

# A LAWYER ON POLYGAMY.

THE following extract from a letter from a prominent lawyer of California to a non-Mormon lady in this city, expresses the views of a good many reflecting Democrats and not a few Republicans, on the "Mormon" question. The spirit of the gentleman's remarks is in accord with the principles of American republicanism, and we recommend them to the consideration of those who pretend such antipathy to plural marriage:

Besides being a Democrat I have always questioned the right of the general government to interfere with polygamy. Of course in the Territories the national government is supreme, but even there the wishes of the people of the Territory should be respected, and if the people of Utah desire the retention of polygamy I can not discover any right for the intervention of the States. The Mormons went to Utah, reclaimed its wastes, founded a government, established laws and courts for the enforcement of them, and I believe that those persons who followed in the wake of the Mormon pioneers should conform to the laws and usages of the pioneers instead of trying to effect a change. My sympathies have always been with those people. Polygamy is not compulsory, and no one need practice it unless they desire to do so. If people so desire, I believe in allowing them to find happiness in that way which they deem most agreeable. The moral or immoral consequences of such a practice cannot extend beyond the place it is practised in, and if the Gentiles cannot stand the strain upon their moral characters, the pioneers, they surely have right to go and leave the country to the first proprietors, the Mormons.

## "DOES HUMANITY REQUIRE A NEW REVELATION?"

IN the November-December number of the *International Review*, Professor Tait of Edinburgh, discusses the question, "Does Humanity Require a New Revelation?" His article is designed as an answer to the papers of Froude the historian, on Science and Religion, which appeared in the same magazine. He effectually disposes of one proposition made by Froude, that is, that "What is generally doubted is doubtful." This was advanced as one of the two chief reasons why Christianity might be considered as a scheme that requires to be superseded. Prof. Tait explodes it by the enunciation of parallel propositions such as the following: "What is generally misunderstood is unintelligible;" "He who is generally trusted is trustworthy." These need no argument for refutation, and when placed by the side of Froude's sentence, clearly illustrate its absurdity.

Mr. Tait also shows that Froude was incorrect in asserting that the evidence of design in nature, and the necessity of an intelligent cause for natural phenomena, are now abandoned by advanced scientific thinkers, and also in his statement that the inferences of Lucullus were drawn in the strictest scientific method. In proof of this he mentions the names of Brewster, Faraday, Forbes, Graham, Rowan Hamilton, Herschel, Talbot and a number of other advanced scientific thinkers who accept and maintain the evidence in nature of a designing mind.

But on the main question at issue Tait becomes quite as inconsistent as Froude. He rejects the necessity of a new revelation on the ground that, "the one already vouchsafed unto us is one which men can act on in their lives and believe with their whole souls." He argues that "men in myriads have already thus believed, and acted on the altogether spiritual creed of the New Testament," and asks, "If in the past, why not in the present and the future?" But the same may be said of the law revealed through Moses. Men acted on it in their lives, and believed it with their whole souls. Yet a new revelation came with Christ, and is embodied in that New Testament to which he refers, and seems to think must be final. He says:

"The founder of Christianity has given for all time the answer to

those who, discontented with what God has graciously done for them, seek a new revelation." "If ye believe not Moses and the prophets, neither would ye believe though one rose from the dead."

It is strange that so clear a thinker and forcible a writer as Professor Tait, should make such a quotation in support of such an argument. If those words prove anything in reference to a new revelation, they apply equally to those who looked for one before Christ's coming as to those who see the need for one now. His arguments, if they have any force at all, wipe out from the sacred pages the whole of the Christian religion. If Moses and the prophets were enough, why look for more. God had "graciously given" to the people of the ante-Christian times, the revelation from the holy mount, and the sayings of men who spoke as they were moved upon by the Holy Ghost; why should they be "discontented" and "seek a new revelation?" They had believed in and acted on those things in the past, and to use Professor Tait's own query, "why not in the (then) present and in the future?"

The answer is, because the growth of human thought, the developments of society and the progress of nations, rendered necessary the unfoldment of religious truths, and the manifestation of divine light suitable for the period and the conditions then existing. The fullness of time had come for the revelation foreshadowed in the Mosaic creed. But there is nothing either in that revelation or in the predictions concerning it which declare or even imply that it should be final. On the contrary, it provided for further communications from its Divine Author, and its very genius was to bring its disciples by gradual stages, nearer and nearer to the Fountain of all light and truth, until they should "see as they were seen, and know as they were known." The apostles and prophets of the Christian Church were all revelators. The spirit which gave life to the Christian body, was the spirit of revelation. But through apostasy, affiliation with paganism, and the loss of the appointed mouthpieces of Deity by martyrdom, revelation ceased, the spirit departed, and the cold, dead form of a defunct system was all that was left for centuries in the shape of a church, which finally became as unlike that which Christ established as a crumbling mummy is to the living, moving, intellectual man.

This being the fact, and one of the chief causes of modern skepticism, and creating in reverent minds the desire expressed by Froude for a creed which thinking men "can act on in their lives and believe with their whole souls," why should there not be a new manifestation of the Divine Mind? or, if Professor Tait objects to a "new revelation," a renewal of the form, spirit and power of primitive Christianity, for the fulfilment of its destiny, as declared by its early expounders and foretold by all the holy Hebrew prophets?

Mr. Tait, in his final paragraph, objects to a creed "stated to men in a form as precise and definite as was the mere ceremonial law," as "altogether an anomaly—inconsistent in character with all the other dealings of God with man." Does he mean to say that the ceremonial law was "inconsistent with the character of God?" and His "dealings with man?" Yet this is the plain inference from his language. The Professor, like other orthodox theologians, is so violently opposed to the idea of any further revelation from God, that he closes his eyes in his eager advance upon it, and falls into gross and absurd inconsistencies.

The necessity for something more vital and definite than any of the conflicting fragments of modern "Christianity," is forcing itself upon the minds of thinking men and women all over the world. Humanity not only requires a new revelation, but continued and repeated revelations. They are needed to save the world from utter infidelity. They are needed to fulfil former revelations contained in the Old and New Testaments. They are needed for the growth and progress of the age. They are needed to prepare the world for its King. They are needed to bring mankind into union, banish discord, establish peace, usher in the Millennium and draw the sons and daughters of men into harmony with the Great Father, that His will may be

done on earth as it is in heaven. A new revelation has been made. The way is being opened for its universal diffusion, and though now, under the name of "Mormonism," it is despised and derided of the worldly wise, like the lowly Nava-rare through whom it emanates, it will soon shine forth as the advance rays of the Sun of Righteousness, and the whole world will bask in the glorious effulgence.

## SUMMIT STAKE CONFERENCE.

The Summit Stake conference convened on Saturday and Sunday, the 9th and 10th of November, in the Coalville school house, President W. W. Cluff presiding.

All the wards were represented by their respective bishops or their counsellors, with the exception of the Alma Ward, it being represented by Elder Sims.

Saturday morning was taken up by Bishops Stanly and Malin and Counsellor Wellit Harder, who gave good instructions, being filled with the spirit of God; they showed the benefit of co-operation and what might be done by a united effort.

2 p.m.

Apostle F. D. Richards and his son, Elder F. S. Richards, were on the stand, several of the wards were reported verbally, by their bishops or their counsellors, giving forth the standing, condition, and faith of the members of their several wards.

Apostle F. D. Richards occupied a short time to good advantage, showing that by diversifying the reports they would be much more interesting, than keeping in the same routine; compared many of the reports as being like a wagon route, all being on the same track. The great object was improvement. Our young people through their mutual improvement associations would become more refined and be enabled to go to the nations of the earth, and meet with the great men thereof, and converse with them intelligently. He touched upon co-operation, as the stepping stone to the United Order, and showed that all the different organizations should work harmoniously with the bishops in bringing about that grand object.

Sunday morning, 10 o'clock.

The alma and Henneferville Wards were reported.

Elder Israel Evans, from Lehi, spoke, showed that spiritual and temporal matters were one to us, and co-operation could not be made a success, unless the priesthood of God was at the head of the same. Co-operation would not only better our condition financially, but would tend to help the morals of our community, keeping our young men at home, and furnishing trades for them, thus we would eventually become a self-sustaining people, which was the great object to be accomplished.

The statistical report of the Stake was presented, which showed there were in the Stake 69 Seventies, 111 High Priests, 233 Elders, 29 Priests, 58 Teachers, 75 Deacons, 1490 members, 2115 total officers and members, 1,161 children under eight years old; total of souls, 3,276; families 621.

As to the reports of the donations to the Temple and disbursements thereto was read.

Elder F. S. Richards spoke on the travels of the Saints, their coming up to these valleys in accordance with prophecy. He named several predictions that had been fulfilled in our day, and showed that the same prophets who had predicted those things had also predicted that Babylon would fall, hence the importance of preparing ourselves to become a self-sustaining community.

2 p.m.

Devotional services, being over, the sacrament was administered.

The general Church authorities, as sustained by the General Conference in Salt Lake City, at our last October Conference, were presented by Elder John Boyden, and unanimously sustained, after which the Stake and Ward authorities in their various capacities were also sustained.

The Female Relief Associations in the Stake effected an organization, and appointed for president Mrs. Sarah S. Richards, with Ann Cluff first counsellor and Mary Reynolds second, and Mrs. Jessie Boyden secretary.

Carl Anderson was appointed president of the Y. M. M. I. A.

Sister Eliza Rhead was appointed president of the Y. L. M. I. A., with Lucy Stevenson as first and Miriam Frost as second counsellor.

A number of Home missionaries were appointed to labor in the Stake.

President W. W. Cluff gave some explanation in relation to some appointments, also referred to the Sunday schools throughout the Stake being deficient of teachers. Said there was no greater duty that we could perform than to teach the young in our midst, also hoped that the missionaries would perform their duties and that the Bishops would receive them kindly. Touched on fast offerings, the Welch emigration fund, and co-operation.

Apostle F. D. Richards spoke in relation to Sunday schools, we should have teachers of our own creation, touched on the importance of good ventilation, and dwelt most eloquently on co-operation, argued that we must become one in action, and prepare ourselves to receive our stewardships, which was most desirable; said we would be held responsible for what was entrusted to us and those that improved on that which was entrusted to them should receive more while those that did not would lose that which they seem to have.

Conference adjourned till the 8th and 9th of February, 1879.

WILLIAM HOBSON,  
Clerk of Conference.

## JUAB COUNTY STAKE QUARTERLY CONFERENCE.

SATURDAY AND SUNDAY, Nov. 9th and 10th, 1878.

Conference opened at 10 a.m., on Saturday.

Present on the stand—Orson Pratt, Sen., of the Twelve Apostles; President George Teasdale and counsellors; Jacob G. Bigler, Sen., Patriarch; the members of the High Council, and the Bishops of the several wards and their counsellors.

President Orson Pratt addressed the conference on both days. He instructed us on the subjects of the creation of the world, our relation to God and to each other spiritually and temporally, and on union and co-operation.

The Bishops of the several wards gave in very favorable reports. Relief Societies, Young People's Improvement Associations and Sunday Schools are growing fast and using a good influence.

President Teasdale gave in a report of the tithing receipts up to date, which was considered a fair showing.

On Sunday afternoon the authorities of the Church, local and general, were presented and unanimously sustained.

We had a splendid time, and received much good instruction.

President Pratt stayed with us yesterday to attend a concert, last evening, given for the benefit of the Sunday Schools. Concert continues this evening, houses crowded.

W. A. C. BRYAN, Clerk.

## SILK CULTURE IN UTAH.

SUGGESTIONS FROM THE U. S. COMMISSIONER OF AGRICULTURE.

DEPARTMENT OF AGRICULTURE,  
Washington, D. C.,  
November 5th, 1878.

Dr. Graves, Traveling Agent Serretina Silk Association, Provo Park Gardens, Utah:

Dear Sir—I am very much pleased to be acquainted with the result of your experiment in the culture of silk in Utah, and shall be glad to aid you in advancing that interest as far as possible.

I would advise you to plant as many Osage Orange plants as you can find room for, in addition to all the Mulberry you can set out. It should be planted in wild places and makes good silk. We have worms in the Department that have fed upon this plant for eight years, the eggs of which will be ready for distribution next spring.

I will order to be sent you some Tea plants, if you will make application for them in about three months; or, if you think they will reach you in safety at this season of the year, I will have them sent immediately.

Respectfully,  
WM. G. LEDUC,  
Commissioner of Agriculture.

## No Harm Done.

Among the passengers on the noon car up Grand River Avenue yesterday was an oldish woman who had a basket of grapes on her lap. She couldn't see any reason why she shouldn't devour a few as she rode homewards, and she wasn't the kind of a woman to swallow the skins. On the contrary she blew them from her mouth with a clear and distinct "awoosh!" taking aim at no particular object, but hitting a boy in the eye at the first shot. At about the fifth "awoosh!" a half-mashed grape struck a gentleman passenger in the centre of his snow-white shirt bosom, making a stain half as large as a No. 3 government envelope. He sprang up and sat down in his sudden embarrassment, and was getting ready to mash the old lady with one fierce look of indignation, when she pulled out a dilapidated old wallet, shook out six cents, and extending her hand across the car, said:

"Them as is carless must have cash backing. Here's yer six cents—go'n git'er frothed over again!"

He waved her hand away, and she replaced the money, bit off three or four grapes at once, and continued.

"You can git clean shirts the year 'round, but grapes don't last no time 'tall. Sorry, very sorry, but I can't swaller grape-skins to save me!"

## Infant Baptism.

A Methodist living in the State of Georgia became dissatisfied on the subject of infant baptism. He frequently urged his preacher to tell where in the Bible it must be found; but the preacher, like all other preachers, could not produce the Scripture. At last the preacher hit on a happy plan; he told each member of his class at their next general meeting, to bring the best proof text on infant baptism—the dissatisfied brother among the others. The time arrived and all appeared equipped as directed.

The first brother read, "Suffer little children to come unto me." "Well," said the dissatisfied brother, "what has that to do with infant baptism?" "Oh!" said the preacher, "the inference is that Christ baptized them." The next read, "And when she (Lydia) was baptized, and her household." "Well," said the brother, "there are no infants mentioned here."—"But stop," said the preacher, "the inference is that Lydia had children in her household." So they continued until every text that Methodist skill could warp was exhausted.

Then the dissatisfied brother's turn came. He arose and said, "And Balaam rose up early in the morning and saddled his ass." "My brother," what has that to do with infant baptism?" "Don't you see," said the dissatisfied brother, "the inference is that Balaam saddled his ass to carry his children to church to have them baptized!" The convention adjourned, *sine die*.

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