

of God. I feel to bless them in their families, in their flocks, and in their herds, and in all they put their hands unto. As far as I have the power to bless, they have the blessings of my heart and my spirit, in every sense of the word. And I say to all Israel, God bless you.

Let us live, brethren and sisters, that when we have finished our work and our testimony, as other generations have done, we will receive the same exaltation and glory. The world do not know you. The world do not know this work. They do not understand it. They have not entered into the spirit of it; they never will, except they obey the Gospel of Jesus Christ and the law of the celestial kingdom.

The vast audience then arose to their feet and President Woodruff pronounced the final benediction.

Conference adjourned till the 6th day of April, 1891.

JOHN NICHOLSON,  
Clerk of Conference.

### ZANE AND THE MANIFESTO.

Tuesday, Oct. 7, in the Third District Court, utterances of weighty importance were made by Judge C. S. Zane, the occasion calling them forth being the examination of an applicant for citizenship. What his honor said appears to have been entirely extemporaneous. He had examined Alexander Fife, of Summit County, and James Burns of Wasatch County, two applicants for citizenship, and after questioning them briefly had ordered them to be admitted. Nothing unusual was asked or said in the case of either.

Thomas Jackson, a third applicant, then arose and was examined by Judge Zane as follows:

Q. You haven't your first papers?

A. No, sir.

Q. What country are you a native of?

A. Lancashire, England.

Q. What is your name?

A. Thomas Jackson.

Q. When did you come to the United States?

A. 1861.

Q. Where have you lived since then?

A. Lived in Utah.

Q. Whereabouts in Utah?

A. Part of the time here in Salt Lake, and some of the time in Santaquin, Utah County.

Q. Can you read and write the English language.

A. Yes, sir.

Q. What kind of a government do you say the government of the United States is?

A. A State government.

Q. Is it a monarchy or a republic?

A. A republican government.

Q. What do you understand by the term "republican government?"

A. What do you mean?

Q. Well, what body of men is it that makes the laws of the United States?

A. The Congress.

Q. How are they selected?

A. By the people.

Q. Then you understand in that

respect that the government is a government by the people through its agents and servants?

A. By the people, sir.

Q. Do you believe in polygamy?

A. No, sir.

Q. Did you ever believe in it?

A. No, sir.

The Court: I will ask you a question (without wishing to be understood that I make it a test now), merely for the purpose of basing some other questions on it—whether you are a member of the Church of Jesus Christ of Latter-day Saints?

A. No, sir.

That this last question may not be misunderstood I will say that in naturalizations I am now disposed to take judicial notice of the statement made by the President of the Church of Jesus Christ of Latter-day Saints in his manifesto of the 24th of September last, that he would in the future obey the law of the land prohibiting polygamy, and his advice therein to the members of the Church of which he is the head likewise to observe that law; and also of the resolution of the General Conference of the same denomination, in which it is declared that such advice of its President was by authority and is binding upon its believers; and that such President is the only earthly instrumentality through which that advice can authoritatively come to them.

This alleged revelation I regard as an authoritative expression of the Church of Jesus Christ of Latter-day Saints against the practice of polygamy. If this action is in good faith the officers and members of the Mormon Church hereafter must regard plural or polygamous marriages as violations of the creed and doctrines of their church; and in these naturalizations I shall hereafter act upon this conclusion unless something further occurs sufficient to change my mind. By their works hereafter I shall endeavor to understand the motive and purpose of the manifesto and resolution referred to.

My confidence in human nature, and charity for my fellowmen, lead me to accept such a solemn declaration, and the expression of such a good, purpose as being honest and sincere. Hereafter I will not make the simple fact that an applicant is a member of the Mormon Church a bar to his admission.

A representative of the News who was in the court room and heard what his honor said, recognizing its importance, obtained from the court stenographer, a transcript of the proceeding. The verbatim report was submitted to Judge Zane and he revised, with some care, the utterances made by him, and they are given above as he desired them to appear in print. The foregoing is, therefore, an authoritative and deliberate statement, by the Chief Justice of this Territory, of his views regarding the action taken by the President of the Church of Jesus Christ of Latter-day Saints, and of the Church itself, in conference assembled, respecting the subject of polygamy; and also of the effect such action will have upon him,

sitting as a court and passing upon applications for admission to citizenship.

A prominent member of the bar, in speaking upon Judge Zane's ruling said: "It knocks the keystone out of Judge Anderson's naturalization decision." As a matter of fact it does completely reverse that decision, and introduces a new order of things, at least in the Third District Court, in regard to the naturalization of "Mormons."

### THE GOVERNOR'S REPORT.

Washington, D. C., Oct. 3.—The Mormon question is discussed by Governor Thomas, of Utah, in his annual report. He asserts that the Mormon people are governed by the priests, and that every political and business act of the Church is put first, the country afterward.

The population of the territory is estimated at 220,932, an increase of 55 per cent during the past ten years.

The Mormons are recruited by immigration from Great Britain and Scandinavian countries. The average number of foreign born persons brought to this territory by the Mormons during the past nine years is about eighteen hundred annually, and this average has probably been maintained the past year.

The governor says that political and official Mormonism deals in evasions and meaningless words, of double meaning, hypocritical pretenses and false assertions. Its attitude toward polygamy is delusive in the last degree. It knows that there has been no change on the subject but seeks to convey the impression that there has been. Prominent church officials, the governor states, have declared the church does not now grant permits to enter polygamy and the nominal head of the church has announced that polygamous marriages do not now take place. The governor adds, however, that when the attention of the head of the church was called to the notorious case uncovered in the first district court he disclaimed any knowledge of it. Admitting those statements, however, are literally true, the governor says it does not prove that the church has met the public sentiment of the nation as expressed in its laws, nor does it prove that the Church is loyal to the law. There is no reason to believe, the Governor asserts, that any earthly power can exact from the Church any declaration opposed to polygamy. He accounts for the hold which Mormonism has upon the people by the fact that they are taught to keep aloof from influences outside of the church.

The Governor recommends the passage of the bill reported in the Senate by Edmunds, which authorizes the Governor to appoint certain county officers and providing for a legislative reappointment. He states that if this bill becomes law it will place the control of twenty-five counties in the hands of men loyal to the government. He also recommends the passage of either the Cullom bill or the Struble bill.