



GEORGE Q. CANNON.....EDITOR

Wednesday, April 14, 1869.

THE LATE CONFERENCE.

BEFORE the late Conference opened it was thought that there would be but few of the people from distant settlements present at the meetings. The execrable condition of the roads and the pressure of spring work favored this idea. Contrary to these expectations, however, the attendance was very large, and the new Tabernacle, ample and roomy as it is, was inadequate to furnish the people seats, and, during several of the meetings, hundreds were disappointed about finding room in the building. A building sufficiently large to accommodate the people who attend Conference has never yet been erected by the Latter-day Saints. The new Tabernacle, an immense building, can hardly be called completed yet, and there is a pressing necessity for more room! Galleries will have to be constructed to accommodate a few more thousands; but when they shall be completed, there will still be a cry for more room, and if all the available space in the ten acres of ground were to be roofed in, by the time the work would be finished, the space would not be more than sufficient to hold the worshippers.

The late Conference has been in many respects a very important one. Almost from the beginning of the church in these latter days the organization of the temporal affairs of the people has been known to be defective. Union upon spiritual matters—doctrines, ordinances, etc.—has not been difficult to reach; but in regard to union in temporal business a great lack has always been felt. It is a strange feature in the human character that while it is universally admitted in Christendom that the spiritual part of man is of infinitely greater importance than his earthly part, men will entrust, without questioning or apparent doubt, their eternal interest and the future happiness of their souls to persons in whose hands they would not for a moment place their money or other earthly substance. The Latter-day Saints have inherited this peculiarity, and it has been one of the chief difficulties they have had to overcome. In early days many who were willing to have the prophet Joseph Smith teach and dictate them in all their spiritual concerns, would have instantly resented his interference and rejected his counsel in relation to the management of their property. This has been an acknowledged obstacle which had to be overcome, and the efforts to remove it have been increasing. The progress made has necessarily been slow, but yet it has been progress, and at no previous Conference could so favorable a report have been made as at this which has just closed. The union which we have reached is not all that is desired; but it is an important step in the right direction, and, it is hoped, will eventuate in a more complete identification and consolidation of our business interests, and the triumph, among us, of those principles which we must fully adopt to accomplish our destiny.

We have a difficult problem to solve—at least it has been so intricate that its successful solution is deemed impossible by many—and we have it in our power to simplify and settle it. The world has seen what we can do, under the guidance of the Almighty, in bringing about religious unity. People of almost every creed, form of education and nationality have been gathered together in a wilderness, and made one. Our religious interests are identical. It remains for us to teach the world that we can be equally united upon other matters than religion. Not by adopting common stock, for such a system can never be made successful in developing man, but by an order, which, while it reserves to man the fullest exercise of his agency and

the abilities with which he may be endowed, makes him a public benefactor, checks rapacity and the disposition to oppress and take advantage of his neighbor for the aggrandizement of self. It is admitted that, if the productions of the earth were equally distributed, there is enough and to spare for all. Even in communities where a large percentage of the people are non-producers, but live upon the earnings of others, this is the case. The difficulty is to have these equally divided, so that none shall wallow in luxury, idleness and dissipation while others are plunged in the depths of misery and want, without food, shelter or comforts to make life desirable.

The Latter-day Saints must adopt a system under the operation of which such extremes of riches and poverty, luxury and want, idleness and slavish degradation, haughty pride and abject servility shall be forever abolished. Is such a system and such results possible? Yes; but not by dealing in Utopian ideas or fine-spun theories; but by the persistent application of truthful, practical principles which we have in our possession. This is the labor which we have to accomplish; this is the goal for which we must aim. The present movements are but steps to lead in that direction.

PAGANISM AMONG CHRISTIANS.

THE New York *Sun* has arrived at the conclusion, which we think very correct, that there is considerable Paganism among Christians. It is both encouraging and refreshing to find such ideas as it contains ventilated in a New York paper. They are so unusual that the *Sun* feels it necessary to make an explanation for writing upon such a theme—a theme usually regarded, it says, as so far out of the province of a daily newspaper. But while it rebukes the shortcomings of politicians, and traders, and professional men, and criticizes the behavior of clergymen, it thinks, it surely may, now and then, touch upon the religious scepticism of the mass of the nation. They claim to be Christians, but if they think and act like Pagans, they ought, it says, to be told of it.

The article opens by stating that

"Christians claim a superiority over Pagans in that the latter have not their hope of a joyful resurrection and of a glorious eternity. Yet, practically, how many Christians are better than Pagans in the belief which they really cherish on this subject of a future existence?"

"Take, for instance, it continues, the way in which death is regarded, not merely among the careless and worldly, but among those who profess to have paid some attention to religious matters. The thought of it brings a shudder and a heart-pang; the mention of it, on any but the most solemn occasions, is treated as a mark of ill-breeding, except, perhaps, when the decease of a friend or acquaintance is communicated as a piece of news, and then it is dismissed as soon as possible. With but few exceptions it is to every one a great shadow hanging over life, darkening our sunshine, and dimming our pleasures. It was this to the Pagans of Greece and Rome, and it is this to most Christians."

When death actually invades the family or the friendly circle, it is treated, the *Sun* says, in Pagan fashion, notwithstanding the mourning and lamentations, the seclusion and the foregoing of the customary occupations, the survivors have none but Pagan notions about the grave. It is to them the end of all things. The dead, whose body has been swallowed up in its dark gulf, is in their mind as though he had been annihilated.

The *Sun's* remark, in continuation of this subject, are so pertinent and truthful that we give them in its own language:

"In the whole spirit and policy which governs life itself among us, there is much more Paganism than Christianity. Men and women lay out plans for the future, but what is to come after death is seldom embraced in their calculations. Parents train up children; but the one great purpose in view is that these children may succeed in business or ambition, or in making a brilliant worldly marriage. The more religious may pretend that they look beyond this; but why then do so many of them give way to such bitter grief when death comes and interferes with the execution of their project? If they really believed, as they say they do, that they are rearing not beings for the habitation of this earth alone, but recruits for a better world, would they be so cast down because their work has been finished a little sooner than they expected? Christianity teaches them this plainly enough, but they are in heart Pagans, and when the worldly life is extinguished, they think nothing is left.

On Sunday, nominal Christians all over the globe celebrate the Resurrection of Him who, according to the creed of their lips,

has disarmed death of its sting, and stripped the grave of its terrors. We venture to say that nine hundred and ninety-nine out of a thousand among the assembled crowds were either living in daily dread of death, or dwelling with unconsolable grief upon the death of some dear one gone before them to the realm of spirit. Thickly intermingled among them were masses of sombre drapery, betokening the inward gloom of the wearers, while many others, whom custom obliged to lay aside the garb of woe, cherished it none the less deeply in their souls. And above and through all the sound of joyful chants and the Pageantry of thanksgiving ceremonial, there was heard secretly in every ear the terrible pagan whisper, Death is the end, and there is naught beyond!"

If we were disposed to criticize the *Sun's* position, our chief comment would be that, by its comparisons, it does many of the Pagans injustice. We have met with Pagans whose ideas of the future were far more reasonable than those of many professing Christians with whom we have conversed. Let a man of an inquiring mind ask any so-called Christian minister a series of questions about the condition of the soul in a future state, and the nature of its occupations or enjoyments in heaven throughout the never ceasing ages of eternity, and how much satisfaction will he get? Such men know nothing about these things themselves, and to conceal their ignorance, they, to the extent of their power, stifle all inquiry, upon these subjects. Their ideas of God, also, are more inconsistent with the scriptures and truth and reason than are those of many of the heathen. What wonder, then, that such a condition of affairs, as that described by the *Sun*, exists? The only cause of surprise with us is that scepticism is not more wide-spread.

THE DEPARTURE OF THE MAILS.—CHANGES.

Messrs. Wells, Fargo & Co. have purchased the sub-contract of the Boise Line from this city to a point as far north as Bear River Bridge, and Halsey & Co., the present sub-contractors, will draw off from that part of the line. The mail from this city to that point will go through as usual; but the Eastern and Western mail departures have both been changed. These mails will leave the Post Office in this city, hereafter, at the same time as the Northern, that is, at 6.30 a. m. Mails for the East and West will close at 5.30 a. m.; but the Northern mail will close at 6 a. m.

At some time next week the mails will be carried on the cars as far as Corinne, on Bear River, north.

We are indebted to A. W. Street, Esq., our Postmaster, for the above items. He also informs us that in consequence of the drawing off of the Western stages from the Tooele route, the daily mail which has been carried to Tooele City has been discontinued; but he was authorized this morning, by telegraph from the Post Office Department, to put on tri-weekly service, an advertisement for which appears in another column.

PAINFUL SURMISES RESPECTING FRANKLIN B. WOOLLEY.

A great many rumors are flying around town to-day in relation to the alleged killing of Franklin B. Woolley, Esq., by Indians on the Mojave River. His father Bishop E. D. Woolley, has kindly placed at our disposal the information which he has received, and on which the rumors have been based.

This morning Bishop Woolley received a letter, dated April 5th, from Messrs. Linforth, Kellogg & Rail, of San Francisco—with whom Mr. F. B. Woolley had done business while in San Francisco—enclosing letter from Messrs. Banning & Co., of Wilmington, (as the old port of San Pedro is now called). Messrs. Banning & Co.'s letter is dated March 31. It states that they have just been shown a letter from a reliable source, to a gentleman in Wilmington, dated San Bernardino, March 28th, wherein it is stated

"That a Mr. Woolley, who had a train laden with \$20,000 worth of goods en route for Utah, was murdered by the Piute Indians, near Dunlap's ranch, on the Mojave river."

Messrs. Banning & Co. say:

"The latter further states that two mules had strayed away from Mr. W's train, and that he had gone in pursuit of them. Not returning when expected, his companions became alarmed and went in search of him. At the end of three days his body was found in a gulch a few miles from Camp. His riding mule was also found dead (its throat having been cut) tied to a tree near by."

Messrs. Banning & Co. add, in their letter to Linforth, Kellogg & Rail, that they think this must refer to Mr. F. B. Woolley, who recently made extensive purchases in San Francisco and received his goods at Wilmington.

As soon as this letter was received this morning, an inquiry was sent by Deseret Telegraph Line to St. George, asking if anything was known about F. B. Woolley. The reply was to the effect that he went back after his horses to the Mojave river, and wished the other teams, which waited five days for him, to come on, and if he could not get his animals soon, he would join Garner's teams, which were to leave Los Angeles, for Utah, a week after his. All his teams, but the one he and his brother Edwin D. Jr., had stopped with, had arrived at St. George; but Garner's train had not arrived or been heard from.

An attempt has been made to obtain communication by Telegraph Line with San Bernardino, but up to the present writing the Line is so much occupied that no further intelligence can be obtained.

If the name of the author of the letter written from San Bernardino to the gentleman at Wilmington, and from which Banning & Co. quote, were given, and the means by which he obtained his information were stated, we would be in a better position to judge of the value to be attached to his statements. We are reluctant to believe the dreadful news. Even if the body of a man murdered by Indians was found as described, on the Mojave river, we can not suffer ourselves to think that it was the remains of Franklin B. Woolley. We would not consider the letter entitled to the notice at present which we have given it, were it not for the telegrams from St. George, stating that one of his teams had not yet arrived at that place. His non-arrival gives an appearance of probability to the statements of the letter; but it does not confirm them. He may be sound and well with Garner's train. The Mojave River is not more than 225 miles distant from our settlement on the Muddy. This letter from San Bernardino was dated the 28th ult. It does not state when the remains were found, but it is presumable that they were found several days before the date of the letter,—say at least, eighteen days since. It has become a proverb that bad news travels fast, and we can not think that a man so widely known and universally respected as Franklin B. Woolley is, could be murdered on the Mojave and the news not traverse the distance between that point and his home in St. George in that space of time. We may be wrong in our conclusions; but in such a case as this, in the absence of thoroughly reliable evidence, we feel justified in not attaching full credence to rumors, however much appearances may corroborate them.

Since writing the above we have, through the courtesy of the *Daily Telegraph*, seen the San Bernardino *Guardian* of March 27—our exchange for that date not having reached us—and found the following statement. It is evidently from the same source as the letter referred to by Banning & Co.

"We have just received a communication, as we are going to press, from Fears' Rancho, giving the particulars of the murder of a Mr. Woolley by the Indians, about one mile from where Messrs. Parish, Bemus and Whitesides were killed three years ago. Mr. W's body was found (also his mule with its throat cut) having been much eaten by the ravens and wolves. The body was conveyed to the house of Mr. Fears, where his remains were buried."

"PHIL."—We have met during the last few days many individuals, who had considerable to say about their luck in drawing prizes, and among the number our sanctified-looking theatrical comedian "Phil," who has been very lucky at certain stages of his life in drawing; at one time, according to his own words (which are ever truthful and pious) against a thousand odds, he drew a handcart from Salt Lake City to the Missouri river. Is there any one outside of "Mormondom," ecclesiastically inclined who has beat that drawing.

Died:

At St. George, March 28th, 1869, Mary, wife of William Emper, and daughter of Robert and Mary Porter, of Boston, Lincolnshire, England, aged 38 years, 2 months and 24 days, in child birth, after five weeks of suffering. She leaves a husband and four children and numerous friends to mourn her loss. She was a faithful wife and an affectionate mother. She died firm in the faith of the gospel, and gently fell asleep to await the call to life again in the first resurrection.—Com.

Mill. Star please copy.

At Brigham City, on Sunday, March 21st, 1869, Sarah Jane Angel Tolman, wife of Jarvis Johnson and daughter of Truman O. and Polly Angel, Salt Lake City.

The deceased was born in Livingston County, State of New York, May 28, 1834. With her parents she passed through the hardships endured by the Saints in Missouri and Illinois and with them came to these valleys in 1848. She faithfully performed her duty as daughter, wife and mother, and was much respected by a very large circle of friends. She lived a faithful Saint and died in the hope of a glorious resurrection. She leaves a husband and numerous family to mourn her loss.—Com.

At Mount Pleasant, April 1st, 1869, of inflammation of the bowels, Betsy Gledhill, aged 2 years, 1 month and 9 days. She came to this country last fall from Oldham, England.

Also, at the same place, William Poxon, 6 dropsy, aged 24 years. He lived and died a Saint, and was beloved by a large circle of friends.

Mill. Star please copy.—[Com.]