

And now after all this, which has been continued for ages, the government is desirous of making a law to

ROB A CERTAIN CHURCH

of its lawful property, and why? Because a few of that community do not regulate their domestic affairs just as some other persons think they should.

Good heavens! Is this the result of American enlightenment? Is this a specimen of the freedom of which the American nation boasts so much? If so, the sooner the world is undeceived the better.

And not only is the property of that Church to be confiscated, but the whole community consisting of some 150,000 persons, are to be put under other restraints, equally unjust.

And what makes the proposed anti-'Mormon' legislation still blacker, is the fact that nine-tenths of the people, the lawful owners of the Church property, have broken no law, the only charge against them being that they use the intellects God has given them, and that their convictions are different to those of other people.

I hope sir, before the proposed Edmunds bill becomes law Congressmen will remember that at the close of the war, the government made a demand upon the British Nation for some 15 or 20 millions of dollars, as damages to the property of American citizens, by the thoughtlessness of a few English subjects. That claim was paid, thus establishing

A RULE THAT WILL WORK BOTH WAYS;

and I humbly submit that it would be perfectly legal and right for all foreign subjects, who feel aggrieved by the proposed Edmunds bill, to at once lay the case before their respective consuls at Washington, for I feel quite satisfied that such a flagrant outrage upon international rights would not go unnoticed.

When I was in England some three years ago, I was a great advocate for the establishment of republican principles in that country, looking to America as a pattern of what should be. My political friends in the old country want to know what I think of matters and things connected with a republican form of government now that I have had a little experience under one. Is it as good as expected? Does it guarantee justice to all men and parties? Is it free from those wrongs and evils which afflict the country's where kings rule? I confess, sir, that I am at a loss to know what answers to make such inquiries, after seeing some of the results of the Edmunds bill of 1882, and the despotic way it is carried out, and knowing that another measure is now proposed more despotic and tyrannical than the last.

No doubt you will say,

TELL THE TRUTH.

Yes, that is just what all honest persons will do; but then the truth as it is in Utah is of such an ugly character that I hesitate, for fear that the fair name of republicanism should be tarnished thereby.

Shall I tell my English friends that the strong crush the weak? That a man's house is not his castle here, but that any despicable fellow called to act as a deputy marshal carries the latch key of it, and when the key does not fit the axe is called into requisition? That they can and do break in and insult both male and female, just as they please, while their superiors wink at their deeds? Ought the world to know that virtuous wives—mothers of families—are dragged into a court or before a grand jury, where the most secret affairs of married life are pried into and the most insulting and disgusting questions are put to them with a levity that would shame a sensible savage; and if the questions are not answered as desired they are sent to prison for

CONTEMPT OF COURT?

Shall I tell the British Nation know that little children are taken to court, and frightened into the admission of things so that their fathers may be fined and sent to prison whether guilty or not, while the deputy marshals grin like monkeys? Shall I tell them that men who are not of the proscribed class may be guilty of the grossest lewdness and yet be screened and championed by the very men who persecute men for supporting and acknowledging their wives on the plea of morality? Shall I tell them that any man who attempts to show up the crimes of the favored class is liable to be imprisoned on a charge of conspiracy.

Oh how are the mighty fallen! Tell it not in Gath. Rather hope that the next turn of the social wheel may bring other times, and other men that will do justice in this great country.

I will say to my political friends in England, Pause awhile; it is better to bear the ills you have, than fly to others you know not of. A limited monarchy is preferable to an ill-conducted republic. Your Queen has a wise head, and a good heart, and if you have to pay the cost, you have a government that is improving; national evils are being swept away; your franchise is extended; your home secretary will listen to the complaint of the poorest subject; and when he is wronged will grant redress; your judges are gentlemen, and, comparatively speaking, judge fairly all around. Although there is nearly one hundred different religious societies, besides a State church, all are alike protected in their beliefs and religious practices. Your government would not wink at the assassination of a 'Mormon' preacher, and if an official wantonly shot a man in the street,

law and justice would be maintained in its integrity.

Excuse me, sir, in troubling you so much. I only wish to add that, if any government besides the American were to pass such a bill as I have referred to, I would not hesitate to say that it must be either very short of cash or very low in its governmental morals, when it can stoop to rob a Church.

Yours truly,

A BRITISH SUBJECT.

MEETING OF THE DESERET S. S. UNION.

On Sunday evening, April 4th, a meeting was held in the Provo meeting house, of the offices of the Deseret Sunday School Union, at which First General Assistant Superintendent Geo. Goddard presided. The house was filled to overflowing, and there was a numerous attendance of Sunday School representatives from all parts of the country, as well as Stake Presidents and Bishops.

The meeting was opened by singing and prayer.

Bishop Farrell, of Smithfield, gave a brief report of the condition of the schools in Cache Stake, and of the visitation of the superintendent among the schools there, in which there are 5,000 pupils enrolled.

Supt. Miller, of Sevier Stake, represented the Sunday Schools over which he presides, which contain 2,525 scholars. They had organized them into large classes; and had in addition theological and primary classes which were held in separate rooms or houses.

Supt. J. B. Maiben reported the schools of Sanpete Stake as progressing favorably; about one-third of the population were identified with them. The majority were able to recite the Lord's prayer, ten commandments and the Articles of Faith, etc.

Elder Wm. Willes sang "My Mountain Home."

Asst. Supt. M. C. Millan, of Wasatch Stake, said the schools of that Stake were in a thriving condition. Most of the books used were the works of the Church. Some of the schools were 150 miles distant from the centre, and could not be visited so frequently as they wished.

Supt. David John reported the schools of Utah Stake as very prosperous, and that the leading men were taking a deep interest in them. Thought that the works of the Church, and the Contributor and Juvenile Instructor should be more extensively patronized. Felt to bless the superintendents and all engaged in the work.

Elder Wm. Willes spoke of the necessity of being more energetic in supporting the Juvenile Instructor, and increasing the circulation of that excellent periodical, so indispensable in every home.

Elder George Goddard sang "Who's on the Lord's side?"

Superintendent George Goddard referred the fact of three of the leading speakers at the Conference having been trained in our Sunday Schools. Gave some valuable instructions on the Word of Wisdom, punctuality, cleanliness, chastity and order, and recommended the exclusive use, if possible, of our own books in the schools. Urged the necessity of short addresses to the children, cautioned his hearers against fault finding, and advised them to take a course to find something to praise, or something the opposite of that which needed reproof; also of the advantage of the Stake Superintendents and their assistants visiting altogether, and of detaining the teachers after school for a few minutes to administer spiritual instructions.

Apostle H. J. Grant next addressed the meeting and endorsed the remarks of Supt. Goddard, in the main, but said that the first impressions of divine truth he had received were from his venerated mother, and not from his attendance in the Thirteenth Ward Sabbath School, as stated by him. They were received at so early a period that he could not distinctly recollect when. He concluded by highly commending the Sunday School movement, offering a strong testimony of the truth, and encouraging his brethren to be faithful and diligent in the great work of the last days.

Singing, "O ye mountains high." Benediction by Elder K. G. Maeser.

S. S. JONES,

Secretary pro tem.

PAROWAN STAKE CONFERENCE.

Held in Cedar City, March 20th and 21st, 1886. There were present, Apostle John H. Smith, President T. J. Jones and Counselor Morgan Richards, Jr., members of the High Council, Bishops of the several wards, and visiting brethren, Elder John Rider, of Kanab, Anthony W. Ivins and John McFarlane of St. George.

Prest. Jones made opening remarks, expressed pleasure in being permitted to meet the Saints in their Quarterly Conference assembled, gave much instruction to the Bishops and officers in the Stake in relation to exercising the necessary diligence in their watch-care over the people temporally and spiritually.

Elder C. J. Arthur made excellent remarks upon the necessity of the Saints being united and cultivating love and friendship towards each other; for the enemies of the Saints are striving to break them asunder and if possible to overthrow the work of the Lord and destroy the Priesthood from the face of the earth.

The reports of the Bishops indicated that the Saints, with few exceptions, were a loving, industrious and faithful people, as a rule feeling well and increasing in good works.

Elder R. W. Heyborne referred to the position the Saints are called to occupy, and the efforts of those not of our faith to bring about an eruption in the midst of the Latter-day Saints and to deprive them of all their rights as American citizens, and, if possible, to incarcerate their file leaders. Notwithstanding these things the Saints are encouraged, and they are increasing in faith and have a greater determination to serve their God and keep His commandments.

Elder John Rider reported briefly what had been done during the last session of the Territorial Legislature, spoke encouragingly to the Saints, and bore his testimony to the truth of the latter-day work.

Elder A. W. Ivins spoke upon the first principles of the Gospel—faith, repentance, baptism, the restoration, celestial marriage, fulfillment of prophecy and the great necessity of the youth in Israel studying the Scriptures and becoming acquainted with the doctrine laid down in the Bible.

Apostle J. H. Smith made excellent remarks upon the subject of education, instructing parents that God had made it obligatory upon them to teach their children the principles of the Gospel and to have faith in God and to pray to Him, to be honest virtuous and obedient, and to teach them while they are young; and if parents neglect to do this they will be held responsible before God for the acts of their children.

He also discoursed upon the subject of remembering the Sabbath day, the atonement, celestial marriage and the first principles of the Gospel, and he gave much needed and timely instruction, such as was suited to the present condition of the Saints in this Stake of Zion, he bore a strong testimony that the work of God in which the Saints are engaged is true and will remain when its enemies are weltering in their sins. He felt to thank God that he had had a father and mother that were honest enough to obey the truth when they heard it and who had obeyed the higher law of marriage, and that he was born within that covenant. He closed by invoking God's blessings upon the Saints in conference assembled.

The house was filled to its utmost capacity, and many were unable to obtain admittance.

Some beautiful hymns and anthems were rendered by the Cedar choir, which added materially to the enjoyment of those present.

Prest. Jones adjourned Conference for three months, to convene in Parowan.

WM. H. HOLYOAK,
Stake Clerk.

ST. JOSEPH STAKE CONFERENCE.

Conference met in Pima, Graham County, March 20th, 1886, at 10 o'clock a. m. Present on the stand, the Stake Presidency and Bishops of all the wards except St. David, and a very large congregation.

After singing prayer was offered by Bishop Claridge, and then President Layton made a few appropriate opening remarks, and called for reports from the various wards, which were given by the following Bishops: John Taylor, of Pima; M. M. Curtis, of Curtis; George M. Haws, of Central; S. Claridge, of Thatcher; John Welker, of Layton, and P. O. Petersen, of Graham, all of the reports being very satisfactory.

Counselor J. G. Bigler represented the High Priests' Quorum in the absence of President Weech, and Prest. James Duke represented the Elders' Quorum. The Y. M. M. I. A. were represented by Stake Superintendent J. C. Jones, who gave a very encouraging report of the various ward associations.

President C. Layton gave a general report of the Stake, and gave much valuable instruction, exhorting the Saints to greater faithfulness; said we should pray, not as a duty, but because we love to. Said the Saints are loyal to the Constitution and laws of our country. Requested the Bishops and home missionaries to preach home industry, for the saints to cease freighting and to improve their homes.

President Martineau was pleased with the favorable reports presented, and encouraged the Y. M. and Y. L. I. Associations and Primaries and the erection of good public buildings.

Dismissed by President W. D. Johnson.

During the afternoon meeting, Elder R. A. Allred reported the labors of the home missionaries, after which President S. B. Young, who had just arrived from Salt Lake City, addressed the congregations in a very interesting and instructive manner, occupying all the afternoon.

Dismissed by Elder J. M. Moody.

On Sunday, March 21st, at 10 a. m., after the opening prayer by Richard Collings, the General Authorities of the Church and Stake officers were presented and sustained. Prest. S. B. Young occupied the rest of the forenoon, and meeting was dismissed by Elder Glass.

In the afternoon, after singing and prayer by Seth Ollerton, the sacrament was administered, followed by remarks by Elder J. M. Moody, after which the Stake statistical report was presented, showing a marked increase in numbers and prosperity.

The names of those selected for Seventies were then presented for ap-

proval and all were unanimously sustained. After a few remarks by Bishop Claridge and President Layton, Conference adjourned for three months, to meet next time at Central.

Dismissed by Patriarch Wm. McBride.

There was a full attendance from all the Wards except St. David, (distant over 100 miles) and a general desire manifested by all the Saints to be true to their religion and covenants.

JOSEPH EAST,
Clerk of Conference.

SAN JUAN CONFERENCE.

The Quarterly Conference of the San Juan Stake of Zion was held at Bluff City, March 20th and 21st, 1886.

Conference convened at 10 o'clock Saturday morning in the Bluff meeting house.

Present on the stand: President F. A. Hammond and Counselors. Burnham Ward and Mancos Branch were well represented.

The weather was fine and the Saints feeling well in the principles of the Gospel.

The principal subjects treated on during the conference were co-operation, union, and the spirit of the times.

By the reports of the Bishops it was plain to be seen that the people were steadily gaining in faith and good works, notwithstanding the efforts of our enemies to the contrary.

CHAS. E. WALTON,
Stake Clerk.

THE SITUATION.

SOME OF THE VIEWS AND REFLECTIONS IN REGARD TO IT.

At the present time it seems impossible for the mind to discover a subject of greater interest and more earthly importance than the situation of our own people. Situated as we are, in the republic of America, (many of us literal descendants of its founders), that land to which the eyes of all nations are turned, the envy and fear (through the principle of liberty) of monarchical governments, the hope and desire of the oppressed of all countries; the very perfection of government in its original Constitution and administration of laws; is it not strange that we find within the boundaries where our honored flag spreads its glorious folds, a spirit of hate and persecution as relentless as was ever waged?

In my childhood I often wept and shuddered over the injustice suffered by Poland. Her sons banished to servitude and exile, their inherited estates confiscated by their conquerors, and her daughters subjected to cruelties and indignities. Are our prospects much better? Yes—for the Lord is on our side—this is His affair.

But as Americans where are our boasted privileges, if we are Latter-day Saints? Very few remain and the hand of the oppressor is eager now to grasp even those away.

Men whom we honor must suffer to be branded as evil before all the world and their very lives seem grudged to them. Men who propose to honor woman, enter the sacred homes where wicked men never have dared to enter before, and summon with daring and insolent manner, wives and daughters to testify against those who are dearest on earth to them. Is this the gallantry, courtesy and protection they would offer us?

We possess freedom of thought, freedom of choice, freedom to exercise our abilities, and a perpetual membership in the grand order of the plan of salvation, in whose temples the lessons of life are never wearisome, and the higher classes are unending in their degrees of glorious knowledge as the worlds of the universe. Would it not be a poor exchange to give our certainty of peace, content and glorious prospects for the cheap and paltry substitutes, the hollow and faithless promise of the outside world?

Are we not in a similar position to that of our forefathers, the patriots and founders of American independence when they staked their "lives and fortunes and their sacred honor" in the stand they took for liberty? Shall we not be as firm for God, truth and liberty?

During the war between the North and South (in America) I knew an officer whose intense ambition was to become a brigadier general. When the battle hour approached he regarded it not with fear of danger or of death, but as an opportunity to earn by faithfulness and valor the great end he had in view. It is hardly necessary to say that he was repeatedly promoted, as he was distinguished by useful service in every engagement, apparently taking no anxiety regarding his life. So it may be with us if we stand unshrinking in the place assigned us; we shall be useful to our superior officers, gain to ourselves a profitable experience, win the confidence of our friends, and at last a reward from Him whom we have not been ashamed or afraid to acknowledge and serve.

But not alone in courage must we prove ourselves; the every-day small deeds and trials will be counted as well. Alone and weak perhaps, we must still be faithful, humble and prayerful. Prayer is the one right, the one key to our Father's presence that no earthly law or tyrant can take from us. And by this light within us, this armor about us, may we walk unitedly the straight and narrow way, the oft-times dark and crooked path of life unto the end.

A. J. C.

The heat of summer easily prostrates a man whose blood has lost its vigor by excess of uric acid. It can be rapidly corrected by that great blood tonic, Warner's safe cure.

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