

the Territories, the civil government of the United States could constitutionally interfere to prevent sacrifice. 2. If a wife of lawful and of sound and disposing mind and memory, religiously bound it to be her duty, and desired, burn herself upon the funeral of her dead husband, and by such act did no injustice to any person or persons, then in the Territories it would be beyond the constitutional power of the United States Government, to prevent her trying her belief into practice."

In reply to the assertion of the court that "The breaking of the law is a crime," the author says:

"The breaking of just law is not crime, but the enacting of unjust law is also crime, and the enforcing of unjust law is also crime, for both the law and the other, violate natural, inalienable human rights. Rights, congresses, legislatures, and human governments cannot abridge or violate, and if abridged or violated, except for the single purpose of attaining justice, the violators themselves are criminals."

Evidence is offered to prove that Mormon marriage is not subversive of good order, but the contrary. The author asserts with emphasis that he does not advocate polygamy, the "Mormon" religion, any more than he would the Roman Catholic or Protestant religions, but opposes the persecution of all, and any and all laws that prohibit the free exercise of religion. He appeals to the Massachusetts gentlemen to work for the repeal of all such laws, and particularly the anti-polygamy law of 1862. We have no idea that his appeal will have any present effect in that direction. But the work will do good because it will direct attention to the subject of "Mormon" marriage in a light different from the one in which it has been held up, and will aid in rational and dispassionate consideration of a subject, which all one day be viewed without the passions and inconsistencies that have been purposely attached to it, those who desire to destroy the stem of which it forms an essential feature. "The Mormon Problem" will, we are assured, obtain very wide circulation, and we commend it to the public as an exceedingly well written, liberal and logical work.

"MORMON INSOLENCE."

THE *Syracuse (New York) Standard* lives in this style:

"Mormon insolence increases. In the face of a national effort to crush polygamy, the proud hierarchy sends at two or three hundred additional roselighting hell-hounds to make perverts. Let the law just framed for dealing with them be fairly tried; then, if it fail, let the Territory be placed under military law, until rebellion against the United States is exterminated."

Isn't it terrible that the Latter-day Saints have the insolence, in a country which guarantees freedom of religious worship and freedom of speech, to send out missionaries or the promulgation of their doctrines? Why do they not abandon their faith which is so disagreeable to the various discordant sects and the numerous contending teachers and priests, and give up the right to worship God according to the dictates of conscience? It is really provoking that "Mormon" insolence should go so far.

We were not aware that the law recently passed was framed for dealing with "Mormon" missionaries, whom the *Standard* very elegantly and in a truly "Christian" spirit designates "hell-hounds." And on a careful reading of its ambiguous provisions, on the meaning of which learned lawyers and sagacious statesmen differ, we cannot find anything herein which can be construed in that direction. And when it has been "fairly tried," if it fails to reach the question of "Mormon" proselytism, we do not know how the military can be brought to bear to stop the preaching of the Gospel by "Mormon" any more than by Methodists or any other religious body. Neither can we perceive in what way preaching "Mormonism," and making converts to it, or "perverts," if the *Standard* likes the phrase better, can be viewed as "rebellion against the United States."

The *San Francisco Chronicle* talks in this way:

"The Mormons are evidently not discouraged by the action of Con-

gress. At least they are showing no disposition to call in their missionaries, who are engaged in the work of seducing the poor and ignorant of other lands to join in the unholy band of polygamists. No corner of the world escapes the attention of this indefatigable people. It would seem to most persons that a sparsely settled country like Australia would prove an unpromising field for Mormon mission work, but the arrival of over a hundred converts by the last steamer from Sydney shows that their peculiar tactics can be made to succeed almost anywhere."

Why should our missionaries be "called in" because hostile measures have been taken once more against one feature of our faith? What has congressional legislation to do with our promulgation of the Gospel? The *Chronicle* is right about its success. It will succeed anywhere among people who have the fairness to investigate but not among the depraved or evil minded or prejudiced.

Editors as well as preachers who take up the "Mormon" question in hot haste without knowing anything about it generally make a terrible mess of the matter, and they had much better let it alone or learn something concerning it before they attempt to rave about it.

But there is one thing certain and that is, that no law which may be enacted and no force which may be directed against "Mormonism" or the "Mormons," will stop the preaching of the Gospel and the gathering of the elect from the four quarters of the globe, by the Elders of the Church of Jesus Christ of Latter-day Saints; for the simple reason that God Almighty is with them and the work is His. They have a mission to perform under His direction and it will be accomplished by His help. And the more it is opposed the quicker it will be done.

The editor of the *Syracuse Standard* lives too late in mundane history. His day was in the time of the rack, the thumbscrew and the wheel, his place not in a free government where people can think and speak as they please, but in a despotic empire where soldiers could drag the unorthodox into silence or drive them with bayonets into banishment. The "Mormons" have rights which no man or government can rob them of, and they propose to exercise them within the limits of the law.

WHAT NEXT?

THE annexed telegram which has come with the press dispatches is both amazing and amusing:

"NEW YORK, April 21.

To-morrow's *Tribune* will reproduce affidavits of Adolph Rabin, sometimes called Abraham Levy, made in 1875, to the effect that ex-Delegate Cannon tried in 1855 to induce him (Rabin) to murder Almon W. Babbitt, then Secretary of Utah Territory. These affidavits have been in the possession of the Government at Washington for years. Mr. Merriam, as member of Congress in 1874, intended to use them in an effort to just Cannon from his seat, but before he could complete his plans, the solid support of the Democrats combined with that of a few Republicans made the project impracticable and it was postponed."

The idea of George Q. Cannon plotting to kill anyone is, to those who know him, simply preposterous. But an attempt to connect him with such a scamp as the notorious Rabin, or with any assault upon Alma W. Babbitt, who was a "Mormon" and a man of influence and position, while Mr. Cannon occupied no prominent place, but was an attache of the *DESERET NEWS* printing office in the early part of the year 1855, and during most of it was not in the Territory, is amazing for its reckless mendacity and amusing for its audacious disregard of the probable. We may have something more to say when the New York *Tribune's* "affidavits" are published and have reached us, but at present there is no need of further comment. What next will be hatched up to inflame the public mind against the "Mormons?"

THE MORMON CONFERENCE.

THE Providence, (Rhode Island) *Star*, a journal which has said some severe things concerning the "Mormons," and cannot be accused of sympathy with our system, has the following, headed as above:

The Mormon conference at Salt Lake City, which closed on Sunday night, was a remarkable gathering. The reports that have been telegraphed to us of its doings, prepared as they are by men whose hatred of the Mormons is more bitter than that of the Irish for English landlords, has given us a very imperfect idea of the spirit which pervaded the gathering. Eleven thousand people, men and women, were assembled in the immense tabernacle on Sunday, and the enthusiasm that was manifested, according to the dispatch of a special correspondent, was somewhat phenomenal. The entire proceedings were dignified and marked with a terrible earnestness.

The tone in which the Mormon leaders addressed the people may be learned from the language used by President Taylor in his opening speech, which set the key for all who followed. "The antagonism we now experience here," said President Taylor, "has always existed, but we have always come out of our troubles strengthened. I say to you be calm, for the Lord God Omnipotent reigneth, and He will take care of us."

A people who can be calm and self-contained under circumstances such as these which now surround the Mormons are not easily dealt with. They are fanatics; they are guilty of practices which it is a disgrace to this nation to tolerate; but the great majority of the eleven thousand men and women who listened to the addresses of President Taylor and the Mormon Apostles and Bishops are honest in their belief, and are ready to go through martyrdom for the sake of their religion and all that pertains to it.

The government, therefore, has not to deal in Utah with a set of desperate outlaws who respect the laws neither of God nor man, nor with men who are steeped in crime and are ready for anything in their defiance of law—if it had its task would be a lighter one. The people with whom it has to do there are industrious, sober, moral (except in one particular) people. Their religion and its institutions mean more to the majority of them than do the creeds of other denominations in this country. Their sacrifices for it have been very great, and with the devotion of the Puritans or of the men of their own sect who crossed the then almost trackless plains in an exodus second in its wonderful features only to that of the Jews from Egypt, and made an earthly paradise out of a desert, they will calmly stand by their homes and their families, bearing what they believe to be persecution, and trusting in God to bring them out of their troubles.

The great conference closed with these words spoken by the large congregation as one voice: "Hosannah for the Lord God Omnipotent reigneth; He is with us now and will be for ever. Amen!" To deal with such men as these will require the rarest skill in wisdom, and President Arthur cannot be too careful whom he sends to Utah to carry into effect the provisions of the Edmunds bill.

EASTERN ARIZONA STAKE CONFERENCE.

Minutes of the Quarterly Conference of the Eastern Arizona Stake, held in the New Meeting House, at St. John, commencing on the 25th of March, 1882.

There were present on the stand, of the local authorities, President Jesse N. Smith, Counselor L. H. Hatch, and most of the Bishops, Presiding Elders and members of the High Council.

10 a. m.

The meeting was called to order by President Smith, who, after singing offered the dedicatory prayer.

The forenoon services were occupied by the Bishops making their reports of the various wards, viz: Bishops John Hunt, John H. Standiford, James C. Owens, E. A. Nobles, J. P. Christofferson and David K. Udall.

2 p. m.

After the opening exercises Bishop S. E. Johnson and Elder William Ellsworth made a report of their wards. The statistical, Relief Society and other reports were read by the Clerk, after which Elder Jacob Hamblin and Counselor L. H. Hatch made some very interesting remarks upon the early history of the Church, the sayings of the Prophet Joseph Smith and temporal matters.

A Priesthood meeting was held in the evening at which the subject of starting a Co-op. stock herd was talked upon.

Sunday 26, 10 a. m.

After the opening exercises the General and Local Authorities were presented and sustained by a unanimous vote of the Conference, after which Counselor L. H. Hatch and Pres. Jesse N. Smith spoke upon the power of Satan to tempt mankind, power of God in bringing forth this work, the perfect organization of the Church, the duties of parents to their children, the mode of baptism by the different denominations and the administering of the Sacrament.

2 p. m.

The speakers were Elder George Lake and Pres. Jesse N. Smith, who gave some good instructions in reference to Elders going on missions and the trial that it was to many; the many attempts that had been made to break up this work, the two great opposite powers that were upon the earth, encouraged the different societies, and called upon all to discountenance blasphemy and drunkenness.

Conference was adjourned to meet at Round Valley on the last Saturday in June next.

A good spirit prevailed through the Conference and the St. John Saints displayed a very kind and hospitable spirit in looking after the wants of the many visitors seeing that all were cared and provided for.

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