

circumstances connected with the incident, it only remains to be said that Elders Braley and Cowley, writing from Camden, Kershaw county, South Carolina, under date of Feb. 17, acknowledge the return of the letters and the receipt of the testimony, affidavit, etc., which they took to a local newspaper editor for publication. He refused to use the matter at all in his columns, saying he had "made no contract to defend Mormonism" through his paper. Mr. Allen's previous statements had been made generally known, however; and being denied the opportunity of publicly meeting them in that section, the Elders and their friends have desired the NEWS to print the story in full. We have complied, omitting only the accompanying affidavit of a non-Mormon of Franklin, because hundreds and doubtless thousands of the same kind could be had for the asking, and would therefore be no novelty.

As to the Rev. Mr. Allen, the light thus thrown upon his character and methods will be sufficient, we think, to answer every needed purpose. For those in other parts of these valleys who do not enjoy the pleasure of an acquaintance with him, we may say that he is in the habit of making great pretensions to friendliness toward the Mormons, and is and has been often invited by the people of Franklin to attend gatherings of a public character held in their meeting house and to speak from their pulpit. It is from letters such as his that zealous enemies of the Latter-day Saints derive much of their so-called information; and the writing of such falsehoods as he sent to South Carolina is perhaps deemed by him an appropriate part of his missionary work, and the doing of real God-service. It was precisely just such a letter sent from Ogden that, according to Elder Braley's letter, "caused my companion and two more Elders to be driven out of a neighborhood at the muzzle of shotguns." Yet we would not judge Mr. Allen, or any of his ilk. It suffices for us to lay bare his proceedings and leave him to the judgment of the Chief of that court whose livery, as he understands it, he has put on and wears for a livelihood.

**B. F. GROUARD'S DEATH.**

The Los Angeles Times of March 19 contains a telegram announcing the death, in Santa Ana, California, of Benjamin F. Grouard. He was stricken down with paralysis as he was standing in his dooryard, talking to his daughter, Mrs. Harry Stafford, who was visiting at his home. The Times says of him:

Mr. Grouard was a man of varied experience in life, having left his home when but fourteen years of age and going to sea. Later he visited the South Sea Islands, where, with the assistance of the natives, he built a vessel which he commanded for several years in the southern waters. He has traveled around the world several times and has often spoken of having helped construct the boiler that was placed in the first ironclad vessel ever turned out by the United States. Mr. Grouard was born in Portsmouth, N. H., January 3, 1819. He came to California in 1852 and settled in the gold fields of northern

California. Yet in the '50's he moved to Los Angeles, where he resided until he moved to the Santa Ana valley fifteen years ago. He died at the ripe old age of 75 years, leaving one son and four daughters.

The memory of B. F. Grouard will be recalled by many Utah people, though he has made his home in California for more than forty years. He was once an energetic member of the Church. He was one of the missionaries called by the Prophet Joseph to go to the Society Islands and open the Gospel doors to the people there. On June 1, 1843, Elders Addison Pratt, B. F. Grouard, K. F. Hanks and Noah Rogers left Nauvoo on their mission. They were nearly a year making the trip, as it was May 4, 1844, when Elders Rogers and Grouard landed at Tahiti. In July following the first branch was organized by Elder Pratt, and a good work was done by the missionaries.

Later, Elder Grouard made his home in San Bernardino, where at that time there was a considerable body of the Saints. It was there that he drifted from the Church. He made a visit to Utah a year ago, and was present in this city at the time of the dedication of the Salt Lake Temple. Regarding his missionary labor among the Society Islanders, he expressed himself as not desirous of undoing any part of it, and stated that he had taken great interest and pleasure in the work there.

**AN UNPUBLISHED POEM.**

A. M. Blanchard, of North Ogden, favors the NEWS with the copy of a poem, heretofore unpublished, which he treasures as a choice memento of Zion's poetess, Eliza R. Snow Smith. Shortly after her return from Palestine, in 1874, the authoress was at the home of Brother Blanchard, who then resided in Springville, and presented him with a copy of the poem, which she requested be not given for publication during her lifetime. Now that the gifted authoress has passed from mortality, the NEWS is pleased to give space to the poetic gem:

Man's tide of existence is fearfully changed—  
From God and from Nature, how widely estranged!  
Vice, dandled by fashion, mocks Nature's designs,  
And existence is lessened as virtue declines.  
We wake into being—how hopeless at birth!  
How short, at the longest, our stay on the earth!  
Too short to develop (we merely begin)  
The germ of the Deity, planted within.  
As a father transmits from the father to son,  
So God, our Creator, our Father, has done;  
Not attribute God in His glorified form  
Possesses, but man, too, inherits the germ.  
Though frail and imperfect, unlearned and unwise,  
He's endowed with capacities needful to rise  
From an embryo state onward, upward—at length  
To a fulness of knowledge, of wisdom and strength.  
He's his own acting agent with freedom to choose—  
With power to accept, and with power to refuse—

With a future before him, the sequel of life,  
To which this is a preface, with consequence rife.

He should learn how to strengthen this life's feeble chain  
And bring back the longevity rightful to gain;  
Develop ability, greatness and worth,  
By improving himself and improving the earth.

He should squander no talent, no health and no time,  
All, all are important—age, manhood and prime;  
As we sow we shall reap—what we earn we'll receive—  
We'll be judged by our work—not by what we believe.

We're now laying foundations for what we shall be,  
For life's current extends to Eternity's sea;  
And whatever debases, ennobles, refines,  
By our acts, we imprint in indelible lines.

We're the offspring of God: We should never degrade  
The form which at first in His image was made;  
If we honor our heings and callings while here,  
We'll secure an admission to life's higher sphere.

In the likeness of Deity gracefully formed—  
With His own noble attributes richly adorned;  
For a grand immortality, man is designed—  
Perfected in body and perfection in mind.  
ELIZA R. SNOW.

**OUR SUNDAY SCHOOLS.**

One great feature, and one of the more important, of the work in which the Latter-day Saints are engaged is their Sunday schools. The magnitude which the cause has attained was well illustrated by the interest manifested in the Sunday school conference held on Sunday, April 8, in the great Tabernacle in this city, and by the encouraging reports presented to the vast audience. It was found on roll call that thirty-four out of thirty-six Stakes were represented at that conference, and statistics proved that more than 83,500 people are actually engaged in the Sunday school work of the Church, or about one third of the entire number of Latter-day Saints. Probably no other religious denomination on earth can make a similar showing, or even approximate it. The work is as yet only in the first stage of its development. Under the efficient leadership of the general superintendent and his assistants, and the blessings of the Almighty, it will continue to grow until it shall have become a mighty power for good among the Saints and for all mankind.

The wisdom of the suggestions offered at the conference to those engaged in the work is obvious. One was for the convening of annual Sunday school conferences in each Stake for the purpose of furthering the interests of the cause in every settlement in Zion, and another, equally important, for the establishment of training classes for teachers on the same plan as that held in Provo with highly gratifying results. The necessity of employing well-trained teachers for the pupils in the Sabbath schools is evident, when it is considered that the duty of those teachers is to lay the foundation for the