

CHURCH INTELLIGENCE



THE MISSIONARY FIELDS

The San Francisco Conference.

San Francisco, May 3, 1900.

To the Editor:

The semi-annual conference of San Francisco began on the morning of April 22nd at 909 Market street. The Elders were in from their respective fields of labor, and Saints and friends from Oakland and San Jose were also present, all having met at the close of another six months to hear the Gospel of our Lord and Savior, also enjoy each other's society in brotherly love and friendship.

As is usual with the Latter-day Saints, prayers were offered to the Almighty, beseeching His Spirit to be with us to guide and direct in all proceedings. Truly it was meted out in abundance, as was shown by the expression and sentiment of those who were present. It was indeed the best attended conference we have ever held in the city of San Francisco, the hall being filled during each day service and overflowing at night.

The meetings were presided over by Elder E. H. Nye, who was recently returned from the general conference of Salt Lake City. After singing hymns of praise and praying to God for His blessings, Elder Nye made brief opening remarks concerning the advancement of the great Latter-day work in California. The speakers of the morning service were Elders H. H. Derrick, W. V. Lay, L. L. Jones and Abraham Wheatley. At the afternoon meeting, after sustaining the church authorities, Elders Charles Pond and James Sorenson addressed the congregation. The speakers of both meetings confined their remarks to the doctrines of the Gospel of Christ and the great work wrought out mankind by the same.

Elder Joseph T. Atkin, at the evening service, briefly spoke of the necessity of an organization in the Church of Christ, after which Elder E. H. Nye talked of the past history of the "Mormon" people, traveling and hardships in gaining the promised land, and the conditions among them. Conference was then adjourned for six months, all having enjoyed a most pleasant day in the worship of the Almighty. In listening to words of truth and righteousness, Monday morning the Elders met at 839 Golden Gate avenue, in Priesthood meeting. All spoke, relating their experiences, offering their views of how the Gospel should be presented to the people. Following this Elder Nye gave valuable counsel, impressing upon the Elders their duty in missionary work. At night the Elders, Saints and friends gathered for a pleasant entertainment, consisting of songs, recitations, instrumental music, etc., was rendered.

Wednesday night apart as a day of plucking at Golden Gate park. By eleven o'clock nearly all were present and ready to take part in the amusements of the day. Not less enjoyable was this day's entertainment than those preceding. Having spent an hour or so in jovial recreations, we were called together to dine. The baskets of food were brought forth and the contents spread upon the grass-covered lawn, under the shade of palm and eucalyptus, evergreen trees, after which we surrounded the bounties of life thus prepared, gladly partaking of the same. The remainder of the afternoon was spent in games, conversations, etc., in which old and young of both Saints and friends were made happy in the mutual sociability of each other.

This concluded the pleasant time. The Elders went to their appointed fields of labor, having gained new energy to go forth in performance of their duties during the succeeding six months. In fact, we all highly appreciated the past four days in connection with Sunday's conference.

MRS. MAUD CLINE.

West Pennsylvania Conference.

Courtney, Wash. Co., Pa.

April 25th, 1900.

To the Editor:

On Saturday, Sunday and Monday, April 21st, 22nd and 23rd, the Elders of the West Pennsylvania conference held their semi-annual conference at California, Wash. Co., Pa.

There were present twenty-six missionaries from Zion, including the conference presidency and Elder E. H. Nye, of the mission presidency. The snow came in from their various fields of labor with their hearts and spirits melted by the Holy Ghost, and with feelings of humility and thanksgiving. A neat little hall, in which the Saints met every Sunday to worship, had been procured to hold conference in.

On Saturday evening a public meeting was held with a good attendance of Saints and friends. Elder Alpheus Rockwood was the speaker the evening. His subject was the Godhead. On Sunday morning at 10 o'clock the Saints and Elders met in capacity of a sacrament and testimony meeting. The sweet influence of the Holy Spirit was manifest and each one that spoke bore faithful testimony to the truth of the Gospel.

A 3 p. m. another public meeting was held. Elder George Barnes, presiding Elder of the New England branch, was the first speaker. Prophecy was his theme, and he bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith. Elder Barnes is now bowed under the weight of months but his voice is strong. He has been a member of the Church for years but has never had the privilege of mingling with the Saints at the home of the Church.

His sermon was followed by one from Elder LeRoy E. Cowley on the subject of revelation. He also bore a faithful testimony to the truth of the Gospel.

In the evening Elder E. H. Nye delivered a lecture on "Mormonism," What It Is and Why Opposed. The house was filled and the best of order prevailed. The subject was well handled, and we feel that much good will be the result.

During each meeting inspiring ser-

lections were rendered by a quartet club composed of four of our brethren. On Monday and Tuesday our Priesthood meetings were held. The reports from the Elders were very encouraging and the statistical report showed a pleasing growth in most ways, although the number of baptisms was very small and fell behind the report of six months ago. Elder Snow gave many valuable instructions on various points pertaining to the work of the Elders.

Elder LeRoy E. Cowley was sustained as conference president, with Elders Edwin W. Paxman and Alpheus Rockwood as first and second counselors, respectively.

Elders James R. Innes, Wm. H. Edgell, Jno. K. Williams and Sidney A. Banks were selected for special duties. One of the conference presidency will remain at headquarters continually and attend to the correspondence, etc., the other two will labor among the Elders and Saints throughout the conference.

All the Elders seemed pleased with their companions and fields. The prospects for future work are very bright and we have a noble band of Elders. During conference two persons were united with the Church, The Saints of California and Coal Center deserve great credit for the way they provided for the wants of the Elders and friends.

We cannot commend the "News" too highly for the bold, straightforward course it has taken in defense of truth and righteousness, and find that the copies we circulate among our friends do a vast amount of good.

Any person having relatives in western Pennsylvania whom they would like the Elders to call on, will please forward names and addresses to us. Your friend,

LEWIS W. PAXMAN,
ALPHEUS ROCKWOOD.

The Raising of the Flag.

Pago Pago, Tutuila, April 17, 1900.

To the Editor:

The hoisting of the American flag in the Samoan islands, which has long been predicted, after a long delay, was proudly performed this day.

Two thousand natives of Tutuila and Henua gathered on the shores of our new harbor. In the calm waters lay at anchor the U. S. cruiser Abner, and the German man-of-war Cormoran.

All the American and German officials and a small number of natives accompanied the government officials up a steep hill, 140 feet above the sea level, where a small space had been cleared off and a splendid flag pole erected. Exercises commenced by the reading of the United States agreement with Samoa, by the appointed governor, B. F. Filley, commander, U. S. navy. A prayer was read by the Rev. Mr. Cooper of the London Missionary Society. The flag was sprinkled by a Catholic priest. At 11:45 a. m. the Star Spangled Banner spread out her protecting wing above us, and like the proud eagle she represents, she flew upwards to her future station.

The raising of the flag was a most touching scene as it was hoisted by one of the fair daughters of liberty (Hastings Hudson's wife). Just at this point the cannon boomed out in songs of praise, bringing 21 volleys each.

A few speeches were made by the leading natives. Tamasone, one of the famous roots of the late Samoan war, was here, whom we had met in the States. Reports were that he came up desiring to join America. The closing address was dramatically given by Consul General Luther W. Osborn. He said he had found by experience that the Samoans were an easy governed, law-abiding people if treated with justice and kindness, and that America would, no doubt, have no trouble at all in her new colony. It will, perhaps, be recalled that the "Mormon" Church, the only full-fledged Americans who reside here (outside the governor's hands), were allowed no privileges to take part in the important event, but we could not resist the temptation to look on and see that all the cunning of politics and actions had been used in trying to win out from our own dear country's service, by those who by their craft gain praise and worldly honors, although in this case they were not Americans and never intend to be.

We, the brethren, remained around the flag after all had left, and each offered a prayer from his heart that God would bless the flag of forty-five Stars which is spreading from sea to sea. We all felt consoled in a saying of Peter, the Apostle, in Acts 4: 33, concerning the rock which was rejected by the builders, becoming the chief cornerstone. "We don't wish our readers to think that our government is against us, for we all shook hands with the governor and enjoyed the best of treatment from him and his staff. Many favors are being shown us which naturally alarm the clergy who mean to stop the little rock from rolling on its course to final victory. Long live Old Glory! May we stand by her forever!

Your fellow servant,

E. T. SODERBERG.

In the European Mission.

Arrivals.—The following named missionaries from Zion arrived in Liverpool per American line s.s. Pennland, April 22, 1900: For the British Mission—Geo. Davis, Three Mile Creek; Oscar C. White, Glencoe; Irving C. Emmett, Oregon. For the Scandinavian Mission—Olof I. Pedersen, Logan; John Christensen, Preston, Idaho; Nils Lotgreen and Joseph Felt, Huntsville; James P. Johnson, Parley Peterson and Lars Peter Nelson, Ovid, Idaho; Hannibal L. Christensen, Riverton; Jarvis D. Jensen, Chesterfield, Idaho; Joseph H. Halvorsen and Allan Christensen, Salt Lake City. For the Turkish Mission—Albert Herman, Montpelier, Idaho. Elder Herman has been called to preside over the Turkish Mission.

On the arrival of the company of missionaries Elder Hannibal L. Christensen was asked to keep on of debt. Elder M. R. Prosser said he felt to say as old Peter of old, "Lord it is good to be here," and expressed great pleasure in listening to the instructions of Elder

who left England for Utah many years ago, and worked as a laborer on the Lake Temple, would confer a favor by writing to Elder L. J. Haddock, 47 Clara Street, Smithy, Wales.—Millennial Star.

STAKE CONFERENCES.

Cache Stake.

Logan, Utah, April 30, 1900.

To the Editor:

The Cache Stake quarterly conference, held closed today has been one of great interest and interest. It was by the labors of Elder Francis M. Lyman and John W. Taylor, who were here for ten days, and in connection with the Stake presidency, reorganized the Bishopric of the Cache Stake.

The heavy fall of rain for several days had made the roads almost impassable, and prevented many from attending conference from outside of the city. There were, however, a number of local authorities, Elders Francis M. Lyman and George Teasdale, of the Council of Apostles; Presiding Bishop Preston and Elder Andrew Jensen, assistant Church historian.

On Saturday forenoon Elder Mariner W. Merrill reported the condition of the Stake. He and his brethren felt there was an increased determination on the part of the people to do their duty as Saints. The changes made had been indicated by the Lord through the First Presidency.

Elder Andrew Jensen followed with an appeal for the making of records of all the doings of our people, both public and private, and the careful preserving of the records we already have.

Elder F. M. Lyman followed. He referred to the changes made and to the faithful labors of those who had been released. They had not been released because of transgression, but they would be grounds for thinking it was for transgression. They had filled their callings from twenty to forty years. Their faithful labors had been a source of satisfaction to themselves.

On Sunday afternoon the speakers were Elder George Teasdale, Bishop Preston and Elder Francis M. Lyman. They were listened to with marked interest by the assembled Saints.

A special meeting was held at the close of the afternoon meeting, continuing until 6 o'clock, at which the time was mainly occupied by Elder Francis M. Lyman, instructing the large body of the Priesthood in regard to the duties of the same.

On Monday forenoon Elder Francis M. Lyman took up the subject he had left unfinished the previous day—the order of the Priesthood. He read from the Doctrine and Covenants and explained each line in clearness that was gratifying to the people.

At the close of the forenoon meeting Bishops G. L. Farrell, Henry Hughes, and Henry Ballard, who had been released and counseled to the conference, were ordained under the hands of the three Apostles present; also the newly appointed Bishops and counselors, who had not already been set apart had their callings sealed upon them, viz: George Sorenson as Bishop of Smithfield, with Samuel Nelson and Joseph J. Richardson as his counselors; William Watterson and James Larson, as counselors to Bishop Yates of the Third ward; Elders John S. White and George Sorenson as counselors to Bishop John H. Anderson of Mendon; E. R. Owen as Bishop of Wellsville, with W. H. Darley and Heber T. Parker as counselors; Elder James Funk, as counselor to Bishop T. H. Merrill of Richmond station.

Elder John F. Squires was set apart as an alternate High counselor.

At the Monday afternoon meeting names were presented for the Stake Sunday school organization, viz: D. T. Miller, J. H. Linford, D. C. Jensen, Emma Kewley, and Rose Jones.

A most edifying discourse was given by Elder George T. Atkin on our manifold sins and a warning against secret societies.

The counselors to Elder Merrill, Elders Joseph Morrell and Isaac Smith, each occupied a few minutes of the closing remarks. At the president, conference was adjourned for three months, Elder Teasdale pronouncing the benediction.

The interspersing of the conference exercises with sacred song in the sweet choir is deserving of mention, as an important feature of the worship.

J. E. WILSON,
Stake Clerk.

Bannock Stake.

Gentle Valley, Idaho, May 2, 1900.

To the Editor:

The Bannock Stake quarterly conference was held in Cleveland April 29th and 30th, 1900.

Although the roads were extremely muddy and rain falling nearly all day, the people came from all parts of the Stake with feeling and joy to meet in conference, and also rejoicing in the prospect of bountiful crops, which will be a fulfillment of a recent prophecy.

Elder L. S. Pond, the Stake president, with a few words of welcome made the people feel at home, and expressed pleasure in seeing so many together, and a belief that all would be amply paid for coming out in this rainy weather. During conference all of the wards were reported, and judging by the excellent reports given, there must be a grand work of reformation going on in this Stake.

Elder J. F. Cowley of the Council of Apostles delivered an address. He spoke of the restoration in these days of the Gospel with all the powers and blessings of former days, and of the fulfillment of prophecy, proving that Joseph Smith was a Prophet of God. He also spoke of the redemption of Zion and of building a temple in the Center Stake on which the glory of God shall rest by day and by night. In order to do this, he said, the spirit of strife and selfishness must be done away with. He also spoke of the great increase in tithing paying, but reminded his hearers that still there are thousands who do not pay a full tithing. The paying of a full tithing will prepare us for the law of consecration, and when we are ready and willing to consecrate all that we have to the service of the Lord, we will be able to redeem Zion and build that temple on which the glory of God shall rest.

In the afternoon Elders J. Blair and E. F. Woolley spoke of the plainness and simplicity of the Gospel, and advised the people to keep on of debt. Elder M. R. Prosser said he should in our business transactions practice the golden rule and obey God in all things. He also spoke of the different orders in the Priesthood, and of some of the duties of each, and counseled the young men to prepare to preach the Gospel.

Monday, April 30th—Elder L. S. Pond presented the general and local authorities, who were all unanimously sustained. Counselor C. Eldridge said he was pleased with the good reports. He advised against going into debt.

Elder M. F. Cowley also spoke against debt, and then spoke for some time of the atonement made by our Savior. Elder L. S. Pond said he felt to say as old Peter of old, "Lord it is good to be here," and expressed great pleasure in listening to the instructions of Elder

SWIFT ELLING PRING SHOES

What, with newspaper sounding the praises, and customers telling their friends of the many good points in these spring shoes we build for man and boy, we're doing the swiftest kind of a shoe business these days. There's only one reason for it: the shoes must be good. For man, \$1.50 up; for boy, \$1.25 up; for women and girls, too.

ROBINSON BROS. CO.,

SHOE BUILDERS. 124 Main St.

Cowley and to the good remarks made by others.

In the afternoon session Elder George Peck and others testified to the truth of the Gospel. Elder Denmark Jensen said the time is close at hand when it will be distinctly known who are really Latter-day Saints and who are such in name only.

Elder L. S. Pond testified to the divinity of the Gospel, and said we are striving to attain and improve spiritually, but we are sometimes inconsistent. We pray that our leaders may be guided by the Holy Spirit, and when their inspired words come to us we treat them with neglect and contempt. We have many blessings and our lives should show that we appreciate them. The greatest blessing is to have in our hearts the Holy Ghost to guide us in all the duties of life.

Conference adjourned for three months. All departed for home after this time of rejoicing, feeling renewed and strengthened for the duties of life.

RETURNED MISSIONARIES

Elder James W. Richards, of St. Joseph, Arizona, reports by letter that he was set apart for a mission to Colorado, April 11, 1898. He labored as a missionary in that State until April 29th last, when he was released to return home. He says he has rejoiced in his missionary work, and regretted to leave the field, where he has many warm friends. His labors have been confined to the eastern Colorado country for the last seven months, in Trinidad, where, s. m. a e honest spou h to invist gate the principles of the Gospel.

Elder J. A. Wixom, of Brigham City, Boxed county, was set apart on the 16th of March, 1898, for missionary work in the Southern States, and returned on the 6th inst., having spent an enjoyable and profitable time in southwest Georgia and Florida. He says he found some excitement stirred up by the late "crusade," but the effect of it had also been to make many investigators.

Elder T. H. Humphreys of Logan, Cache county, was set apart on the 19th of April, 1898, for missionary work in the present month. His field of labor was the North Alabama conference. He labored for three months as a canvassing Elder, and then he was appointed counselor to the conference president. For about a year he presided over the conference. The work is progressing well, he says, especially in the city of Memphis, where there has been no missionary of the Church since the late President Wilford Woodruff was there in 1869.

Elder Waldemar Madsen, of Brigham City, Boxed county, was set apart on the 29th of January, 1898, for a mission to the North Alabama conference, where, he says, he has had an enjoyable time, and met with some success. He returned home on the 6th of this month.

Elder Daniel Peart, of Farmers ward, Salt Lake county, called at the "News" office last Monday, May 7, having returned the day previous from a mission to the Colorado mission. He was set apart on the 6th of January, 1898, and labored in the western parts of Colorado, and the last four months in New Mexico. He was in new fields most of the time, but he says he enjoyed his labors, and reports the mission in a good condition, and some people are embracing the Gospel.

Elder Peter Kingsford, of Franklin, Idaho, who was set apart on the 14th of December, 1898, for a mission to the North Alabama conference, returned home on the 6th of this month. He says he enjoyed his labors in the field, but was released on account of poor health.

Elder John J. Peterson, of Salt Lake City, was set apart on the 9th of July, 1898, for the Scandinavian mission. He labored eight months in the Aarhus conference, Denmark, and about one year in Copenhagen. He returned home on the 4th of this month, and reports that the work is moving along steadily in the part of the field he has visited.

Elder J. D. Cummings of Mill Creek, Salt Lake county, returned home on the 4th of this month, from the Northern States mission, for which he was set apart on the 1st of June, 1898. He was assigned to labor in the Wisconsin conference over which he presided for the last thirteen months. Elder Cummings states that he enjoyed his mission. There is a set of energetic Elders in the conference, and they are doing many friends. He thinks the prospects are that quite a number of investigators will join the Church before long.

Elder Francis K. Fullenbach of Eureka, Juab county, who was set apart on the 18th of March, 1898, for a mission to Germany, returned home on the 4th of this month. He labored in Hamburg and Berlin. He enjoyed good health while abroad, and reports the mission in a prosperous condition.

Elder Jacob Christensen, of Big Cottonwood, Salt Lake county, returned home from his Scandinavian mission on the 4th of this month. He was set apart on the 22nd of April, 1898. He labored in Denmark, and presided about a year over the Copenhagen conference. He says the blessings of the Almighty have followed his labors, and he has been well received by the people. The Elders are doing a good work, and success is crowning their efforts.

Elder D. L. Miller, of Mill Creek, Salt Lake county, was set apart on the 2nd of March, 1898, for a mission to the Western States. He returned on the 4th of this month. The first twenty-two months of his mission he labored

in Kansas, and the last four months in Alberta, Texas. He reports the field in a thriving condition. When released he took a trip to the Mexican colonies, Dublin and Juarez. He found the Saints there prosperous, both temporally and spiritually. They are at peace with all their neighbors, and everywhere was a good word for them and their thrift and industry.

Elder John Jones, whose family at present live in Denver, Colorado, returned from a mission to that State, in which he has been engaged for about two years and a half. He was set apart on the 29th of August, 1897. Most of the time he stayed in Denver. He also visited Pueblo, laboring among the Saints. He says he had a good time, and he feels that a great work is being done in that mission.

Elder William McCloud of Oasis, Millard county, has been laboring as a missionary in Colorado and Wyoming since April, 1898. He was set apart on the 14th of July, 1898, and returned on the 1st of this month to this city. He says he enjoyed his mission exceedingly, and will be pleased to fill another mission at some future time. He was released somewhat earlier than expected, owing to the serious illness of his mother, of which notice reached him a short time ago.

Elder J. L. Edleson, of Logan, Cache Co., returned to this city on the 9th of this month, on his way home from a mission to the Southern States. He was set apart on the 19th of January, 1898, and was first assigned to the North Alabama conference, where he remained for two months. He was then transferred to Georgia, when that conference was opened up. He labored there until the 30th of January, 1899, and then went to the Mississippi conference. He labored in the city of New Orleans and vicinity until released to return home. Elder Edleson states that he enjoyed good health all the time. He met with much success, especially in Georgia. The Elders in the mission are all feeling well.

Elder M. B. Shipp, of Salt Lake City, returned home on the 27th of April, last, from Great Britain, where he has performed missionary labor. His field was in the Birmingham conference. He was set apart on the 28th of October, 1899, and enjoyed his labors very much, but being in poor health, he was released. The mission, he says, is in a good condition.

Elder Thomas B. Jensen of Elsinore, Sevier county, has returned from a mission to Denmark, reaching this city on the 27th of April, last. He was set apart for the mission on May 6, 1898, and left on the following day for his field of labor. Elder Jensen reports that he met with excellent success in having people listen to the Gospel message he had to deliver, and he enjoyed good health and spirits throughout his mission. He was one of two "Mormon" Elders ordered banished from Denmark in 1898. They were laboring in Bornholm, and the complaint was that they were Americans and "Mormons." When the decree of banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration, and that the instructions to United States consuls were not to give protection to these who did that. The American representative complained of had been teaching polygamy and emigration, and that the instructions to United States consuls were not to give protection to these who did that. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called the attention of the Danish government to the fact that while the instructions were to banish, the banishment was made the case was presented to the American consul, who requested for permission to stay in Denmark. The American representative presented the denial that polygamy and emigration had been taught, and also called