man. A contribution of two or three cents a day toward the corruption of the public morals is not much, it is true, but if there are enough contributors the work can be successfully prosecuted. Respectable Christian men are contributing millions of dollars annually for this purpose. They ought to stop it at once. Let them say to the purveyors of filth and scandal: "You wish to make your paper acceptable to the criminal and vicious classes. Very well. Get your patronage from those classes. Make your bed in the gutter and lie in it. Do not come to us for countenance or support. Neither as subscribers nor as advertisers will we give our money to aid in scattering the seeds of impurity and mischief. Millions for intelligence, but not one cent for scandal."

In almost every community some newspaper can be found that is fairly decent. Let decent people give to such newspapers their patronage. If none such exist in the immediate neighborhood, the mail will bring one from some other place. The local news is sometimes worth knowing; but it is by no means indispensable. When we are absent for days or weeks at a time we lose the reading of the local news, and do not feel that we have suffered any serious loss. Important facts are sure to come to our knowledge whether we read the local column or not; and with respect to the great mass of the unimportant facts, ignorance is bliss. The possession of a local daily newspaper is not essential to the intelligence or welfare of any individual or any family. If it is edited with judgment and conscience, such a paper may be desirable; but when it becomes the sniceway through which the crime of the nation and the filth of the community discharges itself into your home, the talk about its being indispensable is preposterous. The slight advantage that is gained by the acquaintance which it furnishes you with, the small matters that are happening around town is not to be considered in view of the contamination that it is spreading. He who has the misfortune to reside in a community in which there is no daily journal that keeps its columns clean, may, therefore, obtain all the real news of the day, all that it is necessary for him to know, by subscribing for a decent daily newspaper published in some neighboring place. His intelligence may be a few hours old when he gets it, but what of that?

It will undoubtedly be regarded by many good Americans as a great heresy, but we shall, nevertheless, make bold to affirm that a happy, useful and intelligent life may be lived without reading any daily newspaper whatever. A good secular weekly that condenses and summarizes carefully the news of the week will sufficiently acquaint any man with the facts that he needs to know. He who gets his information of the world's doings from such a source, and devotes to the reading of good books the hours that he is wont to spend upon the spurious details of the interminable and everlasting reporter, will not suffer any great detriment.

We do not, however, wish to disparage the value of good daily news-

papers. Judiciously edited by men who have some worthy conception of what news is worth printing, they are of service to the most thoughtful men. Our own impression is that the daily newspaper of the future will be a much less portentous sheet than those which are now daily offered us in our chief cities, that the news will be greatly sifted and condensed; that the reporter will cease to expatiate, and learn to give us the simple facts; that we shall not be obliged to wade through columns of unreadable type to get information that could be compressed into a paragraph. By and by it will begin to dawn upon us that life is too short for the daily perusal of these blanket sheets; and we shall call for an intelligent editing of the news of the day. But whatever form the journal of the future may take, it is clear that those journals that are propagating vice are not fit to survive, and the sooner they are killed the better. If this judgment were enforced there would be a great slaughter among our daily newspapers, but the nation would be rid of some of its worst enemies. These enemies can be conquered most speedily by cutting off their supplies. This is the plainest of duties. The man who buys or advertises in tainted journals becomes the accomplice of its managers. The consciences of Christian men need much quickening in this regard. It is because of their silence in complicity that the evil has grown to its present magnitude. When they withdraw their support from the vendors of scandal, the business may not be destroyed, but it will be greatly restricted.

There is one other remedy, rather more heroic, that may be found effective. If the tainted newspaper is turned out of our houses, its editor and manager ought not to be made at home in them. The man who gets his living by peddling vile and scandalous news is not a gentleman. He ought not to be recognized anywhere as a gentleman. Decent society ought to shut its doors against him, as it does against the saloon keeper and the gambler. The enemies of society deserve social ostracism: there are few worse enemies of society than the responsible manager of a newspaper who fills the columns of his journal with the details of crime and the disgusting miniature of domestic gossip and social scandal. There is money to be made by it, of course; but the people who get their money in this way ought to find their company among those to whose low tastes they pander.

CORRESPONDENCE.

Cheerful Letter From a Missionary In the South.

ABNER, Lawrence County Tennessee, Dec. 19, 1884.

Elder George C. Lambert:

Elder McCuiston and I have just returned from a three week's trip into Giles, Marshall and Lincoln Counties, where there had never been any "Mormon" Elders before.

We met many fine people who treated us kindly, and invited us back, while on the other hand we met some who showed us the door, (when they learned we were "Mormons") and warned us never to darken it again.

At Talley Station, in Marshall Co., we held two meetings, and had the pleasure of speaking to about 150 people each time, who had never seen a "Mormon" before. We also attended a Baptist meeting, thinking to get an appointment in the evening. Parson Creeks, on learning that we were "Mormons," very kindly invited us to preach, which we consented to do. One gentleman, however, objected to us preaching, stating that when the house was built, it was with the understanding that "Mormons" should not be allowed to preach there. Quite a number of men then arose and took our part, stating that we had as much right to preach as any one else, and if they stopped one sect they should stop all. After parleying for nearly half an hour, they decided to leave it to a vote of the house. Parson Creeks then put the vote, and the whole congregation voted for us to preach, except four. Mr. Creeks then gave the meeting into our charge, and I spoke to them for over an hour on the first principles of the gospel.

Elder Thos. H. Robins is with me now, and we will likely take a trip to Marshall County again in about ten days.

Elder Fuller returned home last month, and I have been appointed to take his place as President of the Southwestern Tennessee Conference. I feel my weakness, and inability in undertaking the task, still with the help of the Lord, and the faith and prayers of the brethren, I shall strive to do my duty, and fill the position to the best of my ability.

On the 30th of this month, it will be 15 months since I left home, and the time has passed so quickly, that it scarcely seems half that long. My health is good, and I am feeling well in the ministry. Above all things that I prize my mission for, is for the increase of testimony it has given me of the truth of the Gospel. I have seen the power of God made manifest many times in restoring the sick to health, and have felt free in testifying to all men that this is the Gospel of Christ restored to earth again in its fullness.

The weather here is very cold, and the ground is white with snow. I have suffered far more with cold here than I ever did at home; but the open condition of the houses is no doubt the rea-

son of it. Many of the people here live in railed pens, that you might throw a cat through; but the people are all noted for having good beds.

GEO. J. WOODBURY.

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