

## MORMONS IN NEW YORK.

If newspaper interviewers would always give as fair and truthful a report as the following, lately published in the New York Tribune, of the conversations they have with "Mormon" Elders or business men whom they meet in various parts of the Union, we would have little to complain of on that score. The Tribune is deserving of credit in this instance at least. Here is what it says:

"The Mormons who come to New York make their headquarters at the Grand Central, the Metropolitan and other hotels in that part of Broadway. They are not to be distinguished from other country merchants by any peculiarity, even of dress. As a rule they are a little shrewder and sharper than their fellow merchants from other parts of the country. They are in general so reticent concerning their religious belief that no one finds it out except by accident. I met at the Grand Central the other night, Darius B. Brown, a gentleman of some prominence in Utah, a Mormon born and bred. I was surprised to find him inclined to talk. The novelty impelled me to urge him to conversation and I found that Kate Field's lecture had stirred him to the depths. This was what he said: 'I went to hear the Field lecture. It was ingeniously put to arouse prejudice against us. She put polygamy in the background and brought forward and laid great stress upon a charge that made my blood fairly boil because of its monstrous falsity. She declared that the Mormons are disloyal to the Government. They are as loyal as any people in all the land. The foundation for Miss Field's assault lies in the fact that by reason of our religious belief we made a matter of attack by politicians and bad men, we are forced into a defensive position as regards the Federal officers. It looks like beligerency. It is actually only the same defense of his home and his rights that a man would make in New York or Massachusetts. She said that we take an oath in the Endowment House never to cease our exertions to overcome the United States. Now, while I am like a Mason in that I cannot tell what takes place in the Endowment House, I am at liberty, like him, to tell what does not take place there. Her statement is wholly unfounded. There is nothing in the ceremonies there that is not consistent with the highest good of all mankind. The people of Utah do not love designing politicians any more than other people do. When she declares there are only two parties in the Territory, Mormons and Gentiles, she is at work on the fact that we think in Utah that we have no part as between parties in national affairs except as their declarations and intentions affect the Territories. A Territory has no use for party politics. What we want most is good men in office and good administration of Territorial affairs. So we naturally divide on men on local issues.'

I asked Mr. Brown about the condition of the Territory and he said: 'I can best give you an idea about that when I say that it is the only spot where the American flag waves that is out of debt. We go in for good government and we get it because we are in earnest about it. The total tax in the improved portion of Salt Lake City, where there is a paid fire department, police force, pavements and all modern improvements, is only 16 mills on a 50 per cent. valuation. This includes the city, county, Territorial and school tax—everything. The tax in the county districts is only about 5 mills. There is no place in the United States where taxation is so low. It is our proof of good government. Let me give you another bit of statistics. About 15 per cent. of the population of Utah is composed of 'outsiders.' The entire criminal jurisdiction is by law taken away from the probate and local courts and lodged in the hands of courts composed of outsiders. Yet with the administration of justice in their own possession, so that there is no possible chance to cry collusion, this 15 per cent. furnishes by actual statistics 85 per cent. of the criminals who are lodged in our penitentiary or otherwise punished for the commission of crime. These are sample facts about Utah. We have a firm and abiding belief that some day our people will be the means of saving to this country the constitutional liberty which should be dear to the hearts of all men. We have cherished it while the country has drifted away from it. We have learned the problem of good government while politicians have led the country astray. We shall some day be a power to restore good government.'

## PROTECT THE GENTILES.

SALT LAKE, UTAH, Special Telegram, Nov. 20.—Chief Justice Zane, Saturday, put a stop to the arrest of Gentiles by the city police on charge of lewd and lascivious conduct. The judge decided the municipal ordinance void, the City Council having no right to pass it. The ordinance has been in existence ten years, and there have been many convictions under it, nobody raising the question of validity until last week, when a raid was made on federal officials and leading anti-Mormons. The Gentiles are jubilant over the decision, as it was well known the police had evidence of guilt against

many of them, and ugly scandals promised should the case come to trial. The Mormons are indignant over the ruling. It is rumored that wholesale arrests will be made next week under an old ordinance that has not been passed upon by the chief justice.—Pioneer Press.

We are no apologist for immorality, no matter what form it may assume, but it has long appeared to us, and the foregoing telegram simply serves to strengthen us in the belief, that the crusade against the Mormons under provisions of the so-called Edmunds Act for the suppression of polygamy, as at present conducted, is a hollow-hearted exhibition of the fraud tinsel and nickel-plate of sham morality. If that act was intended for a safety valve for presidential candidates to work off on credulous people, an excess of moral steam, without jeopardizing the electoral votes in States where polygamy is not recognized, or to provide comfortable and lucrative sinecures for superannuated political barnacles, who have festered and fattened at the public crib so long that the memory of no man living is to the contrary, or to swell the volume of fees of eager and zealous court officials, then we are forced to admit that the act, judging from the facts before us and the number of convictions of well-to-do Mormons reported, has proved an eminent success. It might be well while looking after the moral welfare of Utah to devote a little attention to the moral tone of some of the states. If dependence is to be placed in the accounts of clerical and nauseating scandals of every kind, daily appearing in the columns of our journals, it would seem as if a commission of morality was sadly needed in other parts of the Union as well as in Utah. If it be, indeed, true, that Federal officials, public servants charged with the execution of the laws they are sworn to support and maintain—have been arrested for the violation of an ordinance, the validity of which has not been questioned for ten years, and escape trial because of the—to them—fortunate discovery (?) that the ordinance is invalid, they have reason to be jubilant that the "evidence of guilt against many of them and the ugly scandals promised" did not receive judicial investigation. And yet, in the minds of most people, immoral agents are hardly proper instruments to enforce respect for a statute presumably enacted for the furtherance of morality.

In the light of the foregoing it would appear that this crusade is conducted on the principle that a man who, with the courage of his convictions, openly and avowedly lives and practices that which he conscientiously believes to be a tenet of his faith—commanded and sanctioned by the God he worships—the God of Abraham, Isaac and Jacob—can be thrown into prison charged with it as a crime against morality; convicted by a jury composed of men, not one of whom can be of his own religious faith; fined and imprisoned with more or less severity, while men, public servants, engaged, perchance, in securing his conviction—not from the stand-point of morality, but fees,—governed and impelled solely by the promptings of a depraved nature, practice that which they believe to be a crime, and escape through a tribunal seemingly zealous to convict in one instance, and equally swift to acquit in the other. We are no advocate of polygamy, we have been educated to believe that its practice is contrary to the spirit of the age in which we live; but we say, here and now, that we have infinitely more respect for a man, who, living in a community where for years it has been taught and practiced as a tenet of his faith, and, in accordance with its teachings, lives and acknowledges as awful wives before the world those who have entered into that marriage relation with him conscientiously believing they are doing right in the eyes of God, than a sanctimonious, psalm-singing, hypocritical moral leper, who, while posing before the world as a monogamist and clamoring for a strict observance of the sanctity of that form of the marriage relation, covertly "strikes the match of temptation on the box of opportunity" to revel in its unholy flame. If the moral sentiment of the nation demands the extirpation of polygamy in Utah, and it is a living issue worthy of the attention of the great political parties, into which the American people are divided, then in the name of decency and common justice, let the agents by whom that extirpation is to be accomplished, practice what they preach.—Rush City (Minn.) Post.

## PANGUITCH STAKE CONFERENCE.

PANGUITCH, U. T.,  
November 30th, 1885.

The Panguitich Stake Conference convened in the new meeting house in Panguitich at 11 a. m., on Saturday, November 28th, 1885.

Present on the stand, of the Stake Presidency, J. W. Crosby, Jr., M. M. Steele, D. Cameron, and leading men of the various wards of the Stake. After the usual opening exercises, President Crosby made a few remarks, congratulating the Saints of this Stake on the privilege they to-day enjoyed in having the new Stake house so far completed as to be enabled to meet in it and be comfortable.

The Conference was then addressed by Elder Moltier Hatch, Bishop Wm. King, of Kingston Ward, and Bishop

Culbert King, of Marion Ward, all dwelling upon the great necessity of the Saints remaining true to their covenants and keeping the whole law of the Lord. The latter two reported their respective wards as being in pretty good condition; some dereliction of duties, however, with some of the members, but the majority were trying to keep the commandments of God. Choir sang. Conference adjourned to 2 p. m.

The morning service closed with benediction by Elder James Dickinson. At 2 p. m. Conference reassembled, and the meeting opened with singing by the choir and prayer by Elder Samuel Henrie.

Elder Joseph Houston was the first speaker, who pointed out the difference between the Latter-day Saints and other religious denominations, and showed the necessity of keeping the channel of communication open between us and the heavens by observing the commandments of God and doing right.

Bishop W. J. Henderson of Cannonville, Joseph C. Davis of Panguitch, 1st Ward, and Hyrum S. Church of Panguitch, 2nd Ward, rendered reports of the respective wards, their reports being of the same tenor, all agreeing that some of the members of their wards were not keeping the commandments of the Lord, but that the majority of the people were alive to their duties and striving to do the best they could under the circumstances.

President Cameron followed, showing that we should try to keep the spirit, for without it we could do nothing that was useful or would tend to the building up of Father's kingdom; neither could we stand the test that was fast approaching us.

Prest. M. M. Steele then spoke of the duties of the officers in the Priesthood, instructing them as to their duties, exhorting them to faithfulness; also teaching the young the necessity of honoring their parents and attending the different associations in preference to so much dancing. The choir sang an anthem and conference adjourned to 10 a. m., Nov. 29th. Benediction by Elder Daniel A. Henrie.

At 10 a. m., Nov. 29th, the Conference resumed its session with singing and prayer by Elder Meltiar Hatch.

Elder James Dickinson being called to address the Conference, said he thought our religion should be an every-day labor with us, that we should seek first "the kingdom of God and His righteousness," etc.

Elder Rufus A. Allen, Bishop A. P. Schow, Elders J. W. Norton and Allen Miller all addressed the people in short but spirited and beneficial speeches.

Benediction by Elder Joseph Houston. During the afternoon, after the usual opening exercises, the sacrament was administered and the authorities of the Church, general and local, were presented, and sustained with a large vote. Prest. Crosby made some explanations why some names were omitted, and gave a considerable report of his recent trip to Salt Lake City.

Bishop Culbert King and President D. Cameron then addressed the Saints at some length, giving a great deal of good instruction to the people, after which Conference adjourned for three months.

Benediction by President J. W. Crosby.

W. P. SARGENT,  
Clerk of Conference.

## SAN LUIS CONFERENCE.

MANASSA, Colo.,  
Nov. 30, 1885.

Editor Deseret News:

The Quarterly Conference of the San Luis Stake of Zion was held in Manassa, Nov. 28th and 29th.

Present on the stand, Apostle H. J. Grant and Elder Junius F. Wells, also several returning missionaries from the Southern States, the Presidency of the Stake, Bishops of the Wards and High Council.

All the Wards in the Stake were reported by their respective Bishops. The reports showed an improvement among the Saints since our last Conference, and a determination to overcome evil with good, to assist in building up the kingdom of God, and yield obedience to every requirement of the Gospel.

Much valuable and timely instruction was given by the visiting brethren, relative to our purifying ourselves from all sin, keeping the Word of Wisdom, paying our tithes and offerings, building larger and better houses of worship, obeying those who preside, keeping all the commandments of the Lord, and living up to every requirement of the Gospel.

A Priesthood meeting was held on Saturday evening, which was well attended, and much valuable instruction was given.

On Sunday afternoon it was found that the people could not be accommodated with room in the meeting house, and part of the congregation gathered in the school house and were addressed by Elders Wells and Bean.

Near the close of the Conference, Prest. Silas S. Smith expressed his gratitude for the spirit that had attended the speakers and hearers, during our Conference, and felt that all would return to their homes with new strength, and a determination to profit by and practice the teachings given.

After the adjournment of Conference, a meeting was held under the auspices of the Young Men's Mutual Improve-

ment Associations, and a stake organization effected.

A. R. SMITH, Clerk.

## A STREET DIALOGUE.

A GENTILE AND A MORMON DISCUSS THE SITUATION.

We were amused by, and somewhat interested in a dialogue which transpired a day or two ago between a Mormon and a Gentile on a street corner. Here it is as near as we can remember it:

Gentile.—"The Mormons are foolish in thinking to hold out against the whole United States."

Mormon.—"I have always understood it to be foolish for a small boy to strike a boy much bigger than himself. But I do not remember to have heard that it was so very foolish for a small boy to resist the abuse of another; no matter how much bigger the rascal might be. And don't you think it rather mean and cowardly for a big boy to pitch into a boy much smaller than himself?"

Gentile.—"Yes; such a thing would seem to be kind of mean. But I fail to see the point."

Mormon.—"Don't you think it rather small business for 50,000,000 people to pitch into 150,000 without any cause or provocation? for you must admit that all this talk about the immorality of polygamy is pretty much of the same nature as that which the fox addressed to the lamb in Aesop's fable. And the people of these United States know that the Mormons are innocent of tainting the morals of this nation as well as the fox knew the lamb was not guilty of riling the stream. No doubt the fox had tasted mutton before, and was eager for another savory meal. Just so with the mobs who have several times plundered the people of God and are now ravenous for the blood and property of their honest neighbors."

Gentile.—"But, you admit that it is foolish for a boy to fight a bigger one. What is the good of your people holding out against such wonderful odds?"

Mormon.—"This is all very well; but we think the folly is on the other side; because we put our trust in God and He has said that inasmuch as ye did it to one of the least of these my brethren, ye did it unto me! and, consequently, they are fighting against God. And in so doing they are striking some one much bigger than themselves."

Gentile.—"This is very good, but we don't regard God as having anything to do with this case."

Mormon.—"Neither did the Jews when they were persecuting our ancient brethren. But God wiped out their nation all the same."—Ogden Herald.

## CORNERED.

DIALOGUE ON THE COMMON QUESTION, PROPOUNDED TO JURORS.

The Ogden Herald of yesterday contains the following dialogue, which is said to have occurred in a Federal Court in this Territory, between a prosecuting attorney and a "Mormon" summoned to act as a juror:

Prosecuting Attorney: Do you believe in polygamy?

Juror: I don't know, tell me what it is.

P. A.—A man marrying two or more wives.

Juror.—But I don't understand. If I married a woman she would be my lawful wife?

P. A.—Yes, sir.

Juror.—If I went through the same ceremony with another, is the second woman my lawful wife, too?

P. A.—No, sir.

Juror.—She is no wife at all in the eye of the law, then, and has no claim as such?

P. A.—No, sir.

Juror.—Well, what is polygamy?

P. A.—It is marrying one woman first and going through the like ceremony with a second.

Juror.—Does the second ceremony in any way make a marriage?

P. A.—No, sir.

Juror.—Well, I can't see how a man can be a polygamist, or how I can believe or disbelieve in something that is not. A man can have but one wife, unless the laws should be made so as to give him two or more, and then they are legal. A man has one wife, and if he went through all the ceremonies in the world and lived with fifty women, he has but one wife in these United States.

## CORRESPONDENCE.

SALT LAKE CITY,  
December 8, 1885.

Editor Deseret News:

A short time ago there appeared in the News a brief notice of the death of Elder Wm. J. Howell, of the Ninth Ward. His relatives and friends think his life and labors worthy of a more extended obituary, if consistent with the rules of courtesy governing the News. In doing so you will confer a favor upon a number of your subscribers, who are personal friends of the deceased and the members of his family by giving space in your columns to the following:

Elder Wm. J. Howell was a native of Wales. Born August 25, 1816, near Caerphilly, county of Glamorgan; was

baptized January, 1849, and labored faithfully as an Elder for a period of twelve years. He emigrated to Salt Lake City, September, 1859, where he lived until the time of his death, on the 13th ult. He was a resident of the Ninth Ward for upwards of 24 years. During this time he sustained with unwavering stability the worthy earned reputation of being an "honest man." True to his convictions and calling; faithful in the discharge of his duties and obligations to God and his friends. He was a positive man, possessing large individuality, but being above the average of the class of his fellow creatures with whom he associated; he never expressed himself in a manner to dispossess himself of prudence or reduce the number of his friends. He never courted prominence nor sought preferments; neither was he known to shirk responsibility or to weakly discharge his duties. His co-laborers esteemed him as a competent worker in whatever capacity he was called to act. The absence of personal vanity and self-praise was remarkable in his character. Whatever he did was done in a manner to secure greater interest for the work done than for the one who did it, especially when that one was his friend.

Bishop Samuel A. Woolley speaks of him as a faithful member of his ward whose absence by death will be felt by all who knew him. That he was as liberal in his contributions to the cause of his divine Master as his circumstances would permit, and in many instances did more than he could have reasonably been expected to do. He has departed in peace, leaving behind him endearing memories of his exemplary life as a loving husband, an affectionate father and a faithful Latter-day Saint.

"Peace to his remains."  
COMMUNICATED.

## CONSTITUTIONALITY OF THE EDMUNDS LAW.

ASTORIA, November 18, 1885.

Editor Deseret News:

Another question I wish to ask through your valuable paper, if you think it worthy of insertion.

When I wrote you before, speaking of the Edmunds law, I called it "un-constitutional;" when I saw it in print, it there makes me to call it a constitutional law. Now I am not learned in law, and perhaps it was so worded by the proof-reader to correct an error of mine. Well, that is all right. But if the Edmunds law is "constitutional," I cannot see it. It may be "Edmunds" law but not a "constitutional" law, and I would like to be informed wherein it is "constitutional," that I may comprehend it. Now I read in section 8 of the Edmunds law:

"No bigamist or polygamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election in any such Territory or other place, or be eligible to election or appointment to, or be entitled to hold any office or place of public trust, honor or emolument, in, under or for any such Territory or place under the United States."

Now is there anything constitutional in all that? Is it not

## UNCONSTITUTIONAL?

Is it not a palpable violation, at least of half a dozen provisions of the Constitution of the United States?

1. "Nor shall any person be deprived of life, liberty or property, without due process of law."

2. "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury."

3. "In all criminal prosecutions the accused shall enjoy the right of a speedy and public trial by an impartial jury of the State or district wherein the crime shall have been committed."

4. "He shall be confronted with the witnesses against him."

5. "He shall have compulsory process for obtaining witnesses in his favor."

6. "He shall have the assistance of counsel for his defense."

7. "No person shall be compelled in any criminal case to be a witness against himself."

8. "No bill of attainder shall be passed."

9. "No ex post facto law shall be passed."

WHAT IS AN "EX POST FACTO" LAW?

1. Every law that makes an action, done before the passing of the law, and which was innocent when done, criminal, and punishes such action.

2. Every law that aggravates a crime or makes it greater than it was when committed.

3. Every law that changes the punishment and inflicts a greater than it was when committed.

4. Every law that alters the legal rules of evidence and receives less or different testimony than the law required at the time of the commission of the offense in order to convict the offenders, etc.

What say you, is that law constitutional?

## ANOTHER QUESTION.

If I think right Judge Zane expressed himself as voicing the wishes