

DEVELOPMENT OF ART AND SCIENCE

will make such rapid strides as no age has equalled, because all jealousies will be removed, the object then being the benefit of the whole instead of that of the solitary individual. Such a condition will restore such a degree of peace to the earth as has not existed here since Adam and Eve were driven from the Garden of Eden—a peace that the animal creation will partake of, and to such an extent as to effectually destroy their ferocious disposition.

This is the labor upon which we have entered; these the results.

ARE WE EQUAL TO THE TASK?

I answer yes; herculean as it may appear. The time has fully arrived when God expects us to bend all our energies in this direction. The nobler qualities of man must be developed, the baser passions mastered and overcome. The Latter-day Saints, good as they are—the Elders of Israel, intelligent as they may be—have many lessons to learn before they reach the goal we have pointed out.

THE FALSE TRADITIONS

of the fathers cling to us with such tenacity that it is hard to separate ourselves from them. The unsubdued passions of our physical being that have so long run riot have to be checked and made to yield to the laws pertaining thereto.

The individual selfishness, that has been transmitted to us down through the ages until it has become a part of our very nature, has to be rooted out, and our brother's rights recognized as well as our own.

The division and discord in the family, in the community, in the State must be supplanted by the most perfect harmony. In short, a oneness of feeling, sentiment, desire and action must be brought about, for heaven is waiting to join with earth and bring to pass man's redemption, but cannot until we are worthy of its companionship.

This is a work requiring time, patience, forbearance and unbounded charity, as also the gift of the Holy Ghost and the revelations of God, to all of which we are entitled by promises that will be fulfilled on the part Him who made the same.

WRONGS

that will not yield to the legitimate use of the powers conferred, must be rooted out, no matter at what cost. The persistent wrong-doer must be dealt with and cast off, for this is necessary to the preservation of the entire body.

The men who have been appointed to wield this influence and to exercise these powers must be examples of righteousness themselves or they will find they are not equal to the task, and others must supply their places, for, as we said before, the time has fully arrived to enter upon this work and continue it to a completion. If the

NATURAL MAN

can successfully overcome the obstacles that lie in his path when he attempts the accomplishment of any purpose, surely we, who have been endowed with special gifts to qualify us for the work of our own and our brother's redemption, will not yield to the enemy who says "You cannot; you shall not proceed further," but rather contest inch by inch, if needs be, the ground we have been commanded to possess and occupy to the glory of God and the salvation of all who shall be worthy of any portion thereof.

SELAH.

WILL THE "MORMONS" FIGHT, ABANDON POLYGAMY OR EMIGRATE?

Editor Deseret News:

There has been quite an effort made of late by yourself as well as by the many correspondents to your valuable paper to place before the public in its true light the much-vexed

"MORMON" QUESTION.

It appears to me there is no phase of it but has been fully explained and made so clear that ignorance upon any point connected therewith can no longer be pleaded. I have watched carefully to see the effect of the many very logical and conclusive reasonings that have been furnished, and have come to the conclusion that those engaged in the present crusade are determined not to be influenced by any such considerations as law, justice or mercy, and are totally unscrupulous in the schemes they resort to for the purpose of justifying their acts before the world.

The utterances of both pulpit and press spoken in favor of the people are most grossly misrepresented. Abstract sentences are selected (which without their connections are easily distorted,) and these are made to appear as implying a meaning entirely different from that which was intended. Again, imaginations of their own conjuring are published by the traducers of the people as facts; all this with a view to mislead, to prejudice and to injure private individuals as well as the entire people. Let any one ask for a correction of a foul slander or a gross misrepresentation, and the pretended correction, (if made at all) is often more injurious than the slander itself.

I recollect some years ago a gentleman pointed out to certain libelous publishers in Salt Lake City a most palpable falsehood that had been published, and asked what they had to say in justification? He was very coolly told: "We do not publish our paper

under oath, sir." This was all the redress he ever got. Surely.

"MORMON" FORBEARANCE

is without a parallel, or such publications would be short-lived indeed.

Judging from some expressions that have lately been made public, one would think that they expected the "Mormon" people to present themselves before their august tribunals and plead guilty to all they charge against us. This they contend is only right in view (as we claim) of God having commanded us to observe his law in relation to polygamy. Men in authority in the Church are especially held up to ridicule, and are accused of skulking when they should come boldly forward not only in defense of the principle itself, but in defense of the entire people, as though these men were responsible for the acts of the people in relation to this practice. Whereas, the facts are that the men who communicate the will of the Lord are only responsible to the extent of their making plain the commandments of God.

Jonah was held responsible for the delivery of a certain message to the people of Nineveh. After delivering the message, his responsibility ceased, and because they hearkened and repented the threatened calamity was averted.

When a servant of the Lord, whose right it is to receive the mind and will of God, delivers a commandment to the people, he himself is equally responsible to observe the same, for he is still one of the people and would be under the same condemnation as they should he neglect his duty therein. In short, he is expected to be an ensampler in all things as well as God's minister in communicating his will to the people.

THE LEADERS THE COMMON TARGET.

In all persecutions of this class (wrongly called prosecutions) those who stand at the head are made to feel the full force of the blow that is aimed at the people they represent. Jesus, the Savior of the world, experienced the most bitter persecutions and they ceased not until his death. After he was slain his immediate followers, Apostles and others, were compelled to yield their lives, one by one, until not a solitary vestige of the Church that he left was to be found upon earth. Thus were those in authority, from the highest down to the lowest, each in their turn, made to feel the effects of the bitter hate that always manifests itself against the proclaimers of the truths of heaven.

The Prophet Joseph Smith was hunted like a wild beast is hunted from the earliest period of his ministry, and his enemies rested not until he too fell a victim to the same cruel hate. After him, his successor, Brigham Young, was made the grand point of attack, the centre mark at which all the shots were aimed. He succeeded, through the wisdom which the Almighty gave him, in warding off the blows that were aimed both at his liberty and his life, and died peacefully in his bed, surrounded by his family and friends, having lived to the advanced age of seventy-two years. He is now succeeded by John Taylor, a veteran of upwards of three score and sixteen years; a man upon whom the shafts of malice and foul accusation fall harmless; upon whose very countenance is stamped honor and integrity. But because of his position as the head of the Church, all these considerations are ignored, in view of satisfying the same bitter hate against the man who claims inspiration from God and dares to make the same known to the people.

I have no doubt but the same

PROMISES AND PROTECTION,

fair play, etc., would be offered him and others to-day that have been made so repeatedly from the earliest history of our Church only to be as repeatedly broken. The many vivid recollections of plighted faith, culminating in that of Governor Ford, of Illinois, are still fresh in the minds of the Latter-day Saints, and especially so in the mind of our venerated President, who carries in his own person, and will to his grave, the leaden messengers that four times plowed his body—sent thither by the hand of assassins, against whom the said Governor pledged his sacred honor and the honor of the State that he would protect Mr. Smith and his friends if they would only quietly deliver themselves up. The memory of the foul deaths of our Prophet and Patriarch are too vividly impressed upon our recollections to allow us to place faith hereafter in any promise our enemies may make, no matter how flattering or how well attested.

We turn to those whose lips and pens so flippantly and so often use the words, Cowardice, deception, falsehood, when speaking of the authorities of our Church, and ask them to show their true colors and no longer attempt to sail under a false flag. We ask them to cease the cry of "Polygamy!" and that, too, forever, for it is only used to fan the flame of a popular prejudice, thus giving strength to the accomplishment of their vile scheme of

RULE OR RUIN.

If president Cleveland, the Cabinet and the people of the United States cannot see through the thin gauze that these corrupt Republicans throw over their acts to hide their ulterior object, then is their power of penetration poor indeed; and I shall feel very sorry if the work of unmasking is left to the Latter-day Saints, because great mischief may be done before these very unpopular people will be believed.

But to return to the subject of the class of men who are being persecuted for righteousness sake, it is easy to discern that those who are supposed to possess the greatest influence with the people are sought after, and are the first to receive special attention. Their silence having been successfully accomplished, the labor to be thereafter performed they imagine will thus be rendered much easier at the final subjugation of the "Mormon" people is viewed as a simple question of time and a very short time too; as though a people who have exhibited such vitality and such powers of endurance as have these people for fifty-five years past would willingly yield to the unjust unrighteous and unconstitutional demands that are now being made upon them even though their leaders were put out of the way.

It has been published to the world by our enemies that one or more members of our church have concluded that one of three things is inevitable; namely,

"TO FIGHT, SURRENDER POLYGAMY, OR EMIGRATE."

The first proposition is so palpably absurd as to need only a passing notice. The idea of a handful of people measuring arms with a powerful nation! True, we are accused of fanaticism, but we are not fools, and to fight would be folly in the extreme, involving as it necessarily would untold suffering that time and a patient endurance will render altogether unnecessary.

To prove that physical resistance is altogether untenable, it is only necessary to quote the revelation which says: "Zion shall not be redeemed by blood." Again, "I will fight your battles, for I do not require at the hands of mine Elders to fight the battles of Zion."

Our implicit faith in God leads us to believe that he will accomplish for us such a complete victory now and in all time to come that we have no desire to engage in the contest any further than He shall require of us, and that will not be by any physical means.

There may be individuals among us who, being naturally combative, might desire to resent any injustice offered them or their friends, but any such exhibitions cannot in truth or justice be construed as the feelings of our leaders or the people in general, though one such overt act would no doubt be seized upon with avidity by our enemies, and be represented as having "been counselled by the heads of the Church."

THE ABANDONMENT OF POLYGAMY,

that is considered by some to be so easy of accomplishment, is more untenable even than fighting. However much the people might desire to do this, they could not without yielding every other principle, for it is the very key stone of our faith, and is so closely interwoven into everything that pertains to our religion, that to tear it asunder and cast it away would involve the entire structure.

Had we originated this religion as other societies are originated, then for us to alter the constitution, or to amend the by-laws would be perfectly legitimate and proper, but our enemies seem determined to ignore the fact that God originated this work, and are equally determined to make us responsible therefor instead of the Almighty.

We assert again for the ten thousandth time, that there is no doctrine taught or practised by us that God did not reveal. Our business is simply to obey and leave the consequences with him. Consequently then, not having originated the principle of celestial marriage we are powerless to suppress it, and were we to abandon our wives and our children that he has given us according to His own law, He would then be justified in casting us off as unworthy of Himself, and that too forever. When will prosecuting attorneys, courts, and the general government learn that we are in no way responsible for this thing, and that to further prosecute us therefor is as inconsistent as anything that can possibly be imagined?

THE PROPOSITION TO EMIGRATE

is equally absurd. Who has a better right to their hard earned possessions than have these Latter-day Saints? The colonization by them of this arid, barren waste, without aid or succor from any source whatever; the untold hardships and sufferings consequent upon such colonization have endeared to them as nothing else could their present inheritances. But the moral sense of the Christian community (we are told) is greatly shocked at one solitary practice of this people. What an astounding announcement! And we are very coolly asked to emigrate if we wish to continue its practice. We reply: The moral sense of the Latter-day Saints is shocked beyond comparison with many of the practices of the Christian world, and we justly retaliate: Either abandon these practices or emigrate. The latter request is as reasonable, as righteous and as consistent as the other. Even more so; for many of the practices of Christendom are essentially crimes, and that too of the highest grade; still they are winked at. The one solitary crime that is charged against this people is only made such by statutory enactment; whereas the Bible, the foundation of the Christian faith, in its entire history sustains it. And we further assert that an unbiased and impartial interpretation of the great charter of America would decide the law against polygamy to be unconstitutional.

Emigrate indeed! Who came to the succor of the people during their early

struggles when the crickets and the grasshoppers (more than once) consumed their crops and they were left to subsist largely upon roots dug from the ground, rawhides and other things equally revolting? Were there any subscriptions raised by a philanthropic Christian people who were fully cognizant of our situation? Who assisted us in subduing the red man who contended with us in many instances to the death our right of occupancy of the soil? And thus we might continue to cite instance after instance of trial, of daring, of privation and of suffering; but who now cares or ever cared to hear these recitals for we are

ONLY "MORMONS"

and consequently unworthy of any favorable notice or consideration.

The fact remains, however, and history will do us the justice to tell it that the travels of the early colonists across the Atlantic and their settlement on this continent, upon lands adjacent to its shores where supplies could be furnished by vessels plying to and fro is a meagre history compared to that of a people who had been robbed and plundered of almost every earthly possession, and in that destitute condition commenced a journey overland of 1,500 miles, two-thirds of the distance being over almost trackless plains, mountains and deserts, and who, when they had made their final encampment, were over one thousand miles from every supply except the very little they had left or that could be realized from the very scanty planting of a few cereals and bulbs they had brought in their wagons the entire distance.

Talk of migration to the late arrivals if you want to, but not to the hardy pioneers of 1847-1852. When we emigrate because of our religion somebody will know it. We shall not go at the suggestion, neither at the bidding of the hungry cormorants who would greedily prey upon our spoils could they but have their way. We came one thousand miles from (so-called) civilization for freedom, and we do not propose to budge one inch from our present possessions. We will quietly sit and eat our bread that God blesses us with, and drink the pure water our mountains so abundantly supply, and patiently wait for God to redress our wrongs and avenge us of our foes. In the meantime we will not fight, we cannot abandon polygamy and we shall not emigrate.

AN OLD TIMER.

JUDGE ZANE'S CHARGE TO THE GRAND JURY.

GENTLEMEN OF THE GRAND JURY: I will give you a brief charge in respect to your duties as jurors. It is your duty, gentlemen, to inquire into all crimes and offenses against the criminal law in force in this Territory, and, also, it is your duty as grand jurors, if you have any information as to the commission of any crime within the district, by any person, to make it known to the grand jury, and it is the duty of the grand jury to inquire into all such offenses.

In your inquiries, gentlemen, you should find indictments only upon legal evidence heard in the grand jury room. While it is proper for you to communicate your information with respect to the commission of crimes to the grand jury, you should not indict except upon legal evidence from sworn witnesses, or upon record or documentary evidence, when that is proper, or depositions when they are proper. If there is at an time any question arising with respect to such evidence. The Prosecuting Attorney, Mr. Dickson, or his assistant, will be with you, and he will give you any information you require, or you may inquire further of the court. You are not bound, gentlemen, to hear the evidence upon but one side of the case, but if you know of any evidence that would explain the evidence in any case that you are investigating, it would be proper for you to have such evidence brought before you and hear it.

It is your duty to inquire into cases where the persons are imprisoned, and also to examine the public prisons, penitentiaries, jails, or any place where any persons are confined, deprived of their liberty. Some complaints have been made, I know not whether they are well founded or not, with respect to the manner in which the county jail has been kept. It is your duty to examine that jail and see whether it is properly kept or not. The law requires that those places shall be kept properly, and it is the duty of the grand jury to examine and inquire into it.

I have heard complaints also, against a lunatic asylum where the public probably keep some of their lunatics. You should inquire into that also. I know not whether the complaints are well founded or not, but I understand the public confines lunatics there. If that is so, it is your duty to inquire into that and see that it is properly kept, and that no unnecessary inhumanity is practiced upon anybody. You are made, by the law, the agents of the government and the people, to make these investigations, and it is your duty to do it honestly, fairly, and fearlessly.

It is your duty also, gentlemen, to keep secret what occurs in the Grand Jury room. You should not communicate to any one outside of the Grand Jury room how any particular grand juror has voted upon any matter, or what has been said there, nor the fact that an indictment has been found until the party has been arrested; and then it would be improper for you to state what occurred in the grand jury

room or how any member of the grand jury voted, or what its action had been.

Your oaths, gentlemen, require that you should diligently inquire into, and true indictments make of all public offenses against the people of the Territory, or against the laws of the United States triable within this district. You are forbidden by your oaths, and by the laws of your country, from indicting any person through malice, hatred or ill-will. If any man should come before you against whom you may have any feeling, you must lay it all aside and look at it impartially, in the light that the law compels you to look at it, not to view his case from your personal standpoint. Your sole purpose must be to ascertain the truth of the accusation against him. Your oaths require further that you shall not leave any person undicted through fear, favor, affection, or for any reward, or hope of any. You are required to act from pure motives; you cannot act from personal considerations; you cannot take into consideration any consequences to you, any consequences to any man. The law describes the conduct that constitutes crime and it is for you to determine in every case whether the person has been guilty of that conduct with the intentions which the law requires in order to make a crime. I feel it my duty further to remark, that you are not to take into consideration any public clamor for or against any man or against any class of crime. There appears to be an impression, judging from the public prints and common report, that associations, bodies of men and women, can by withdrawing their patronage and their support from business men, induce them to disapprove of the enforcement of the laws of their country. This you cannot take into consideration. The fact that any man, because he may be affected in his business, may disapprove of the enforcement of the laws of the country, cannot be considered by you. This government exists in its laws, and its power is made manifest by those who are selected to enforce them, and any man, any person, who disapproves of the enforcement of the law is against his country and against the laws of his country. The idea is preposterous that because anybody may lose a little patronage or even a good deal, or that all the business men of this town may lose patronage or support, that that can be considered by you; and any person who supposes that a public officer, in the discharge of his duty, a duty which the law imposes and which his oath imposes, or that any grand juror in the discharge of the duty which the law imposes upon him, is to be affected in his action by the way in which the indictment of parties will affect the interests of any business man, is indulging in an idea that cannot be tolerated. It is singular that intelligent and patriotic people, if they are such, can entertain such views of duty—that they should suppose that because they disapprove or because they might induce a business man to disapprove of the enforcement of the laws, therefore, a public officer or a grand juror should fail to discharge his duty and commit perjury. Gentlemen, your sole purpose is, as I have stated before, to discharge your whole duty, ascertain the truth, and when you have ascertained it or such a sufficient probability as the law requires, you must indict, and if there is not sufficient evidence you must ignore the bill and discharge the accused. You must not go outside of our office, outside of the law or go behind the law and say that it is wrong. There is no appeal from the will of the people as expressed through the law-making power in laws, to any bodies such as town meetings or mutual improvement associations or any other kind of an association. There is but one way that laws can be made in this country, and the laws so made are the only ones that you can recognize, and if you attempt to recognize any other laws than those you violate your oaths, you violate your duties as citizens of the United States, and are unworthy of the high honor of being called citizens of the United States. Gentlemen, if there is any man among you who believes that he will be influenced by any of those mercenary and groveling considerations, if you think you will be influenced by a desire to favor any person or class of persons, if you will be influenced by fear, timidity, or your own personal considerations, rise up and say so and I will excuse you; because any man who would be influenced by such motives as those is not worthy to serve his country as a juror or in any other capacity.

Hearing no reply, I assume that you mean to do your duty, gentlemen. I have seen fit to make these remarks because I have heard so much outside clamor and seen so much in the public prints. It seems that a portion of the people believe that the laws of this country should be enforced, according to this clamor, according to private notions and personal interests, and not according to the oaths which you have taken and in accordance with the law which is binding upon you and every one else.

"ROUGH ON RATS."

Cleats out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers 15c Druggists W

THIN PEOPLE.

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