

condition, and in some parts the teams have to wade through a sea of mud. The city fathers, however, are doing the best they can to mend their ways and to put and keep the roads in good traveling condition.

The court is still in session, but no startling cases are up for trial. The grand jury continue their labors, but they are now in a quandary; they have a case which they can scarcely grapple with.

IT COMPLETELY PUZZLES THEM.

They came into court and asked instructions in the matter, which relates to putting away polygamous wives.

[Their query and the Judge's reply will be found elsewhere in this issue.]

ED. D. E. N.]

I believe the jury have had the present case in hand for several days. It has, apparently been "a stumper," and how they will dispose of it will be seen ere long. There is no doubt, however, that they will leave "no stone unturned" to find an indictment and bring the "guilty" party to justice, that the law may be magnified, and the "Mormons" be taught obedience by incarceration in the penitentiary, and diving for ducats into their coffers.

With the compliments of the season to you and your numerous appreciative readers, and with best wishes for your continued success, I am, as ever,
WEBER.

DAVID WHITMER AND THE ORIGIN OF "MORMONISM."

"The death of David Whitmer of Richmond, Mo., may lead to the revelation of some of the secrets of the origin of the Mormon Church. Whitmer was one of the three men who swore they saw the plates from which Joseph Smith translated the Book of Mormon. He is also credited with the possession of the original manuscript of the Mormon Bible, but if his heirs are offered a liberal sum no doubt they will sell it to the Church, whose interest it would be to suppress it. The rise of Mormonism is pretty well known, but this man could throw a flood of light on the dark places if he would speak before he dies, or if he would leave any records of his early life."—*San Francisco Chronicle*.

It is useless to tell such an unreasonable anti-"Mormon" paper as the *Chronicle* that there are no secrets of the origin of the "Mormons," or to cite the fact that David Whitmer has had every inducement to expose the fraud if any existed in connection with the bringing forth of the Book of Mormon, as he has been an apostate from the Church established through the instrumentality of Joseph Smith for about half a century. Such, however, is the case, and yet his testimony has never varied. So far from the Church wishing to suppress any information which David Whitmer may have in his possession, concerning the early history of the organization with which he was once connected, they would be glad to see it all published.

Quite a point has been made, in the telegraphic allusions to David Whitmer's sickness and threatened death, of the fact that he disclaims belief in the doctrine of plurality of wives and says no such doctrine was taught in the Church at the time of his connection with it; but there is nothing strange about that, for the revelation on celestial marriage was not given until July 12, 1843, several years after his apostasy. As one of the three witnesses chosen by the Almighty to testify to the divinity of the Book of Mormon, the Latter-day Saints have always felt interested in him, but they are by no means dependent upon him for their testimony of the truth of the Gospel, and if he should deny everything that he has previously testified to, it would not affect them or their religion materially.

Many narratives of what he saw and experienced while connected with the Church have been published, most of them probably more or less garbled. We published one copied from the *Chicago Tribune* in our Thursday's issue, which doubtless contained a number of inaccuracies. It is to be hoped a full and authentic account of all that he knows in regard to the origin of the Church will be published after his death if not before; and should it be done, we venture to predict that it will reflect no discredit upon Joseph Smith or the Church of which he was the inspired founder, or impair the validity of the claim that he was a Prophet of God.

A PERTINENT ENQUIRY.

Editor Deseret News:

The charge of Judge Zane to the present grand jury in relation to the suppression of houses of ill-fame is suggestive of some enquiry. What kind of evidence will Mr. Varian allow the grand jury to entertain? It is hardly possible that a person, *particeps criminis*, will give the information, but should a case of that kind be furnished would Mr. V. consider his evidence of sufficient respectability to indict, and would he enter a *nolle* in behalf of the informer? All good citizens second Judge Zane's endeavor, and if he will rule in these as he has in the cohabitation cases that a "holding out" is sufficient, there will be no dearth of evidence to convict many of the keepers and frequenters of such places. But should a respectable citizen, in furtherance of the Judge's in-

struction, hang around one of these places and succeed in obtaining sufficient evidence for the purpose—the only way it could be obtained—would he not be liable to be pounced down upon by Mr. Varian and his Grand Jury and be indicted for eavesdropping, a crime under the common law, or if he should have some assistance would he incur a prosecution for conspiracy? It cannot be that Judge Zane has laid a trap for the unwary, and yet some unsuspecting, innocent citizen, with a strong desire to do the State some service, might put his foot into it unwittingly. Please tell us just how this thing can be safely started, and about how much protection a person can depend upon from the Court. We are all organized, with male and female detectives, and only wait instructions. We had some difficulty in agreeing upon a title for our society, but finally compromised on the following: "The Judge Zane Anti-House of Ill-fame and Brig. Hampton Society."

ENSIGN PEAK.

NEW ORLEANS EXHIBITION.

A MEAGRE SHOWING FOR UTAH—A CHANCE TO IMPROVE IT AND ACCOMPLISH GOOD.

SALT LAKE CITY, Dec. 21, 1885.

Editor Deseret News:

Having recently returned from a visit to New Orleans, I think it but just to say a few words about the Utah department in the great exposition now open there. All the Utah visitors I am sure will agree with me in saying that the meagreness of Utah's exhibit is a disgrace to the Territory, which is as full of interest as any other portion of the globe, and also to the people who inhabit it. The mineral exhibit is just passable; the home-made fabrics from the Provo Factory present a very good appearance, being artistically arranged; but the display of agricultural products is scarcely worth noticing. There are a few potatoes and one solitary pumpkin, together with a small sample of wheat, and that is almost the extent of it. The place assigned to Utah is almost in the centre of the building, and the word "Utah" on each side of it can be seen plainly from any direction and attracts many visitors, who are invariably disappointed at the poor showing made, and are likely to form very unfavorable impressions from it of this country and its people.

What I think is wanted is at least one car load of Utah products to be shipped there immediately, and at least two good practical men to be sent to assist those in charge of the exhibition in showing people around. There should be a good display of the vegetable products of our country—for instance, potatoes enough to let visitors who desired to do so take one or two along with him. The cereals of the Territory should be fully represented, and the fruit also as far as possible. Specimens of salt and the Temple granite ought also to be among the collection in sufficient quantity that visitors might obtain a small piece as a memento. Our mountain woods might also be represented, as well as our silk and other manufactures, and if some of Utah's young artists could contribute some views of mountain scenery they too would be appropriate. A plaster bust of President Brigham Young, the founder of civilization in this region, ought by all means to have a place in the exhibition.

If it has been thought by any of the people of this Territory that an individual and not the Territory is going to get the credit of the display, the idea should be forever banished. Any single individual dropping down in New Orleans, though he might have charge of a collection from some particular part of the Union, would be about as much known as a drop of water would be felt in the ocean. Utah will be credited with whatever is good or blamed for any discrepancy that there may be in its exhibit, just the same as Dakota, Kentucky or any other part of the Union. I have come away from the Exposition now without remembering a single man's name in the great show,

but whatever pleased or interested me in the exhibit of an State I recalled.

The exposition will continue open in New Orleans until June, after which such portions of the exhibit as can be will be forwarded to London to be displayed in the great American exhibition there, and there as well as in New Orleans the people of this Territory will be interested in being represented and not misrepresented. I look upon this as a grand chance to show up our country. Hoping that Utah people generally will feel like assisting, I remain,
Yours truly,
H. J. FAUST.

"DEFENDERS OF MORALITY" IN THE SOUTH.

MODEL ANTI-"MORMONS."

DANVILLE, S. C., Dec. 15, 1885.

Editor Deseret News:

Permit me through your columns to cite the readers of your valuable paper to "morality" as it exists here. "Greenville, S. C., Nov. 10.—Several Mormon Elders made an appointment to preach at the Grassy Mountain Church, in the upper part of this county. The good citizens were determined to prevent the spread of the

Latter-day Saints' doctrine in that neighborhood, and consequently repaired to the church for the purpose of breaking up the meeting, peaceably, if possible, but by violence if necessary. The meek Elders were present on time surrounded by a host of ignorant auditors eager to be enlightened upon a subject which every part of their true nature was yearning to imbibe. The resolute band of defenders of morality was there also, and their countenances betrayed such a savage warfare for the followers of Brigham Young that they became completely unnerved and dismissed the congregation without ceremony and made their way across the North Carolina line in quest of a more congenial climate."

This is a copy of an article taken from the *Keosauqua Courier*. Being one of the "meek Elders" there referred to, I take this opportunity of giving some plain facts of the case.

It was not the "Mormon Elders" that made the appointment, but some of the church members who had been to two meetings held in private houses. We consented to fill the appointment providing it was agreeable to all parties concerned. The "meek Elders" having received information of the intentions of the "good citizens," who, by the way, were a few of the roughs of the neighborhood, headed by the Rev. Mr. Bowers, a Baptist preacher, to prevent us from explaining the plan of salvation as laid down in the word of God to the very cream of the settlement, were not there on time as stated, but heeding the injunction of the Savior, acted "wise as serpents," and the trap set by the model Bowers was not sufficiently baited; so after watching till midnight for his expected prey he retired without compensation for his trouble.

We did not go into North Carolina, but remained in South Carolina, and since that time have held two meetings in Greenville County, not far from the same place.

The "bugaboo" we heard was the "seven-wife" story. Having had the pleasure of spending a night since then with one of the county commissioners I took the liberty of inquiring into the "morality and virtue" here. He informed me that he could speak from actual knowledge having been one of the board of commissioners for five years. He said that in numberless instances such "defenders of morality" as referred to had ruined young women and then advised them to go to the poor house to be cared for, which would have to be done by taxing the poor people of the county while their seducers occupy the uppermost seats in the synagogues. This is morality with a vengeance.

Again, we were informed not long since, by a gentleman with whom we spent the night, that he knew of eight of the best church members in his neighborhood going to houses of prostitution at the same time and reveling with harlots, notwithstanding they had wives at home.

"O consistency, thou art a jewel!" God grant that my posterity may be reared in "immoral" Utah rather than in the midst of such "defenders of morality."

HEBER WRIGHT.

QUARTERLY CONFERENCE

Of the Little Colorado Stake, held at St. Joseph, Apache Co., Arizona, Dec. 5th and 6th, 1885.

Present on Saturday at 10 a. m., Jos. H. Richards and John Bushman of the Presidency of the Stake, also a number of the more prominent local authorities and Elders, and a goodly number of the Saints.

After the usual opening exercises, a few appropriate opening remarks were made by acting-President J. H. Richards, after which verbal reports were given by Bishops and Elders of the several wards represented. The Y. M. M. I. Associations and Sunday Schools were said to be in good condition; also the High Priests', Elders', Teachers', and Deacons' Quorums were all reported in fair condition.

President J. H. Richards then addressed the Saints on the duties of the president and members of the several quorums, encouraging them to keep the commandments of God.

During the afternoon the speakers were Elders J. C. Hansen, Marten Mortensen, W. Baird, H. M. Tanner and C. M. Petersen. They exhorted the Saints to be more faithful in the performance of duties, to be a better people and use a good influence; both speakers and hearers were highly edified.

At Sunday morning's meeting statistical reports of the several Wards were read, and the general and local authorities of the Church were presented and unanimously sustained; after which Counselor John Bushman and Elder G. B. Gardner made some excellent remarks on securing our land, making our homes attractive and the necessity of having good literature, that the young may be educated in the principles of the Gospel.

In the afternoon, after the Sacrament had been administered, Elders S. G. Ladd, A. Minnerly and H. W. Despain gave some very interesting and instructive remarks on the order of the Priesthood, unity of the Saints, the necessity of magnifying our callings and doing good with the talents God has given us.

President Richards closed the Conference with a few timely remarks. During the Conference session the good Spirit prevailed, and much good instruction was imparted.

Conference adjourned for three months.

J. E. SHELLEY, Clerk.

ST. GEORGE STAKE QUARTERLY CONFERENCE.

The quarterly conference of the St. George Stake of Zion was held Saturday and Sunday, Dec. 12th and 13th, 1885. President J. D. T. McAllister, presiding.

Preliminary meetings began at 2 p. m. on Friday by the Relief Societies of the Stake convening in the Lyceum in St. George, under the Presidency of Sister Anna L. Ivins. The Presidency of the Stake and others of the brethren were present.

In consequence of the removal of Sister Minerva W. Snow from the Stake, her resignation as Stake President of the Relief Societies was accepted; and a hearty and unanimous vote was taken, expressive of the appreciation by the Relief Societies of her long-continued, faithful, and efficient services while occupying that position.

Sister Anna L. Ivins was elected as Stake President of the Relief Societies, with Sisters Mary B. Eyring and Ann C. Woodbury as Counselors.

President McAllister and the brethren then withdrew, leaving the sisters in session, and attended the Stake Conference of High Priests, which had just commenced.

At 10 a. m. on Saturday morning the General Stake Conference commenced its session, closing its proceedings on Sunday afternoon.

We were not favored with the presence of any of the General Authorities of the Church. There was a large representation from the Wards composing the Stake, every Ward being represented. The usual Conference business was transacted by the reading of reports, statistical and financial, and by unanimous votes to sustain General and local Church authorities.

The verbal reports of Presidents, Bishops and other officers were concise and expressive of continued faith and good works among the people, notwithstanding the serious temporal losses to which they have been subjected, by floods and otherwise, this season.

In connection with our Conference meetings, the Sunday Schools and Young Men's and Young Ladies' M. I. Associations jointly held their conference, as did also the Primary Associations of the Stake.

A free flow of the Holy Spirit prompted and directed the teachings of the Presidents of the Stake and of the others who ministered to the congregations.

JAMES G. BLEAK, Stake Clerk.

MARICOPA STAKE CONFERENCE.

MESA, Maricopa Co., A. T., Dec. 22d, 1885.

Editor Deseret News:

Our conference met on Saturday and Sunday, Dec. 19th and 20th, in the Relief Society Hall in this place.

We were favored with the presence of Erastus Snow of the Apostles, H. C. Rogers and C. I. Robson of the Stake Presidency, and a full representation of the local Priesthood.

There was a good attendance of the Saints, and at the Priesthood, as well as the general meetings, much valuable instruction of a practical nature was given.

Among the appointments made were those of Daniel P. Jones, as Bishop of the Papago, and J. F. Johnson as Bishop of the Tempe wards, with J. L. Patterson, G. Tiffany, David Wilson and B. Farland Johnson as their Counselors.

A time of general health prevails, and prosperity crowns the labors of the Saints of the Maricopa Stake.

GEORGE PASSEY, Clerk.

PAROWAN STAKE CONFERENCE.

The Quarterly Conference of this Stake convened in the Parowan meeting house December 19th and 20th, 1885.

After the usual opening exercises President Thomas J. Jones expressed pleasure in meeting the Saints in conference assembled. Referred in brief to the efforts of those who are striving to bring the Latter-day Saints into bondage. Encouraged the Saints to live righteous lives, remembering their prayers in the season thereof, that they may be able to stand true and faithful through all trials.

Reports of the Bishops and presiding Elders indicate that the Saints as a rule are increasing in faith and good works.

President Morgan Richards, Jr., spoke of the necessity, and benefits of attending to meetings, prayers, etc., and living pure lives, that our brethren and sisters will have confidence in us, and our Father in heaven can own and bless us. Referred to the tests the Saints are required to pass through, and felt that they were necessary to purify the Saints. In speaking of the crusade brought against the Latter-day Saints, he recommended the Saints to be very careful, use good judgment and not resort to harsh measures, but treat our enemies with as much respect as possible.

Elder New S. Whitney, who had recently returned from a mission to the

Southern States, treated upon the apostasy from the primitive church, restoration of the Gospel, and ultimate triumph of God's work upon the earth.

Bishop Terry, of Hebron, spoke on the necessity of Elders being in possession of the Spirit of the Lord in order to edify the Saints, and the signs of the times, fulfillment of prophecy, and bore a strong testimony to the truth of the latter-day work, and the final outcome of the same.

Many of the High Councilors, alternates, and a number of presiding Elders in the Stake addressed the Saints during the Conference, and a variety of subjects were discoursed upon, all tending to edify the Saints and encourage them to press forward in the great work of the latter days in which they are engaged.

President Jones felt thankful for the enjoyable time experienced during the conference, spoke upon the training of children, Temple offerings and settling of difficulties, and encouraged the Saints to cultivate a spirit of love and friendship towards each other.

A vote of thanks was tendered the Parowan choir for their singing during the conference, which added greatly to the enjoyment of those present.

Conference adjourned for three months, to convene in Cedar City.

WM. H. HOLYOAK, Stake Clerk.

Parowan City, Dec. 23, 1885.

POETRY.

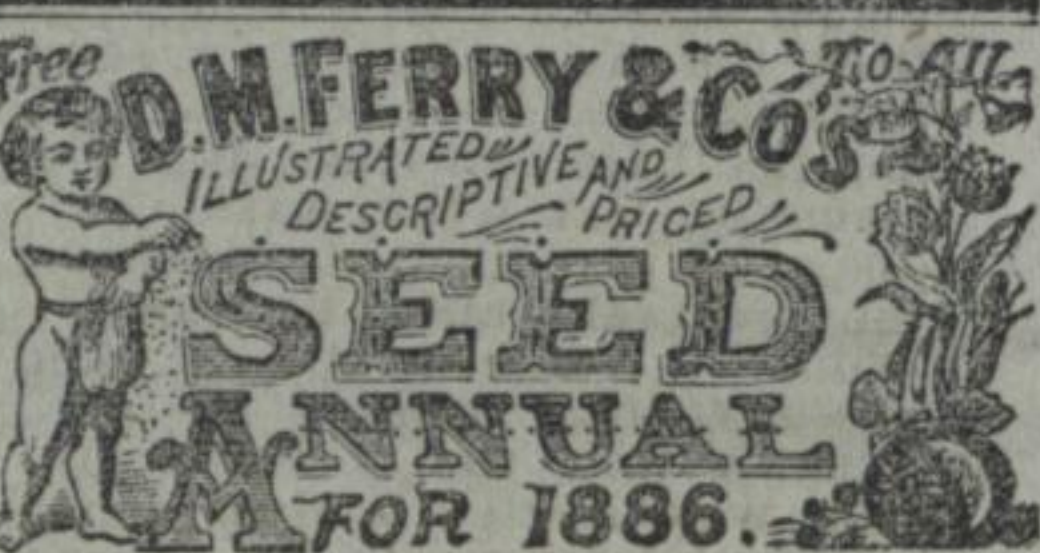
[Translated from the original Pute, by Saxe.]

In his charge to the jury, Judge Zane,
Said the city is full of ill fame,
For which somebody sure was to blame.
He would not mention any one's name,
But Brig. Hampton got cinched all the same.
And that's what they call the conspiracy game.
Chorus. There is sweet rest in heaven.

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