rity here to drag into court every Gentile that has a wife and is *known* to have sexual intercourse with other women. There are plenty of such cases among the would-be respectable non-"Mormon" population here? The evidence can be furnished, and conviction is sure to follow if the said Dickson, Ireland, Gilson, Greenman, et al., would display half the energy they manifest in "Mormon" cases. Couldn't we drag into court every non-"Mormon" man who cohabits with more than one woman. The evidence to convict can be furnished in a number of cases already, and would cut close to some of our smart deputy marshals and other officials.

Again, I understand that deputy marshals, sneaks, tramps, and others are set to watch the houses of respectable "Mormon" citizens to find out when the male members go in and out, and where they go to. Would it not be a good idea to have a detail to watch the Hotel de Flint, and every other house of the kind in town, spot the *respectable* male Gentiles, *married and single*, who go in and come out, and when an arrest is made, subpœna every prostitute in the house, and let Mr. Dickson ask them if they have had sexual intercourse with the arrested party?

Mr. Dickson says he is forced to do this. We should like to see him try it on the inmates of certain houses of ill-repute. And let Mr. McKay talk to them in the same fatherly way that he talked to Miss McMurrin in the R. B. Young case. Would it work to have "Mormon" spies in the coal houses of our non-"Mormon" neighbors, to watch said houses and see that everything was straight.

Do you think our Gentile friends would care about this, or would they set up a howl? If we could not make any of these things work in the Commissioner's court, could we not, when the police make a raid on the houses of prostitution in our city, have the male as well as the female prostitutes arrested, and could not the justices fine them $99, and when election day comes around, could we not have the male and female prostitutes challenged for unlawful cohabitation under the Edmunds law?

We hope we have not trespassed too much on your valuable space. If you can make it clear to us why the unlawful cohab. business is run as it is, all on the one side, you will greatly oblige.

Yours, etc.,
FAIRSHAKE.

The prosecutions for unlawful cohabitation that are being so enthusiastically pushed by District Attorney Dickson, are brought under Section 3 of the Edmunds Law, which we here present:

"That if any male person, in a territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be punished by a fine of not more than $300, or by imprisonment for not more than six months, or by both such punishments, in the discretion of the Court."

Our correspondent will observe that the law is not intended for exclusive application to members of the "Mormon" Church, and we are therefore left to the choice of three modes of explanation with regard to the course of U S. Attorney Dickson and his associate official anti-"Mormon" conspirators.

First—Either these officers are bigoted, unjust and contemptible in administering not only a partial application of the law, but showing a spiteful and petty spirit of severity in their operations.

Second—If not, there are no non-"Mormon" male residents of Utah; or,

Third—If there are any of that class and gender, they are of that high standard of moral purity, that if they were thrown upon a figurative snowbank, they would look like chalk marks on a black board.

As U. S. Attorney Dickson and associate officials in the present anti-"Mormon" raid are asserted (by themselves) to be high toned, just, honorable and, on general principles, faultless, and have been entrusted with a sublime mission, there is nothing left to our correspondent but to discard the first of the three propositions, and of the mreaining two he can take his choice. We may here interpolate, however, that the second is equally as near correct as the third, and upon this basis he can perhaps form some estimate of the value of both.

Our correspondent asks why the kind of plaster that is applied to the "Mormon" back cannot be made to stick upon the part of the non-"Mormon" physique where the spinal column is located.

This interrogation shows how easy it is to ask questions. Almost anybody can propound them, but answering them is often a ponderous undertaking. We might reply to this by asking another. Suppose the sticking process in that direction were attempted, how could a grand jury be found under the present regime to indict?

Let us explain: In addition to the open venire plan of packing juries to indict and convict "Mormons," just glance at the process. In the first place all practical polygamists are excluded from the panels, the fact of the juryman's status in that connection being ascertained by a searching examination. Those who believe it is right to have more than one wife, or that it is right under any circumstances to cohabit with more than one woman are also thrown out for cause. Here the inquisitional process ends. The question is not put to the non-"Mormon," "Have you at any time since the passage of the Edmunds law lived or cohabited with more than one woman?" The reason is obvious; moderately speaking probably in 24 cases out of 25, the interrogated non-Mormon would be left with the bare alternative of violating his oath or being excused from service. Our correspondent will observe that a kind of grand jury that would in dict in cases outside of "the marriage relation," is neither procured nor wanted under the present official regime. And if an attempt were made to obtain one on a basis equal to that used for the exclusion of "Mormons," not only would the regulation 200 be exhausted in the attempt, but it is doubtful if the open venire method itself would not be found to be futile. It would in any case be necessary to make a liberal addition to the already numerous horde of deputies to keep up a protracted hunt for eligible individuals. In the present method of packing juries, if non-marriage relation cases were presented, it is exceedingly doubtful whether a sufficient number of that class of jurymen that could consistently "cast the first stone" would be found. These are some of the reasons why the unlawful cohabitation plaster would not stick on the non-"Mormon" back.

So far as "Fairshakes'" suggestion about the spy, spotter and sneak business is concerned, we have serious misgivings in relation to the propriety of Latter-day Saints going down to the degraded level of Dickson, Ireland, Gilson *et al.* We do not think that the "Mormons" are fitted for that kind of thing either by nature, instinct or education. We are not prepared to say that much for the other side. We wish, for their sakes, that we were. If these high toned gentlemen have found their proper sphere, perhaps it would be as well to allow them a monopoly in the line of action they have elected.

As to the challenging of male and female prostitutes at the polls, "Fairshakes" knows or ought to know that the suggestion is impracticable. High toned U. S. officials have, unauthorized by law, provided against the corruption of elections by framing an oath to be taken by voters, providing a large hole through which all those guilty of unlawful cohabitation outside of "The marraige relation" can crawl up to the ballot box. He should be reminded that the oath includes this anti-"Mormon" shutter out: "I do solemnly swear or affirm" * * "That I have not lived or cohabited with more than one woman *in the marriage relation.*" But what deponent hath done outside of that relationship is a matter in regard to which it is not rendered, for obvious reasons, necessary that he should express himself.

UNJUST DISCRIMINATION.

THE following, from a respected non-"Mormon" correspondent of this city, further exemplifies the unjust and partisan manner in which many of the officials act whose duty it is to protect instead of infringe upon the rights of citizens, without distinction:

Editor Deseret News:

The bringing into the Commissioner's court yesterday of the registration oath of Miss McMurrin, the alleged unlawful wife of Mr. R. B. Young, reminds me of a matter of which I have several times thought, but never deemed it of sufficient importance to speak publicly. Now, however, I think the points involved might be agitated with good results, as it is certainly of much moment in a political sense.

The oath demanded by the commissioners as a pre-requisite of registration, as a voter in Utah, has been made to apply to all and every one who has at any time, either before or since the passage of the anti-polygamy law, engaged directly or indirectly in polygamic relations, and as is apparent to any unprejudiced mind, the rulings have been made with a determination to weaken the voting power of the Mormon people to the very utmost extent, rightfully or otherwise. The effect of the wire-working has been in some cases, to disfranchise men and women for polygamy, who a full quarter of a century ago were as they are now, entirely out of it. In all cases where it was known that the person so situated would vote the Mormon nominees to office, they have been without exception, so far as I am aware, disfranchised.

Some time since, I was talking with a man who has been out of polygamy so long that he has forgotten all about it almost, but he spoke of the injustice of being deprived of the franchise under such circumstances, and in strong terms he denounced the rulings which brought about such results. This man *was a Mormon.* But a few days afterwards, while talking with his brother *who is not a Mormon*, I was surprised to hear him say that *he* always voted—the Liberal ticket of course.

At first, I thought he was only joking, because I knew that he had been in polygamy, and stood in the same light exactly in regard to the law, and the ruling, and although I would not attempt to define the status of either, I am sure that he must be regarded exactly as his brother is, both in law, and in equity, unless the fact that the disfranchised man would have voted for John T. Caine, while the other did vote for Ransiord Smith.

I have heard of several cases of this kind, but as there are so many lies always afloat in this community, one never knows what to believe. Of this instance, however, I am personally cognizant, and while I would not for any consideration wound the feelings of the party concerned by mentioning names, I think it a matter which should be understood. I should like to know how this comes about, and exactly why it is so. There may be many more similar cases.

My idea is that all such men should be allowed the franchise, but I certainly am opposed to a select few being admitted to the privilege, while all others are deprived of it.

EQUALITY.

Salt Lake City, Jan. 30, 1885.

We can only say that the case referred to by "Equality" is by no means the first of a similar character to which our attention has been directed. Our opinion on the subject is precisely as stated in the closing paragraph of the communication. Cases involving the general principle of disfranchisement for the exceptional causes noted are now in the hands of the Supreme Court of the United States, and will probably be finally adjudicated at an early day.

THE CHARACTER OF THE MEANS EMPLOYED.

THE crusade now being carried on by certain U. S. officials is similar in some of its features to that which was in full blast in the winter of 1871-2, under the direction of Chief Justice James B. McKean. Juries were packed then for the purpose of convicting "Mormons;" so are they now. Trumped up charges were planted against respected citizens, and the human tools employed to fabricate testimony by which to swear away the lives and liberties of those who happened to be the objects of the anti-"Mormon" clique at that time were of the lowest stripe of the genus man. The instruments now made use of are not only of a similar character, but in some instances they are the same individuals.

It has been shown in evidence that bribes have been offered of late by the crusaders to put up jobs on prominent "Mormon" citizens, notably in the case of Mr. Angus M. Cannon. This is not an original dodge of the anti-"Mormon" persecutors. It was a characteristic of the former raid to which we have already referred, as it is quite easy to show.

It will be observed that most, if not all, of the complaints made against Latter-day Saints are signed by one S. H. Gilson, who is understood to be the head of the dirty department of the crusade. In consequence of the appearance of his name in connection with the present raid, a good many people who were not hee in earlier times, or whose memories fail them in regard to the details of the McKean crusade, have lately been asking, Who is Sam Gilson? He occupied a similar post to that he now stands in during the former anti-"Mormon" assault, when the most villainous attempts were made to swear away the lives and liberties of President Brigham Young and others. As to the character of the means resorted to by the conspirators of the former times, it is probably unnecesary to give a further explanation than to publish the following affidavit, which was made by one of Gilson's base instruments:

AFFIDAVIT.

Territory of Utah, } ss.
Salt Lake County. }

Be it remembered that, on this the 3d day of January, 1872,

Personally appeared, Charles W. Baker, who was by me sworn in due form of law, and who on his oath did say that he is the identical Charles W. Baker, who was a witness in an examination before the honorable James B. McKean, Chief Judge of the Supreme Court of the Territory of Utah, commencing on the 14th day of December, and terminating on the 23d day of December, 1871, at Salt Lake City; wherein John L. Blythe, James Toms, Alexander Burt and Brigham Y. Hampton were charged with the murder of J. King Robinson, at Salt Lake City, in the county of Salt Lake and Territory of Utah, on the 22d day of October, 1866.

He further says that the testimony which he then on said examination gave was wholly untrue and false. He further says he was hired to give said testimony by S Gilson. That it was agreed between him and the said S. Gilson and others:

That he was to be paid the sum of five hundred dollars, no matter what might be the event of the proceedings, and one thousand dollars for each person that was or might be convicted.

That during the time he was engaged in said testimony and detained, his board was paid by said Gilson and others, at the Revere House, in said city.

He further says that he had a plat of the ground and of the street in the city of Salt Lake, near to the place where the murder was committed, furnished him by S. Gilson.

Which plat, before he gave evidence, was by him carefully studied, so that he might understand it.

He further says that since he so gave his testimony he has carefully reflected on the enormity of the crime he has committed, and is aiding in carrying out, and he has concluded to make amends, as far as it is now in his power.

He therefore voluntarily now makes this statement, upon his oath.

He further says that on or about the 16th day of December, 1871, he had a conversation with Thomas Butterwood, who then informed this affiant that he was hired to give his testimony in the above named case, and that his testimony was not true.

(Signed) C. W. BAKER.

Subscribed and sworn to before me this third day of January, A. D. 1872.

JOHN T. CAINE,
Notary Public.

TERRITORY OF UTAH, } s.s
County of Salt Lake. }

This certifies that I have carefully compared the above copy of affidavit of C. W. Baker with the original, as sworn to before me on the 3rd day of January, 1872, and find the same to be a true copy in every particular.

As witness my hand and notarial seal this 5th day of January, 1872.

JOHN T. CAINE,
Notary Public.

At the time of the McKean raid a large number of indictments were found against "Mormons" by the grand juries prepared for the purpose. Besides those based on trumped up charges of murder, on which the accused were committed without bail, many were held on charges of lascivious cohabitation, under the Territorial statute which then existed, but was subsequently repealed. The law was never intended for polygamy cases, but it suited the purposes of the crusaders to ignore the U. S. law of 1862, and pursue the "Mormons" under a local statute, that had no legal applicability in the premises.

On the 15th of January, 1872, when affairs had assumed a gloomy aspect, the clouds were cleared away by the famous decision of the U. S. Supreme Court, which declared McKean's method of packing juries illegal. The dispatch announcing the ruling said, speaking of its purport:

"The jury which tried the case was not selected in conformity with law. And it follows that the indictments against Mormons are illegal and all proceedings had against them must fall to the ground."

The open venire jury method for anti-"Mormon" crusading purposes is not, in view of an express United States statute defining the proper mode, more legal in any aspect than the extra-judicial system adopted by McKean for the same object. It will be hoped by all lovers of law and justice, that when the question of legality is brought squarely before the United States Supreme Court, it will be consigned to a similar fate. This will certainly be the result unless indeed the last bulwark of liberty and justice has a rotten spot in it.

If there is any doubt in the mind of any intelligent, justice-loving individual regarding the true inwardness of the present anti-"Mormon" crusade, let him look at the character of the means employed to further its ends. It will harmonize with its nature precisely.

A DISGUSTED NEWSPAPER MAN

EXPRESSES HIS CONTEMPT FOR THE IDAHO ANTI-"MORMON" CONSPIRATORS.

Editor Deseret News:

Having, not long since, been connected with the editorial staff of the Idaho *Statesman*, a notoriously noisy, and, as I now *know*, unscrupulous anti-Mormon paper, published at Boise City, and having still more recently, since severing my connection with that blatant minion of persecution, become convicted of the truth of the Gospel of the Church of Jesus Christ of Latter-day Saints, will you permit me the privilege of bearing testimony for the cause of Zion to the public, through your columns?

The *Statesman*, under the direction of the well-known, corrupt, venal, dishonest Milton Kelly, has been and still is the foul mouth-piece of the anti-Mormon demagogues, who, through the most brazen frauds, subverted the will of the people of Oneida County in that Territory, as expressed at the late November election, and who have since disgraced the legislative halls of Idaho by the enactment of miserable laws in the most palpable, direct conflict with the national Constitution. Nay more; this Idaho newspaper monstrosity is not merely a persistent calumniator of the most virtuous and loyal portion of Idaho's citizens, but it is also the champion of a wretched gang of thieving Federal tramps whose chicanery it conceals or endeavors to palliate for a paltry share of the spoils. In other respects this fiend in the guise of a public journal is an enemy to the Territory where it is published, a foe to the fair city that reluctantly permits it to be issued in its environments, and a reproach to honest journalism I thank heaven I was not connected with the staff long before I discovered its true character, and hope to be forgiven for having inadvertently been led to labor one day for the prolongation of its pestiferous career. Its lying utterances in reference to the "Mormon" people were in themselves so inconsistent that I was led to suspect its want of integrity without having any other source of information whereby to judge. I came here to Utah to investigate the alleged infamies of the "Mormon" faith and its followers. I find the most virtuous, hospitable, industrious, pure and righteous loyal people that it has ever been my fortune to meet during all my extended travels among many nations in both hemispheres. The true citizens of this great American commonwealth ought to be proud of its "Mormons" and turn the scourge upon those who wantonly asperse and villify them.

CHAS. W. HEMENWAY.

Payson, Utah, Jan. 31, 1884.