

SUCCESSFUL LABORS.

REPORT OF A MISSIONARY LABORING IN ENGLAND.

We reproduce the following letter from the *Millennial Star* of September 20th:

MANCHESTER, Sept. 12, 1886.

President D. H. Wells:

Dear Brother—It affords me much pleasure to be able to report to you a little of our labors in this part of the Lord's vineyard.

In company with Elder Joseph Dean, we have just made a visit to many of the Saints in the Moorside and Bolton Branches, and we found many of them enjoying the spirit of the Gospel and desirous of living their religion and doing what they can to help roll on the work of God. Many though are in very poor circumstances, some out of work, and dependent on their friends for a little aid, yet, in passing through these hard times, they appear to be hopeful of better, and that they will have the privilege of gathering out from this land to the land of Zion. Some are expecting to gather out soon, through the blessings of God on them in their labor, being able to earn a little above what they need to pay their way. Many are zealous in the cause, preaching to friends and relatives, bearing their testimonies to them of the goodness of God, and giving them tracts, inviting them to our meetings, etc., the results being that many are investigating, and, occasionally, some coming forward for baptism.

On Sunday last, we baptized six here in the baths at Patricroft and confirmed them in the afternoon at our sacrament meeting. We had truly a very interesting time and a feast of good things, causing me to think of the good meetings the Saints used to have some 25 years ago, when but a boy I used to attend such meetings. The Spirit of God was in our midst and in the testimonies borne the power of God was manifested to all, both Saints and strangers.

Of the brethren baptized had been a local preacher of the Wesleyan body, but of late an Evangelist. His wife and eldest son were baptized, as also his mother-in-law. These additions to our numbers caused the Saints to feel well. Elders Holt, Dean and myself spoke a short time, exhorting the Saints to faithfulness, to live their religion, not by precept alone, but by example, and to let their light so shine that others, seeing their good works, might glorify our Father which is in heaven.

Our meeting house was full both afternoon and evening; all felt well, both Saints and strangers, that were present. We have a good Sunday school here, presided over by the local Priesthood, and the attendance is pretty good, the exercises very well rendered, the Articles of Faith being recited by the whole school in unison, and, I must say, as well as I ever heard them at home in Zion, and great praise is due to the brethren who have charge. There were three baptized in Bolton on Wednesday of last week, and they also were confirmed in the meeting on last Sunday; others are expected to come in shortly there. Much credit is due to the local Priesthood for their zeal in spreading the truth to friends and strangers, and our united efforts and the blessing of God have been the means of seventeen being baptized since June last. We all feel well in the work, desiring to do our part in preaching, visiting, blessing the sick, relieving the wants of the poor, strengthening the feeble, and in doing all the good we can. We have held several open-air meetings this summer, but with what results we do not know yet; like bread cast upon the waters, it may be seen after many days.

Ever praying for the welfare of Zion, and trusting you are all well at "42," with kind regards from Elder Dean and myself, I am your brother in Christ,

J. UNSWORTH.

MORMONISM—A PLEA FOR RELIGIOUS LIBERTY.

To the Editor of the Record:

Dear Sir:—In an article in the *Record* a few weeks since, you made some quotations from the *Democrat*, a paper published in Salt Lake City, Utah, and which contained statements, Mr. Editor, which, in my humble opinion, greatly slandered and maligned a portion of American citizens in the exercise of their just and constitutional rights, which we suppose we all possess.

It is a principle no less true in political society than elsewhere, that, where a number or portion suffers, all feel or should feel the effect thereof. And if the rights of American citizens are infringed or trampled upon in one instance, it opens a breach wherein the rights and liberties of other citizens may be infringed or trampled upon in numberless other instances. It is said that "Liberty is the price of eternal vigilance" and if we would guard well her citadel, we must be careful of precedents.

I will not make the charge that the conclusion arrived at by Judge Dickson was false in the remarks and the charge of disloyalty which he is quoted as making against the people of Utah in the said Salt Lake *Democrat*, but will let your readers infer from the facts in the case whether said charge of "disloyalty" was true or not. The fact as stated in his own words as the

basis of his charge of disloyalty was—"No longer ago than July 4th, 1885, the American flag was at half mast over the principal buildings, including the unfinished walls of the Mormon temple." Now Mr. Editor, the Constitution of the United States defines treason or disloyalty to it to be committing an overt act of war, or the giving of aid and comfort to its enemies. Were all American citizens disloyal or traitors when we hung our flags at half mast at the death of our martyred President, or at any other National calamities when the people wished to express their sorrow and mourning? Then why should a people be denounced as "disloyal," who chose in that way to appease their sorrow and to make a mute appeal to the people of the State for justice, for leniency in the exercise of their just, their constitutional rights as American citizens.

A celebrated Greek philosopher once said "the feeble and weak ask for nothing but what is just and right; the rich and powerful pay no regard to it." Must we, the people of the United States, in relation to the people of Utah verify and illustrate the wisdom of said philosopher in our periodical anti-Mormon crusades; crusades against the rights and liberties of American citizens in the Territories? Or shall we turn a deaf ear to the lies, calumnies and base slanders of a handful of political adventurers and carpet-baggers who infest Utah and who by misrepresentation endeavor to incite prejudice, hatred and it may be a spirit of war against an industrious, law-abiding and loyal people? In this, Mr. Editor, I speak advisedly. I know them whatever their other faults may be, to be a loyal people, and to ask for and to maintain only behind the bulwarks of the Constitution their just and true rights as American citizens.

It is a fact, Mr. Editor that our Constitution is not qualified, our statesmen not able to grapple with this Mormon problem; when they will legislate, make laws above and beyond the bound and regulations of the Constitution, as such a character are the laws known as the Edmunds Statutes, confessedly by their author as being extraordinary, that ordinary constitutional legislation will not meet the exigencies of the case. Are we come to this pass? and the platform of a prominent political party in our own state declares that a domestic institution of the people, against which there is no Constitutional prohibition, "must be suppressed by the judiciary if it can, by the military if it must."

Mr. Editor, what can such language mean? Does it mean the crushing out of Constitutional liberty in America? I hope not. If the State of Kansas and the National government decide to throw reason to the dogs and enter into a crusade to overthrow such Constitutional liberties by physical force, and I am called upon to aid in such an overthrow, I will go, but it will be against my earnest protest and advice. Wm. Pitt, about the year 1765, told the British government in Parliament, that with right on the side of the government, England could crush the Colonies; but with the right on the side of the Colonies, never; the result justified the prediction. History repeats itself; with right on the side of the people of Utah the government can never crush them. The people of the States may be sixty millions and they less than half a million, it makes no difference, right is omnipotence itself in such a conflict and numbers count as nothing.

I beg my fellow citizens before they enter into such a contest to consider the facts in the case. The Mormon of to-day is not in Ohio, Missouri or Illinois, but in the valleys of the mountains, upon the back-bone of the continent, where the natural advantages are such that it may be possible "that one may chase a thousand, and two put ten thousand to flight."

The right or wrong of their peculiar institution enters not into the merits of the controversy, but the rights and liberties of American citizens not only in the Territories, but everywhere throughout the land are at stake. As for Mormonism of itself, I have no belief concerning it; but I know it to be one of the gigantic frauds of the age; but beware, my fellow citizens lest we transmit as a truth to our posterity the complements of the poet: "And the demon of our sins, become the Saints whom we adore; so round and round we turn, and ever is justice done."

FAIR PLAY.

We give below an editorial paragraph which accompanied the foregoing communication. We are glad the editor had the courage to print the letter, even though he felt constrained to explain and apologize to his readers for so doing.

Space is given for a communication on Mormonism but it must not be inferred that our sentiments are expressed therein, as we consider polygamy one of the most abominable and outrageous institutions on the face of the earth. The language in the article named may be misconstrued as upholding the institution, but we hardly think that is what the writer wishes to express. He merely pleads for freedom of religious opinion, which should be conceded to all. Polygamy should be blotted out from the institutions of this country. Let it be buried with slavery—its twin abomination.

Louis, an old-timer in Truckee, died on the 10th, while sitting in a chair. It is said the death was due to alcoholism.

CORRESPONDENCE.

FROM RANDOLPH—A CREDITABLE FAIR—PROSPERITY OF SETTLERS.

RANDOLPH, Utah,
Oct. 4th, 1886.

Editor Deseret News:

The Primary Associations of Randolph and Woodruff held a fair in the Randolph Hall September 30th, which was not only a success, but showed that there is great interest taken in the little folks by their officers and teachers. Sisters Laker and Pugnire, of the Stake Presidency, were in attendance, having traveled from St. Charles, Idaho, a distance of 40 miles, to attend the fair and talk to the little folks. Among the

ARTICLES EXHIBITED

and made by children from 6 to 12 years old, I inspected well made doll dresses, a patch quilt, full size, fancy baskets, card holders, pin cushions, a baby's hood and a wool yarn mat and shawl. Among the best was a stocking mat (made from old stockings raveled out) a loaf of bread, light and browned to a turn; two ring and staples, the blacksmith work of a boy 10 years old. The Young Ladies' Association also showed some of their handi-work, including fancy crochet and zephyr work, wool flowers, lace and needle work, stand covers, fancy worked slippers, aprons and a hundred and one things too numerous to mention. Last, but not least, was the plain and fancy straw braid made by Sister Ann W. Pearl.

THE FARMERS OF RANDOLPH

contributed also. Had a stranger passing through the valley seen the fine display of vegetables, he would have asked at once: "What low valley were they brought from?" There were potatoes large and ripe; cabbage weighing from 11 to 14 lbs.; rutabagas and white turnips as good as the best; beets, carrots, parsnips, onions, cauliflower, all hard to beat; wheat plump and good. A little corn was raised here this season which ripened. I speak of the vegetables for the benefit of the travelers that pass through our country, and ask, "how do you make a living in this high, cold, sage brush valley?" The fact is the

CLIMATE IS CHANGING

for the better. The sage brush is going and farms and meadows are taking its place. The last time President John Taylor was here he not only blessed the Saints, but the land, and said we would raise food for our sustenance. His words are coming true.

But I am getting away from the fair. At 2 p. m. the Primaries had a review. On the stand were Bishops McKinnon and Lee, Stake Presidents Laker and Pugnire, Ward Presidents Agnes Bartir and Ruth Cornla, and others. Each addressed the Associations, giving them credit for the interest taken in the fair, and for the good work done. The speakers encouraged all to continue in the good work. The day closed with a dance for the juveniles. The committee of arrangements consisted of Sisters E. South, Mary M. Pearce and E. McKinnon.

OUR THRESHING

is almost done. We have raised this year close to twenty-five thousand bushels of small grain. The yield is not considered as good as last year. (That average about 40 bushels per acre; wheat 25. Your correspondent got 64 bushels of barley from one acre. Improvements are going on, and the people are prospering.

Yours respectfully,

J. S.

IN MINNESOTA.

A Conference, and Discussion with a Strangite.

WARREN MILLS,
Monroe Co., Wis.,
October 2, 1886.

Editor Deseret News:

One of those gratifying times looked forward to by the Elders was realized in our conference held in this place, commonly called the "Mormon" or "Strangite Settlement" on the 25th and 26th ult. Nineteen Elders besides the President of the Mission were present, and the people in the vicinity favored us with their attendance so that the schoolhouse was filled to its utmost capacity and all present manifested a lively interest in hearing the principles of the Gospel proclaimed in power and demonstration of spirit.

During our gathering

A DISCUSSION

was held between one of the spiritual advisers of the Strangites, and the President of the Mission. This, however, was not entered into as a matter of choice with us, but simply to vindicate the truth; and to the credit of our opponent be it said, that no abuse or railing was resorted to. The affair ended peaceably, and as far as your correspondent knows, to the satisfaction of all present.

The Elders all feel well in the work, and are ever ready and willing to profit by counsel, and to appropriate all their power and influence to disseminate the truth, at any sacrifice, and through their fervent labor and prudent conduct, they have gained the respect and sympathy of many people, of whom a number have received the gospel, while others are investigating.

OUR STATISTICAL REPORT

shows an increase for the past six months which will compare favorably with those of the past, and we know of nothing more than the usual impediments to hinder the spread of the truth.

We regret to hear, almost daily, that the servants of God are being dragged to loathsome dungeons, but as sure as there is a God in Israel, so sure will justice eventually strike off the fetters that bind us; and those who dream dreams of overthrowing the Kingdom of God will awake to the reality that they are still athirst, and their souls faint, and Zion is prospering.

Your brother in the Gospel,
JACOB JACOBSON.
P. O. address: South Bend, Blue Earth County, Minnesota.

OBITUARY AND LIFE SKETCH OF J. M. PHELPS.

MONTPELIER, Idaho,
October 5th, 1886.

Editor Deseret News:

Joseph Morris Phelps, who was accidentally shot and instantly killed near Cokeville, Wyoming Territory, Wednesday, September 29th, 1886, at 4 o'clock p. m., was the eldest son of Morris and Laura Phelps. Born June 2nd, 1837, in Caldwell County, Missouri. While a babe in his mother's arms his father was made a prisoner with Joseph Smith the Prophet and Parley P. Pratt. With others, under these trying circumstances, the mother with her children were banished from the State. Mrs. Phelps returned from the State of Illinois to Missouri, leaving her babe Joseph with Edward Stevenson's mother. She went to her husband in prison, where she was instrumental in helping to effect his escape on the 4th of July, 1839. Brother Phelps' mother died when he was 6 years old. The family journeyed along with the Saints, reaching Salt Lake City in the fall of 1851; settled at Mountainville, now Alpine, Utah County. Married Miss Malissa Stevens in 1859, who died one year afterwards. Two years subsequently married Miss Eliza Cliff. In the year 1861 moved with Gen. Charles C. Rich and company to settle Bear Lake Valley, where he has helped to develop the country, taking a prominent part in prominent part in promoting the interest of the people. He made his home in Montpelier, there being only one house in the place at that time.

Brother Phelps has succeeded in accumulating quite an amount of property, and has left his family in comfortable circumstances, who at his death numbered three wives and eighteen children living and dead.

Brother Phelps was arrested by U. S. Marshals in Salt Lake City, May, 1885; he gave bonds and was tried at Blackfoot, Idaho, the September following, and was sentenced by Judge Hays to six months' imprisonment, with \$300 fine and cost of court, \$200, in the Boise prison, where he served his time for no other reason than living with and supporting his wives. He arrived home April 19th, 1886. During his prison life he became a general favorite both with officers and his fellow prisoners, and was the recipient of many favors, his genial nature gaining him the friendship of all his acquaintances.

Salt Lake, Ogden and Provo papers, please copy.
B. W. DUGGS.

LEHI, Utah, Oct. 9th, 1886.

Editor Deseret News:

One of the most pleasing event of the season that have appeared in our town was the surprise party given on the evening of the 8th, by the Young Ladies' Association to their president, Miss Sarah Taylor. A committee, consisting of her counselors and some five other young ladies, assisted by the president and counselors of the Y. M. M. I. A., got up the affair in the Lehi Music Hall. Three tables were set the length of the hall, loaded down with the good things of the earth, and decorated with beautiful flowers. When about 150 of the fair and the brave of Zion's youth were seated, our Bishop and Counselors with the president of the Relief Society and the Kirkham Brothers' band being among the merry throngs, Miss Taylor was sent for and requested to attend a meeting at the hall. Of course when she appeared you can imagine her surprise.

A SPEECH OF WELCOME

was made by her counselor Miss S. Simmons. Supper was then enjoyed by all, after which was music by the band and speeches by our Bishop and others, interspersed with songs and recitations.

A beautiful piece of poetry written by Mr. D. Henderson, nicely framed, was presented to the lady in whose honor the party was given. Dancing was participated in by all until a late hour.

Miss Taylor has now served in the capacity of president of the Y. M. M. I. A. for over five years and is still worthy of the position.

OUR FARMERS

have now gathered most of their crops. Grain and hay are not quite so plentiful this year but vegetables are a fair crop. Brother A. R. Anderson expects to realize 2,500 bushels of potatoes from five acres. Some parties thought that he had more than he needed so they went one evening to

his patch and appropriated a wagon load to their own use. This I suppose you would call vegetable larceny.

Our Co-op. is still alive and on the improve. They have lately shipped several carloads of hay and potatoes east, and expect to ship more. They have also added a fine flowing well to their establishment, which is appreciated by their patrons and the public generally. We understand that they expect to declare a dividend soon, which is always thankfully received by the stockholders.

IMPROVEMENTS

are very limited this season in the way of building. Our school trustees are repairing and painting up our school houses preparatory to commencing school. Our Y. M. and Y. L. M. I. A. have been reorganized for the year and are now in good working condition. All seems quiet at present, though the times require the Saints to watch as well as pray.
O. K.

THE TESTIMONY OF FIRE.

Startling Events Following an Elder's Warnings.

STATE OF MAINE,
October 2, 1886.

Editor Deseret News:

I left my sweet mountain home on the 19th of January last, for the third and I think for the last time, to bring the everlasting Gospel to my father's house, and the inhabitants of this my native State, and to warn them of the judgments that are soon to come. I have traveled from the east to the west and from the north to the south and have borne a faithful testimony. I have gathered up many hundreds of the names of my forefathers and relatives that have died without the knowledge of the Gospel. With a few exceptions the living seem to have ears and to hear not; eyes and to see not, and hearts but to understand not the things of God. Seeing and feeling all this, I concluded to close up my visits and testimony with my relatives in this State for the last time.

I visited my brother's folks in Harmony, and found them in fear for my safety, this being on Monday, September 20th; they informed me that they considered

MY LIFE IN DANGER,

for threats were made that if I was not out of Harmony by Saturday night I would be mobbed out, for they had rather their wives and daughters should be prostitutes than to believe the "Mormon" doctrine.

I closed up my testimony against the town of Harmony and warned the people of the judgments that would follow the testimony of the servants of God, and commenced to gather my things together in readiness to leave the town.

In the evening while meditating upon the works of God and His judgments that would soon follow the labors of the Elders of Israel, the cry of "Fire!" sounded. On going to the door we could see the dust set of farm buildings in town all in flames three-fourths of a mile off. They were all consumed, with hay, etc.

The next morning, Tuesday, while packing my things, my niece who lives a quarter of a mile from her mother's, called to bid me good by, and had been in about ten minutes, when a boy ran in

CRYING "FIRE!"

and that my niece's house was on fire. All ran for the fire, and found it rapidly spreading on the roof. It was soon put out, with little damage.

By the time the excitement was allayed and dinner over, the cry "Fire!" was heard again. The burning buildings were between my niece's and her mother's, and were the buildings that my father built in 1839. The house, barn and sheds with the hay, etc., were all consumed. The most of the furniture was saved.

As I stood gazing upon the building while it was being consumed by the devouring flames, my mind was called back to the days of my boyhood, when it was built by my father, and here I, a servant of God, stand and see the same consumed while on the eve of my departure. I exclaimed,

IN THE ANGUISH OF MY HEART,

"How oft would I have gathered you all, but you would not. So now your buildings are destroyed by the devouring flames, and cyclones, earthquakes, wars, famines, pestilence and bloodshed will soon follow."

While in this meditation and seeing the timbers and rafters which were nearly consumed falling, the word "Fire!" came again. This time it proved to be the fine set of frame buildings owned by my brother, up over the hill, where my things were, a fourth of a mile distant.

As there were many out at the previous fire, all were there in a short time. By the time I had run to the top of the hill I was exhausted and there I could see plainly the fire blazing on the kitchen roof. After consuming and destroying most of the roof, the fire was extinguished and the day was nearly consumed under the fire excitement.

Whose turn next? was the general feeling, and all hurried to their homes to look after their own buildings. One lady said to me,

THIS LOOKS LIKE THE JUDGMENTS

you have spoke of and it seems they are upon us." I replied that I little thought they would commence to come before I got out of