

Governor—I beg your pardon. We must not be too egotistical. I did not make the laws and I do not say what the laws are; on the contrary, I am taking the decision of the courts. I can take the legislative acts and read them and I may think I know what the law is, and go into court and the court says that is not the law. Therefore, I must take the law as decided by the courts, and so must every law abiding man. It seems to me you cannot say that you have no confidence in the protection of the courts and the officials here—

Snow—I have no confidence whatever.

Governor—You ought not to say that you have no confidence in the protection of the courts and the officials unless you believe that I have come here under false pretenses and that Judge Zane.

Snow—Oh, no.

Governor—That Judge Zane and Mr. Dickson, who have concurred with me, are not doing it in good faith; that is the only way you can say that, because you must have confidence in us or you must believe we are not acting in good faith. You know it is a very unusual thing to see officials who are charged with the execution of the laws, coming as I have done, and with the concurrence of those men, to say that if you will give your promise, in good faith, that you will observe that law, that we will unite to have you relieved from the convictions against you. Ordinarily offenders have suffered for the offenses they have committed and have no chance to promise reformation with the chance of being relieved from punishment, so you must have confidence in us or you must believe we are not acting in good faith.

Snow—I certainly believe in your sincerity, but you are not the court. As to Dickson and as to Zane, I have no confidence in them at all.

Governor—Mr. Snow, I think you are very unjust in that opinion, because I know that this suggestion that I make—

Snow—If you had suffered you would think differently.

Governor—But you are charging the suffering to them wrongfully, I think. They do not make the laws; they execute them, and the suffering occurs from your disobedience of the laws. You are responsible for the suffering, not Judge Zane nor Mr. Dickson, and I tell you you do them great injustice; because from all the conversations I have had with them and in all their conduct during the short time I have been here, I am sure those men are animated by a good purpose, an earnest desire simply that the people of this Territory obey the law, and they take no pleasure in the suffering which is caused by the disobedience of the laws.

Snow—They send us here without a particle of evidence. It is through the counsel given to the jury by the judge—by Judge Zane, who is influenced by Dickson. I have not a particle of confidence in those men. If you had come entirely alone, without the names of those men, we would have more confidence in the propositions.

Governor—You can have confidence in the propositions, whether I tell you or they, because they are made in entire good faith.

Snow—What did I tell you in the talk we had the other day in reference to the Supreme Court?

Governor—That Supreme Court has a duty to perform. Of course, it could not take jurisdiction of the case, which was not within its jurisdiction.

Snow—They took jurisdiction in the first case that went up there.

Governor—Of course, then, if they were wrong in the first place I would not have so great a respect for them if they did not turn around and rectify it in the other case. Of course, you can have what opinions you please about the courts or the officials, but, as I say, no good citizen can have an opinion which will justify him in violating the law—none. There is no excuse for that.

Snow—All right.

Governor—Of course, I do not know what the result of this would be, but I came with the disposition and to show you and the people here that there is an opportunity for them to escape the punishment they have incurred if they should conform to the law, and escape the misery and trouble they are now enduring in consequence of their violation of the law.

Snow—If Judge Zane and Dickson wish to take the course to obtain any proposition from me in this matter, let them first release me and my friends from the penitentiary.

Governor—They could not do it; nobody but the President could.

Snow—Well, we don't ask it.

Apostle Snow then went on at some length to recite the story of their experiences in Illinois and Missouri, claiming that similar persecutions to what they endured there were being inflicted here, and with the same spirit.

The Governor replied that the refutation of that position that it was a persecution for religion's sake lay in the fact that we had hundreds and hundreds of different denominations in the United States and none but the people here had ever any such complaint to make.

To this Snow replied that was because they were man-made Christians, while the Mormons were God's people, and that made all the difference, and started on the subject of modern revelation, which the Governor was not disposed to discuss.

Snow also claimed again that he had conformed to the law.

The Governor said he thought that was a mistake; that the court and jury had found otherwise, and that

our conduct must be regulated not by the individual's own construction of the law, but by the decisions of the courts.

Snow then repeated what he had formerly said in the court at Ogden in regard to his intention to obey the law in the future, that he thought that it was an improper question, and that he told the judge so.

Governor West then said that Mr. Snow's responsibility, on account of the position he held was much greater than that of many others convicted of the same offense; that by his conduct many a heart would ache and many a tear would flow that he would be responsible for, which might be saved if he would obey the law and use his influence and control among the people to have them do likewise.

Mr. Snow said they had an object in view; that there would be a change eventually, but how much suffering there would be between this time and that period he could not say, but they were prepared to go through it. He would not promise to obey the law even "If you were the President of the United States, although you said the other day he is a better man than you are." He had about the same regard for Dickson's official career that he had for the Jews for killing our Savior.

The Governor then explained to Snow that he had him called out in order that he might first have a talk with him in detail on the matter, but that he was going inside to make the same offer to the other prisoners confined on similar sentences.

Snow said he would not speak a word to them in relation to it, but should leave it to the individual judgment of each person.

The party then entered the enclosure and found the prisoners confined who were not charged with cohabitation had been caused to retire to the east side, and those convicted of the latter offenses were assembled in the large room near the southwest corner of the enclosure. The Governor then spoke to them as follows:

"I have simply come to announce to you something which you probably know. The Supreme Court of the United States has rendered a decision dismissing the appeals in certain cases in which a construction of the law under which you are sentenced is involved, and the tribunal which has the construction and settlement of what the law is having decided it, and you all being aware now of your duty under the law, it occurred to me as a very opportune time to come here and make a proposition to you which had suggested itself to my mind for your relief. That proposition is made after a consultation with Judge Zane and with Mr. Dickson and it is, that we would all concur, in a petition to the President to relieve you from the effect of the sentences which you are now suffering for disobedience of the law if you would, in good faith and sincerity, agree to respect and obey the laws as interpreted by the courts. You know that the effect of the decision which has been rendered and which is the law of the land now beyond question and beyond controversy, is that if you get free here and continue in the same course of life that brought you here, that it is only a question of how long you live, as to how long you will be kept in a place like this. Now it is the desire of the Federal officials here, if possible, to relieve you from past punishment, if in the future you will be subservient and obedient to the laws. That is all I came for, and I came with the honest, earnest and sincere desire that as many of you as will accept of this opportunity, will relieve yourselves from this punishment, and not incur it in the future. This is all I have to say, except that the proposition is made with all earnestness and sincerity, and with a great desire that some, if not all, will avail themselves of it. It is a matter for you to determine, however, but it is submitted to you in that way. I hope you will take it into consideration, and think about it. I hope that in good faith and sincerity you will try to avail yourselves of our efforts in your behalf. If any of you are disposed to make this agreement in good faith, and you are not prepared to do it now, if you are prepared at any future time you can let the Marshal know it, and he will convey the information to me, and I will give the matter such attention as is proper to have you speedily released.

Snow—Would you wish to take a vote on it?

Governor—No, sir. I don't care for any expression now, except that if any parties are willing they can say so now, and if not, I prefer to let it pass until they are willing.

Abram H. Cannon asked the question what they were allowed to do with their wives, and such questions were continued at considerable length and very informally after they were all outside the building.

The Governor said he was not there to expound the law—the only advice he could give them was to obey the law as interpreted by the courts.

Cannon remarked that the interpretations of the courts were various and so conflicting that he would like to be informed how they were to know what the law was.

The Governor replied that he thought with Mr. Cannon's education and intelligence, if he went about it earnestly, he would have very little difficulty in ascertaining what the law was.

The Governor and party then took leave of the brethren and returned to the city.

## BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE

### FOREIGN.

LONDON, 19.—The government of Switzerland is taking active measures to put an end in that country to the propagation of the doctrines of the Mormon Church. Numerous arrests of Mormon missionaries have been made and it is probable more will follow.

LONDON, 19.—Salisbury was accorded a perfect ovation when he appeared on the stage of Her Majesty's Theatre this afternoon to address the conservative meeting assembled there under the auspices of the Primrose League. The auditors were the Beaconsfield favorite flower. In his address Salisbury declared that Toryism was growing rapidly among all classes in the Empire. He said he felt it to be his duty in these critical times to urge all loyal men to combine for the support of religion and the empire. He denied that he had recommended as the best means of governing the Irish people the adoption of 20 years of coercion policy. He had only advised the maintenance of law and order in Ireland. He reiterated his advice to the Irish to emigrate from Ireland if they could not prosper and be contented under British rule; and urged the Conservatives to support the Liberal Union's candidate in the coming election, where Conservatives could not certainly be chosen.

Conservatives have arranged to hold a monster loyalist demonstration against the Home Rule bill in the city of Gainsborough, Lincolnshire, tonight.

Parnell has engaged a counter-demonstration in the same places, and has sent Healy thither to take charge of it, and make the principal speech.

LONDON, 18.—Mr. Labouchere said it was clear that the chief object of the opposition was to get rid of Mr. Gladstone. The Liberals who were opposing the bill, were simply asserting the power of the Tories to pursue the policy of coercion. Mr. Labouchere's speech was full of witticisms, and convulsed the House, especially the references that he made to Mr. Chamberlain's "cocksureness." That gentleman, he said, reminded him of Moses on Mount Sinai. The member for Birmingham would be as much surprised if anybody doubted that he was right, as Moses would have been if an Israelite had risen and proposed an amendment to the Ten Commandments. When Mr. Labouchere suggested that the bill be dropped after the second reading, Mr. Gladstone leaned forward and closely watched the effect of the speaker's remarks upon the Parnellite members. Mr. Dillon and other Irish members arose simultaneously and in reply to Mr. Labouchere's suggestion shouted an emphatic "No." Mr. Labouchere was undoubtedly inspired to make the proposal. He has recently had frequent interviews with Mr. Morley and the party managers. Mr. Labouchere, in the course of his speech, likened Mr. Chamberlain to the Conservative jackal or whipper-in for the Whig cave. Among Mr. Chamberlain's many good qualities, he said, was the magnificent confidence in himself, which led him to consider that nothing could be good that had not been originated by him. His impulsiveness, however, made him leap before he looked. He thereby compromised himself and he felt obliged to continue in what he knew to be an erroneous course.

On motion of Mr. McCarthy the debate was adjourned.

### MRS. FERGUSON TALKS.

MORMONISM AS VIEWED BY A MORMON WOMAN.

"The articles of faith of the Mormon Church, which are subscribed to by all its members in all parts of the world," said Mrs. Ellen B. Ferguson, a Mormon lady now in Washington, to a Post reporter, in referring to the statements recently made by the editor of the Salt Lake Tribune, "contain in section twelve the following words: 'We believe in being subject to kings, presidents, rulers and magistrates, in obeying and sustaining the law.' The teachings and preaching of all the leaders of that people, from the organization of the church down to the present time, have been and still are, 'to obey all constitutional law, and to uphold and sustain the government of the United States.' With the exception of the laws recently enacted against polygamy, which the Mormons considered directly aimed at their religious faith, what law of the United States have they ever violated or defied? None, not one. A more loyal, law-abiding, long-suffering community, under the oppression and malpractices of corrupt officials, misrepresenting a free government, cannot be found on the face of God's earth. This has been testified by thousands of Gentiles who are not under the lash of the Salt Lake Tribune's whip. Is it to be charged against the Mormons as a crime that the Legislature, elected by the votes of 27,000 monogamous Mormons, who have never violated any law of the United States, should be, with one single exception, Mormons? Is it any more criminal for Mormons to vote for those of their own political faith? Those among the Gentile population who have aspired to such political distinction have not, I

am sorry to say, so commended themselves to the community by their honesty, integrity, incorruptibility and impartiality as to merit the suffrages of those who look for these qualifications in their legislators. Considering that the Legislature has hitherto been exclusively Mormon, is it not rather greatly to their credit that no law has yet been passed by them against which the Gentile minority have ever protested as harsh or injurious? For nearly 30 years the laws passed by this Mormon Legislature have been signed by a Gentile Governor, who enjoys absolute veto power and whose individual dictum outweighs the unanimous vote of the entire Legislative Assembly."

"Is the statement that 'not a Mormon vote is cast except as dictated by President Taylor, true?'"

"It is not. It is a lie made out of whole cloth for lack of any other material. I affirm from my own personal knowledge that neither President Taylor nor any other Mormon official has ever dictated the vote of any individual. In no community is the secrecy, purity and freedom of the ballot more rigidly guarded and maintained than in Utah. The instance Mr. Goodwin gives of the despotism of the church stands upon a very poor foundation, as there is no 'Bishop of Salt Lake City,' no 'village of Binghampton,' and no preacher in any of the villages would have any power to regulate its social or ecclesiastical affairs. The tithing paid by the members of the Mormon Church is purely a voluntary offering; just as much so as the contributions of Presbyterians, Methodists, or other Christian sects for the support of the churches to which they belong. No individual is forced to pay it, and no church agent collects it, as stated; neither has any workman been disfellowshipped or ostracized for non-payment. Indeed some Gentiles pay it as an honorable acknowledgment of business favors received from Mormon customers. If the assertion that no Gentile is employed by a Mormon were true, whence have the Gentiles in the Territory drawn their subsistence? Were all Gentile tradesmen, artisans, laborers as well as professional men, dependent only upon Gentile patronage, they would starve or be compelled to seek other fields of labor. The teachers in the district and high schools and academies in Utah are the peers in education and ability of any class of teachers in the United States, the District of Columbia not excepted. Many of them are graduates of the normal department of the Deseret University, others of different colleges in the States, and all teachers applying for district schools must pass an examination before the school board and receive a certificate of efficiency in order to secure an appointment."

"Are the books used in the schools unsectarian?"

"Yes; and the teaching is unsectarian also. Besides this, Gentiles are employed as well as Mormons. In the district in which I reside the teacher is a Gentile and has taught the same school for two years, and his predecessor was also a Gentile. The statements in reference to polygamists have no more truth in them than those relating to tithing, employment, and education. The concluding paragraph contains the whole aim and object of all this pretended crusade against polygamy. 'A bill to disfranchise all Mormons is just what is wanted,' says Mr. Goodwin. This shows conclusively that it is not polygamy that the anti-Mormon ring in Utah is fighting, as all polygamists, both men and women, are already disfranchised by the law of 1862. The blow is really aimed at local self-government. Were the relative situation of the parties reversed and the Gentiles as largely in majority as the monogamous, law-obeying Mormons are to-day would they not, however corrupt their practices might be, consider it a flagrant outrage on the republican idea that majorities rule if the Mormons should demand their disfranchisement on any grounds whatever. Is it less heinous a violation of justice and equity that to gratify insensate ambition and bigoted fanaticism the anti-Mormon political tricksters should demand the passage by Congress of laws unconstitutional and oppressive, only because popular prejudice against the Mormons is sufficiently strong to make such legislation possible?"—Washington Post.

### THE SUMMIT STAKE QUARTERLY CONFERENCE

Was held in Coalville, Saturday and Sunday, May 24th and 25th, 1886.

Saturday 10 o'clock a. m. Present on the stand, President W. W. Cluff and several Bishops, besides Patriarch Thomas Ball and others.

After the usual opening exercises, President W. W. Cluff addressed the congregation. He felt that they should congratulate themselves on their good health, and, though the season was somewhat backward, the favorable prospects for the future. Spoke briefly on the crusade being waged against the Saints, and said it was what had been spoken of by Prophets, both ancient and modern. Trusted all would be firm enough to stand the test, and endure to the end. Also that we might have a time of rejoicing during the conference.

Patriarch Thomas Ball followed. He delivered an interesting and instructive discourse on the necessity of the Saints becoming a self-sustaining people, citing some illustrious examples worthy of imitation.

Singing by the choir. Conference adjourned till 2 p. m. Benediction by Elder Andrew Peterson.

Sunday, 3 p. m.

Singing. Prayer by Josiah Rhead. Singing.

Bishops S. F. Atwood, E. Asper, S. Walker, Jno. Clark and R. Salmon reported their respective wards in a good, active and healthy condition. A marked improvement was manifest among the Saints both temporally and spiritually, especially in the spiritual improvement witnessed in the young.

Prest. Thomas Copley next reported the 27th Quorum of Seventies, which he said was full of good active men, who were doing a good work. Said the theological classes were the means of much needful knowledge being gained by the brethren of the quorum.

Singing. Adjourned till to-morrow at 10 a. m. Benediction by Bp. A. L. Smith.

At 4:30 p. m., Saturday, a meeting of the Stake Priesthood convened, at which the subject of how to raise means to carry on the work on the Stake Tabernacle was discussed, and a proposition to put it into the hands of the quorums was finally agreed upon.

Sunday, 10 o'clock a. m. Opening exercises.

Bishops Brown, of Almy; Malin, of Rockport; Young, of Wanship; and Sargent of Hoytsville, and Jones, of Henneferville, reported the condition of their wards as being good both temporally and spiritually.

Elders Alonzo A. Brim and George Cluff then gave very interesting accounts of their late missions to the Sandwich Islands, whence they had returned but a couple of weeks ago, after a lapse of three and a half years. They felt that the experience gained was of priceless value, especially the testimonies of the truth of the Gospel.

Elder Seymour B. Young, who arrived late last evening, next addressed the congregation briefly on the duties, organization, authority and powers of the Priesthood.

Choir sang an anthem. Adjourned till 2 p. m. Benediction by George Ruff.

2 p. m. After the opening exercises the Sacrament was administered by Bishops Robert Salmon and A. L. Smith, following which the general Church and Stake authorities were presented and unanimously sustained.

Notice of relief societies and primary and young ladies' conferences at Kamas, was given out for May 28th and 29th. Also two days' meetings at Kamas, commencing May 30th, and at Almy June 12th and 13th.

President W. W. Cluff then presented the sense of the Priesthood meeting held last evening relative to the Stake Tabernacle, which was unanimously adopted.

Elder Seymour B. Young then delivered an interesting discourse on various subjects, viz., the order of the Priesthood, mode of administering ordinances, etc., stating that they should be well and carefully studied and strictly observed. Transgression, he said, was the great prevailing cause of apostasy and making bad men worse, while strict observance of the Gospel, practically as well as theoretically would make bad men good, and good men better. Cited instances of men having stood high in the Church, received marvelous testimonies and then apostatized, who, afterwards, like the prodigal son, returned to die and lay their bones with those of the Saints. He exhorted all to let their prayers ascend fervently in behalf of our brethren who are exiled for the Gospel's sake, that they may escape the hands of their enemies.

The choir sang an anthem. Conference adjourned for three months. Benediction by Patriarch Thos. Ball. J. ALMA SMITH, Clerk of Conference.

Thousands of physicians all through the United States prescribe Warner's safe cure, in bottles of their own. You pay them from \$1.50 to \$3.00 a visit; you can buy Warner's safe cure, sixteen ounce bottles, for \$1.25. Do not be imposed upon.

### He Was Willing to Ante Up.

BROCKTON, N. Y., Oct. 23, 1885.—I had a severe trouble with my bladder. Consulted a number of first-class physicians, without benefit. After using half a bottle of Warner's safe cure I was relieved, and I would gladly have paid any physician \$100, could he have done what that small quantity did. Now I am thoroughly cured. Would like to proclaim its value from the top of the White Mountains, with a voice strong enough for the whole world to hear.—E. D. CROSSMAN, grape grower. Late proprietor of the Rossin House, Toronto, Canada.

## The Mirror

is no flatterer. Would you make it tell a sweeter tale? Magnolia Balm is the charmer that almost cheats the looking-glass.