

MOBOURACY IN NORTH CAROLINA.

Interesting Experience of Two Missionaries.

WHITTIER, Swaine Co., N. C., May 30th, 1887.

Editor Deseret News:

I left my home on the 8th of October, 1885, for a mission to the Southern States, and on arriving at Chattanooga was assigned to labor in Patrick and Carroll counties, Va., where I labored nine months and subsequently nine months in Surry and Stokes counties, N. C., until the 15th of April last, when I was called with Elder E. H. Snow to open a field of labor among the Cherokee Indians of the south-western part of North Carolina.

Since arriving here we have been feeding the people on

"MORMONISM EXPOSED,"

but it don't set well on their pious stomachs. They prefer, with few exceptions, the pastries of Christianity to the plain, simple diet of the meek and lowly Jesus. These few exceptions are some honest in heart, who are members or believers in a sect known as the Castillites, and whose hatred towards the things of the world seems to be the worst that can be said against them. They are clinging tenaciously to their faith till they get something better. To be consistent they have done away well nigh all Gospel ordinances. They think that the fullness of the Gentiles has come in, and that the millennial dawn is so near that they won't die but will be changed in the twinkling of an eye, etc.

But the Indians; we visited their Sunday school in Birdtown, and at its close talked an hour to them, after which we went down to the river crossing and finding the boat on the other side sat down to rest. We had not been there very long when an Indian unsolicited came down and proffered to set us over, which was contrary to our arrangements. We felt impressed to go, and afterwards learned that we had escaped a mob led by the representative to the State Legislature from this county.

Yesterday we went to fill an appointment at the same place, where we met a gang of abandoned wretches who had gathered to prevent us from preaching. To do this they had filled the minds of the Indians with yarns, and had gotten the privilege to hold meeting that day in the meeting-house.

The writer had read and heard of mobbing his life, but this was the first real live mob he had seen. A motley crew they were to be sure, ranging from the lad of 13 years to the gray haired veteran of three score and ten. The leader, a released convict who had served six of an eighteen years' sentence in the penitentiary for horse-stealing, and the husband of at least two living wives, came forward and began his little speech:

"You men can't preach here to-day."

"We—Why?"

Leader—"I'm not here to argue; I've been north and know all about you; I'm high strung and don't want to get mad." (shaking with rage.)

We—"Let us reason together on the Bible."

Leader—"I tell you I am not here to argue; you just get out of here; you can't preach here to-day."

We—"What are your objections?"

Leader—"Why this; (in a loud voice, shaking his fist in our faces) we don't want your rotten doctrine here; get out of here; go off or you'll get hurt." But we did not scare well and so stayed.

One of the mob—"We have your faith here; you believe the Bible as far as it is translated correctly."

Another—"Why don't you go to Charleston to preach your doctrine; you're not going to gull our Indians."

We—"We go where we are sent; we are servants of God sent here to preach the Gospel."

Chorus—"Servants of the devil." (Jeers, sneers and taunts.)

An old man with one foot in eternity swung his staff and shouted, "Go over to your clique on Barker's creek." This same fellow had been

LIVING IN ADULTERY

with mother and daughter for years, and all professed to be good Christians.

By this time their big guns were discharged, and we enquired of the Indians whether they wanted to hear us or not. The pastor, an Indian, answered that he did not care to hear us—the result of the prejudice pumped into them by the whites.

The leader having worked the machine thus far to suit himself, rallied his troops and went into the meeting-house to hold it from us and to sing praises to their royal master, as ignorant of us and our doctrines as a setting hen.

A young Indian who seemed interested in us stopped and talked with us; said he: "White man soon go, then Indian hold Sunday school, then go preach." Good advice, but not very practicable that day. The congregation inside soon lost interest in their meeting, and most of them came to watch the "Mormon Elders" who would not go till they got ready; but by that time their faces wore an anxious look. Knowing that might was not right, and that there were more days than one, we plodded on.

WM. H. RICH.

Spilach is believed to act as a stimulant on the kidneys,

VISIT TO CACHE VALLEY,

With Notes By the Way.

A visit to our northern settlements at this time of the year is certainly as pleasant as anything that can be imagined in the way of an outing. I do not mean the traveling to be done by rail or on foot, but in the old-fashioned way: a comfortable vehicle with horse flesh for motive power, giving one time to look around and contemplate the changes wrought in so short a period, or to stop and shake hands with a friend, which was the way I traveled on this occasion.

Talk about thrift, industry, etc. Nowhere upon earth can it be seen exhibiting itself to a greater extent than in Utah or anywhere else where the "Mormons" dwell. Your correspondent remembers very well in the month of June, 1855, in company with a friend, now dead, riding over the divide leading into Cache Valley and gazing for the first time upon a scene truly enchanting. Everywhere, even to the tops of the hills was like a beautiful garden of living green and flowers with the various mountain streams meandering through the low lands and emptying into the river of Bear; while on the mountain side about two miles west from the present city of Mendon a herd of deer were quietly grazing, totally unconscious of our near approach or that the home that had been theirs for ages was so soon to be invaded by the ever encroaching white man. Cache Valley then was truly an enchanting place of native loveliness and it seemed almost a pity to disturb its natural beauties. But the pioneer—the vanguard of civilization—reached this lovely spot a year later and with plow, scythe and axe commenced the onslaught on this hitherto undisturbed region. As if by magic there sprung into life the rude cabin with its ever accompanying corral where were nightly gathered the sleek bovines that moaned and bellowed as they chewed their cud and each day's feast upon the luxuriant grass, everywhere so abundant, totally unconscious that they were destined to supplant those wild animals who always retire at the white man's approach, preferring the freedom of the distant mountains to the monotony of domestic life.

This was thirty years ago. Now can be seen nestling around the side hills, villages and cities, if I mistake not, seventeen in number, with their substantial buildings, beautiful orchards and gardens, wide, yet shady streets; school and meeting-houses that would do credit to much older settlements, with a college located in the principal city, which has just closed a most successful year; and last but not least a beautiful Temple adorns their capital city and can easily be seen from nearly every part of the valley; while thousands of acres of waving grain and grass give yearly and abundant yield to the tolling husbandman.

The men, who were first, the pioneers and afterwards the foremost in every enterprise looking to the development of many resources necessary to a high degree of civilization, together with others who follow after and joined in this labor, are now hunted like wild beasts, and their footsteps dogged night and day by the blood-hounds of a cruel and oppressive law. Such is the gratitude of, and the reward paid by, the American people for the many sacrifices made and heroism displayed in subduing this inland country and making it so desirable for habitation. But future generations will do these noble men the justice and award them the praise which is now denied.

The removal of the U. & N. R. R. repair shops, etc., from Logan, is certainly a monetary loss to the people, but they lived and flourished before the advent of the railroad and would continue to have done so had the screech of the engine never been heard in this lovely mountain retreat. Business, though dull as compared with other years that might be named, is by no means languishing, and the very healthy condition of many of the co-operative stores throughout the valley speaks well for their management. Grain crops look well in nearly every part of the valley and the heavy rain on the 4th inst., made the farmers fairly smile with joy, though water is abundant in this region, in fact, a little too much so in places and especially between Mendon and Logan. There the country road is submerged for more than a mile, rendering travel over it quite unpleasant and rather dangerous to strangers.

The fruit crop is damaged somewhat by the late frosts and will consequently be light. I noticed several small swarms of the seven-year locusts feasting on the early vegetation. A gardener at Mendon told me they had eaten fully ten thousand of his young apple tree sprouts and destroyed the young buds of one thousand trees besides; but these pests are not very numerous.

The grounds surrounding the Temple have been greatly improved and give promise in the near future to become a fitting adornment to that sacred edifice.

The ever vigilant deputy (sometimes accompanied by the local commissioner) is often seen, nosing about, trying to smell out with a view to the capture of any who, by their acts do not seem to hold the Edmunds law in supreme reverence.

The indignation of the people of the north in regard to the *habeas corpus*

proceedings in the case of President William Budge, on the 4th inst. in the District Court at Ogden, can be better imagined than described. The most supreme contempt for Judge Henderson was expressed by many in my bearing, and were it not for the explanation given by John R. McBride in the Loyal League meeting in Salt Lake City on the night of the 7th inst., when he said "we now practically have possession and control of the district courts," they would still be at a loss to account for the judge's conduct and others upon that occasion. But the humiliating spectacle reached its climax when ex-Judge Emerson was prompted to enlighten his honor in regard to his plain duty in a very simple statement. A very truthful, though slightly inelegant explanation of Judge Emerson's attempt was made by one man when he said: "Emerson felt compelled to do this to prevent Henderson making a further ass of himself."

The opinions upon the oath to be taken before the registrars are almost as varied as the individuals themselves. A few refuse to register not from any particular conscientious scruples but from a dislike to have their loyalty at all questioned, while others argue that the gist of the oath is contained in the words, "Will support the Constitution of the United States and will faithfully obey the laws thereof." All the rest being so much verbiage, the oath is no more than is before taken every day all over the United States. From what information I could obtain a very large majority of those who are eligible will register; this also applies to Box Elder, Weber and Davis counties according to the best information I could obtain.

Brigham City, the capital of Box Elder County, is as clean and neat in appearance as ever, but much more quiet than when the people were busily engaged in so many branches of home industry under the auspices of what was termed the "United Order;" still, there are no hard times in Box Elder County, for everything seems prosperous and the people happy.

Ogden, the capital of Weber County, the great railroad centre of Utah, is booming; or if it is not, the fault cannot be laid at the door of the Ogden Herald, for it labors hard continually with the officers of the municipality, the county officials and the railroad companies to this end.

The People's Party in Ogden are determined to elect their legislator and it really looks as if they would do it too. "So mote it be" not only there but in every other district in Utah.

If my opinion were asked in regard to the religious status of the people where I have traveled, I should say that there is a marked improvement and increase of faith and of diligence as well as a more righteous conduct generally. This makes wrong-doing all the more prominent and the wrong-doer all the more easily perceived.

For personal courtesies and kindnesses received on my travel I shall not be forgetful, but shall always wear my friends on "my heart of hearts."

RUSTICATOR.

SALT LAKE CITY, June 10th, 1887.

THE MORMON COMPLICATION.

The Springfield "Republican" Lashes the Loyal League and the "Tribune" with Facts and Logic.

Many of the non-Mormons of Utah express great irritation over a recent editorial of the *Republican*, in which the policy of the Utah commission was defended. The present unfortunate complications at Salt Lake City grew out of the test oath for voters, prepared by the commission under the Edmunds-Tucker anti-polygamy bill. Many Gentiles claim that it is not strong enough, and the Utah Loyal League have drawn up an amended oath for the consideration of the commission. The refusal of the latter to accept the amendments of the League was endorsed by the *Republican*, both on legal and public grounds, and in consequence the Gentile papers—notably the *Salt Lake Tribune*—have been pouring out columns of billingsgate; while private communications have supplemented the intensity of this irritation.

In another column will be found what Judge A. B. Carlton, chairman of the Utah Commission, has to say in explanation of the course of the board, as well as a letter from John Whitbeck, deputy registrar for the Nephi precinct. Mr. Whitbeck fails to say that he is registrar no longer, and that he was not holding that position when he wrote his letter. He had flung out his flag of defiance to the Commission, and had prescribed an additional oath given him by the citizens' committee. He was at once removed from office, and the local branch of the Loyal League held a meeting and applauded his course in "set resolutions," which contained this passage:

"The league does not indorse his action simply because he failed to follow the instructions of the commission, but because we believe that it is absolutely necessary that there should be as stringent construction put upon the oath as the law will allow. We also extend our sympathies to all deputy registrars that have been or that may be removed for the same offense."

The Utah Loyal League thus engaged in obstructing the workings of the anti-polygamy law, is composed of some of the most influential Gentiles in the Territory. The situation is so serious and unfortunate that we are justified in going somewhat fully into the case. From our standpoint it would seem that the Mormon church

could afford to pay the running expenses of the League. Papers like the *Salt Lake Tribune* aid the work of culpable obstruction by remarks like this:—

"We think the experience of the next few months will be sufficient to convince even Senator Edmunds that if he expects to see the laws enforced here and accepted according to his plan, it will only be through his spiritual eyes as he may look down or up, as the case may be, after he gets through with this sphere."

This question must be looked at from a legal and a political standpoint before proper conclusions can be reached. According to the law of Congress every male person as a condition precedent to his right to register as a voter, is required to take an oath that he will support the Constitution of the United States, and especially the anti-polygamy law of 1882, and that he "will not directly or indirectly aid or abet, counsel or advise any other person to commit any of said crimes;" and it is enacted that "no person who shall have been convicted of any crime under this act or under the act of Congress aforesaid, approved March 22, 1882, or who shall be a polygamist, or who shall associate or cohabit polygamously with persons of the other sex, shall be entitled to vote in any election in said territory." The commission thereupon drew up an oath for the information of the registrars, following very closely this phraseology. The would-be voter swears that he "will obey the acts of Congress prohibiting polygamy, bigamy, unlawful cohabitation," etc., that he "will not cohabit with more than one wife," or "directly or indirectly aid or abet, counsel or advise any person to have or take more wives than one," and that he is "not a bigamist or polygamist." Now the point raised by the Utah Loyal League is that a Mormon may take this oath and yet after voting may become a polygamist without violating his oath. All that need be said is that the League does not understand the English language.

But that is not all of the League's programme. The amendments proposed by the League to the Commission's oath contained the passage: "I will not hereafter in any territory of the United States at any time, in obedience to any alleged revelation or to any counsel, advice or command from any source whatever, or under any circumstances enter into polygamy or polygamous marriage." Here is a clear invasion of the field of doubt, as it unnecessarily drags into an oath a reference to religious belief. "Alleged revelation" is the language of polemics and not law; and, moreover, Congress has said explicitly that no person otherwise eligible, shall be excluded from the polls "on account of any opinion such person may entertain on the subject of bigamy or polygamy." Here then is a question whether, in this oath of the Loyal League new legislation is not attempted. Suppose the commission had accepted the "alleged revelation clause," and the issue had been joined in the Federal courts, the door would be opened to three years' or more litigation, a responsibility which officers holding a public trust would not care to assume.

But there is something more back of the Loyal League than this. The spectre of statehood walks on the Utah horizon. Mormon and Gentile alike see it, and it is not far off either. A defender of the Loyal League recently quoted a Mormon woman as saying in reference to her testimony in a polygamy case,—"I only lied to the gentle God. I did not lie to the Mormon God." And Mr. Whitbeck admits that the Mormons would "swallow a mule." Then why do these men make their fight on the phraseology of a test oath if the Mormons are ready to swallow anything in order to retain their political power? Perhaps the following letter from Kate Field to the *Republican* may best reflect the sentiment of the honest fighters of immorality in Utah:

"The commission has formulated an oath that every Mormon can take so long as he is not in polygamy at the moment of taking it. The Saints will vote as usual, and the commission to-day, composed of three democrats and two republicans, is doing absolute harm to the cause. Hardly a Gentile here (Salt Lake City) but openly denounces it. The two republicans cannot undo the decisions of the majority. Moreover the commission has always misrepresented the condition here in order to keep in office. A change has come over Mr. Cleveland. The Mormons have the inside track at Washington. They are playing for statehood, and just as sure as statehood is obtained there will be bloodshed. Able officials are removed in spite of civil-service reform, and the Mormons declare that Judge Zane, the best judge ever sent here, will be the next to go. All this is shameful and should be exposed."

One will pardon much in Miss Field, whose championship of pure homes for Utah has been so valiantly carried on; but she has here given unwittingly the proportions of the struggle from a political standpoint. The Loyal League has its plan of campaign well matured, and it would not be difficult to name its candidate for senator from the State of Utah. But to succeed, the Mormon as well as the polygamist must be driven back from the polls. This, however, Congress is not willing to do. It would be strange if a registrar's test oath formed in a Salt Lake City club-room, could thwart the will of Congress. Moreover, damaging Mr. Cleveland for what his political opponents

fear he will do is not proper warfare. The Gentiles, as we have said, are making a mistake legally and politically. They should not pose as obstructionists to the federal law, and thus encourage sheets like the *Salt Lake Tribune* in abusing the commission for what seems to be a reasonable and conscientious regard for law. These commissioners cannot be avengers, but are instruments with clearly defined powers. A sober, colorless enforcement of the Edmunds-Tucker law will not do the work in a minute, but it seems reasonably certain to lay the Mormon structure level with the earth so far as its immoral practices are concerned,—and the rest concerns mainly the politicians of that Territory.—*Springfield (Mass.) Republican.*

ANNUAL CONFERENCE.

Prosperous Condition of the Work in Scandinavia.

SVARTBUCKSGATAN, No. 35, Uppsal, Sweden, May 23d, 1887.

Editor Deseret News:

On Saturday and Sunday, May 14th and 15th, our annual Conference convened in Stockholm, at our usual place, Hornsgatan, 80.

On the stand were N. C. Flygare, President of the Scandinavian Mission; James Yorgason, President of Stockholm Conference, and the following Utah Elders: S. J. Koevin, P. G. Hanson, John Anderson and Joseph Anderson; also 20 native Elders were present.

At 8 o'clock p. m., on the 14th, the first meeting commenced. After words of welcome by President Yorgason to the Saints and strangers, the time was appropriated to the presidents of the various branches to give their statistical reports and a short sketch of their labors. The native missionaries followed with a brief account of their experiences.

ON SUNDAY,

at 10 a. m., the beautiful day brought together an overflowing house full of people. The missionaries continued with reports of their labors and experiences. The results showed that they had met with fair success, and but little opposition. The opportunities for doing good were numerous and the prospects promising. The people as a rule were kind and hospitable; and it was predicted that hundreds would yet embrace the Gospel.

At 2 p. m., after the usual exercises had been observed, President James Yorgason reported the

STATISTICS OF THE CONFERENCE

as follows: 1 High Priest, 2 Seventies, 72 Elders, 40 Priests, 56 Teachers, 21 Deacons and 1088 members; making a total of 1280. Since last October Conference 96 had been baptized, 12 had emigrated, and there had been 9 deaths; 480 were subscribers of *Nordstjernan*. Books and pamphlets had been sold amounting to 1044 kronor and 68 ore.

President Yorgason spoke impressively to the congregation on the first principles of the Gospel. The general authorities of the Church were then presented and unanimously sustained.

The appointment of the presiding Elders in the various branches were as follows: Stockholm conference and branch, James Yorgason; Eskilstuna branch, S. J. Koevin; Upsala, Joseph Anderson; Orebro, John Anderson; Avesta, P. G. Hanson; Norrland, P. G. Bergstrom; Gotland, V. S. Anderson; Finland, L. D. Nyberg.

PRESIDENT N. C. FLYGARE

addressed the assembly, expressing his pleasure and satisfaction at being present with the Saints in conference and hearing the good reports. He dwelt chiefly on the apostasy of the primitive church, the prevalence of bigotry and superstition, and the consummation of false Christianity, citing an abundance of Scriptural and historical proofs. He spoke of the ushering in of the dispensation of the fullness of times with the glorious Gospel advantages restored, the blessings enjoyed by obedience to its provisions and the great knowledge and power obtainable by following its precepts.

A recess was taken till 6 o'clock p. m. After singing and prayer

ELDER C. J. CELIN

was the first speaker. He read from Luke 15: 11 and spoke appropriately, reviewing what the Apostle Paul deemed all important—being called of God as was Aaron to administer the ordinances of salvation.

President N. C. Flygare spoke of the sacrifices we had made to enlighten mankind with the true principles that Christ taught, their genuineness being evinced by bringing about the same results that characterized the obedient in former days. The same opposing elements had to be met; tradition, prejudice and persecution were no new terms to the Saints. He touched with fitting words upon the sectarian inconsistencies respecting the salvation of the dead who had never heard the Gospel, portraying the true principles of redemption as advanced by the Latter Day Saints.

President Yorgason then announced the adjournment of conference *sine die*. The benediction was pronounced by Elder P. G. Hanson.

On Monday at 10 o'clock a. m. a

PRIESTHOOD MEETING

was held. Remarks were made by Presidents Flygare and Yorgason and the Elders from Zion. Many subjects of interest to the missionaries were thoroughly ventilated, and good coun-