

## LECHERY LICENSED.

THE NEWS is not one of that class which indulged in the hope that Judge Zane was really an apostle of morality in our midst, as he has so frequently advertised himself; on the contrary, since the raid upon vice in its most hideous form was begun, we have taken occasion at different times to say in substance, if not in so many words, that the laws as interpreted by his honor meant one thing for the "Mormons" and another thing for those arrayed against them. Some few of our own faith have even ventured the opinion that the Judge was sincere in all respects, misguided though he might have been in relation to one feature of his programme, and that he would show this on the occasion which ended in their disappointment to-day. They were misled by the siren songs which find an easy entrance to ears that are open and hearts that are not calloused. There need, we hope, be no further misunderstanding now. To go before those who would control our temporal destiny without a certificate of good standing from those whose conduct is the vilest of the vile, is to be barred from justice in advance; to secure favors, we must "toss the ready cap in air and lift the voice in servile shouts" at the latest triumph of vice over virtue, and any conclusion apart from this will be in the end what we have herein indicated—disappointment.

Judge Zane, without specially or at all deciding the ordinance under which the prosecutions against immorality were brought, to be invalid, rules substantially that the city must show publicity, openness, notoriety, otherwise there is no offense. This is in effect giving us everything we want, while notifying us plainly that we must not want anything we can't have. Those who resort to evil deeds are not prone to the selection of public places for such purposes; they do not advertise their intended acts in order to obtain an audience to witness their performances, and hire bands of music to stimulate the throng to attendance; not by any means. They seek a retired spot, where, drawing around them the curtains of darkness and seclusion, they consummate their foul purpose—as much a crime against God, human welfare and decency, as though enacted upon the open streets in the broad light of day; only in the latter instance, there would be the additional offense of the example, the vileness of the act itself being no more and no less flagrant, so far as it relates to the guilty participants.

Well, Judge Zane has set Marshal Vandercook at liberty; he is an officer of his honor's court, one of those persons whom the Judge recently declared were made more guilty by reason of their office if guilty at all. The offender against decency and chastity dare not face the facts, so he applies to his friends for release by means of a quibble in law, that relief which he understands full well will be extended. If he can afford to look the world in the face as honest and upright men do, with such a weight of sin upon his soul as he carries with him day after day, we could certainly afford to let him do so. But the end is not yet. Wait and see.

## A HINT TO THE OFFICERS.

As it is probable, ay almost certain, that any proceedings against the male prostitutes under the ordinances of the city will be ruled out of court by a Judge who does not seem to favor police action against sexual crime, we direct the attention of those who have the evidence which the guilty parties and their friends desire to suppress to the following section of the Penal Code:

"Sec. 166.—Every person who keeps a house of ill fame in this Territory, resorted to for the purpose of prostitution or lewdness, or who wilfully resides in such house or resorts thereto for lewdness, is guilty of a misdemeanor."

This is section 1996 of the Territorial statutes, on page 603, Compiled Laws of Utah. It is not open to any charter objections, legal quibbles or other similar chicanery in the interest of debauchees.

Justices of the Peace have jurisdiction of this class of misdemeanors. By Act of the Legislature of 1872 the Mayor and Aldermen of incorporated cities were constituted Justices of the Peace and given jurisdiction of offenses arising under the laws of the Territory as well as under the city ordinances.

If the guilty are allowed to escape out of the hole knocked through the city charter, they can be bagged in the net of the Territorial statute. Let sexual crimes be punished under the local laws, says the Judge. Take him at his word.

## A DRUNKARD'S LEGACY.

YOUNG men or old men who are addicted to indulgence in intoxicating drinks will do well to reflect upon the legacy of Edward Lee, a confirmed inebriate, who died not long ago in Oswego, N. Y. He left the following as

his last will and testament. It is similar to what other drunkards have bequeathed at their decease, only they have not perhaps reduced it to writing:

"I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart, a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave. For drunkards to read when they get time."

## THE BEGGING FIENDS.

An impecunious, unsophisticated and all but unintelligible sheet issued now and then in this city and calling itself the *Christian Advocate*, is supposed to be an exponent of "Evangelism" in general and Methodism in particular. Every time it or its pet creed is dealt a powerful blow, instead of meeting the issue squarely and defending its cause in an intelligent and manly way, it retreats to its kennel and whines over its wounds like a whipped spaniel.

The NEWS, some time since, contained an article showing up the fraudulent character of Methodism as a system of theology and the hollow-hearted hypocrisy of most of its exponents in this region; our case was made out, and we awaited the defendant's answer. But it does not appear, perhaps for the reason that it requires genius of the highest order to combat or circumvent accomplished facts, and the *Advocate* can lay claim to nothing but being a rather sickly apologist for a decidedly disreputable cause. If it were able to show Methodism to be superior to or even different to what we made it out, why is it not done? Is abuse of "Mormons" and begging for money the stock in trade of those Gospel brokers? It would seem so, to judge from their organ.

The last number contains an article headed "Help is at Hand," which begins with such eulogies as a little girl sometimes exhibits over a gift of a new doll; and, in fact the impulse in either case springs from the same source—the acquisition of something long desired. It gushes in italics over the "glorious news" that the Women's Home Missionary Society at Philadelphia donated \$3,335 for "missionary work" in Utah, and subsequently that the New York Missionary Society has handed over \$19,550 for the same purpose. It is certainly quite a sum, and when the little pickings from other sources are added to it, ought to be sufficient to enable the "cause" and the paper to pull through another year at least. It then talks about the "deep growls from the Mormon watch dogs," (as if it was not the duty of watch dogs to growl when theft is about to be perpetrated!) and while it "expects of course to hear the sneers and slanders of the Saints in reply," it "praises Him who has heard its prayers, and thanks those noble hearts who have remembered and pitied the waiting thousands of Utah." Well, then, you are going to be disappointed for once. Your expectations will not be realized. An indictment is not a sneer, and plain facts are not slander; to this extent do we go and no further. And as to the money, take it and much good may it do you. But is that the best showing you can make? What about Methodism? What about Presbyterianism? What about the doctrine of the "church without a founder," the Baptist? These are professedly the promulgators in chief of Utah Evangelism, and why does not their mouthpiece come to their defense? You ought to know by this time that you cannot make out a case by unsettling or rather attempting to unsettle our title, you must rely upon the superiority of your own.

The *Advocate* bursts into song in the excess of its joy at the prospect of immediately receiving so much money. It can afford to. Excessive gratification over such extremely good luck these hard times is about the only consistent thing in the paper. Hear it warble:

"The day of Utah's redemption draws nigh, for next the Church Extension society will stretch out her strong hands of help, and the Tract Society and Sunday School Union will also do their part; and since God is in this work,

To doubt would be disloyalty,  
To falter would be sin.

On, Brethren, on to the work."

Push on the work! Hurry on the samples! There are a hundred thousand ragged little "Mormons" growing up in ignorance, squalor and vice, and we must look after them. On with the work, and let the next gale that sweeps from the east bring to our ears the chink of glistening coin. This is true Christianity, as measured by the standard of "the rest of us." Yea, verily!

The organ of redemption and lucre publishes a table of articles to be written in the highest style of the art and published in its columns from time to time during the coming year. Here it is:

1st. The Origin of Mormonism.

2d. Joseph Smith—his life, character and claims.

3d. Mormon Revelation.

4th. The Mormon Deity as distinguished from the Deity of the Bible.

5th. The marks of a true church.

6th. The Mormon Priesthood.

7th. The Mormon method of salvation contrasted with the Christiana.

8th. The Mormon ideal of a saintly life and the N. T. ideal.

9th. Life beyond the grave according to the Mormon belief.

10th. Mormon spiritual gifts and miracles, healing, tongues and prophecies.

11th. Mormon missions.

12th. Mormon polygamy: its origin and history, and its influence on the home, and on social and civil life.

13th. Polygamy—the Bible argument against.

14th. The Republic vs. the Theocracy.

15th. Personal liberty as related to the Mormon ecclesiastical organization."

The reader will be apt to arrive at a conclusion similar to our own—that by some means or other Methodism, Presbyterianism and Baptism have been strangely overlooked in the compilation. It's a "pretty little list," but we are very sure that something has "been missed"—unless, indeed, the *Advocate* is willing to admit that it is conducted on the principle adopted by Artemus Ward for his "lecturer"—A little rouse, a little talk, a few sayings, and an occasional reference to the subject. Only, there seems here no room for anything but anti-"Mormonism," screeching for more money, hypocrisy, cant, lying and hate—the references to its alleged cause being too "occasional" to be noticeable.

Avant, thou mercenary peddler of a spurious Christianity!

## CARD OF THANKS.

The President and Board of Directors of the Deseret Hospital wish to express their thanks and grateful acknowledgments to all those who have recently contributed money, orders, and useful articles to assist in sustaining this institution, which is still in its infancy. The following is a complete list of the names of the firms and individual donors:

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Some of the parties who have given may think the Secretary has been very dilatory about publishing this notice but some of the contributions have only been very recently made, and this is offered as an apology to those who may have thought the acknowledgment through the public prints late in coming. The managers are none the less gratified, however, for the timely assistance rendered just when Bishop Clawson, the president of the institution was obliged to absent himself for a time, and there were heavy responsibilities resting upon the management. It is hoped that all who have given to this good and noble work will feel doubly blessed in return, for certainly "he that giveth to the poor lendeth to the Lord," and to be able to aid suffering humanity is always praiseworthy, and brings its own reward.

E. B. WELLS,

Secretary of Deseret Hospital.

## THE CANNON CASE BEFORE THE U. S. SUPREME COURT.

On Saturday evening F. S. Richards, Esq., returned from the East and stayed in Ogden until Sunday evening, when he came to this city. He was accompanied by his amiable wife, and they both arrived in good health.

Mr. Richards left Utah about the middle of October, and undertook what nearly everybody considered a hopeless task, that is, to endeavor to bring the case of Prest. Angus M. Cannon before the Supreme Court of the United States. Members of the bar generally declared that it could not be done. But he went in strong faith and with determined purpose to do his best, and he succeeded.

It will be remembered that Judge Zane refused to grant an appeal from his singular decision, to the superior court. Mr. Richards applied to Justice Miller, of the Supreme Court of the United States, and after showing the great importance of the matter to the people of this Territory, a writ of error was granted to the court below and thus the first step was gained.

But in the ordinary course of events the cause would not come up for trial for two or three years, in consequence of the many cases on the calendar. Mr. Richards then got it advanced, and the 7th of December was the

time set for the hearing. But this was rather too late for his client, who is in prison, and for the people, whose cause he represented. He therefore went to work with diligence and succeeded in obtaining another advance, and on the 16th of November the case came before the Court.

It was loudly anticipated by the opposers of the appeal that the case would be thrown out of court on the question of jurisdiction. But the technicality on which they counted did not figure. The matter came up on its merits and was fully discussed. Mr. Richards alone presented the "Mormon" side of the case, occupying the full two hours allotted in a fervid, lucid and exhaustive presentation of the main points at issue, riveting the attention of the court in a marked degree and impressing all hearers with the importance of his cause. Solicitor General Goode argued on behalf of the Government, taking the ground assumed by Judge Zane in regard to the term "unlawful cohabitation," but "agreeing with his learned friend" in the importance of a complete and authoritative explanation of the meaning of the Edmunds law.

We congratulate Mr. Richards on his great victory. For whether any great or immediate good to Utah or not comes from the decision which will be rendered, he certainly achieved a triumph in getting the case before the Court. And there will be this much benefit arise from the ruling, whatever it may be: we shall have something definite to guide us in regard to an Act of Congress specially made, as some think, for "Mormons," but which neither "Mormons" nor "Gentiles" can fully understand, because the courts of Utah have ruled so variously concerning its meaning.

We welcome Mr. and Mrs. Richards to home and friends and will look eagerly for the decision. We hope to obtain a report of the argument shortly, and publish it, that our readers may know how the matter was presented to the court of last resort.

## THE LATEST SENSATION.

This city seems to breathe an air of excitement. Nearly every day brings forth something to keep people on the *qui vive*. The shooting on Saturday night is the latest remarkable event, but is by no means the least contributor to the public disquietude. And it is not so much the dastardly act by which a young, well-known and esteemed man has been stricken down by the hand of an assassin—though that is bad enough—that excites public reprobation as that the murderous creature who fired the shots is screened by the United States Marshal and kept out of the way of officers holding a warrant for his arrest.

If the report which has reached us is correct, and it comes too well authenticated to be a matter of doubt, when the police authorized to arrest Collin demanded him of Marshal Ireland, that official admitted he had the accused in his care and that he had no warrant for his arrest, but refused to give him up to the officers.

Supposing the case was reversed: That a "Mormon" accused of shooting and killing a deputy marshal was to take refuge with a policeman; that the latter, acknowledging that he had no authority to detain the accused or to keep him in custody, refused to deliver him to the Marshal armed with a warrant of arrest, what would be the consequence? Why, it would be telegraphed all over the country that the "Mormons" were in rebellion against the United States. And the whole power of the U. S. officials and the courts would be invoked to gain possession of that "Mormon" and to punish the obstructing policeman.

The case seems to possess some elements of mystery, so we refrain from comments upon the deed which caused a thrill of horror and indignation to run through the community. The facts will be brought to light and the full measure of guilt will be ascertained. But the public will not expect that the creature who fired the murderous shots will be punished. He is a deputy marshal, whose person seems to be considered by officers and courts, unassailable. The spotter, the ingrate, the impecunious object of "Mormon" bounty who has turned like a viper to sting the hands that warmed him, now fills up the cup of his infamy by shedding the blood of a fine and stalwart young man, who is as deeply respected as he is widely known. And of course the assassin is to be screened from arrest and lied out of trouble. How much more will the people here have to bear with patience?

## IRELAND.

"The NEWS and *Herald* both copy a letter purporting to have been written from the Utah penitentiary to the Omaha *Herald*. It is doubtless from the pen of the martyr Musser, and was written after he emerged—purged, we trust, from his grosser sins—from that hell."—*Tribune*.

Were it not for the fact that the NEWS is brought to task for merely copying what s and was in no sense responsible for in a journalistic sense,

we would certainly let the reader take the above and the entire article from which it is clipped, for what statements from such source are worth. But since we are arraigned we will make our plea, notwithstanding the source is unworthy the expenditure of effort, for the reason that some people might be misled were we to say nothing.

The NEWS is not given to making, copying or even permitting statements which it knows, believes or has reason to believe are untrue. Furthermore, it never has, within the knowledge of the writer, done so. And when the letter to which the organ of vice and lawlessness refers was copied in our columns, we believed then and believe now that its statements were true; not because we have other information than that given by the letter or the matters specially referred to, but because similar things have been reported so often before, from sources considered credible.

To suppose that Mr. Ireland has not "worked" his office for all it is worth, and a great deal more in a legitimate sense, is to suppose against the common judgment of human nature. He has sent his deputies on errands for which, if their own accounts in some instances are at all to be believed, he has allowed them merely expenses, while expenses, fees, salary and all were charged up to the government; it is a notorious fact that he has had convicts work on the penitentiary farm, raising vegetables, fruits and other products, not one-tenth of which were used by the inmates of that institution but were used by some means unknown; and it is certain that the prison fare which those in his charge have to live upon is just barely what will keep soul and body together, and given in small quantities at that; while the general discipline enforced is such as one would naturally expect to see exercised over a lot of dogs under the supervision of a trainer; the bedding is filthy and insufficient to keep the prisoners warm; and the word "speculation" seems written upon everything and every action. But the most flagrant thing in Ireland's whole career, so far as it has come to light, is his action of Saturday night, when he confessed, to the officers who came to him with a warrant for the arrest of one of his pets, that he knew what had taken place, that he had the man in charge without warrant or commitment, but would not give him up! This is nice conduct for a man charged with the responsible position of executing the laws in the name of the United States and on behalf of the people generally! He seems to consider himself above and beyond all local law, and in carrying out this design has made himself an accessory after the fact to a felony—and it is our sincere desire that he may be taught such a lesson for his crime as will make him and his confreres tremble.

If Marshal Ireland is such a stickler for the enforcement of the law as he pretends when he swears out complaints and executes warrants against "Mormons," why does he now defy the law in the Collin case?

"Come under the law" is the answer of the morality shriekers when we complain of injustice and undue severity. Well, why is not Collin brought "under the law?"

There is a man at the point of death from an assassin's bullets and the shooter has not yet been taken before a magistrate. What kind of law is that?

There is one law for citizens and another for deputy marshals; so it appears from the course of Federal officers in the Collin case.

When a person charged with a capital crime is kept under military protection from the operations of the civil law, is that martial law, or what?

The Collin story about the shooting appears to the public to be very much "MIX"-ed.

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