

furnishing notes to some of the editors in relation to "Mormon" affairs. His information is as reliable as that which is generally given to the public on this subject through the journals of the day, and here is a specimen clipped from a Pennsylvania paper which he has sent to us:

"To the Congregationalists belong the honor of being pioneers in Christian work in Utah Territory. Rev. Norman McLeod reaching Salt Lake and holding the first service in January, 1865. A lot was purchased and on a noble building was erected, called Independence Hall. In this historic edifice the first Sunday school in Utah was held, and here also all the denominations that have since organized began their work.

"In self-defense the Mormon Church has been provoked to organize Sunday schools all over the Territory, and is rustling around" (according to a Western phrase) to make their day schools more tolerable. Mormons are in a state of alarm. They fear Christian teachers and preachers, schools and churches much more than they do legislation."

The claim which is often set up that sectarian preachers—they take turns in filching the honor—first started Sunday Schools among the "Mormons," is as untrue as their misrepresentations about the day schools in Utah. The first Sunday School in this Territory was started as early as 1849, and was conducted in the 14th Ward by Elder Richard Ballantyne, now Superintendent of Sunday Schools in Weber County. Others were organized soon after, and held in many places before the advent of the army and the move southward, which occurred in 1857.

Previous to the date of the opening of the Congregational School, there may not have been a general organization of the Sunday Schools of the Territory as it now exists, but there were many Sunday Schools in active operation, and we certainly have not had occasion to go to any of the little, feeble arrangements introduced here by the so-called-Christian-denominations, for either modis or incentives to Sunday School work.

Sunday Schools have been organized all over the Territory. We are pleased to see this admission from our opponents, who usually assert that we have no schools at all. We are not able to give authentic statistics of the early Sunday School movement in the Territory, but in 1872, according to the records of the Deseret Sunday School Union, there were in Utah, under the control of the Latter-day Saints, 190 Sunday Schools with 677 male teachers, 720 female teachers, and a total of 13,375 scholars; there were 118 Bible classes, 330 New Testament, 129 Book of Mormon and 54 Doctrine and Covenant classes.

In 1881 these numbers had increased to the following: Latter-day Saints' Sunday Schools 305; male teachers, 3,315; female teachers, 2,320; scholars 34,119; total teachers and scholars attending Sunday Schools, 39,754. President George Q. Cannon is the General Superintendent, Elder George Goddard Assistant Supt., Levi W. Richards Secretary, John C. Cutler Asst. Secy., and George Reynolds Treasurer, of the Deseret Sunday School Union, as effective and thorough an organization of the kind as exists in any part of the world.

The Latter-day Saints have reason to be proud of their Sunday Schools. They are doing a splendid work among the young people and no one can attend them, be he ever so much prejudiced against the "Mormons," without acknowledging that there must be good in a system which produces such children, imparts such excellent instruction, and enlists the energies of so many devoted men and women, anxious to train the juvenile mind in the way of righteousness.

The article from which we have quoted, says, further:

"The Christian Church has begun the great work of overcoming Mormonism by the purer Gospel of Christ. The work already done is promising. The power of the Gentiles is felt in every part of Utah."

We have in Utah representatives of several denominations professing to be the "Christian Church." For once they are united. In other parts of the country they are quarrelling and contending with each other. Here they meet on common ground. What for? To fight what is called "Mormonism." "By the pure Gos-

pel of Christ," as intimated above? No indeed. By slander, vituperation, falsehood and endeavors to procure the force of the civil law, and that failing the military power of the national government, against a people whose faith they cannot weaken, and whose knowledge of the pure gospel of Christ is such that the miserable man-made systems that these hirelings advocate, are valued as the husks which the swine do eat. They make no progress whatever in "overcoming Mormonism." They have to acknowledge their utter failure to convince or convert the Latter-day Saints to any of their clashing creeds. This, at times, they openly confess, and state the necessity therefore, of working hard to capture the children of the "Mormons."

It is continually represented abroad that the "Mormons" are in "a state of alarm." This alternates with the other lie that they are in "a state of rebellion." The truth is that they are quietly attending to their own business, neither "alarmed" at the preachers nor "afraid" of their schools. But they do advise their friends to keep the children away from the influence of the hypocrites who are seeking to destroy men and women whom they cannot convert, and who use the weapons of falsehood and deceit in their warfare against a creed they cannot confute.

We have District Schools and Sabbath schools all over the Territory, in which our children can learn all that is needful in things secular and religious, and have no need to send one of them to be taught by those who are hostile to the faith which the parents hold to be of divine origin. And no one knows the utter falsity of the statement that the sectarian agencies established in Utah are overcoming "Mormonism," than those engaged in the work of opposing it. As gatherers of subscriptions from the benevolent, and deceivers of the general public as to the belief and character of the "Mormons," they are a pronounced success; but their efforts against the system which has gathered the people here, particularly considering the money which has been donated, are nothing but the most miserable of miserable failures.

#### BOX ELDER STAKE CONFERENCE.

The Box Elder Stake Quarterly Conference was held on Saturday and Sunday, April 29th and 30th, 1882, in the tabernacle at Brigham City.

The Saturday meetings were occupied by the Bishops in giving verbal reports of the general condition of their wards, the clerk read the statistical report of the Stake. Sunday Morning the speakers were Presidents L. Snow and O. G. Snow, who remarked on the importance of all the Saints walking prudently and carefully, and of understanding the nature and character of the religion of Jesus Christ, qualifying themselves to render aid and support to the kingdom by a godly life, discharging every duty and obligation, complying with the necessary requirements, and meeting manfully every trial which might arise in the labor of maintaining their faith and integrity before God.

In the afternoon the sacrament was administered. Counselor E. A. Box made a few observations on local matters.

Apostle F. D. Richards delivered a very instructive discourse, chiefly addressed to the young, showing the rabid opposition to the truth in every dispensation, the providences of God in bringing forth the great ones at set times and periods to aid him in the accomplishment of His divine purposes, and the peculiar signs which appeared in the heavens denoting their birth, related the efforts of certain kings who sought to slay the little ones, and of their signal failures, he made strong appeals to the young to qualify themselves fully for the work required of them.

Conference adjourned for three months. JAMES BYWATER, Clerk.

#### Correspondence.

The Suicide at St. Charles.

PARIS, Bear Lake Co., Idaho, May 5th, 1882.

Editor Deseret News:

As notices have appeared in the NEWS, as well as other local papers,

of the recent suicide in St. Charles, this County, of Zacharia Anderson, and nothing said in particular about the kind of man he was, I deem it but a simple act of justice to the dead to state what is known in this valley and elsewhere concerning him.

Brother Anderson was an upright, straight-forward, hard-working and faithful Latter-day Saint, one who attended his own business and was ever on hand to help others and sustain by his acts and means the cause of truth, was a good citizen and himself and family highly esteemed and respected in the community.

A few years ago his mind became impaired and he was taken to Salt Lake City where he received treatment in the asylum, returned convalescent and was finally restored to health and apparent reason. This spring he was attacked with a severe and painful swelling in the head, and just previous to his death his mind dwelt heavily and was much exercised on the probability of again losing his reason. No doubt his anxiety on this matter, coupled with the disease with which he was afflicted, hastened the dreaded consequences, for the facts and manner of death conclusively show a wrecked mind, in the act of self-destruction, where no accountability can attach to him.

The fact that suicidal deaths generally carry with them implied admission of guilt or disgrace, compels me to say what I have for Zacharia Anderson. His suicide was void of any criminal intent of wrong, he was a diseased unfortunate, and the "whys" and "wherefores" can only be ascertained in the great hereafter, whither we are drifting.

Very respectfully,  
J. C. RICH.

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## NOTICE.

In the Probate Court, in and for the County of Washington, Territory of Utah.

HON. JOHN M. MACFARLANE, Judge. SAMUEL BAILEY, Plaintiff, vs. ELIZABETH ANN BAILEY, Defendant. SUMMONS in Action for DIVORCE.

Action brought in the Probate Court of Washington County, Territory of Utah, and the complaint filed in the Office of the Clerk of said Court.

The People of the Territory of Utah, send Greeting to Elizabeth Ann Bailey, Defendant,

YOU ARE HEREBY REQUESTED TO appear in an action brought against you by the above named Plaintiff in the Probate Court of Washington County, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service of you of this summons, if served within this County; or if served out of this County, but in this Judicial District within twenty days, otherwise within forty days, or upon due proof judgment will be taken against you according to the prayer of said complaint.

The said action is brought to obtain a decree of this Court, dissolving the bonds of matrimony heretofore and now existing between the said Plaintiff and the said Defendant, upon the grounds set forth in the complaint on file in this action.

And you are hereby notified that if you fail to appear, and answer the said complaint as above required, the said Plaintiff will apply for the relief demanded.

Given under my hand, and the seal of said Probate Court of Washington County, Territory of Utah, this Twenty-fourth day of April, A. D., 1882.

JOSEPH C. BENTLEY, Probate Clerk.

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