CHURCH INTELLIGENCE.

MISSION FIELDS.

A WORD OF DEFENSE.

Utah and the "Mormons," as Viewed by a Resident Outsider.

The following article was refused by the Boston Globe, and has been sent to the News for publication:

To the Editor:

During the past few weeks there has been written and published in all parts of the country many articles on the subject of polygamy among the Latter-day Saints or Mormons. For some time I have felt it my duty to give the world a few facts on this subject. As I am not, nor ever have been, a "Mormon," I feel that I can do so in a fair and unbiased manner. Having resided here among this people the past four years, I have learned, by personal observation and study, much of the teaching and practices of this people.

This valley is one of the most beautiful and fertile places on the globe, and is inhabited by about 30,000 people, 85 per cent of whom are so-called "Mormons." During my residence I have had much to do with the general public in both in business and socially; hence I feel that I may here be known by me to be the truth.

The people are one of the most progressive, industrious, intelligent and thrifty classes of citizens it has ever been my privilege to live among, and I was born and lived in New England till I was past 25 years of age. There is no place on the globe where brotherly love and substantial assistance is need are practiced to a greater extent than among these people. The members of the faith are exceedingly liberal in the tithe of their increase to the support of the Church. This tithing is used to defray the necessary expenses of the Church and to supply the wants of the poor and needy. There are no alms houses in this part of the country, but the poor of each ward are cared for by those in charge of the different branches of the Church.

Cliques and class are unknown and the poor stand just as high in the community, socially and religiously, as the rich.

Having been closely connected with these people, and also having studied to some extent the belief and teachings of the Latter-day Saints, I am prepared to say that their faith will compare favorably with that of the Methodists, Presbyterians, or any of the many other denominations and religious sects. They believe in God the Father, His Son Jesus Christ and the Holy Ghost. From these three principal persons. They also believe and teach repentance and baptism for the remission of sins by immersion.

Educationally Utah is the third State in the Union, and the so-called "Mormons" are in advance of any other citizens, as a class, in this. Thrift, virtue, honor, are all taught to be of the highest importance, and the lives of people under the sun possess these attributes to a fuller extent than do the "Mormons."

The Bible teaches that in olden times such men as David and Solomon practiced plural marriage, but they were not damned by the Lord for it, as it was with this people. Polygamy was a decree to be in keeping with the teachings of the Bible, and a very few of the people entered into plural marriage. The State imposes a punishment of five years in jail and a fine of $500 for the crime. Most of this agitation about polygamy comes from cranks and fanatics of other religious denominations, who deem it a sin for a man to believe differently from them on matters of religion. If these good (?) people know of so many cases of polygamy, why do they not bring them to light and furnish evidence to convict them?

The election of B. H. Roberts to Congress is the immediate cause for this voluminous outburst or slander. The "Mormon" Church is said to have decreed his election and to have voted it to that end. Now, I am in a position to know that the Church of the Latter-day Saints is not in politics, and has not yet officially to further say one for office. Mr. Roberts was elected by (Democrats as a Democrat and not as a "Mormon." It is a fact that he received the largest majorities in the districts where the greatest number of "Mormon" votes was smallest. He was elected by the people. To be sure, Mr. Roberts has been engaged in missionary work to a great extent for a number of years, but is it just to say that the Church is to blame for running politics in Utah any more than it is to say the same of any other church, one of whose influential members happens to be elected to some public office? I answer, No.

Again I ask, Would it be right and honorable for the men who have in time past taken plural wives, to now turn part of them with their families out into the world unprotected? Again I answer, No.

GEO. I. MARION.

Richmond, Cache Co., Utah.

The Work in Wisconsin.

Fond du Lac, Wis., March 15, 1899.

To the Editor:

The work of the Lord is moving along nicely in Wisconsin notwithstanding the fact that it has been assailed recently by a professed minister of the M. E. church, in the form of a lecture, and the publication of a book against the Latter-day Saints.

On the evening of the third inst., Br. A. M. Bullock delivered his lecture in the Cottage St. M. E. church before a small audience, of which Elders E. W. Croft, John McDonald, Jr., J. D. Cummings, James C. Murdock and John Heaton, besides several of the Saints of this city, formed a part. And at the close of the services Elder Croft asked for the privilege of using the same church in which to reply to the lecturer. He was referred to the executive committee which were to meet the next evening. He therefore challenged the lecturer to meet us in a public debate, but received the answer that his book was on hand to speak for itself, and he wanted us to answer that.

The next evening Elder Croft and the writer presented ourselves before the executive committee and asked for the use of the church for the purpose announced. The previous evening had been told plainly that such a thing was impossible. We then asked them if they considered it fair for the lecturer and they said they thought the people had heard enough the previous evening.

The resident minister of the church questioned us in regard to some of Bullock's statements. Our answers seemed to confound him. One old gentleman said we ought to have the use of the church, but we failed to get it.

The Daily News of this city published a fine article under bold head lines, stating the facts as they were and truthfully stating much of the teaching and practices of this people.

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Fond du Lac, Wis., March 15, 1899.

To the Editor:

Those writing you last, much of interest has transpired throughout this country. The good people of this section of the Lord's vineyard are becoming more acquainted with the truths of the Gospel, and it is spreading at a rapid stride.

In Shiels and Randolph counties, where we have spent the last three months, the Gospel is being investigated. Much opposition has been encountered, mainly from professed ministers who generally avoid meeting us. They attack the character of the Elders and the faith of the people in the minds of many people. Utah is an "ostrich" for "Mormonism" only, when to them are the Scriptures and other records of America. Yet those who investigate soon receive the spirit of the Gospel and feel to rejoice in the truth. And as the Elders is trying to convince their neighbors that "Mormonism" is pure and undefiled religion.

The harvest is truly great, but as the laborers multiply, the work progresses, and as our faith is founded on truth, it will surely be rewarded.

Your brethren,

LEANDER L. CLIFFORD.
CHAUNCEY JOHNSON.

In the British Mission.

Millennial Star, March 9, 1899.

Arrivals—The following missionaries from Zion arrived per Americas line S. S. Westernland on March 1, 1899: For the British Mission—Joseph Bennet, James Howard, Moroni Moss and John E. Hatch, Weber; Charles Robert Shoaf, Salt Lake City; Wm. F. Pratt, Franklin, Idaho; Joseph H. Page, East Bountiful; G. Wm. Wright, Logan; Joseph Davis, Rock Springs, Wyo. For the Scandinavian Mission—Christopher L. Nelson, Sanpete; Wm. Jens Nielsen, San Pete. For the German Mission—C. F. Ferris and Percy Herrick, Ogden.

Appointments—The following named missionaries have been appointed to labor as traveling Elders in the conferences as follows:

Joseph Bennet, Nottingham; Robert Sherwood, London; James Howard, Birmingham; William F. Pratt, Leeds; Moroni Moss, Sheffield; Joseph H. Page, Sheffield; John E. Hatch, Liverpool; G. Fred Wright, Bristol; Joseph Davis, Manchester.

Releases—The following named Elders have been honorably released to return home on the dates mentioned: E. T. Wood, Bristol, March 8, by request of the First Presidency; Charles S. Green, Birmingham, and S. J. Callan, Wales, March 22, 1899.

STAKE CONFERENCES.

Davis Stake.

On Sunday and Monday, March 19th and 20th, the quarterly conference of the Davis Stake of Zion was held at the East Bountiful ward, Elder John W. Taylor presiding. During the days of conference the Saints were blessed with the presence of President Geo. Q. Cannon and President Joseph F. Smith of the First Presidency of the Church; Elder George Teasdale, of the Council of Apostles; Andrew Jenson of the historian's office, and Elder Arthur Winter. Elder John H. Smith and Elder John W. Taylor, of the Council of Apostles, were present on Sunday and Monday respectively. There were also in attendance many of the Priesthood and Saints during the conference.

On Sunday Elder John W. Hess reported the Stake. He said it never was in as good a condition as it is today. All the ward and ward organizations are doing well.

The speakers on Sunday were President Joseph F. Smith, Bishop Joseph Smith, Elder George Teasdale and President George Q. Cannon.

The General and Stake authorities were presented, and unanimously sustained. On Monday a statement was read of amounts received and disbursed for charitable purposes in the Davis Stake during the year 1898. Statistical report of the Davis Stake for 1898, and a statement of tithes received during the same period were also read. The congregation was then addressed by Elders Andrew Jenson, George Teasdale, George Q. Cannon, Asaph John W. Taylor and President George Q. Cannon, in the order named. The subjects dwelt upon by the speakers were the Holy Ghost, obedience to the laws and commandments, the Restoration of the Priesthood of the Son of God, the keys and powers and the authority here upon the earth and revelation and the medium through which revelation is given. The congregation was filled with the spirit and power of their office and calling, and gave much valuable counsel and instruction to those that were present.

Elders Thomas Steed and Joseph E. Holdaway, of Farmington, were presented and unanimously sustained to be ordained Patriarchs, to which office and calling Elder Thomas Steed was ordained under the hands of the brethren, President Geo. Q. cannon being mouth. The ordination of Elder Holdaway was under the leadership of Prof. E. Thomas, furnished sweet music and singing for the occasion. After the ordinations Elder Cannon made some closing remarks by Elder Thos. W. Hess, conference adjourned for three months to meet at Centerville.

JOHN J. SMITH, Stake Clerk.

Malad Stake.

Portage, Boxelder Co., Utah, March 20, 1899.

A quarterly conference of the Malad Stake of Zion convened at Portage, Boxelder County, Utah, March 18th at 10 a. m. and continued during that and the following day.

There was a general on the stand Elders Anthon H. Lund and Matthias F. Cowley, of the Council of Apostles; Elder Seymour B. Young, of the First Council of Seventy, and the Stake presidency. There was also in attendance a goodly number of the members of the High Council, bishops and counselors from the different wards, and also a large congregation. Elder Oliver C. Noakes, Stake president, presided.

After the usual opening services, Elder Hoskins reported that the presidency had recently visited all the wards in the Stake, and that they found the Saints generally alive to their duties. He reported also that there had been an increase in the number of tithe payers, and that the faithful paying for the year 1898, that the manifestations in the interest of the Mutual Improvement Associations were a great success, and that the fast and Priesthood meetings are well attended.

Bishop Harris reported the Portage ward as being in good condition, with all the organizations in good working order.

Bishop Morgan Ward reported the Washington ward as advancing with the best parts of the Stake, and as being especially generous toward those who are needy in their affairs.

Elder Seymour B. Young spoke of the growth of the institutions of our holy religion, and of the Influence of the Sunday schools.

Elder Matthias F. Cowley was the next speaker. He dwelt upon the necessity of setting a good example before our children, and to observe all the duties devolving upon us as Saints.

2 p. m.—After the opening exercises, Elder Anthon H. Lund addressed the congregation. He said in part, I am pleased to note that your Lamanite colony is a success. This people was once a white and delightsome people, but they disregarded the commands of God, and have been greatly punished. Many cities visited by the Savior in Palestine can not be found a trace of to-day, as I can testify from personal observation; hence it is no argument against the authenticity of the Book of Mormon, that even the ruins of some cities mentioned therein cannot be found today.

Elder Matthias F. Cowley then spoke of the Gospel and testified that it did not begin with the event of the Savior, for it had been preached to Adam, Abraham and others. He proved that all the laws necessary to the performance of the great work of the last days had been delivered to Joseph Smith, and declared that the work would be consummated in spite of all the power that may be brought to bear against it.

7:30 p.m.—During this meeting Elder Seymour B. Young spoke of the great work that had been done toward the colonizing of Arizona. He urged all to observe the Word of Wisdom, and to be cleanly in habits and surroundings. Elder Anthon H. Lund treated on the gathering of the people of Palestine.

March 20, 10 a.m.—After the opening exercises Elder Seymour B. Young spoke of the organization of the Young Men's Relief Society by the Prophet Joseph Smith.

Elder Anthon H. Lund thought it truly fitting that the learned men of today should seek for the origin of the human family and the origin of forms of animal life when the Scriptures declare that we are the children of God. He urged the people to reverence our parentage by giving way to the allurements of Satan.

The conference was one that will long be remembered by the Saints of the Malad Stake. WM. ANTHONY,
Stake Clerk.

RETURNED MISSIONARIES

Elder J. J. Bennett of Fayette, Davis county, called at the "News" office last Tuesday and stated that he returned last Saturday from a mission to Pennsylvania on the 14th of this month. Brother Bennett was set apart on Feb. 15th, 1897, to labor in the East, the next day. He reports that the work is progressing favorably in that State, gaining ground slowly but surely.

Elder Edward W. Croft of Paris, Idaho, returned on the 20th of March from his mission to the States. He was set apart Dec. 2, 1896, and left the city the next day. His field of labor has been Wisconsin principally, where he presided over the conference for about one year. He also visited Michigan and Illinois. He reports good success in his part of the mission. Eight branches of the Church was organized recently and two more will be organized in the spring. Quite a number of people have applied for baptism. Elder J. D. Cummings of Mill Creek succeeds him as president of the conference.

Elder David Lindsay of Bennington, Bear Lake Co., Idaho, arrived in this city on the 11th of this month from a mission to New Zealand. He was set apart on the 11th of July, 1896, and left for his mission the same day. On arriving at his destination he was assigned to the Hawke's Bay conference, where he has labored among the natives. He reports that about 100 additions to the Church have been recorded during the time he has been in the field.

Elder W. A. Roberts of Layton, Davis county, was set apart for a mission to the Southern States on the 20th of January, 1897. He left for Chattanooga the next day. Elder Roberts has been laboring all the time in West Virginia, where, he says, he has found many warm friends. He returned on the 16th inst.

Elder Charles A. Hacke of Salt Lake City, who has been on a mission for about two years, returned home on the 17th of this month. He was set apart on March 11, 1897, and left the same day. The first year he spent in Chicago, the next in Logan, Utah county, and then in Jacksonville, Morgan county, Ills. For 1000 and a half months he was president of the North Dakota conference and then over the South Dakota conference with headquarters at Sioux Falls. Elder Hacke reports that he has had a varied experience in the different places visited. That he has met with quite a few of the people, and the spirit of modernacy is not entirely unknown, but as a rule the people are willing to listen to the truth, and the work is progressing well.

Elder J. I. Hatch of West Bountiful, Davis county, who has been on a mission to California, returned on the 16th of this month from that State. He was set apart April 20th, 1897, and left for the West the following day. During his absence he visited San Bernardino, San Diego and Los Angeles counties and also Carson City, Nevada. Elder Hatch says he enjoyed his labors there thoroughly, although his experiences were varied. The mission in California is fairly prospering.

SUNDAY SCHOOL CONFERENCE.

Mesa, Arizona, March 14, 1899.

March 4th and 5th were happy days for the children, Sunday school workers and Saints generally of the Maricopa Stake of Zion, for on those days the Sunday school conference was held, and we were favored with the presence of our beloved Sunday school workers, Assistant General Superintendent Karl G. Maeser and Aid in Stake, R. Scott Duke, Union Board, L. John Nuttall, Elder David R. Udall, president of St. Johns Stake, Brothers John T. Lemoe of St. Johns, Ariz., Wm. H. Pace and John Hoops of Thatcher, Graham Co., Ariz. The first two were visiting us in the interest of Sunday school, Relief society and religious class work, and the last named brethren are two of the Twentieth Arizona legislature, as was also Elder Udall, who incidentally visiting our conference.

Stake superintendent George W. Lewis had secured from a M. I. mission in Mexico, Elder Joel H. Johnson to preside at the conference, all the officials of which had been carefully arranged for, namely, Wellington Hickins and Wallace A. Macdonald, who were ably assisted by the local Sunday school workers. The program as arranged by the General Sunday school Union Board was carefully carried out and all the exercises were duly responded with the exercises assigned them. The reports of the superintendents showed the Sunday schools of the Stake to be in very fair condition. In one of them (Smith) all the officers and organizations are living the Word of Wisdom. One of the schools (Pasque), which was composed of Lamanite children, has been closed for the time, the pupils being taken to the government school at Phoenix.

The social entertainment of the conference (under Master gave the privilege to all to hold in questions on Sunday school work, which were answered by many of which were received during the meetings and answered by himself and Brother Duke, and in this way we received many valuable points which otherwise would not have been given. They certainly created a pleasure in the success of our conference, and gave many good words for the encouragement of the Sunday school workers.

The 5th was spent by the visitors in and around the city of our efficient host, them to see the large orange groves in the Valley and the artesian farm near Phoenix, the capital. The cultured ladies are kept for the plumes they produce.

It is not for us to say how pleasurable the visit was to them, but to us it was most pleasant and profitable, and all hearts were filled with joy to again have Zion's colonies educated and his companion with the gospel and revive the words of salvation and comfort they gave us.

With the exception of a few cases of measles, Mesa is in all health, peace and prosperity.

JOHN T. LE BARON,
Stake Secretary of Sunday Schools.

SCIENTIFIC MISCELLANY

The Tropical Yankee—Future Klondikes—The Aluminum-Burning Furnace—Felling Barometer as a Cause of Death—Electricity as a By-Product—Rail Boarding on Street-cars—Poisoned Speech—Japanese Float Marvels.

That free acclimatization of the white man in the tropics is impossible, with rare exceptions, is stated by Mr. H. De C. Ward, of Harvard University, to be a matter on which authorities are agreed. The chief factors of danger are the combination of heat with humidity, and the prevalent diseases. Much may be done to mitigate these evils by hygienic measures, care in drink, the use of cereals instead of meats, and well regulated exercise. The healthy districts are high and dry. The three diseases principally to be feared are sunstroke, malaria and yellow fever—the first chiefly influenced by the habits of the person, the second by soil conditions, and the last mainly its check in elevation. The widest limit of yellow fever is about 32 degrees in the United States, 2,500 feet in section, and 4,000 feet in Jamaica.

Modern methods of obtaining gold from low-grade ores make available a supply of the metal almost in excess of consumption. An old lake-bed of Utah is a mass of limestone eight miles by four, and twenty feet deep, in which gold, and this, according to Mr. A. E. Outerbridge, Jr., has been estimated to contain $50,000,000 worth of the metal. Under Philadelphia was forty years ago calculated to hold more gold than had been found in all the world, and in Australia, clay hardly richer being now profitably worked in California.

In the little furnace by which Goldschmidt obtains a temperature of over 3,000 deg. C., the fuel is a mixture of mineral and peroxide of barium, into which a piece of magnesium wire is inserted, and then ignited. The result is known that cannot be relieved in this furnace. The containing vessel—any bit of wood, tinder or the like, and the heat can be regulated by varying the quantity of the mixture.

A German method of restoring the luminosity of Welsbach gas mantles, which become reduced to ashes, consists in blowing a current of air through the mantle from the inside while the latter is burning.

Instances of sudden and fatal changes in the condition of sick persons during a storm must have been noticed by many. The explanation of this is found not only in Dr. T. W. Harwood, who, on the unexpected death of an aged patient after only a few hours of unfavorable symptoms, had his attention called to the fact that a strong gale had been raging during the night, with a fall of barometric pressure of nearly two inches. Dr. Harwood reflected that the barometer's extreme range of forty two inches must mark a change of about 140 pounds per square foot in the weight of the atmosphere that perfects the earth's surface. In the case of his patient, the heart had beaten strenuously for some weeks against the barometric pressure, and the sudden removal of pressure had caused the action of the heart to be greatly increased, with the result that a clot in its cavities was gradually formed. He has known many similar cases. He therefore suggests that a large part of the sudden deaths recorded in the morning papers will be found to have occurred in fall of barometric pressure, and that this will explain many unlooked-for fatalities that have puzzled physicians.

Electrochemistry, now in its infancy, offers possibilities for the future that are quite bewildering. A late suggestion by Mr. Thomas Ewan is that, by compressing sulphuric dioxide and air into separate carbon tubes dipping in sulphuric acid, the two gases—the former a by-product of burning sulphur—may be made to unite, forming sulphuric acid and at the same time generating electricity. He believes the alluring prospect of obtaining electric energy as a by-product in a process which will stimulate efforts to overcome the difficulties in the way of making such a process a success.

A water pipe that will not burst at any degree of cold is made by enclosing within the usual iron pipe a much smaller pipe of thin tin or lead filled with gas under pressure. The moment the water freezes, its expansion compresses the elastic inner pipe without bursting the outer one.

The new chemical elements announced in 1895 were krypton, neon, metargon, possibly, etherion, and monium—a remarkable list for a single year.

Ball bearings have been little used on heavy vehicles because it is difficult to make them endure the great pressure. A form of ball bearing devised by schuppens has been used on street cars of Zurich, at first unsuccessfully, as in other experiments, but more mechanic ingenuity after a few years of pressure have been employed in addition to those carrying the weight of the car, their pressure on the bearings have been taken by four sets of steel balls each. To distribute wear, the bearings are arranged so that they can be moved into four different positions. Some of the bearings have been in use under test more than two years. Rodoski reports, for ground glass to be used experimentally with the bearings for the Paris Exposition. In a few months there have been over 1,000 trays of crystals used, which is thought to have quite overcome the difficulty. It is found that an attendant can grind in a day of ten hours power has resulted on the new electric railways experimented on, and as high as 40 miles per hour attained with 25 per cent under the most favorable conditions. In every case a saving has been shown, even on steep grades.

Instilled truth is shown by Rubenson's discovery that the bacilli necessary to the surgeon and nurse during operations on open wounds in the experiments he made, are found in definite remaining gelatine culture plates on an operating table. Then, at a little distance from the table, and therefore having first rinsed his mouth with a bacillus culture, and in speaking at different distances from the plates, the various bacteria were carried with the breath