

given by the Choir. As also a beautiful Solo and Chorus by Fairview Sunday School.

The three little gems, from Chester, "Love of God" and "I'll be a Saint," from Miss Annie Whitlock and Gene Thompson, "Golden Rule" by Erinda Allred, were appropriately given. A little five year old, a musical prodigy, named Master Bennett, next sat on the stand, and accordeon in hand, gave us "Yankee Doodle" and "Dixie." It was impossible to restrain the enthusiasm over the infantile effort.

A speech of a few minutes by Supt. D. Candland on the value of Sunday schools and the importance of the position of a Sunday school teacher was happily given. Royal Justus Hyde, of Spring City, gave "The Idle Boy," and the Misses Black and Hansen, of the same place, gave from the Key to Theology. The Key to the Revelations of St. John, by Joseph Smith. Six little girls of Mount Pleasant sang "Little Lilies," the choir gave us "My Mountain Home," which with the anthem "O Zion, Awake," etc., was truly cheering.

Prayer by Supt. Hardy closed the morning session. Recess for one hour.

2 p.m. resumed.

The usual opening exercises were had, the gems of a more mixed description came on for approval and interest. Noticeable, however, were three 5-year old boys singing "I'll be a Little Mormon;" "The Bridal Feast," by Miss Mercy Ivory, of Fountain Green—very good. Master Bennett gave us on the accordeon, "Grandfather's Clock" and "Home, Sweet Home." It was a wonder to see and hear him bring out notes from an instrument almost as tall as himself. "Candle's Lecture on Butterflies" and "The Love Story" are hardly the thing for a Sunday school jubilee, but they were, particularly the first, well rendered. "Kind words are sweet tones of the heart," was quite effective, particularly in the chorus.

Closing remarks were made by Supt. Maiben, Bishops Seeley and Maiben; the congregation, standing, sang the doxology; Elder Wheelock dismissed by prayer. Thus terminated another of those happy, instructive gatherings.

What a sowing of precious seed of truth! What a hymning of praise to Him who so loved little children as to give His only begotten Son to redeem them! Who shall estimate the harvest? Perhaps thirty, sixty, a hundred fold!

Adjourned, to meet at Manti on the 14th of July, for another jubilee in the southern half of this Stake of Zion.

D. CANDLAND.

CHESANING, Saginaw Co., Mich., July 15, 1881.

Editor Desert News:

Having been appointed to a mission to this State we left Ogden City October 12th, 1880, and came to Westville, Montcalm County. There we met President Wm. M. Palmer, who sent us to labor in Ottawa County, where we began trying to read the truth, but we found a very bitter spirit of opposition existing there. But the Lord raised up friends for us among enemies, and enabled us to meet everything that was brought against us. We could obtain many houses to preach and in consequence we did a great amount of fireside preaching in Ottawa and Muskegon Counties, and to the people about 150 tracts, read our books around, healed the sick in many instances, and traveled over 1,000 miles on foot.

Your valuable paper came very regularly, and as soon as we had used it, it went on its mission of salvation the same as the tracts.

In May we were sent to this county, and here we find a better feeling toward our people prevailing. We have held ten well attended meetings. Some are inquiring for the truth, and we are very busy. After-day Saints having friends who wish them visited, can send letters of introduction. Our address is Chesaning, Saginaw Co., Mich.

Ever praying for the welfare of Zion, we remain your brethren in the covenant.

SAMUEL B. WARNER,
DANIEL ZUNDEL.

"Madam, you never confess yourself in the wrong." "No, sir; but it had ever been in the wrong, I am sure I should have taken great pleasure in acknowledging it."

KANAB COUNTY CONVENTION.

KANAB, July 11th, 1881.

Editor Desert News:

Kane County Convention met at Kanab, July 9th. Every precinct represented but three.

It was moved and carried that this convention sustain the nominees of the Territorial Central Convention for the Commissioners to locate University Lands, and Territorial Superintendent of District Schools; also that we accept the nomination for Councilor to the Legislative Assembly of the Washington County Convention.

The following nominations were unanimously sustained by the convention:

W. D. Johnson, Jr., Representative to the Legislature for Washington and Kane Counties.

George Spillsbury, Selectman. Chas. Stapley, County Treasurer. Alma P. Spillsbury, Sheriff.

W. D. Johnson, Jr., County Superintendent of District Schools.

Martin Slack, Recorder.

John Steel, Surveyor.

James Jepson, Coroner.

John Steel and John Batty were selected to attend the Washington County Convention and express the choice of this convention in relation to the Representative to the Legislative Assembly.

Moved and carried that the result of this convention be published in the DESERT NEWS and Salt Lake Herald.

H. O. SPENCER, Chairman.

W. T. STEWART, Secretary.

INTERESTING FROM NEW ZEALAND.

AUCKLAND, New Zealand, May 23, 1881.

Prest. John Taylor.

Dear Bro.—I am pleased to inform you that the work of the Lord in this land is progressing, and that there is much inquiry in regard to our belief. The local Elders are active, and those of us from Zion are traveling from place to place in the several districts, trusting in God to open the way, and although at times we meet with opposition and persecution, and in traveling are glad sometimes to seek repose for the night on the "lee" side of a fallen tree, in the "bush," still we rejoice in the duties which we have been sent to perform, and thank our heavenly Father that through our labors many are brought to a knowledge of the gospel as revealed in this dispensation. Since my arrival there have been 13 added to the Church by baptism in the Auckland district, (all adults but one) and about the same number in other parts of New Zealand.

After much difficulty we succeeded in getting translated, in the Maori language (pronounced Mowry) a document setting forth the first principles of the gospel as contained in the Bible and New Testament, also a declaration of the mission of the Prophet Joseph Smith, with a statement of my authority to preach and officiate in the ordinances of the gospel, having received this authority from God through the administration of the said Prophet, who stands at the head of this dispensation. We succeeded in obtaining 2,000 copies which are being distributed among the natives; they are treating the matter with some consideration, and no doubt time will develop good results. The experience of the natives here with the whites is no exception to the general rule; they have been so often deceived, especially by the missionaries, that they have become very suspicious of all foreigners, and though they are considered partially civilized, they still retain many of their primitive customs. Their latest movement is to gather out from the white race, and locate by themselves, have as little to do with the Caucasian race as possible. They are a very intelligent and finely built race of people; they number nearly 50,000 souls, have been very warlike, but now are at peace, and seem to have settled into a desire to continue so.

I am pleased to inform you that two natives of the Penguin Island, after investigating our faith, requested baptism, which, after due inquiry into their sincerity, etc., was granted them. They are both intelligent young men; they speak the Maori language, and by the aid of Elder Wm. John McDonel, who speaks the language, they were instructed in the principles of the gospel. After baptism, one was healed by the laying on of hands, and bore testi-

mony of the same. They trade between this port and their native land, and have left here rejoicing in what they have received. They have the Bible in their native tongue and are well read in the same, and when the principles contained therein were explained to them, they rejoiced exceedingly, and anticipate much joy in presenting the same to their relatives and friends at home.

Two companies have left here for Utah during the last two months; they number 47 souls. There are about 200 souls in all in the Church, as near as I can learn; these are scattered over New Zealand and Australia. We need four or six good Elders, at least, in this land, in addition to those already here. Two of these should be able to speak Danish. There are places where the Danish language is almost exclusively used. The Elders needed are those full of faith, well posted, and that can walk 20 or 30 miles a day through a rough country, and who are not afraid of camping in the open air. Other than this kind of missionaries will not be successful. This country is but sparsely settled and many of the people are very poor, and have been taught to look upon the "Mormons" as monsters of iniquity, and this feeling is encouraged by the press here as a rule. Until very lately the prevailing opinion was that the "Mormons" were located in a fenced city in Utah practicing all manner of licentiousness and vice, and defied the U. S. officials in their efforts to suppress the same. This view is a strange one to a person who has resided in Utah.

I am pleased to say that I attended a lecture, delivered by a Mr. Haslet who visited Salt Lake City lately. He gave a very fair account of our people, their hospitality, industry, morals, &c. He referred to his interview with Sister Wells of the Exponent whom he found a very intelligent advocate of plural marriage, and who, to prove her position, quoted Abraham, Jacob, David, etc., of Bible notoriety, which he confessed was an argument not to be despised. I refer to this as it is not often that a stranger will lecture in our favor. After his lecture I thanked him for his candor, and upon his requesting me I corrected his views in regard to our belief.

It becomes my painful duty to state that Brother George Foster, late of the Auckland branch, died very suddenly on Saturday morning, May 14, 1881, verdict of the inquest, "died from natural causes." He will long be remembered by the Saints who have visited Auckland, was very zealous in the cause of truth, hospitable to all, his house was open and himself always on hand to assist the Elders in spreading the truth. He bore a faithful testimony to the truth on every opportunity; his death cast a gloom over the branch, a vast multitude attended his funeral. I addressed them, presenting the gospel to some who otherwise might not have heard it.

May God bless you and all who are engaged in building up Zion is the prayer of your brother in the Gospel of Christ,

WILLIAM M. BROMLEY.

[For the DESERT NEWS.]

LEGISLATION AND THE MORMONS.

BY W. R. MAY.

When a number of people are gathered together, some form or other of government becomes a necessity, hence impelled by this necessity governments are established having for a foundation the people. It appears then that the government rests on the people and not the people on the government. This necessity when analyzed we find to be the individual preservation and well-being of each social unit composing the assemblage. Laws then are based upon this necessity and nothing else, and therefore are resultants of the people, and not the people resultants of the laws. This statement of the case to some may appear necessary, out on examination of existing status consequent upon the encroachments of law and sovereign power upon the people, even in this age of great intelligence, the stating of a plain truth in a plain way is quite pertinent.

It is clear then that the necessities which give birth to a government, also prescribe the limits of that government, and all acts of such government that are not circumscribed by the necessities, are unwarranted and useless to the progress

of any nation as a fifth wheel is to a vehicle. All acts of sovereign power have no other warrant than subservience to the purposes for which that power was created, and so long as government is conducted within this sphere so long will that government possess all the elements of strength and durability, and in proportion to its unwarranted acts will it become weak and useless. King George undertook to make the necessities of the American people subservient to his acts. The result was the United States of America. Now these same United States after a century of increased power and prosperity are beginning to forget the motives which called them into existence and allowing encroachments of sovereign power, which if persisted in, must eventually result in disruption. Whenever a governmental superstructure exceeds in area its foundation it then becomes at the mercy of the elements, and the law of gravitation has as much control over it as once inert matter.

Every individual member of a society has rights which that society as a body cannot ignore or infringe upon without his hurting the equilibrium of such society, so every member of a government has rights which must be respected and protected if the harmony necessary to the continuance of that government is maintained. It cannot be expected for a moment by any sane-minded person, that a Union, such as that of the United States, can be preserved for any great length of time through any sickly feeling of sentimentality—there must be a union of interest, that is, the union must be such as will subserve the sovereign identity and preservation of each individual state and the well-being of each individual member of that state.

The necessities which have called forth the government of the United States appear in the preamble of the Constitution, viz: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

Now, there is nothing ambiguous or intricate about this. We need not examine and discuss all the philosophy of the Greeks to enable us to frame laws in accord with these simple things. Apparently one need not study two or three lifetimes in order to be competent for the task. But some would have us faint believe that it is even so. Away with such stuff! It is on the principle of "Now you see it, and now you don't." For instance, Article IV. of the Constitution, section iii., says, "The Congress shall have power to dispose of and make all needful rules and regulations respecting the Territory or other property belonging to the United States." Now, by some dexterous system of sophistry it is claimed that the foregoing justifies the territorial system of vassalage now in vogue, and therefore the very pillar upon which stands the United States of America is undermined in order to carry out such an unrepugnant system. If we remonstrate, we are told that the word property in the foregoing section means the people, accordingly we are disposed of to suit.

From this we are led to the conclusion, that the people of the Territories are very ignorant—they don't understand their mother tongue; they left the confines of civilization before schools were established. Poor souls, they are to be pitied. The people of the United States have spent billions of money and shed rivers of human blood in asserting the doctrine that human beings were not goods and chattels, and yet our statesmen still cling to the idea and claim entire and absolute control of the Territories of the United States with all their people. Accordingly every broken down political hack that comes along is sent to preside over and dictate terms to a half million of people who are their superiors in every respect. What would those daring and noble men who signed that Declaration of Independence and thereby risked their fortunes, their lives and their homes, say to such an arrangement?

Again, the Constitution says that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

After stating what laws Congress should make, for fear of any misunderstanding, those old federalists also state what laws Congress should

not make, and yet the latter is exactly what Congress has done. The people of the territories must serve God in accordance with the whims and caprices of each successive Congress. The union of the United States was effected to "secure the blessings of liberty to ourselves and our posterity," yet a church in the Territories can hold property only at the dictation of Congress. Even our wives are limited. Indeed such freemen are we that it is a crime to believe otherwise than those hirelings dictate, and any contrary belief unfits us for the common duties of citizenship. In the language of Tell, "This is the land of liberty."

The signers of the Declaration of Independence made a mistake, the government does not derive its just powers from the consent of the governed. Those old fogies had queer ideas, they ought to have lived in our day, they would have learned better. The average Congress would teach them more in one session than they could dream of in a lifetime. But, then, what can be expected of men who risked so much on such a flimsy pretence? Benedict Arnold was an intellectual giant beside which the statesmen of our day are but pigmies—he tried to annihilate our government with one stroke—they are doing it piecemeal. When will our would-be law-makers learn that the people are not made for the law? If acts are not intrinsically bad in themselves, all the laws in the world cannot make them so.

In the days of the revolution boys had large souls, even traitors were men of some proportion. But for contemptible pusillanimity commend us to the long-faced, hypocritical, self-styled "Christians" of our day. Instead of devoting their efforts in preserving the purity of those legacies bequeathed to us by our heroic and God-like forefathers, they continually howl for its destruction. Under the cloak of morality and religion they seek legislation to destroy a member of the body politic which has contributed more than any other in our day, to the general welfare. Unable to find in this member any intrinsically bad feature, they desire the making of intrinsically bad laws so that the law shall master the people in lieu of the people being masters of the law.

Interesting Recent Discoveries in Yucatan.

In Yucatan some discoveries have been made of a very interesting character, mainly by Dr. Le Plongeon, the agent of the American Archaeological Institute, who has excavated the ruins of Mayapan, once the capital of Mayas, a powerful tribe among the aboriginal inhabitants. The later history of that important town is well known; for less than a century before the arrival of the Spanish invaders the king of the tribe had been murdered by his nobles, his followers dispersed, and the royal city destroyed, so that the objects brought to light by Dr. Le Plongeon's exertions find their place immediately as historical documents. Among other things, portrait sculptures of the unfortunate king have been discovered, which are at once recognized as similar in face and figure to bas-reliefs. Chichen Itza, the metropolis of Yucatan, where the lords paramount held their court, and where the King of Myras is represented as doing a sort of homage to suzerian. The coincidence seems to point to a period of special artistic development throughout that region, when pictorial or sculptured representations of the affairs of daily life had become somewhat habitual. Further proofs of enlightenment are found in astronomical instruments, such as stone dials of accurate workmanship, which were found still standing on a smooth platform, covered only with a few inches of vegetable mould. Various observations were made in regard to the religious emblems discovered, but beyond a strong resemblance of some of them to those of Eastern Asia, no extraordinary developments are made. Dr. Le Plongeon's accounts show a remarkable and interesting continuity of language, family names, and even of habits, between the ancient inhabitants of Yucatan and their modern descendants. It has been well said that all archeological discovery originates in the endeavor to investigate traditions, which survive after stone and brick have crumbled to dust; and it is very probable that further acquaintance with the friendly and civilized natives may furnish clues to discoveries of great importance.