

## CORRESPONDENCE.

## A CORRESPONDENT ON THE TEST OATH.

LAKE TOWN, Rich Co, Utah,  
April 20, 1887.

Editor Deseret News:

Since the passage of the recent anti-"Mormon" congressional monstrosity commonly called the Tucker-Edmunds act, the chief topic of comment seems to have been the test oath. It is really the vital feature for consideration by all true liberty-lovers, in the Territory of Utah especially. That such an oath should be required from any person or persons who live above the law is marvellously strange indeed. But the object thereof is plainly discernable to any and all who will submit it to the most superficial scrutiny. It is no more nor less than that the lawless few shall rule and ruin the law-abiding and good-order-loving many. It is murdering republican methods with a vengeance. Our enemies hoped that Congress would have done much worse even than it did at the last session, but there was a "power behind the throne" of which they were perhaps unaware, and the result is their devices and vile machinations have been very signally frustrated. Had the bill as it emanated from the Senate become law, the bondage of Israel in Egypt would have been unalloyed liberty itself in comparison with it. But thanks be to an overruling Providence, that bill was robbed of much of its hideousness and diabolism before it became law, and in no portion thereof was the change more pronounced and salutary than in the test oath. As in the original bill, no consistent "Mormon" could subscribe thereto; but the oath as inserted in the law is such that, though utterly subversive of liberal government, it can be taken by every single-wed or no-wed "Mormon," other conditions being favorable.

Our enemies try to tell us that we cannot take this oath because we cannot do it conscientiously. They are great on somersaults, etc. It would appear that they are wonderfully inconsistent for, to judge from their misrepresentations, a stranger would be forced to the conclusion that conscience is not in any way a constituent in the "Mormon" organism. The devil is credited with sometimes telling the truth, but only in pursuance of a sinister motive, so, also, for like reasons, we must attribute an involuntary outburst of veracity from the latter-day crusaders, in admitting the possibility of a "Mormon" possessing a conscience. But, as a monogamous "Mormon," I respectfully decline their offer to regulate my conscience, especially when by doing so they could regulate me out of the going to the polls to cast my vote for those men and measures my conscience convinces me are worthy of my support.

I am not so much surprised at the rule or rule clique trying to persuade us out of taking the test oath prescribed for our special use, but I do wonder at hearing some of my friends question the propriety of so swearing or affirming. I know not what others purpose doing, I speak but for myself, as an American citizen, I will take the oath, moreover, I do not feel like resting until I exert my influence with every qualified "Mormon" male voter within my reach to do likewise.

It seems to me that were I not a "Mormon" and lived in a country such as ours, I would take the oath if I could consistently, so that the people may be governed by their true friends and neighbors, and not by a nest of human cormorants, whose highest ambition is plunder, and who banker after an opportunity to display their worse than feudal despotism. And suppose I take the oath and then should be found guilty of that awful "crime" of honorable plural marriage, some say I would be guilty of perjury. Then the land is full of perjurers. Every criminal who is a naturalized citizen is a perjurer, upon the same reasoning. When I declared my intention to become a citizen and when I perfected that preliminary declaration and became a citizen, I renounced all allegiance to any prince, potentate or sovereign and especially to Victoria, of whom I was formerly a subject and promised to obey the laws and support the Constitution of the United States. I did this in good faith. Had I acquired or inherited a fondness for other's belongings, and the day following stole my neighbor's property, and if I had been caught and proven guilty, I think I should have had but the penalty for my theft, and not for theft and perjury combined.

I cannot tell what I may do to-morrow—I may lie, steal, commit arson, bear false witness, and so on *ad infinitum*, but to-day it is farthest from my intention to do any of it, and I could consistently say to-day, should this great government require it of me, that I will do none of these things. "Sufficient for the day is the evil thereof." I hope that every member of the People's Party who can take the oath will do so. We should be very careful to see that we are fully registered. Now that the ladies of Utah are disfranchised, and our esteemed friends, the polygamists, have been disfranchised for several years, it behooves my monogamist brethren to arouse and put on their full political strength. I consider that the modification of the test oath is the ram in the thicket for the truly "down-trodden" people of Utah. Let us avail ourselves in the fullest legitimate sense of what few privileges are thus secured to us.

As an example of our position regarding this matter I have but to cite the Idaho test oath. To it no Mormon could subscribe; now the congressional oath will supersede it, and I look upon it as political salvation to the Mormon voters and people in that Territory, because they can take the oath, odious as it is, and regain some rights which were ruthlessly stolen from them because they could not swallow the territorial oath.

Respectfully yours,  
JOSEPH IRVINE.

## CONFERENCE

Of the Church of Jesus Christ, on  
the Sandwich Islands.LAIE, OAHU, Hawaiian Islands,  
April 8, 1887.

Editor Deseret News:

Sunday morning, April 8d, the time appointed for the Annual Conference, was ushered in by the rays of a bright and genial sun. A large number of Saints had arrived from other Branches, some of them from the other islands, and all were awaiting the exercises of our four days' meetings.

Each morning at the ringing of our meeting-house bell and music by the band, all gathered up to Lanibuli and proceeded two by two to the meeting-house, following the band.

On the stand was President Enoch Farr, together with fourteen Elders from Utah, and seven of their wives. The building was well filled with the bright-eyed, nicely dressed native Saints and a few of their friends. The choir of about 25 voices, accompanied by the organ, rendered appropriate hymns and anthems during the whole of conference.

Reports were first given by our white brethren who have been out laboring on the other islands. They gave very encouraging reports, generally, from the Saints. Spoke also of the wickedness of the people, their desire for pleasure and the difficulty of turning them from the false Christianity to which the greater part of them have become wedded. These reports, accompanied by timely instruction to the people assembled, were continued during the morning and afternoon meetings.

Monday, the 4th, was occupied in listening to the remainder of our brethren, after which the native Presidents of Branches, or their substitutes were heard from, relating the condition of their respective branches. Each one brought the "aloha," or "love" of the Saints to the conference and received in response the "aloha" from the assembly. A curious feature of these greetings and one productive of intense good-feeling among the natives is that which some adopt of carrying the love in a handkerchief. The person representing the branch brings forth his handkerchief tied in a knot, perhaps. He therefore unties the knot, waves the love-container, that the precious sentiment may be disbursed to the congregation. Then at the close of his remarks he spreads out his handkerchief and requests the *aloha* of the Saints to take back to those of his branch who were unable to attend the conference. They respond with a unanimous "aloha." He then folds up his handkerchief, stows it away in his pocket to be again unfolded, or untied, in the presence of the Saints of his branch, on his return to them.

On Monday night an extra meeting was held that all of the representatives of branches might be heard from. After all had reported, several of the old native residents spoke in a very spirited manner, exhorting all church-members to come and live permanently here at the gathering-place, that they might thereby live their religion more strictly and eventually be prepared to gather up to Zion.

Tuesday, the 5th, was devoted to the M. I. Associations and Relief Societies. Reports from the various branches showed that a goodly degree of interest is taken in them and that they are gradually bringing forth the good results that were anticipated in the organization of them.

In the evening a social entertainment was given in the schoolhouse. The members of the Laie Band and Chorus, as well as some of the white brethren and sisters took part in it, making a very enjoyable occasion, and displaying the musical talents of the young Hawaiians.

Wednesday, the closing day, was spent in listening to words of instruction, encouragement and praise from our presiding officers, the presentation of the general authorities of the Church and the reading of the following list of appointments for the ensuing term: President of Laie Branch, Jacob F. Gates; General President of M. I. Associations, Elihu Barrell; General Superintendent of Sunday Schools, J. F. Gates; General President of Relief Societies, Sister Libbie Noall; storekeeper and bookkeeper, E. Barrell; teacher of English school, choir and band, F. Beesley; sugar boiler, J. F. Gates; sugar dryer, Jas. Oswald; missionaries to the island of Hawaii, Robert Taylor and Hyrum S. Harris; to Maui and Molokai, A. J. Merrill; to Oahu and Kauai, Matthew Noall and Enoch Farr. A number of the native Elders were also called to assist in the missionary work.

The aggregate of means that have been donated toward building a new meeting-house at Honolulu was shown by the financial report to have reached the sum of \$1,834.44. This house is an urgent necessity to aid us in our labors at the capital city, for at the present time we find the Calvinist and Catholic

churches and the Church of England also, well established among the people, and other religions, as, for instance, the Seventh-day Adventists, are seeking to gain a foothold. Therefore missionaries to these islands find the prevailing false doctrines to combat, as well as a strange language to learn. However, the total number of new baptisms performed during the last half-year is 119, while the total number of Church members is 3,048. We are happy to state that good health prevails here at present.

FREDERICK BEESLEY,  
Clerk.

## EXPERIENCE OF ELDERS IN THE SOUTH.

Driven Out by Mob to Prevent them  
Preaching.WHITE CLOUD P. O.,  
Talladega Co., Ala.,  
April 16th, 1887.

Editor Deseret News:

I left home in Spring City, Sanpete County, Utah, on the 10th of October, 1885, for a mission to the Southern States. I left Salt Lake City on the 15th, in company with twelve other Elders for Chattanooga, where we arrived on the 20th. I received instructions to go to Clay County, Ala., where I met Elders J. C. De La Mere and A. T. Angell. I took up my labors with the former, and traveled with him about one month in Talladega, Calhoun and Clay Counties. I afterwards traveled with Elder Thomas Davies from the 30th of November to February 5th, and subsequently with Elder Redick R. Allred for a little over one year in Talladega, Calhoun and Clay Counties. We assisted in baptizing quite a number and organizing a branch of the Church. We had many friends and the prospects looked bright for a good work to be done, when all at once our hopes were dashed to the ground by the

## ACTIONS OF A MOB

of fifty men, who drove us out. We then tried in different parts to make an opening, the result being long fasting and tedious night walks, till on the 6th of January, 1887, when the snow was on the ground, we started for Bluff Springs in the lower part of Clay County, and found friends who were willing to receive us as the servants of God. We remained there a short time, when my companion was called to go to Cullman County to labor. I remained three weeks alone and then received a letter from President Woodbury that I was to go to H. S. Harrison's, a distance of forty miles, to meet a new Elder who was to be my companion. I started and arrived in due time and found my companion, Brother A. M. Rich, of Idaho. We remained there a short time, and then returned to Bluff Springs, where we continued our labors, going about quietly among the people and holding meetings whenever an opportunity presented itself. We made an appointment to preach at a schoolhouse on Sunday, March 20th, but when we got there we found that an enemy had been there and locked the doors. We then went to the house of Mr. J. J. Jones and held our meeting and had a good time.

After that things seemed to move on quietly, till on the night of April 6th, while seated around the fire at the home of Mr. A. W. Jones, at ten o'clock at night, with Bible in hand, we were

## WAITED UPON BY A MOB

of from sixteen to eighteen men, who gave us five days to leave the county, with a threat that if we were not away by that time, they would help us away. I asked them by what authority they gave such orders, and their only answer was that if we were not away in the specified time we would see by what authority they were acting. Our friends wanted us to stay and said they would do the best they could to protect us, so we agreed to do so; but as the time agreed was near that they had given us to leave, there had been so much talk and so many threats made as to what would be done on that night if we were not away, our friends thought it best for us to go.

The word had gone out that there would be a hundred and fifty men out to hunt for us. This did not frighten us one bit; but our friends insisted on our going, so we concluded to take the advice of the Savior: when they persecute you in one city flee ye into another. We did not leave any too soon, for the mob, 15 in number, had gathered near by where we could see them. Two of our friends kindly offered their services to help us off. They went with us about ten miles and then left us to pursue our journey alone. We traveled all night and arrived the next day at the home of Mr. Josiah Gnuter, where we found a hearty welcome.

We have received a letter from one of our friends at Bluff Springs since, informing us that about sixty men met at the schoolhouse, about 300 yards from where we started from, and remained shooting and hollering all night, but did not go to any of the houses, the reason being that they saw us when we started to leave.

I have been in many perils since I arrived in the South, but out of all of them has the Lord delivered me. I do not feel to complain, but have great cause for rejoicing to think that I am counted worthy to suffer for the Gospel's sake, and can say as the Apostle Paul has said: "I am not ashamed of the Gospel of Christ, for it is the power

of God unto salvation to every one that believeth."

Hoping that the blessings of heaven will rest upon all who are striving to do right, I subscribe myself your brother in the Gospel of Christ,  
REUBEN W. ALLRED.

## CHEAGERS AND OTHER PESTS

Incidental to a Southern Missionary Experience.

WATERLOO, Union Co., N. C.,  
April 16th, 1887.

Editor Deseret News:

If anything merits the appellation of being a nuisance it certainly is the tiny red cheager. The writer has made several unsuccessful attempts to ascertain its relative value to the human family, manner of incubation, etc. Last summer when reclining under a clump of trees in South Carolina he received his first

## INTRODUCTION TO THE PEST.

These annoying insects generally attack a man's pedal extremities. If the sensation which they cause is anything of a criterion, it would not be far wrong to assert that something less than a million can be simply accommodated on every square inch.

These troublesome little insects are scarcely incubated before the Southern religious monomania is in full blast. The combined efforts of these potent factors of human annoyance turns to a high pitch the elastic faith instrument of an Elder with a host of hungry cheagers growing at his lower extremities and a seething throng of religious monomaniacs at his coat tail, an Elder is involuntarily constrained to believe himself a martyr to conscience, and but for the elasticity of his faith apparatus he would undoubtedly suppose eternal night was setting in when only surrounded by the gloom which precedes the dawn. Occasionally people become cured of

## RELIGIOUS MONOMANIA

very suddenly, as in the case of two preachers of the Baptist persuasion residing within five miles of this place. A week since these pious vendors of salvation, eager for notoriety, commenced an onslaught on the "Mormons" with a view to prejudice the people against their doctrine. The vituperation which these sectarian propagandists hurl from their rostrums at the creed originated in Joseph Smith affects the people but little. The honest heart of the people ever sides with the oppressed. Suffering becomes a virtue in their eyes, and they are right; for cruelty in whatever form or upon whomsoever exercised is the very spirit of the lower regions. A friend to "Mormonism" approached these venerable blanket stretchers, requesting them to meet the writer and his companion in public discussion, but as was previously anticipated they declined to meet us on any terms.

Nothing is more common with the enemies of truth to suppose when the champion of a great principle is struck down, that the principle itself is dead. This opinion was held by the assassins of the Prophet Joseph Smith. Should any of his assassins still survive, their astonishment must be great when they discover that the principle which they intended to exterminate by his assassination has, in accordance with the decree of Jehovah, been permanently established in the earth. Vituperation, hatched and hurled against the "Mormons" by Christian divines, will not stay the upward and onward progress of God's kingdom. As well might the enemies of truth attempt to stop the revolution of the earth as to stay the progress of the kingdom of God by resorting to that desperate recourse of cowards—the refuge of lies.

When the people to their hearts content have shouted and stirred their seething religious pot, they return home and resume their wonted occupations on the farm and elsewhere. Cold weather having commenced, the Elders can again pursue the even tenor of their way with comparative safety. The annoying leaguers like the religious monomaniacs having betaken themselves to more congenial quarters. To prevent the spoiling of the enormous religious stock acquired during the summer season the people occasionally gather at the house of some influential neighbor, where the exhortation of some "Big Gun" is attentively listened to. According to an "Old North State," "Tar heel," stale religion can only be preserved till the sap rises, when preparations to acquire a new supply must be made. While sniffing the balmy breezes of bluster March the writer received intelligence of his brother's incarceration in "Uncle Sam's" academy of correction. "Mormon" Elders must be greatly in demand at that institution, when "Uncle Sam" can afford to employ a horde of emissaries to select its recruits and mercilessly wrench them from their wives and children, when they are their main support. When thoroughly initiated into the rudiments of the institution, he will doubtless soon become proficient at gardening, which occupation it has fallen his lot to pursue, so when he emerges from durance vile he will be an adept in that line of business. He undoubtedly enjoys serenity of mind, with the hope that the same may be vouchsafed the instigators of his incarceration from the heavenly source that succors him in his fortitude.

JOSEPH THORUP.

## PROSPECTS ON THE SAN JUAN.

A "Boom" in Railroad and Canal Building—Good Prices for Produce—More Settlers Wanted.

MANCOS, La Plata Co., Col.,  
April 19, 1887.

Editor Deseret News:

We are just entering upon a genuine railroad boom. There are three roads about to be built running through this section of country; one from Albuquerque, N. M., to Durango, Colorado, and perhaps on to Rico; another from Gallup on the line of the A. P. to Cortez, Montezuma Valley, Colorado, thence north to Salt Lake City, with a branch running up the Delovoe River to Rico, a great silver mining region. A party of engineers are said to be now surveying the line up the river to Rico, in the interest of the road from Gallup.

The D. & R. G. Railroad Company also have an eye to this matter and already have men in the field running a line from Durango to Rico.

The great Montezuma Ditch & Tunnel Company are pushing ahead their enterprise, in getting water into the Montezuma Valley, where there is some 300,000 acres of choice land ready for settlement, much of which is already taken up and being improved. It is situated in a very fine climate. This company are the parties who will build the road from Gallup. Three of the leading parties who are connected with this enterprise were here a few days ago and left orders for a

## \$50,000 HOTEL

to be built at Cortez this summer, also for work to commence immediately on the road from Gallup. There is a fine opportunity for our brethren of the north who may desire to move south. They can find plenty of work for themselves and teams, and thus be able to earn something to enable them to make homes in this vast new, undeveloped country. All these enterprises mentioned are being located in this State, and we desire to plant our feet here and maintain ourselves in this region. We have room for 500 families in this great new country, and then not be crowded. We have just had

## A FINE RAIN

which causes the ranchmen and stockmen to rejoice, the grain is mostly in and will now come up without irrigating; the prospects are very good for the farmer, as

## HIGH PRICES

for all kinds of products rule high. Oats, wheat and barley are selling at 24 cents per pound. Butter 40 cents, eggs 25 cents, hay \$30 per ton, lumber \$22 to \$25 per thousand, shingles \$4 per thousand.

We want a miller and a first-class sawyer. If they have means to buy an interest in the grist mill and steam saw mill, all the better.

So far as the Saints are concerned, peace prevails; no trouble from our outside friends.

I hope our people who feel the need of more space will come out here and spread abroad upon this land.

Ever praying for the welfare of Zion, I am your brother,  
F. A. HAMMOND.

## SOME MORE PRACTICAL SUGGESTIONS.

## SALT LAKE CITY.

April 25, 1887.

Editor Deseret News:

High up in the roll of the world's benefactors stand the names of men whose public spirit has inspired them to provide means of labor and consequent sustenance for many thousands of their fellow beings, by the establishment of manufactories and other industrial pursuits.

It is probable that their prime object was of a more selfish view; they saw money in certain manufactures and they needed the assistance of skilled operatives in order to furnish them, but their philanthropic and broad-gauge souls manifested themselves in the magnanimous manner in which they paid and provided for them.

England, less than a century ago, saw the time when it must have remained only a fourth-rate power unless it adopted some means of legitimate advancement. Agriculture was insufficient to provide means of support for her increasing millions, and the needy many of her population must have emigrated or become tramps and preyed upon the few who were able to supply themselves. The steam engine became the safety valve of England, and the public spirit of her manufacturers saved her from the lower alternative of being but a fourth-rate power, by providing for her teeming population remunerative labor. She is now a first-class power and her manufacturers have placed her there.

Who cannot see that the probable future of Utah, if her present condition be continued, will be abject poverty? Her greatest need is some principle that will keep her earnings at home. The public spirit of some men of soul and wealth to take hold of the present condition and out of the means lying plentifully around evolve some system of things that will fix the floating particles of capital and earnings and establish them permanently here.

Suppose a number of our brethren interested in the true development of our Territory should form a company, subscribing such amounts as they could to commence with, and invite all people interested in the potential ab-