

that sacred ordinance. The weather has been clear and pleasant and all nature seemed to rejoice and give a smiling approval to the proceedings of the past few days.

WALTER H. SLACK,
Clerk of Conference.

The following are the names and addresses of Elders in the North Alabama conference:

Joseph F. McGregor and S. J. Callan, Corinth, Alcorn county, Miss.
James E. Brown and Chas. A. Sperry, New Albany, Union county, Miss.
Elmer E. Hinckley and Levi Gaylor, Rockwood, Franklin county Ala.
Chas. A. Laight and F. M. Mickleson, Florence, Lauderdale county, Ala.
Edward F. Stevens and Sidney Reynolds, Holly Springs, Marshall county, Miss.

Ernest Ricks and James Stanworth, Athens, Limestone county, Ala.
Rodney B. Ashby and N. H. Tanner, Ripley, Tippah county, Miss.
Geo. D. Wride and New Elder, Corinth, Alcorn county, Miss.

O. L. Martin and Frank Tohnau, Hamilton, Marion county, Ala.
James A. Lee and George Parkinson, New Albany, Union county, Miss.
John Christensen and Samuel Hepworth, Tupelo, Lee county, Miss.

A. E. Cranney and Frank Baliff, Tusculum, Colbert county, Ala.
Jesse K. Wheeler and H. K. Cranney, Jasper, Walker county, Ala.
Walter H. Slack and Geo. A. Smith, Russellville, Franklin county, Ala.

Ruben Alvord and Geo. F. Taylor, Pontotoc, Pontotoc county, Miss.
Edward Reid and Asa Chase, Senatobia, Tate county, Miss.

Jos. S. Bellows and Edwin Penrose, Hernando, Des Soto county, Miss.

Arthur J. Smith and Joseph Skeen, Aberdeen, Monroe county, Miss.

Jorgensen and New Elder, Oxford, La Fayette county, Miss.

Peter Nilsen and D. P. Felt, Iuka, Tishomingo county, Miss.

Geo. E. Hill and G. M. Matthews, Huntsville, Madison county, Ala.

Yours Truly,
JOSEPH F. MCGREGOR,
JAS. E. BROWN,

Con. Prest.

HONORING A MARTYR.

On the 8th of this month an event occurred that must be of interest to old men and women yet living in Utah. It was the dedication of a monument at Alton, Illinois, to the memory of Elijah Lovejoy. In 1832 he located in St. Louis as an evangelist and the publisher and editor of the St. Louis Observer. He was a native of Maine and a thorough "Yankee." He was an avowed hater of slavery. In the slave trade of Missouri he started open warfare against negro slavery and at once drew upon himself the then rapidly growing hatred of the people against the "abolitionists," whose headquarters were in Boston. That fact made the Missourians look upon every person who came from the eastern states as an abolitionist. Hence, when the Mormons began to settle in Missouri and to introduce eastern thrift, they were supposed to be abolitionists coming in to acquire property and exercise political power against slavery. I have no doubt that it was this conception of the new comers, and not their religion, that aroused the antagonism of the Missourians against the Mormons. This thought is strengthened by the fact that the fight against the Mormons was manipulated by political leaders. It is in consideration of this coincidence between the advent of Lovejoy and the Mormons in Missouri that I think the dedication of a monument to the former in the town where he was murdered, by a pro-slavery mob, must be of interest to many people, white-haired like myself, now living in Utah.

I will therefore give some of the particulars leading up to Lovejoy's death.

In the spring of 1836 a runaway negro slave was located in St. Louis by U. S. officers. In an attempt to arrest the negro a struggle for liberty occurred that can be understood only by one who has run away from bondage. The negro killed one of his assailants. A mob broke open the jail in which he was held, carried the slave out of the city, chained him to a tree and burned him. The matter was carried before a grand jury, which was instructed by the judge that it was a case that "transcends your jurisdiction, it is beyond the reach of human law; act not in the matter." Lovejoy condemned the charge of the judge. A mob destroyed his printing office. He moved across the Mississippi river to Alton, Illinois, and attempted to start his paper, but his press was broken and thrown into the river.

There is no evidence that the Alton mob was the St. Louis mob. It belonged to Illinois and this fact should be remembered in the later experiences of the Mormons at Nauvoo. The fact is, that while Missouri was populated with a pot-pourri population of mixed French and Indian with the negro slaves thrown in to give the whites an apology for their utter ignorance and laziness, the Mississippi border of Illinois was the then Ultima Thul of scalawags from the older east. They were the natural enemies of everything human and honest, just as in later years the same class of adventurers, absconding debtors, fleeing murderers and what not, made Salt Lake their rendezvous and began the fight against the good works of the Mormons here.

But there were good men in Alton also. They were impressed with Lovejoy's sincerity. They paid the loss. A new outfit was procured and set up, but was destroyed by the pro-slavery mob. Still another outfit was purchased, but before it could be set up it was broken and thrown into the river. The good people called a convention to form a state anti-slavery

meeting was broken up by a mob. Two weeks later the convention met secretly and organized a society as contemplated. It pledged itself "by the help of Almighty God" to re-establish Lovejoy's paper. Another outfit was sent for. It arrived on the morning of November 7, 1837. Its arrival was announced by the mob by horns. The mob collected to take it from the warehouse. The mob gathered and demanded the goods. They were refused. They attempted to burn the warehouse and its defenders. Their cry was: "Shoot every damned abolitionist as he leaves!" Lovejoy was in the building. It was fired. He and two others went out presumably to reason with the mob. Lovejoy received five bullets, three of them through his breast, and fell dead. Not content with killing the proprietor and editor of the abolition paper, they rushed into the burning building, carried out the press, broke it and threw the fragments into the river.

Elijah Lovejoy was the first and greatest martyr to the grand constitutional guarantee of freedom of thought, speech and press in the United States. It is fitting that today the citizens of Alton honor his memory. It was Lovejoy's fate, largely, that inspired Lowell's grandest poem, from which I quote from memory some lines:

"Right forever on the scaffold,
Wrong forever on the throne;
Yet behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.
Far in front the cross stands ready
And the crackling fagots burn;

But the hooting mob of yesterday
In silent awe return

To glean up the scattered fragments
Into history's golden urn."

Lovejoy deserved this monument, and Alton honors herself in raising it to him. His martyrdom was the seed that produced the Civil War. When news of his murder reached Boston, the abolitionists at once moved for a mass meeting. They attempted to secure Faneuil Hall, "the cradle of liberty," but the mayor refused them. Dr. Channing addressed an appeal to the citizens, which secured the old hall. On the 8th of December, 1837, Faneuil Hall was filled to overflowing. Dr. Channing made an impressive speech, and presented a series of resolutions. Then the attorney-general of Massachusetts rose, and in a bitter speech declared that Lovejoy had "died as the fool dieth," and compared his murderers with the men who threw the tea overboard in Boston. In that meeting was a young man who was the pride of Boston's most aristocratic families. He went as listener only. When the attorney-general sat down he crowded his way to the platform. He had never been heard in public. He did not know his power, but his soul was on fire. As he mounted the rostrum, hostile protestation began in the crowd. He held his place with that same calm, beautiful, dignified manner that marked all his after life, and secured a hearing. From his speech I quote:

"When I heard the gentleman lay down principles which place the murder of Hancock, with Quincy and Adams, I thought those pictured lips [pointing to the portraits of those men on the walls] would have broken into voice to rebuke the recreant American—the slanderer of the dead."

That night made Wendell Phillips the chief of the Abolitionists and the St. George who slew the dragon of negro slavery in the United States. From that night until Abraham Lincoln signed the Proclamation of Emancipation, Wendell Phillips was the voice of God for justice among the people, and when we are wholly free, we will erect a monument to his memory, grander than any that has yet been raised to man in North America, because Wendell Phillips was the grandest man the United States has yet produced.

CHARLES ELLIS.

Miss Daisy Cook, the daughter of a well-to-do resident of Woodland, Cal., left Stockton Tuesday evening with a barber named George Keyes, and their friends say it is an elopement. Miss Cook has been stopping in Stockton for several weeks and frequently has been seen with the handsome knight of the razor.

At Boise, Idaho, Thursday, the state supreme court handed down an opinion calling attention to the rights of insolvents and their creditors. The case was heard at the Lewiston term and originated in Latah county, growing out of the insolvency of the Bank of Genessee. The bank in question failed in November, 1895, and John H. Gaffney was appointed assignee. He employed S. S. Dening, attorney. It appears at various times between December 16, 1896, and May 17, 1897, Judge Pyper made numerous orders allowing fees to the attorneys. These allowances aggregated \$2,292.50. The orders were made without notice to the assignees. The assignees moved the court to set aside the order allowing fees against him. The motion was denied. Now, however, the action is reversed by the supreme court. It was claimed by the assignee not only that the fees were allowed without notice to him, but that they were excessive.