

out that it is simply a deep manoeuvre to get money. Fifty cents a month is not a large sum, to be sure. But when the results are found to be the right to use a pass-word that is sure to leak out, and to belong to a "secret society" that the public knows all about, there will be a falling off in the fifty cents' fund, and the bottom will fall out of the hollow little subterfuge. The Utah Loyal League is a Utah sickly sham.

A WORTHY EXAMPLE.

In another column will be found a report to the First Presidency from the Weber Stake of Zion. It will be very gratifying to all who are interested in the welfare and progress of the Work of God on the earth. We understand that the course pursued by the brethren, as outlined in the report, is cordially approved by the presiding authorities of the Church; and that it is in a line with their instructions may be seen from their latest General Epistle.

The strength of our cause is not in the numbers of its adherents but in their union and fellowship with the heavens. Everything that tends to draw the Saints together, in that true unity which is of the spirit, to banish strife, to dispel doubt, to promote concord and foster spiritual life increases the power by which alone we can prevail against our adversaries and accomplish that for which we live and labor.

Private ministrations are provided for in the order of Church government established by revelation, and are required by divine command. In common practice they fall far short of the design. It is intended that they shall be a source of continual blessing to all the household of faith. They are meant to supply a real want in the homes of the people. They are to reach those who are unable to meet in public assemblies and enjoy the preaching of the word and the communion of Saints. They are for the benefit of young and old, rich and poor, priest and people. The highest authorities of the Church and the simplest member, the most experienced and the newest convert are alike included in their jurisdiction.

A stereotyped catechism of any kind does not meet the requirements of house to house ministrations. They are to be conducted as the Spirit of light and truth shall suggest, and as various conditions and circumstances may demand. Consolation is needed in some instances, rebuke in others. One case may require a stimulus to faith, another a wise direction to excessive zeal. There are differences to harmonize, wounded hearts to comfort, sick bodies to heal, and also ungoverned exuberance and a tendency to forbidden pleasures to check and restrain.

Wisdom and a keen perception of the Spirit's promptings are absolutely necessary to family teaching; kindness and firmness must be blended in these private visitations, and it is rare to find the true qualifications of the Teacher and see them exercised as designed by the Author of our faith. Training in these duties is of inestimable value and one of the requirements of the times. And we know of no better method to impart this education to spiritual Teachers, than the practical examples set by experienced officers in the Church in the manner prescribed in the report from Weber.

Every Stake Presidency is not in a position to imitate the example set forth in that document. But where this is practicable, it seems to us that it will commend itself to all who are in similar authority. Public assemblies are a feature of our faith and practice. They are indispensable. But they are not all-sufficient. More permanent and profitable impressions can be made upon the Latter-day Saints in their homes by familiar visits and instruction, by counsel based upon an understanding of their individual and family wants, than simply by the preaching of the word in the Sunday congregation. And when the leaders of the people can get right down to the bedrock of the people's hearts they can discover what kind of treatment is needed, that the true metal may be developed and polished and brightened for the Master's use, and the dross and the baser material may be shown up and consumed.

Block meetings have been adopted in many wards of the Salt Lake Stake with considerable success. They reach people who seldom attend the larger public meetings, and they give an opportunity for the aged and infirm as well as the young, to express their feelings in regard to the kingdom of God and to exercise the gifts of the Spirit. They have an excellent effect. Care should be taken not to overdo the matter by too frequent repetition and by prolonging them beyond reasonable hours. Let all things be done in moderation, and under the whisperings of the Spirit to the Elders in charge, who are instructed by revelation to conduct all meetings as they are led by that divine influence.

We rejoice in the good tidings from the Weber Stake, and trust that we shall hear similar news from other portions of the Zion of our God. When the spiritual life of the Saints is aroused and the Lord visibly works in the hearts

and homes of the people, when they purify themselves before Him and dwell together in love and confidence and unity, then we may assuredly expect to see His mighty arm made bare in behalf of his people, and the plans and the schemes of the wicked brought to nought. May the good work go on, until Zion is cleansed from evil and God reigns in spirit and in power in every home in Israel!

A COMPLETE FIZZLE.

PUBLIC expectation has been on tip-toe and all kinds of speculations have been indulged in, pending the repeated postponements for the convenience of the District Attorney in the case of President Angus M. Cannon. The result, so far, must be very disappointing to those who have been looking for something sensational as the outcome of the case. After the huge throes of Dickson's big "mountain," it has not even brought forth the figurative "mouse."

Like Sir Charles Coldstream, he has climbed up this imaginary Vesuvius, and after gazing into the depths of the crater, he can only exclaim with weariness, "There's nothing in it." The defendant was arrested by four deputies on a complaint charging him with unlawful cohabitation, the parties named being Sarah M. Cannon and Mattie P. Hughes. The extraordinary bail of \$10,000 was required on a single charge of misdemeanor. When the time came that was set for the examination, the case was postponed to suit the wishes of the prosecution. A host of witnesses were subpoenaed but that did not matter. Uncle Sam is rich, and if the case could be made to stick, the defendant, who bears a name that seems to inflame the Public Prosecutor like a red flag does a raging bovine, would have to foot the bill. After a delay of nearly a week, the District Attorney being absent—popularly declared to be on a private venture in California not altogether unconnected with speculations in stocks—the witnesses, some of whom were brought in from a considerable distance, had to be sent away again. A third gathering of the host met the same fate. But at last the District Attorney was ready with his "cloud" of witnesses, and the ball was opened by springing and serving four new warrants on the defendant. One for cohabiting with his wives and sundry other persons, one each for polygamy with three different ladies! The testimony has been adduced, twenty-six witnesses were examined, while ten were not called, and not a scintilla of evidence was brought out which it is even pretended went to sustain either of the charges of polygamy, or the original charge of cohabitation. The District Attorney, however, asked that the defendant be held on the new charge of cohabitation with his wives, dating from the time he was indicted before, until the time he went to the penitentiary. The only evidence to give color to this demand was the testimony of his daughter-in-law, which after her explanation, amounted to no evidence whatever. There was nothing to argue on nor rebut, for nothing had been adduced by the prosecution, so the matter goes over under advice without any remarks by defendant's counsel.

This case shows the reckless manner in which prosecutions against prominent "Mormons" are conducted. A creature who knows nothing of the facts is engaged to swear out complaints. He is not called as a witness because his job is simply to swear to something prepared for him. Witnesses are scooped in from various quarters, whether they know anything of the matter at issue or not. Neither age nor condition is spared if there is a suspicion that they may be of use to the prosecution. One witness was so old and deaf that if he knew anything his testimony would have been of very doubtful value. Another was a lady very near her accouchement, who was brought in a distance of 105 miles by train and 12 miles by private conveyance. Her testimony was worthless to the prosecution.

Whether the defendant is held to await the action of the grand jury or not, the whole expensive, vexatious and bombastic business is a complete fizzle, which we think no one realizes more keenly than the District Attorney and his favorite committing Commissioner. But what excuse was there for all this trouble to 36 people, put to repeated inconvenience, and for the great cost of the proceedings, to say nothing of the wrong done to Mr. Angus M. Cannon? We do not expect a reply from the cause of the needless trouble, but the question will not suggest any sentiments of satisfaction or reflect much honor or glory upon the chagrined brow of District Attorney Dickson.

RELIGIOUS INFLUENCE IN POLITICS.

A SPECIAL telegram to the Pioneer Press dated December 8th, says, a petition was presented in the Senate on that day asking for an amendment to the Federal Constitution, allowing Congress to regulate by law marriage and divorce in the United States. It

also says that "there are indications that the religious strength of the body politic is prepared for united action at an early day, looking to legislation which shall place upon the community greater responsibilities for maintaining the sacredness of the marriage tie and placing greater obstacles in the way of divorce. The past summer the councils and the governing bodies of various church organizations in the West and Northwest gave the matter long and thorough discussion, and as a general thing asked for some decided action by Congress."

The influence exercised by religious bodies and religious dignitaries in the politics of the country is very powerful and often dominating. It was a religious furor that forced the passage, in the House of Representatives, of the infamous Senate bill that goes by the name of the Edmunds Act. Religious pressure is exhibited in all anti-"Mormon" measures that have obtained prominence in Congress. And when this marriage and divorce question is laid hold of by the religious denominations in earnest, the legislators of the country will be compelled to take action upon it in the desired direction.

But why do not the declaimers against "Mormon" influence raise the hackneyed cry of "Church and State," and try to alarm the country on this mixing together of religion and politics, the domination of the clergy over legislation? The opponents of the "Mormons" are shifting their tactics, because the "polygamy" cry has become stale and nauseating to all sensible people, and they claim to be fighting the "Union of Church and State in Utah." Yet all the ground they have for pretending that such a connection exists, is the apparent influence that some leading "Mormons" have in local politics. If a man holds a Church position, according to their notions he must be dumb on political questions, and must be tied up as to all movements relating to offices that affect him as well as other members of the community. The influence such men have as respected and experienced citizens, trusted and revered by their co-religionists, is assailed as a Union of Church and State, and the great thing to be dreaded and suppressed at any and every cost.

If the influence that churchmen exercise in the politics of their locality is to be destroyed as dangerous and improper, how much more should the pressure of the clergy upon national legislators and their endeavors to direct national politics be denounced and opposed! If a "Mormon" Elder must not do anything to shape local affairs in Utah, why should Methodist and Episcopalian, and Baptist and Presbyterian Bishops, Priests, Pastors and Deacons be allowed to interfere in national affairs? Or does it all depend on what form of religion a preacher supports. Is that which is wrong in a "Mormon," all right in a political parson of any other denomination?

Our position is, that an Apostle or other official in the Church to which we belong, or a dignitary of any of the churches and sects that are called orthodox, has just as much right to a voice in political affairs as a doctor or a lawyer, a merchant or a manufacturer, or even a professional politician or an officer-hunter. And if by powers and qualities lawfully acquired, he can influence his friends, associates or hearers to side with his views or vote as he thinks will be for the public interest, he has just as much right to exercise that influence as any whisky-inspired stammering orator or brawler against "Church and State."

As to the marriage and divorce question, there has been trouble ever since it has been taken out of hands of the ecclesiastical power, where it was vested for many centuries. Marriage is and must be greatly a question of religion, while any considerable number of people believe in a God and in an organized Church or in divine clerical authority. And whatever laws may be enacted by the civil power, that question will remain under ecclesiastical control to a large extent unless infidelity succeeds in overwhelming faith.

It will take some time, too, and great exertion on the part of those who desire to centralize increased powers in the National Government, before the country is likely to so curtail the authority of the several States, as to transfer control of the domestic relations from the latter to the former. Marriage and divorce, so far as the secular power can affect them, are regulated under State enactments. And while there is no doubt that a greater uniformity in the laws relating to those questions should be established, it does not follow that all power to regulate them should be taken from the several States and vested in the Federal Government.

The fact that Congress now has no lawful authority over the questions of marriage and divorce is conceded, as affecting the States. Where it obtains the right to regulate them in the Territories has not been made to appear. There has been a great deal of assumption, but no proof. It cannot be found in the letter of the Constitution and has been exercised by the force of might over right. The movement to endow Congress with the added powers contemplated in the proposed amendment, pursued will cause general discussion of the important questions of marriage and divorce in every part of the Union. This will no doubt be pro-

ductive of great good, and the principles which underlie the "Mormon" system will be sure to come in for their share of public attention. Some time the masses of the people will investigate them, dispassionately, and the result cannot fail to be of benefit to that system and its supporters.

THE END OF THE FARCE.

THE farce of the Cannon case is ended. The discharge of the defendant surprised some people, but was a source of gratification to every fair-minded man and woman in the community. The surprise was occasioned through the belief that although there was not the slightest particle of evidence against the defendant, he would be bound over to await the action of the grand jury as others have been with as little cause. The tremendous exertions of the prosecution indicated the great desire to bring Mr. Cannon into the toils. The failure is commensurate with the effort. The proceedings were very much of a fizzle. There was to have been a great display of fireworks, but the whole thing went off in smoke. If we did not despise insincerity, we would say we are sorry for Mr. Dickson. But alas! the "old Adam" rises up and forbids condolence. The solemn truth is, we are glad at his discomfort.

Thirty-six witnesses and not a scrap of evidence, shows an inordinate desire to punish, without reasonable support to a charge. The number of complaints, all of which had to be dismissed, are pointers in the same direction. We erred in stating yesterday that there were three indictments for polygamy. The defendant was under the impression that there were three when the new warrants were sprung upon him, and so informed us, but there were only two accusations of polygamy and two of unlawful cohabitation. Four distinct charges, and not one of them made to stick, after such an array of people to testify from different parts of the country, and the confident attitude of the prosecution, cause many to wonder what could be the reason for so "much ado about nothing."

It is asserted that the desire was to break down the influence of Brother Angus M. Cannon as the President of this Stake of Zion. If that is the case, his enemies have taken very foolish measures to effect their purpose. This conspicuous failure will have the exactly opposite effect. He will now feel free to prosecute his labors among the people and he will have more than ever their sympathy and support, while they will despise the desperate efforts made to bring him again into bondage. The last struggle to make him amenable to the law for his alleged residence with his family, between the date of his indictment and that of his sentence when formerly placed in legal jeopardy, is viewed by the community in its proper light, and coupled with the former attempt to entrap him on this very ground, before a grand jury which would not join in the scheme, does not create any feeling of favor toward the parties engaged in the questionable business.

The expense of these useless proceedings must be excessive. Three or four days' fees and mileage for the host of witnesses mount up to no insignificant sum. And the defendant cannot be made to foot the bill. He is only put to the expenses of his defense, which, if justice were done, ought to be imposed upon his accuser who swore to complaints about which he knew nothing. The Government pays the costs and reaps no benefit. Is it not about time that charges cease to be made against prominent persons without solid foundation? It is true that some officials make fees by the transaction, but is it not probable that Uncle Sam will object to such extravagant and needless expense?

We congratulate Brother Angus M. Cannon in his escape from the toils, and we know that the thousands who join us in this sentiment include many persons who are opposed to him in politics and religion. The satisfaction is general.

THE SOCIAL FABRIC SAFE.

DOUBTLESS the Republic of the United States, with its fifty-five million population, has breathed with greater than its usual freedom during the last few days. It has been threatened with imminent danger, which is, however, in a fair way to be abated. The relief came in the arrest of a dangerous man, whose marital status threatened to bring the "whole social fabric tumbling about our heads." It threatened to engulf the country, including the Utah Loyal League (admission fifty cents). The consideration for the half dollar fee and monthly dues is the reception by the payor of a password, uttered in a guttural, tragic and mysterious tone, by the payee. But to return to the man who imperilled the social safety of the country, it may as well be stated, right here, that his name is Grandfather Daniel Corbett, aged eighty years, who has been in the habit of joining in those treasonable plots known as the "Old Folks' Excursions," instigated by the arch conspirators C. R. Savage, George Goddard & Co.

The complaint against Grandfather Corbett was sworn out by D. W. Rensch, sometimes popularly called—with an eye to the eternal fitness of things—"D. W. Wretch," a well-known and generally thoroughly steamed patriot of the crusader stripe. Grandfather Corbett is 80 years old; married his first wife about 60 years since and the second twenty-one years ago. The old lady is bedridden and the other one nurses her with solicitous care. But the towers that be step in and demand that the veteran must accept the alternative of turning his wife of twenty-one years' standing into the street to suffer the buffetings of the world and leave her bedridden female companion minus her attentions; or he must take up his abode in the penitentiary.

All this may entail suffering upon feeble and helpless women, but speaking in a Dicksonian—not Pickwickian—sense, what of that? Old Mrs. Corbett might have known over half a century ago, that such a climax would come in the course of patriotic events; therefore she "must suffer."

Ye heavens! who enjoin respect for the aged, look down upon the grand spectacle of the Rensch complaint against the octogenarian, his being taken into custody by a stalwart deputy U. S. Marshal, and bound over to answer to a grand body of inquisitors by a U. S. Commissioner. Behold the scene and turn away and weep in unison with the spirit of the poet, who exclaimed: "Man's inhumanity to man makes countless thousands mourn!"

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