

and to be required of people who had been in rebellion, it might have a show of justification; but to require such an oath as this from citizens who have violated no law is without a parallel even among despotic governments.

It is extraordinary to what extremes men will go in their eagerness to strike a blow at the Church of Christ. We felt this when the Edmunds law of 1882 was enacted; but this feeling became one of amazement when the second Edmunds bill was rushed through the Senate at the first session of the 49th Congress, and afterwards, in a remodeled form, through the House of Representatives in the second session of the same Congress. That a powerful government like ours, representing a population of fifty-five millions of people, should magnify the words and acts of a community numerically as weak as our Church is, and exert itself in so tempestuous a manner to destroy its influence and growth, is sufficiently remarkable to excite surprise; but when to effect this the very principles upon which the whole superstructure of government rests are discarded, and the Constitution itself and its guarantees are trampled upon, then the feeling becomes one of wonder at the madness which seems to take possession of men when what is called the "Mormon question" comes up for discussion and action. In the haste and zeal of this madness to destroy our religion, settled principles of jurisprudence are disregarded, evil precedents are established, and men talk and act as if it were absolutely essential to the happiness of the people of the republic to override every true principle of government to strike down the majority of the people of Utah. It is easy to predict what the result of this contemptuous disregard of the rights of citizens and the written pledges of the Constitution will result in. The precedents now being made will, in the not distant future, be inconceivably fruitful of evil to the people of this republic. No people or government can defy the sound principles of law which are essential to the correct administration of justice and to the maintenance of the rights of its citizens, without calling into existence forces which are calculated to lead to its destruction.

There has been no cessation in the annoyances, persecutions and unjustifiable conduct from which our people have suffered at the hands of those clothed with a little brief authority as officials in our midst. Unlawful cohabitation, an offense which, under the law, is a misdemeanor, is magnified into a crime of great turpitude, and more zeal is manifested in seeking to ferret out and punish those who are accused of it than there is in dealing with all the other crimes on the calendar. All other offenses, however gross and horrid, appear to sink into insignificance in the eyes of our Federal officials in comparison with the act of a man's caring for, furnishing, or even visiting his wives, taken by him, as he believes, in accordance with a command of God, and his children born to him in such wedlock. In former Epistles we have described the conduct of some of these officials in fitting language. Upon slight pretexts, and where presumption merely exists, men are still arrested and treated with an indefensible severity which is nothing less than persecution, and which lifts those who endure it on to the plane of martyrs. The treatment of the Latter-day Saints in these Territories under the Edmunds law will yet be read with surprise and wonder, when the facts all become known. That American citizens should receive such usage in a government like ours professes to be, would appear incredible if it were not substantiated by convincing proofs. Aged men, whose lives have been upright and honorable, and against whom not a word of reproach can be uttered, have been ruthlessly and barbarously consigned to prison cells because they were too manly to disavow their families and to break the solemn covenants which they made in the presence of heaven with their wives.

But this has not been the extent of the inhumanity of those who have taken upon themselves the role of persecutors. Blood has been shed, and that in a most dastardly and cruel manner. Edward M. Dalton, a respectable young man, of good family and connections, while unsuspectingly riding in the streets of Parowan, was hailed by a deputy marshal—William Thompson, Jr.—concealed behind a fence, and simultaneously shot in the back. He fell from his horse and died shortly after. His slayer was indicted for manslaughter by a grand jury which he himself had summoned on open venire, and was tried in the Second District Court, at Beaver, the prosecuting attorney making what was virtually a plea in his behalf, and he was acquitted. No other result could have been expected under the circumstances, with such a jury, such a court, and such a prosecuting officer; for, it is only the truth to say, the deed was viewed with satisfaction and approval by many, and defended as an act that was entirely justifiable. It might be thought that, after such an occurrence, such a man would be quietly set aside and kept from public notice. But, alas! for our country and the evil days upon which we have fallen, this man is now retained in the employ of the government and acts as a deputy marshal!

Edward M. Dalton died, it may be said, a martyr to the principles of religious freedom. His innocent blood was shed without provocation. His name will yet stand out in history as that of a victim to religious hate, and

his memory will be cherished by his family and friends and our entire community with loving veneration.

Elder Lorenzo Snow, one of the Twelve Apostles, was sentenced by the First District Court to eighteen months' imprisonment in the penitentiary and \$300 fine and the costs of his trial. It was felt that this was an unjust sentence; that the grand jury, under the direction of the District Attorney, violated the law in segregating the offense with which he was charged and bringing in three indictments against him. After some trouble an appeal was secured to the United States Supreme Court, which reversed the decision of the lower court and declared segregation to be unlawful. After eleven months' confinement in the Penitentiary, which he endured with great patience and equanimity, he was released from confinement. The joy felt at this action of the Supreme Court was universal throughout the Territory; not only because of its effects on other cases, but because of the deep interest which was taken in the case of our venerated brother. Though upwards of 72 years of age and of a delicate frame, the Lord sustained him during his imprisonment in a remarkable manner, and he is now at large and able to travel and visit the Saints in their meetings and Conferences.

Respecting amusements: We have given the religious world a lesson upon this point. We have shown that social enjoyment and amusements are not incompatible with correct conduct and true religion. Instead of forbidding the theatre and placing it under ban, it has been the aim of the Latter-day Saints to control it and keep it free from impure influences, and to preserve it as a place where all could meet for the purpose of healthful enjoyment. Our leading men have, therefore, gone to these places with the view, by their presence, of restraining all practices and influences that would be injurious to the young and rising generation. Too great care cannot be exercised that liberty shall not degenerate into license; and not to convert that which should furnish enjoyment and simple pleasure into a means of producing unhealthful excitement or corrupting morals.

Our social parties should be conducted in a manner to give gratification to all who attend them, however delicate and refined they may be in their feelings. Rude and boisterous conduct and everything of an improper character should be forbidden at such assemblages. It is not always convenient for the Bishop and his counselors to be present themselves on such occasions. It would be well, therefore, to select in every ward a committee of judicious, wise, good-tempered and firm men to take charge of the social parties, and to see that order is maintained, and that no improper persons are allowed to obtrude themselves into the party to disturb the peace and enjoyment of those who go there to meet with their friends and neighbors. We think round dances should not be encouraged. And while there may be no harm in granting the permission which was given by a circular of the Twelve Apostles some time ago, in which it was stated that one or two round dances might be held during the evening, care should be taken that this is not abused or carried to excess. This style of dance has been taken advantage of by many impure persons, and respectable people have been annoyed and grieved thereby, and have felt that it should be entirely prohibited. Committee-men and officers in charge of parties should see that dances of every kind are conducted in a modest and becoming manner, and that no behavior be permitted that would lead to evil or that would offend the most delicate susceptibilities.

As the summer months are approaching, when open air recreations will become common, we deem it necessary to warn the Saints, and especially our young people, against the excesses and improprieties that often attend such public entertainments. In the inordinate desire to make money, attractions are devised to draw crowds of people together where the usual restraints that regulate good society are greatly relaxed, to the detriment of pure morality, and the breaking down of those safeguards which should protect sobriety and virtue. Pleasure and relaxation which in themselves may be not only harmless but really beneficial to mind and body, are often rendered evil in the extreme, because of their surroundings and associations. The thoughtless and inexperienced are frequently oblivious to the harm thus attending something in which there is no essential wrong, and are led to look with allowance, if not actual approval, upon things that would shock them under other circumstances. The indiscriminate commingling of the Saints with persons not of their faith whose habits, history and purposes are bad or unknown to them, is fraught with evil and to be strongly deprecated. To expose our youth to the contaminating influence of vile men and women such as often congregate in places of public amusement, where they are thrown together in social intercourse, is more than folly; it is wickedness. It is proper that strangers should be treated with courtesy and respect, but intimacy with them is not desirable, and our young people should be cautioned and guarded against casual acquaintanceship and the society of persons whose intentions and influence may be of the very worst character.

Excursion parties should be conducted by persons of standing and

wisdom and under regulations that will preclude the evils that frequently attend such gatherings. When arranged for purposes of speculation, the promoters are often too heedless of consequences in their anxiety for profits, and will mix together the worst of characters and the good and unsophisticated, with results that can but be lamentable. Sunday excursions to lake or cañon, moonlight trips and late bathing parties should be emphatically discouraged. The society of persons who place themselves under the baleful influence of intoxicants should be avoided. Order should be maintained in the midst of merriment. Indecorous language and conduct should be frowned down. All excess is detrimental. Temperance should govern in everything. Amusement is not the purpose of life, it should be indulged in only by way of variety. When people accustom themselves to constant or oft-repeated rounds of pleasure, the true objects of human existence are forgotten and duty becomes irksome and detestable. Children should not be permitted to attend public gatherings without older persons accompanying to guard them from accident and from the contamination of the ungodly. The responsibility for the evils attending violations of these instructions will rest upon parents, guardians and the local Priesthood in the various wards and settlements. Persons who habitually desecrate the Lord's day cannot be held in fellowship, and members of the Church who neglect public worship and the partaking of the Sacrament and do not remember the Sabbath day to keep it holy, will become weak in the faith and spiritually sickly, and will lose the Spirit and favor of God, and ultimately forfeit their standing in the Church and their exaltation with the obedient and faithful.

Among the pressing requirements of the summer months is special attention to sanitary measures. The Saints ought always to be cleanly in their habits, persons and surroundings. But during the heat of the summer this becomes particularly needful. Much disease can be avoided by frequent ablutions, simple diet and the destruction or removal of all refuse. Cleanliness is part of godliness. Filth is obnoxious to the spirit of the Gospel. It is the breeding place for epidemics. Our bodies, our houses, our gardens and outhouses should all be kept free from uncleanly accumulations. Individual effort in this direction is a necessity, and this should be supplemented by organized regulations in the various Wards, so that the atmosphere may not become charged with the germs of disease and death, arising from decaying vegetable and other matter festering in the sun, and from unwholesome vapors arising from dirt and neglected refuse. Let pure air and bright sunshine have free circulation in every apartment; remove everything in the house or around it that sends forth sickening odors; avoid the use of much animal food and of stimulants; preserve a cheerful spirit and a serene mind, and under the blessings of our Heavenly Father health and peace will abound and joy will dwell in the habitations of the Saints.

We are constantly calling for missionaries to go to the various fields of labor in this country, in Europe, and in other parts of the world. The greatest care should be taken to select suitable persons for this duty. It often costs a considerable sum to send men to the field of labor for which they are selected; hence it is important that proper persons should be chosen, that their time and the means necessary for their transportation be not wasted. We have a large number of young men who ought to be very suitable for missionaries. Our Sunday schools and theological classes, and our young men's mutual improvement associations, should give our young men who avail themselves of these facilities an excellent preparation for missionary labor. Every young man who has faith should be taught to consider a mission to the world as an honorable event in his life, for which he will diligently prepare himself, and which he will look forward to with pleasure. There is an immense field lying before us, which must be occupied by our Elders! in order to fulfill the obligations God has laid upon us. Presidents of Stakes, Bishops of Wards, and Presidents of Quorums should exercise a wise discretion in selecting for missions worthy persons, who will do the cause they represent no discredit, and who will be useful in the labor assigned them.

We suggest to the Bishops and others whose duty it is to appoint Sunday School Superintendents the great necessity of care in the selection of these officers, as on them depend more than on any other persons, the conduct, progress and well-being of the schools. An efficient superintendent implies a good school. These characteristics, wherever obtainable, are most desirable in the Sunday School Superintendents—a love of his work, an aptness for control, and a devotion to the cause of God. In the last named we include, as a matter of course, a life consistent with his professions, that there may be no far in the minds of his scholars between the force of his teachings and the influence of his conduct. It is also desirable that the superintendent be furnished with the most experienced and devoted help that the ward affords; as that officer is placed at a great disadvantage if he have an inefficient corps of teachers, and the progress of our children is materially retarded, and much valuable time and effort is spent, if he is

labors are not sustained by his associates.

Our brethren and sisters should always remember that the work of teaching in our Sunday schools imposes upon them a moral obligation to make their daily walk and conversation accord with their teachings. Of all lessons, the living lesson is the best. Children are surprisingly shrewd in detecting inconsistencies between the instructions and habits of their instructors. Besides, the teacher who seeks to live up to his own advice, not only benefits his scholars, but his teachings exert a salutary influence upon himself, and he profits by his own lessons.

The winter which has passed has been remarkable for its mildness in the central and southern parts of the Territory. In the extreme north storms have been more frequent and the season been more severe. But, taken as a whole, the winter has been an extremely favorable one. The open weather of the past two months has enabled farmers to get in their crops with a facility and to an extent rarely equaled. Good health has generally prevailed throughout our settlements, and food for man and beast has been generally abundant.

In former Epistles we have dwelt upon the necessity of improving our system of agriculture. The Saints have been counseled to select the best kinds of grains, fruits and vegetables. Our soil is admirably adapted for the production of the best varieties of these articles, and there is no reason why we should not have them of as good quality as can be raised anywhere in our zone. The same remarks apply to horned stock, horses and sheep, and all kinds of poultry. It is only repeating a truism to say that it is as easy to raise a good colt, a good calf, or a good sheep, as to raise a poor one.

Tree planting should be systematically followed throughout these treeless regions which we occupy. The best varieties of trees should be sought for. In the early days we had to use quick-growing varieties that were easily procured. But with our present railroad facilities we can select trees which are best adapted for future use in building, for manufacturing purposes, and for ornament. In some of the prairie States a day has been set apart in the spring of each year for the planting of trees, which is called Arbor Day. The results which have followed the devotion of one day to this purpose are said to be very marked in regions where it is observed. But we should not confine our tree-planting to one day. Every man who owns a piece of ground should increase its value by planting fruit and shade trees, and make his selection of the latter from those kinds that will prove valuable as timber. The general planting of hardwood trees would be attended with greater profit and much more satisfactory results than the wide-spread cultivation of varieties of the cottonwood and poplar. These latter grow readily and afford shade, but are of very little further use except for firewood.

It is beyond doubt that the exportations and general marketing of the surplus products of our Territory form quite an addition to the financial resources of the people. More care, however, should be exercised in putting up and taking care of articles intended for shipment to points within the Territory, or outside its borders.

The manufacture and care of butter should receive attention. This article is among the most sensitive to its surroundings, so that cleanliness in every stage of its vital importance. In this direction great improvement has been made in the Eastern States; and it would be well for neighborhoods to combine and purchase suitable plant and machinery and acquire skill in the improved method of manufacturing butter.

Many of our cheese factories now turn out an article that is very desirable and which commands ready sale and the full price in the market. There is room for the increased manufacture of this product.

The income of the Territory from the sale of eggs is not an inconsiderable item. If any economical method could be devised for preserving them when abundant it would be a great advantage, and the price would be more nearly equal at different seasons of the year.

The dried fruit business has been quite remunerative in the past, but our people need to be more careful in drying. Cleanliness is essential, and the adoption of the Alden or other process would help us to maintain the old credit which our Territory had for the excellence of its dried fruit.

The shipment of hides from our Territory ought to cease, and tanneries should be fostered in every locality where they can be maintained.

The same may be said about wool. Wise economy would prompt the establishment of a sufficient number of woolen mills to purchase and manufacture all our home grown wool, so that instead of exporting the raw material we should manufacture it ourselves and pay our own people the wages therefor that we otherwise have to pay to workmen in other places.

The Territory exports considerable grain, lucern seed and potatoes. These products have sometimes been poorly cleaned and not been properly assorted, and this negligence injures our credit and spoils our market. Making the professions which we do as Latter-day Saints, and having the promises of the Lord concerning the aid which He will give unto us, our business affairs should be conducted in a way that will

show that our professions are not vain.

The Church is now passing through a period of transition, or evolution, as some might be pleased to term it. Such periods appear to be necessary in the progress and perfecting of all created things, as much so in the history of peoples and communities as of individuals. These periods of transition have most generally their pains, perplexities and sufferings. The present is no exception to the rule. But out of apparent evil, Providence will bring abundant good, and the lesson which the signs of the times should teach us is one of patience, endurance, and calm reliance on the Lord. The result will be that we shall be stronger, wiser, purer, happier, for the experience gained, and the work of the Lord, delivered by His Omnipotence from all the snares set for its retardation, or plans laid for its destruction, will yet triumph gloriously over all its foes, and the infinite atonement of the Redeemer will accomplish its perfect work. The final victory of the Saints is certain; after the trial comes the reward.

We cannot close our Epistle without expressing, as we have often done before, our faith and hopes concerning the great work in which we are engaged. "The Lord hath founded Zion, and the poor of His people shall trust in it." Our hearts are filled with gratitude and thanksgiving to our Great Creator that we have the privilege of living in this age of the world, and taking part in this great work. We feel that all who have entered into covenant with God and who suffer persecution for His cause, have reason for rejoicing, even as Jesus told His disciples when He was upon the earth: "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." If we are persecuted for our religion, it is no more than we have been taught to expect. All who have been baptized into this Church, and who were properly taught at the time, were led to expect that they would have to suffer as our Lord and Master and His disciples did. Our Savior has given us ample testimony upon this point. We need not, therefore, be surprised nor disappointed when persecution comes. We have, however, many great and glorious promises made to us. God has established Zion, nevermore to be thrown down, nor to be given into the hands of another people. The most encouraging words that could be uttered by Our Almighty Father to His children have been given to us. We have proved them to be true up to the present, and we know every word will be fulfilled that has been spoken concerning the future. They who fight against Zion shall be destroyed; and the pit which has been digged for our destruction shall be filled by those who digged it, unto their utter destruction.

The enemies of righteousness may gather themselves together, and plot evil, and effect secret combinations, and say concerning Zion: "Let her be defiled, and let our eye look upon Zion." But they know not the thoughts of the Lord, neither understand they His counsel." The Lord has stretched forth His hand and He has spoken His word. He will not withdraw it, either, until His purposes concerning the earth and its inhabitants shall be completely fulfilled. We need not fear nor tremble. The afflictions which our Father permits to come upon us will be made light unto us, and they will be made to appear as very trifling in comparison with the calamities that He has said shall come upon the ungodly inhabitants of the earth. Great judgments are pronounced upon Babylon, and they will be fulfilled to the very letter. But if we do as the Prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger;" we shall be saved from impending evils.

The Lord has given unto us an inheritance upon this land, which He declares is a choice land. He has told us that whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. These words have been fulfilled in the fate which has befallen nations in the past; they will be fulfilled in the future. If we keep the commandments of God, if we serve Him with diligence and full purpose of heart, the Lord will not suffer us to be brought into bondage to our enemies, but will give us freedom, and maintain it upon the land to which He has led us. We may rest confidently upon His promises to Zion, and be assured that the time will come when it shall be "a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord shall be there, inasmuch that the wicked will not come unto it and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, 'Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.' And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing songs of everlasting joy." These promises are made to us

(Concluded on page 204)