

## AUSTRALIAN MISSION.

REPORT OF THE WORK IN NEW ZEALAND.

SALT LAKE CITY,  
August 9, 1883.

President John Taylor, and Council:

Dear Brethren—On the 10th day of December, 1880, I left my home and started for New Zealand, having been called to fill a mission in that land, by the First Presidency of the Church, and in company with Elders Nicholas H. Groesbeck and John Solomon Ferris, who was called to the same field of labor; also Elders Henry A. Woolley, Samuel Woolley and James Gardner, who were called to missions on the Sandwich Islands, set sail from San Francisco on December 21st. After landing the three last named brethren at Honolulu the steamer proceeded on her voyage and arrived at Auckland, New Zealand, Jan 14, 1881.

Having been appointed to preside over the Australian mission, I proceeded, upon arrival, to investigate the conditions and necessities of the mission; ascertained that two Utah Elders, viz., John P. Sorenson and George Batt were laboring therein; that there were three branches of the Church organized, i.e. the Auckland, Christchurch, and Timaru branches, also that there were no Utah Elders at this time on the Australian continent, the Elders who were last there, having left, failing to obtain an opening in that land. In view of this state of affairs, it was thought wise, that the labors of my brethren and myself, be directed to preaching the Gospel to the inhabitants of the island, of New Zealand, and in carrying this resolve into practice, have been ably assisted, and sustained, by the Elders from Utah and also by the local saints.

During my presidency eighteen Elders from Utah have labored in the mission, and of this number, the following have returned home, under the circumstances set opposite their respective names:

Elder George Batt, appointed to preside over company of emigrants April 26th 1881.

Elder John F. Sorenson released as per instructions of First Presidency July 19th 1881.

Elder Nicholas H. Groesbeck appointed to preside over company of emigrants March 28th 1882.

Elder John Solomon Ferris released as per instructions of First Presidency Nov. 7th 1882.

Elder William Burnett returned on account of family matters, April 24, 1883.

Elder L. C. Farr returned on account of ill health, April 24, 1883.

Elder Peter E. Hansen returned on account of ill health, July 17, 1883.

Elder Nathan Ricks released as per instructions of First Presidency, July 3, 1883; he will return home as soon as he obtains means sufficient to pay his fare; eight in all who have been released, or have returned home. The following brethren are still laboring in the mission: High Priest, Wm. T. Stewart; Seventies, Jno. O. Stewart, Charles Heybourn and Ephraim Ralph; Elders Alma Greenwood, Ira N. Hinchley, Jr., Joseph B. Morris, Joseph Bastow, Walter R. Barber and James O. Williams, (ten.)

The foregoing are all energetic and zealous in the discharge of their duty, traveling and preaching the gospel to the people; the mode of procedure is to visit each house and distribute tracts to the residents thereof, teach in public and private, whenever opportunity will permit.

A system of tract distribution has been adopted, and proven to be efficacious in warning the people; about 20,000 tracts have been circulated in the mission during the past two and a half years, 4,000 of the number being printed in the Maori language, the means to obtain these tracts has been furnished by the Saints living in the mission.

The following figures will show in number the result of the labors of the Elders during my presidency:

There have been 210 baptisms, 120 children blessed, and 130 persons emigrated to Zion. The Gospel has been preached to the Maories and the white people have mostly had an opportunity of hearing the Gospel.

The statistics show the present condition of the mission as follows: There are ten branches of the Church organized, three Sunday Schools, two Female Relief Societies, 230 officers and members, and

140 children blessed; making a total of 370 souls. This number includes eighty-five Maories, and four South Sea Islanders.

There is much inquiry among the native race, but very little amongst the Caucasian. Five of the Utah Elders are engaged most of the time in teaching the natives and learning the language; three of the five exclusively so. There is no doubt in my mind but the natives will embrace the truth in large numbers, in a short time.

In accordance with your letter of instructions, I have appointed the most suitable Elder to succeed me in the presidency of the mission, and in High Priest William F. Stewart, I am persuaded that wisdom, integrity and a love of the truth being combined, will enable him to conduct the affairs of the mission in honor.

Having received your notice of my release, I delivered to President Stewart all books, papers, etc., belonging to the mission and sailed for home on the steamship *Australica* which left Auckland July 17, and I arrived at Salt Lake City August 9, 1883.

The foregoing is respectfully submitted, with prayers to our Father in Heaven for His preserving care to be extended to you and all Israel, I subscribe myself your brother in the gospel of truth,

WILLIAM M. BROMLEY,  
Elder, Stewart's address is  
William F. Stewart,  
care Mrs. Liller, fruiterer,  
Karangahape Road,  
Auckland, New Zealand.

## DAVIS STAKE CONFERENCE.

The conference of this Stake was held at Farmington, in Thomas S. Smith's grove, on Sept. 8 and 9, 1883.

On Saturday the business of reading the statistical report and hearing the reports of the Bishops was attended to, by the Presidency of the stake who also made some remarks on the condition of the people in the Stake.

Prest. Wilford Woodruff gave a good report of the people in Bear Lake, Summit and Emery Stakes and the Settlements of Colorado, and related how a drunken engineer, who said he would kill the "Mormons" on board, ran so fast through the Black Canon that they thought the observation car which they were in, would be thrown from the track, but an overruling providence preserved them.

The afternoon was occupied by Brother Woodruff, who in speaking of the right to worship as dictated by conscience, said God gave life to man, and as He has not seen fit to restrict him in the matter, no man has the right to oppress or hinder his fellows so long as the exercise of their religion does not infringe on the rights of others, no matter whether the religion is false or true. The ancient prophets and patriarchs were sent to confer on Joseph Smith all the keys, powers, gifts, graces and authority of all previous dispensations. No other people have been asked to perform the amount of labor that is required of us, in building temples and going into them to receive ordinances for our progenitors. Spoke of the riches that this people will possess, and referred to the danger there is of a wealthy person putting his trust in his money and forgetting God.

Sunday forenoon was occupied by President Geo. Q. Cannon. In speaking of the shortcomings of the people he testified that our security in these matters depends on our faithfulness in serving God. Every person in the Church is in need of continuous revelation. Spoke of the plagues that are coming on the earth and the imminence of the Latter-day Saints if they will keep the "Word of Wisdom." A person who is keeping the commandments of God is always happy.

In the afternoon the sacrament was administered and the authorities were presented.

Bro. A. H. Cannon was pleased to find a feeling of inquiry and a desire for knowledge among the young people, and that there is not that leaning towards infidelity which some think is among our young people. It is not ignorance that keeps the young in the Church, for the better they are informed the firmer is their belief, and it is our desire to receive every truth that the world has to offer us.

President Woodruff sometimes thought the people do not realize the blessings we enjoy, for no prophet or patriarch ever had greater blessings sealed on him than this people have had promised to them.

Joseph seemed to be hurried forward by the spirit to confer the keys and powers given him upon the Twelve, and as soon as they had all been given to the Twelve he said, "now I am free," for he knew or at least had a presentiment that his life would be taken. We do not give any washing, anointing or blessing that was not given to the Twelve by Joseph.

President Anson Call testified to hearing Joseph tell Brother Cutler where he wanted his body placed, if the mob did not get it. This also showed that Joseph expected to be slain. J. H. WILCOX, Clerk.

## The Proposed Utah Commission.

A communication from Salt Lake City, taking exception to the position of the *Pioneer Press* upon the advisability of abolishing the Territorial government of Utah and vesting all power in the hands of a legislative commission, and strongly advocating these measures, is the most candid, temperate and fair minded statement of the "Gentile" view of the subject that has yet been presented. It is a pleasure to be confronted with such a summary of the Mormon problem rather than the thoughtless extremism which leads so many people to imagine that it is well worth while to ride rough-shod over the Constitution and laws, if thereby there is the remotest probability that polygamy can be suppressed. Nevertheless, the views of Mr. Hollister are open to precisely the same objections that were urged against the corresponding opinions of the Hon. P. P. Van Zile. Neither of these gentlemen has given any argument tending to show that a federal commission would be better able to surmount the difficulty of obtaining testimony amounting to proof of polygamy and of securing the conviction of offenders than are the authorities of the existing United States courts. On the contrary, both explicitly state that the evil "cannot be reached through the courts." If not through the courts with the federal power behind them, then how through the courts after the establishment of a commission? This is the whole dilemma, and no satisfactory answer to the query has been given. All are agreed on the eminent necessity of the suppression of polygamy. All are agreed that the disfranchisement of innocent and guilty, and the setting up of an anomalous and extra-constitutional mode of government as an extreme measure—an act of last resort. Clearly, then, it might be defensible if it were to appear beyond question that government by a commission would deal the death blow to polygamy. Quite as clearly would it be a useless infringement of the liberties of the subject, an indefensible stretch of national power, unless it can be clearly shown in advance to be a specific. Not only has that not been shown, but the "probabilities are strong in the opposite direction.

On this, the central point of the whole question, Mr. Hollister says: "As to its effect on non-Mormons, the fact that they have unitedly demanded it these three years ought to obviate all objections on their account." We are aware that many non-Mormons are committed in favor of the commission scheme. There is, however, no proof at hand that this entire element throughout the Territory is a unit. There is no evidence that they unanimously declare in favor of resigning the rights of citizenship for the sake of a measure of doubtful effect; and, if the number of protesters were but small still the voice of a single voter would be warrant for grave consideration before his constitutional privileges are to be taken away. As to its effect upon the polygamists, Mr. Hollister says: "There needs to be some legislation governing the association of the sexes; and, if possible, preventing polygamous marriages. This may be impossible, but it has never had a trial. Then why not give it one?" If the gentlemen who favor a commission will get their ideas of the legislation that will effectually deal with this evil a little more crystallized, and then lay them before the people with reasons for their faith, Congress will not hesitate passing proper laws. But there is not a single reason yet made public for believing that a commission can frame better laws or more effectively execute them than these same duties can be performed by the Legislature and the judicial and executive powers of the nation. If the greater is foredoomed to failure, how can the less hope to succeed. We quote again: "It has been the

opinion of most, if not all, the bar of this city, that it is possible to frame laws setting bounds to the spread of polygamy that can be enforced, and that without material straining of the usual modes of procedure in free countries." Why, then, in the name of both decency and patriotism, do not the members of the bar get together and agree upon the substance of such laws, present them to Congress and secure their enactment, instead of waiting until they get the people of Utah disfranchised and a commission created? For it is not true that "if this opinion be erroneous nothing will have been lost." On the contrary, as Mr. Hollister elsewhere admits, every attempt that has been made to settle the Mormon question without satisfactory results, has been hailed by the fanatics as a proof of divine protection, and a sign from heaven of the justice of their cause. This is not a time for any more experiments unless their probable results shall have been as carefully worked out beforehand as a problem in mechanics. There is no change in the fundamental position that a legislative commission is too great an innovation to be seriously proposed unless it can be demonstrated that it will do what the federal laws can not; and on this point the advocates of the plan, to appropriate an apt figure, are simply marking time without making any real advance.

Attention has been given chiefly to this one aspect of the subject because it so manifestly the pivot about which argument and practical action must turn. But there are many parts of Mr. Hollister's communication that are worthy of discussion, because it seems to well represent the feeling of the intelligent non-Mormon people of Utah, and is permeated by certain ideas which should not be advanced without accompanying censure. The implied threat of which there are so many glimpses, that if more vigorous action is not taken, a bloody conflict is inevitable, is unworthy of this people and this age. The experience of Navos, more than once referred to, teaches nothing if not that just such a state of feeling as this gave to the Mormons the immense advantage of calling themselves a persecuted people, and is probably responsible for the proportions to which they have grown. A halo of sanctity may be thrown around the most unholy cause by violent aggression, and the repeated foreshadowing of a conflict of force is a weakening of the whole position, arousing impatience by its implied approval of this method of enlightenment, even as a last resort. It is not thus the great reforms of the world are wrought to-day. Again, the assertion that the people are presented with the "alternatives of submission or political death," and the argument from the solidity of the opposition are strangely familiar. We have heard these things repeated again and again with reference to the political condition of the Southern States. We know that even to-day there are sections where freedom of opinion is a myth, and where submission or political death is the creed of the majority. But we have learned better than to think of dealing with this problem by the bayonet; we have learned that the idea under this strongly-worded phrase of submission or death is only a restatement of the principle of majority rule. We must make the best of the evils attendant upon that, or we must abandon and disavow it. And we have learned that the best remedy for evils, social and political, lies within the Constitution and the laws. Appreciating to the full all the strength and all the villainess of the Mormon system, we fail as yet to see anything more promising for its gradual but sure suppression than the faithful execution of the Edmunds law, the prohibition of entrance to Mormonism for the thousands of ignorant converts whom the hundreds of emissaries now out are sending to feed the fires of polygamy, and the passage of such other laws as those who believe in a commission would advocate if their wish were granted, and as they can, therefore, readily suggest to Congress.—St. Paul (Minn.) *Pioneer Press*.

## BY TELEGRAPH

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## AMERICAN

WASHINGTON, 17.—Huntington, of the Southern Pacific, is expected

here next week to make an argument before the Secretary of the Interior in the matter of the application of the Southern Pacific for the United States land grant of the Texas Pacific. Secretary Teller has returned to his desk, and doubtless the case will soon be taken up. There are excellent reasons for the statement that the Secretary's decision will be adverse to the Southern Pacific.

Surgeon-General Hamilton, of the Marine Hospital service, has information from Yuma, Arizona, of the existence of yellow fever in Guaymas and Mazatlan, Mexico. He says, however, there is no reason for fear that the disease will spread into Arizona, and from his information as to the character of the country and the climatic conditions of the region in Mexico in which the disease has appeared, he does think it will spread more there.

Prominent German residents of this city held a meeting last evening to make arrangements for the celebration here on the 8th of October of the two hundredth anniversary of the establishment of the first German colony in what is now the United States, in 1683. It is proposed to celebrate the anniversary with festivities during the day. In the evening, the former included a grand parade of Germans and other residents, with speeches and grand pyrotechnical display.

A volkesfest, or three days' celebration for the benefit of German American schools, opened here this morning with a street parade which exceeds anything of the kind ever seen here. Manufacturers and business men generally had displays and working apparatus in the line and there was a full turnout of militia, councilmen, people, and local and visiting bands of workmen and German societies. Governor Stokley and Secretary Canby occupied one of the carriages. When the procession arrived at the Schuetzen Park, the festival opened with an address by Senator Bayard.

The Massachusetts Commission of Emigration reported that emigrants landed at Boston Jan. August 3d, 1882, to June 30th, 1882. Of this number 17 were lunatics, idiots, or persons unable to take care of themselves. The Commission say the worst class of paupers they are called upon to provide for come through Canada, and additional legislation is asked to prevent such influx.

There are conflicting accounts of the presence of yellow fever and the black vomit in Mazatlan and Guaymas, Mexico, but the Deputy Collector at Yuma has direct information of a death from black vomit at Guaymas, from a gentleman who had just arrived by steamer from Mazatlan, and that he intercepted a letter from a railroad man who runs from Guaymas, stating that the people were dying in that place at the rate of from three to six daily of what some call yellow fever and others tonic fever. In a letter transmitting this information, Special Collector Clark urges taking steps to prevent the spreading of the fever into the United States. He says the railroad from Guaymas enters Arizona Territory at Nogles. Upon receipt of these letters Dr. Hamilton telegraphed Deputy Collector Baynelly at Yuma for further information. To day he received the following dispatch: "Accounts conflicting concerning the true character of the disease, but it is attended with fatal conditions. Latest news indicate an increasing mortality."

The Secretary of the Navy today telegraphed instructions to the commanding officer of the *Powhatan* to keep that vessel at St. Johns, N. F., until further orders. "The object of the Secretary in so doing is to make use of some of the officers and crew of the *Powhatan* in manning vessels to be sent to the relief of the Greeley party in case it is decided to send out such an expedition to fall.

The U. S. steamer *Dispatch*, at New York, has been placed at the disposal of the Korean Embassy by direction of the Secretary of the Navy.

Bonds redeemed up to noon to-day under the 121st call, amount to \$146,850.

James F. Gardner, of Colorado, has been appointed agent at the O'ray (Ute) Indian agency.

HALIFAX, 18.—Captain Alfred Gaston, of the bark *Britannica* which was wrecked off the coast on Monday last, tells a story of fearful suffering. They were on the wreck from Monday until Tuesday afternoon, during which time a gale was blowing and all hands were compelled to remain on deck, exposed