

that the Polygamy Law of 1862, just declared constitutional by the Supreme Court, shall not take effect until after the passage of such amnesty act, so as to avoid the making of outcasts of the women and of illegitimizing the children born since then. In this the women are right. To enforce the Polygamy Act of 1862 would make outcasts of every Mormon married woman, and render every child born illegitimate, which would be an evil worse than Polygamy itself. Let the act take effect from the date of its being declared Constitutional, and so save the women and children."

TOOELE STAKE CONFERENCE.

The Quarterly Conference of the Tooele Stake of Zion was held at Grantsville City, Saturday and Sunday, January 25th and 26th, 1879.

Saturday morning, 10 a. m.

On the stand: Of the council of the Twelve Apostles C. C. Rich and J. F. Smith, Patriarch John Smith, the Presidency and Patriarch of the Stake, the bishops of the various wards and others.

After singing and prayer, the meeting was addressed by Patriarch John Smith, followed by Bishops W. F. Moss, Edward Hunter, Jr., and J. C. Sharp, reporting the condition of their wards.

After which Bro. William Lee, president of the Indian mission, gave a report of the condition of the Indians under his charge. He introduced to the meeting an Indian familiarly known as Antelope Jack, who spoke a few minutes in his own language; his remarks were interpreted by Bro. Lee, which showed good feelings and a desire to do right.

In the afternoon, Bishop N. R. Tuttle reported the condition of the Tooele City Ward.

President F. M. Lyman then presented the general authorities of the Church and of the Tooele Stake, all of whom were unanimously sustained, and gave notice that the Relief Societies, Y. M. M. I. and Primary Associations throughout the Stake will hold a conference in Tooele City, on Saturday and Sunday, the 8th and 9th of February, 1879.

Bishop George W. Burridge, who had just arrived, reported the condition of the St. John's Ward; after which a most interesting discourse was delivered by Elder C. C. Rich.

Notice of a meeting was given to convene at half-past 6 p. m., for the benefit of the Y. M. M. I. Associations throughout the Stake.

On Sunday morning the meeting house was filled to its utmost capacity, with quite a number in the vestry. After the preliminary exercises, Bishop M. Martin gave a report of the Lakeview Ward, followed with short addresses by James Ure, John Rowberry, Patriarch John Smith. Elder J. F. Smith occupied the rest of the time for the morning meeting, principally on the subject—How we know that this is the Kingdom of God.

2 p. m.

After singing and prayer the sacrament was administered, the meeting was then addressed by Elder C. C. Rich and President F. M. Lyman, whose remarks were replete with wisdom and good counsel, of a kind not soon to be forgotten. President F. M. Lyman then announced the Conference would be adjourned until the last Saturday and Sunday in April.

Patriarch John Smith pronounced the benediction. This closed one of the best and most interesting Conferences ever held in Tooele County.

At the close of the meeting the brethren drove to Tooele City, and attended meeting there at half-past 6 p. m., when Elders C. C. Rich, and J. F. Smith again addressed a large congregation.

GEO. ATKIN, Clerk.

IMAGERY.

After perusing the late unique decision of that august body, the United States Supreme Court, on the constitutionality of the polygamy act of '62, reclining on my couch I was musing on the subject, and wondering what that eminent sage, the renowned framer of the declaration of independence would think, were he cognizant how those notable utterances in behalf of civil and religious liberty would

be misconstrued, and applied to strike and undermine the very root of the same; my thoughts reverted to that early period in our beloved country's history, which "tried men's souls," when the infant republic was feebly struggling for existence, in order that a broad and firm foundation might be laid for the fullest exercise of civil and religious liberty, and where the oppressed of all nations might find an asylum where they could worship God according to the dictates of their own conscience, not only merely believing, but having the right to practice their belief; gradually I became oblivious to surrounding objects, and I seemed to be in a vast "hall of statues," sacred to the memory of the patriotic founders of the republic. In an alcove, sculptured in Parian marble, surmounted on a lofty pedestal, (and who seemed to be the presiding genius), was visible the majestic form and benign countenance of the Father of his Country, as I had often seen and admired it in reality in my youth, in the Capitol of the "Old Bay State." Interspersed and grouped among the Doric columns that supported the dome other forms appeared. Here was the bold John Hancock, who first flung down the gauntlet and hurled defiance at foreign tyranny; here the eloquent and impassioned Patrick Henry; yonder the gallant and youthful Warren, who fell on Bunker's Height, and others of the heroic dead,—statesmen, warriors and sages, whose names gild the page of our country's history. Beneath them, emblazoned in letters of burnished gold, were recorded their mighty deeds and glowing words!

Suddenly, my gaze was riveted on one peerless form, who held in his hand a scroll, on which, in characters of bold relief, shaded in sombre hue, were traced these ever memorable words:

"I tremble for my country, when I remember that God is just."
THOMAS JEFFERSON.

While I pondered, the vision was withdrawn. Query—Was it all a dream?
NILMAH.

LADIES' MASS MEETING AT CEDAR CITY.

CEDAR CITY.

January 18th, 1879.

Editors Deseret News:

Christmas and New Years holidays have passed with all their charms, the hearts of the old and young have been made glad by sociability, peace and plenty; we had again settled down to the routine of country life, when the announcement of a "Ladies Mass" meeting fell upon your correspondent's ears. The 15th of January was the day appointed, I had determined to be there, "A chiel among them takin' notes," and was duly granted that privilege. My curiosity expanded into astonishment when I entered the meeting house, it was full of ladies, old and young, with whom I had been acquainted for the last 20 or 30 years. The meeting was regularly organized with its president and secretary.

Business began with the president explaining the reason of their meeting. That "Petition" and "Circular Letter," of the ladies of Salt Lake City, sent to Washington and to all "Ministers of the Gospel" throughout the land was read. Here a short lull happened. I cast my eyes over the assembly, I saw polygamists, polygamist children and grandchildren, who had themselves become mothers as polygamist wives, there were numerous non-polygamists. Some of them were English, and although they could not boast of sires and grandfathers, who had fought for American liberty, they could tell of their ancestors in quite as noble a cause. They were the descendants of forefathers who had been persecuted and murdered in cold blood for daring to worship God according to the dictates of their own consciences. Under the influence of greater light and knowledge, and who, like the Pilgrim Fathers, left the shores of England for the sole purpose of worshipping Almighty God in peace, they sought protection under the ample folds of the American flag, in this land of freedom, the asylum of the oppressed of all nations, where their orisons of praise could ascend to the Lord of Sabaoth undisturbed by the

bigoted and ignorant Pharisees of their native land.

Judge of their surprise when the "petition" was read! With calm resolution and dignified courtesy, they maintained the heaven-born right of worshipping God according to the dictates of their own conscience, as the Constitution of our country provides. They said they had crossed the mighty deep, the almost trackless desert, to these mountain valleys, whose sterile lands were pronounced unfit for cultivation. They went to work with a will under the most disheartening circumstances, and helped their husbands to build houses, subdue the land, and create around them the comforts of life. Peace and plenty crowned their efforts, the blessing of God was upon them, illicit intercourse with all its concomitant evils were unknown until monogamous civilization made its appearance in our midst. Is this what you would give us in exchange for innocence, virtue and purity? They did not want it. They believed in having husbands of their own choice, whether married or single, in being honorable mothers, in the sealing ordinances of God's house, and in the law of Sarah. If persecuted for this they would do as their fathers did before them. They would, if necessary, hide their husbands in the moors and mosses, the mountains and glens of their adopted homes, they would teach their children to outshine their fathers, and with them earn their own bread, trusting in God for the result. They had no means to spend on lawyers. They perceived it was the design of those cormorants of society to fleece the honest poor. What care they for polygamy? Since the year 1820 they have tried to strangle the truth.

Belief without practice is the advice of our Chief Justice. Ministers of the gospel (God save the mark) tell us the same. We know better, and if the social condition of the American people be disturbed by our polygamous practices, it must be to better it, worse they could not be. They meant to give children to the world that would be as Abraham, Isaac and Jacob, Sarah, Rebecca and Rachel and hosts of others, to grace and dignify the earth with virtue and purity. This and much more were the sentiments expressed by this band of determined women whose motto is "The kingdom of God or nothing."

Yours respectfully,
CARACTACUS.

Correspondence.

Legislation Useful but not Entertaining—The Interminable Army Bill—Something about the Commander-in-Chief—Why Congress Will not Pass the Bill—More than 7,500 Bills Before the two Houses.

WASHINGTON, Jan. 22, 1879.

Editors Deseret News:

Just at present there is very little to write about from Washington. Congress is occupied with bills and debates that are the reverse of interesting and exciting, except to the special classes they affect. Of course they affect all indirectly through taxation; but the American citizen is in the habit of paying his taxes doggedly, when he cannot avoid them, indifferent as to how much money goes to the disabled and pensioned veteran, or to improve the navigation of the North Fork of Little Muddy Run. The army bill is a tolerably live subject, but this bill, so popular when it was first introduced, and which almost all parties agreed had excellent features, it is feared has been already killed by pre-legislative discussion. I believe that one of the greatest objections to the bill is the great authority it confers on the unpopular General of the army. Gen. Sherman is the antithesis of Grant, in that he talks and talks. If Gen. Grant must be called the silent, sagacious man, then General Sherman is the noisy, loquacious man, not that he does not talk well and convincingly, but he is devoid of magnetism, and while his ability is conceded, he is not loved either in or out of the army. The American world sees and hears too much of him. He is too conspicuously ubiquitous. If he would only fold himself in his military cloak and affect the trick of mystery, he might go down to

posterity as a great man, and have a bronze equestrian monument in which he would be almost as heroic as the horse. But General Sherman prefers to enjoy the present rather than posterity. His motto is *vivo dum vivo*; so he talks incessantly, is the hero of a thousand interviews, writes letters and books, dances at public balls, occupies the most conspicuous box in the theatre, the most prominent seat on the platform when Henry Ward Beecher lectures, until the army, Congress and the people begin to feel that the commander-in-chief has lost novelty and dignity, has, in short, become vulgar. When the Czar of Russia asked the first Napoleon, at a ball in Paris, if it would be prudent for him to dance with a popular actress, the French Emperor told him to dance, if he wished to read comments of his saltatic performance in all the Paris papers. The Czar kept out of the papers. But the newspaper penalty would not deter Gen. Sherman. He would have his dance.

Perhaps the only way in which a real reform can be effected, a reform that will change the top-heaviness of the army, and reduce the disproportion of one officer to every five men, will be to elect a Congress that has no desire for a second term. Every member has the right to nominate one cadet to West Point, this is one of his perquisites. The son of the most influential constituent in his district gets the nomination. In this way the M. C. strengthens his own political fortune, and, to a certain extent, insures his reelection. It is expecting too much of human nature to suppose that politicians will vote disinterestedly on a subject that so nearly affects their personal fortunes. And the West Point mill will continue to grind out high pay officers, at the rate of 75 per year. There are too many other abuses, local and national, crying for reform for the masses to concentrate on this as an issue. And even if it should be embodied in the national platforms, Congress would find some way to evade it.

History shows that all reforms may be evaded so long as men and women have bread, and, in a republican form of government, where it is impossible to fix responsibility, reforms of what are called minor abuses, are less attainable than in monarchies. A parliament will more readily apply the pruning knife to the overgrown perquisites of the crown, than it will cut off its own perquisites.

It looks as if the old saying: "Of making many books there is no end," would have to be revised by substituting "bills" for "books." There are now over 7,500 bills pending in the House and Senate. There is no statute to prevent any citizen of the United States from having his hobby brought before Congress. The patent bill was again before the Senate on yesterday; while the House was occupied with the District of Columbia bill.

C. A. S.

CREAM RIDGE, Monmouth

County, N. J., Jan. 21, 1879.

Editors Deseret News:

In November last, while pursuing my genealogical labors in Essex County, Mass., I had occasion to go to a village, ten miles distant from the home of some friends with whom I was stopping. There being no other means of traveling, I walked the entire distance, only to learn on my arrival, that the town clerk, in whose custody were kept the records I had come to search, was absent from the village, while the records were locked up in a safe in a store of which the town clerk was the proprietor. The clerk in the store sympathized with me in my dilemma, as it appeared that my journey was futile, when an idea occurred to him, and he recommended me to call on Mr. B., who, he said was something of a genealogist, and very familiar with the old town records, and probably able to assist me.

I accordingly called at Mr. B.'s residence, and was ushered into his study, where the gentleman himself soon joined me. I gave him my card containing my name and address. He glanced at it, and said: "From Salt Lake, I see. Are you a Mormon?" I replied that I was an elder of that church. He expressed great pleasure at seeing a representative of that peculiar people, and, by his urbane and pleasant manners, made me feel at home at once.

I then stated that the object of my call was to see if he could give me any information relative to the families I was tracing, naming them. He replied that he could, and at once produced manuscript and printed copies of some of the oldest records of marriages and baptisms in the town, dating 250 years back—precisely what I wanted. He placed these, together with writing material on a table, and in a very cordial way told me to make myself at home, and take what extracts from the records I desired. I fell to work at once, but immediately discovered that one or two days would be required, to accomplish what I wished, so copious was the material, and Mr. B. took so much pleasure in inquiring and conversing about our people, history, religion, etc., that I progressed but slowly with my work. Evening arrived and he pressed me to take supper and remain all night. I did so, and spent the next day and night with him also. On both evenings he conversed with me till midnight upon our religion, etc., listening with great pleasure and attention to what I said. He was a non-professor of faith in any religion or even in the Bible. The latter, he said, might be true, though he was not prepared to accept it as such. He was a graduate of a New England college, and of Harvard Law School, had received, from Bowdoin College the honorary degree of Master of Arts, and was a practicing attorney and country gentleman combined. His views were broad and comprehensive, and his disposition, generous, cordial and urbane, and he was a model of hospitality. All the religions with which he was familiar were, to him, inconsistent and absurd, and he despised the hireling priesthood system.

When I spoke in denunciation of the prevalent social sins of this country, he coincided heartily with me, adding some statistics. The village of R—, in which he resided contained about 1,000 inhabitants, and, basing a calculation on information obtained from a resident physician—very good authority—there had been not less than 50 cases of abortion or prenatal destruction of offspring, during the past year, in the village!

From information which he had obtained, as a practicing attorney, there had been, within a year, in the comparatively small county of Essex, not less than 300 suits for divorce.

When I stated our belief and the predictions of the Prophet Joseph Smith regarding the coming destruction of this republic, unless the people repented, he replied, in effect, as follows: I can also agree with you there, perfectly. You say you believe in the speedy dissolution of this republic, and that that belief is founded on modern inspiration. I do not believe in inspiration nor revelation, ancient or modern. Nevertheless, I have come to the same conclusions that you have, though in a very different way. History teaches me that, when any nation has commenced to rise, or increase in power or civilization, they have prospered in their advancing course just so long as their social customs and institutions were kept pure. But simultaneously with the spread of sexual corruption among the inhabitants of any nation, there have also spread agencies that have caused its decadence and downfall. The science of social and political economy explains this. The family is the basis of society; society of national governments and organizations. When the family or sexual relations have become impure, corruption is knawing at the root of the national tree, which must decay and fall.

The fall of this nation will be more rapid than was that of Greece or Rome, for they were comparatively free from social vices, in which this nation is steeped, vices whose very natures are to disintegrate and destroy society.

He, by the cold methods of philosophy, had reached precisely similar conclusions to which the right of modern revelation has led the Latter-day Saints. And thus it will ever be found, that there is perfect harmony between revelation and philosophy, rightly so-called.

After mutual expressions of pleasure at our acquaintance, I left him, on the third day of my stay, having, with his generous assistance, obtained several hundred names.

Very respectfully,
B. F. CUMMINGS, JR.