

EDITORIAL NOTES.

The Omaha Bee of May 10 says, "The New York Herald is trying to plunge the country into a Mormon war by its sensational reports of a pretended Mormon uprising against the authority of the United States."

The Washington Star of May 8 says, "The truthful locust which is just making its appearance in some parts of the State of New York, bears on the back of its head, so plain a letter W which is supposed to stand for 'War.' The last advent of 'W' locusts heralded our war of the rebellion; this time the sinister portent seems to be intended for our friends across the water."

NO USE ARGUING WITH THEM.

The Omaha Herald of May 10, noticing an article in the News commenting upon one from the Herald which expressed regret that the "Mormon" people years ago had not taken the Herald's advice to put away plural marriage, says—

"It is worse than idle to argue the case with the peculiar religionists who are best known as Mormons. In time past we have seen the question with them through their columns, and, personally, in their own homes, upon the single proposition of expediency. We have seen that polygamy could not withstand the hostile pressure of the public opinion of 400,000 of people without a degree of friction that would greatly endanger, if not actually destroy, the welfare of the otherwise good people who practiced and upheld it. But nothing seems to shake their faith in their peculiar institution. Persecution only seems to strengthen them in their blind obedience to a system which, we repeat, is un-American and un-Christian, and which is, to the last degree, offensive to the civilization with which it is at war."

"The Herald" need say no more. It has no power to alter things in Utah, for whose intelligent and industrious people, for whose organized industries and work in redemption the Deseret Land, where they inhabit, we have always had active sympathy and sincere admiration. But we protest again that Brigham Young, George Q. Cannon, and the men of control in the Territory, are blind to religious fanaticism, or other cause, in their adherence to a social system that is full of evil to them, and it is our belief that, sooner or later, it will be crushed out by the irresistible power to which we have so often alluded."

If the "Mormon" people are blind, it is the blindness of conscientious men and women in every age and in all countries, the blindness which cannot see any propriety in swerving from that which they are convinced is right for any temporal or other advantage. If there was a little more of this blindness than there is in the ruling authorities and officials of this great republic, it would be well for the country and its citizens generally.

SEWING MACHINES COMING DOWN.

The New York Sun has the following—

"Washington, May 7.—For weeks past the attorneys of the great sewing machine companies have been around the Patent Office searching for some loophole for an extension under guise of a new issue of the sewing machine which expires at noon to-morrow. None has been found, and the following named patents, on which the life of the sewing machine monopoly rests, now become common property to the country: The vibratory needle and reciprocating shuttle, the foundation of the double thread machine; the rotary needle, and the rotating bob; the combination of the single thread machine; and the continuous feed in combination with one or both of these, either with wheel motion or foot motion. The latter is the principle out of which alone, exclusive of the other patents, the monopoly has cleared four million dollars. In the original Howe machine, the feed motion was secured by a thin slip of metal with raised points, worked by a ratchet and wheel. After it had gone for the fourth time, the ratchet wheel, which had to be turned by the operator, which made the machine nearly useless. The difficulty was bridged by Batchelder, who substituted a cylinder, making the cylinder feed motion for the plate. Under various modifications, one of which was invented by Wilson in 1850 for a vibratory feed, this Batchelder patent has remained essential to every sewing machine, whatever its cost or make might be. It has been extended twice, to the enormous profit of the combination that was secured by the Singer, Wheeler & Wilson, Grover & Baker, and Howe sewing machine companies to cool the profits in making it. As the great monopoly pooled millions of dollars to procure this extension, Lobbyists and lawyers were retained by the dozen, but the job was too flagrant, even for Washington connivance."

The Washington Star says—

"No one will be sorry to know that in the expiration of the patent for certain improvements in sewing machines the four or five large companies who have hitherto enjoyed a monopoly in the business will be compelled hereafter to be content with moderate instead of enormous profits. The monopoly in question has been erected from purchasers as a rule about six times the amount of the prime cost of the machines. Some machines selling at \$45 or \$50 are manufactured at a cost of about \$10, while the cost of manufacturing \$75 machines is somewhere between \$15 and \$20. So heavy were the profits that the companies have been able to afford agents on liberal commissions in all the large towns and cities of the United States to push the sale of their products. It is stated that four of the large companies have made no less than \$4,000,000 profits on the Batchelder patent, which expire to-day. Of this sum a very large proportion has been derived from the sale of the machines to the poor, who were compelled to submit to the extortion or starve in their garrets. Yet, while American monopolists were selling their machines at an enormous profit at home, they were supplying Europe with them at greatly reduced rates. The price of machines has already fallen 25 per cent., and we may look for a still further decline before the year closes, as several valuable machines in existence,

which will enable the manufacturers to sell their prices much too high for some time to come."

The Omaha Bee of May 10 says—

"The sewing machine monopoly has drawn its last breath, and the millions that toll for a livelihood with the needle are at last to have relief from the oppressive exactions of sewing machine vendors. The expiration of the Batchelder needle patent, which occurred last Monday, is the last of the series of patents held by the Singer, Wheeler & Wilson, Grover & Baker combination, which has controlled the business and exacted royalties from outside companies for a long period. The old Howe patent was the first of the series, and it effectively controlled the manufacture of all machines. In addition to this combination up to three years ago owned the old Wilson patent for a sewing machine, which with the Batchelder patent, gave them a practical command of the entire business. Outside companies paid a royalty of from \$1 to \$5 on each machine manufactured by them, all of which went into the pockets of the combination. One of the outside companies paid as high as \$60 a year for the right to use the patents, and still made immense profits, the margin in the sewing machine business being so enormous. The actual cost of the \$60 and \$70 machines sold by leading companies is, on the confession of their own officers, from \$11 to \$15 apiece."

"One of the immediate effects consequent on the expiration of the patents will be a great reduction of prices, and the increase of sewing machine factories. Heretofore, three or four principal companies have held the principal patents, and have forced their rivals to pay them a heavy royalty on every machine manufactured. Now, anybody who pleases can make a sewing machine, and sell it, too, without liability to punishment for infringement of law. There are, of course, many patents still held by the great companies which protect various parts of the machine from imitation, but not one is essential, and not one may be dispensed with by any other manufacturer."

As one of the early consequences of the expiration of the above named patents, sewing machines are falling in price as much as 50 per cent. already. One firm which claims to manufacture and sell more machines than any other in the country, and which sells many machines in Utah, already advertises in State papers to sell its sixty dollar family machines for thirty dollars. This is the Singer company."

According to the New York Sun the Wheeler and Wilson people say they could sell a machine, that costs \$15 to make it, for \$25, if they received the cash, instead of waiting two years for it by instalments. They say they can and will sell their \$35 machine for \$25, and their \$60 machine for \$30; that there is no reason why a really excellent machine should not be had for \$30; that the instalment plan must come to an end, and ready cash be the motto, with machines at low prices."

The Howe people say that it costs about \$15 to put up a machine, the rest is paid out to agents and in getting the machines before the people, also that there are enormous losses on the instalment plan.

This may be vexatious news to people who are paying ninety or a hundred dollars by slow instalments for sewing machines already had, but it will be good news to the public generally and to all who need to buy machines hereafter.

SPECIAL CONFERENCE.

FIRST DAY.

SATURDAY AFTERNOON, May 12th, 1877.

Conference re-assembled at two p.m.

The assemblage was called to order by Elder GEORGE Q. CANNON.

The choir sang—

With joy we own thy servants, Lord, Thy ministers below.

Prayer was offered by Elder ERASTUS SNOW.

When earth in darkness had lain, And darkness over the nations reigned,

was sung by the choir.

Elder JOHN TAYLOR addressed the Conference. He made mention of the visits to the southern settlements of himself and other members of the Quorum of the Twelve Apostles to and from St. George, alluded to the beautiful appearance of the Temple at the latter place, and described the pleasant feelings experienced by those who entered and officiated in that building. In visiting the people he discovered a strong desire among them to build temples, and he stated that they were very desirous of uniting together for the accomplishment of that object. A temple had been reared, under the direction of the Prophet Joseph Smith, in Richmond, Ohio, in which great manifestations of the power of God were given. There were but few people to take part in rearing that temple, and the Lord accepted it, the Nauvoo and Anthoni reared, and all sorts of difficulties had to be met with in prosecuting that work. At that time all kinds of lying reports were set afloat about the building of the temple, and the people were misled, and all sorts of difficulties had to be met with in prosecuting that work. At that time all kinds of lying reports were set afloat about the building of the temple, and the people were misled, and all sorts of difficulties had to be met with in prosecuting that work.

The speaker also alluded to the building of the Temple in this City. The brethren had willingly contributed towards its erection, and the spirit evinced was to go on with it. A site for another temple, at Mant, Utah, had been dedicated, and the people had been set afloat about the building of the temple, and the people were misled, and all sorts of difficulties had to be met with in prosecuting that work.

Elder GEORGE Q. CANNON presented the authorities of the Church, who were sustained, as follows, by unanimous vote of the Conference—

Brigham Young, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

John W. Young, and Daniel H. Wells, counselors to President Brigham Young.

Lorenzo Snow, Brigham Young, Jr., Albert Carrington, and George Q. Cannon, Assistant Counselors to President Brigham Young.

John Taylor, William W. Woodruff, Orson Hyde, Orson Pratt, Sen. Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jr., Joseph F. Smith, and Albert Carrington, members of the Quorum of the Twelve Apostles.

John Smith, Patriarch of the Church.

Angus M. Cannon, President of this stake of Zion, and David O. Calder and Joseph E. Taylor his counselors.

William Edgington, Thomas E. Jeremy, John H. Russell, Minor G. Atwood, Dimmick B. Huntington, Theodore McKean, Hosea Stout, J. R. Under, Geo. M. Taylor, Henry D. Dimes, William Wood, Joseph Horne, Andrew W. Wilsberg, and George Nebeker, members of the High Council.

Elias Smith, President of the High Priesthood, and Edward Snodgrass and Elias Morris, his counselors.

Joseph Young, President of the first reversion of the Seintes, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace H. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seintes.

E. W. Davis, President of the Elders' Quorum, and W. W. Taylor and Junius F. Wells, his counselors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Robert T. Burton, his counselors.

James Latham, President of the Priests' Quorum, William McLachlan and Geo. Whitaker, his counselors.

Adam Spier, President of the Teachers' Quorum, Martin Lenz and Henry I. Dorems, his counselors.

James Leach, President of the Deacons' Quorum, John H. Picknell and Thos. C. Jones, his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Albert Carrington, President of the Perpetual Emigration Fund to gather the poor.

Truman O. Angell, Architect of the Church, and William H. Folson, Assistant.

Orson Pratt, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

George Goddard was appointed and sustained as Clerk of Conference.

Elder Cannon then presented the names of the following brethren, called to go on missions—

August Wilcken, Salt Lake City, to Mexico; Job Smith and S. H. B. Smith, Salt Lake City, to California.

The vote to sustain their selection as missionaries was unanimous.

Elder CHARLES C. RICH was the next speaker. He showed in his remarks the deep religious character of the work in which the Latter-day Saints were engaged, and exhorted the people to neglect the performance of no duty, of whatever nature, could be accomplished by them in this life.

Elder LORENZO SNOW addressed the Conference. He had been falsely stated that the Latter-day Saints were cut off in the right to think and act for themselves. He believed that God had restored his priesthood to enable them to attain a position of independence. The object was, also, to show them the evils and oppressions existing in the world, and to enable them to attain to a possession of the necessities and comforts of life. There was a goodly degree of union and equality existing among the Latter-day Saints in the settlements, especially in the southern portion of the Territory.

The speaker dwelt upon the office of the Spirit of God, leading its possessor step by step on the road to a knowledge of the principles of godliness, and power to put them in practice. The Elders of the Church had gone forth willingly into the nations and delivered the message of the gospel, and as the work of the Lord developed and progressed, numbers of faithful men would be found willing to labor for the consolidation of the temporal interests of the Church as they had been in other directions. Thousands of people had through the labors of President Young, been able to progress from a state of comparative poverty to one of comfort and competence. It appeared to be according to the wishes of the Spirit of God that the Saints should be more united temporally, that each man might be independent in that regard.

The choir sang an anthem—

Of praise God in his holiness.

Prayer by Bishop DAVID EVANS.

Adjourned till Sunday at 10 o'clock a.m.

SECOND DAY.

SUNDAY MORNING, May 13th, 10 a.m.

President B. YOUNG called the Conference to order.

The choir sang—

The time is night, that happy time, That great, expected, blessed day.

Prayer by Elder ERASTUS SNOW.

The choir then sang—

—Rejoice the valley will rend in twain, The King descend with all his train.

Elder ORSON PRATT addressed the Conference and commenced, by reading a portion of modern revelation given to the Prophet Joseph Smith, in 1832, upon the nature and power of the priesthood. It was his desire for the congregation to be as still as possible, and the only object of reading or hearing was mutual edification.

He showed the difference between the two priesthoods—the Melchisedek and Aaronic. The latter, in the absence of the Prophet Joseph Smith, was limited in its power and blessings.

The Melchisedek priesthood held the power and privilege of receiving the systems of the kingdom of heaven, and enjoying the communion and presence of God the Father and his Son. The lesser, or Aaronic, priesthood, was simply an appendage to the Melchisedek, and ministered in the temporal ordinances of the gospel, such as baptism, &c. Since the introduction of these two priesthoods, the Church had passed through many modifications, and the full blessing of the priesthood had not yet been entered into and enjoyed up to the present time.

Whenever a literal descendant of Aaron could be found he could not without counselors, but in his absence he required a high priest to be set apart and ordained, and a bishop to administer in all the ordinances of the lesser priesthood, and to render his authority complete he must have two counselors, high priests, although in many of our wards and settlements the order had not been strictly carried out. God had now revealed to his servant Brigham that the time had come to re-establish the Twelve Apostles throughout the land and to set those things in order and introduce the more perfect system of the Aaronic priesthood, as is revealed in the Doctrine and Covenants. This was a great change, with many other changes that would be brought about, was intended to prepare us for the coming of the Son of God.

He then spoke of the necessity of union in temporal matters, and the benefits to be derived by the saints in the building of temples. He referred to several temples, and their reference to the gathering together of the saints of God, that they might be equipped and instructed how to do the will of the Almighty, which could not possibly bring about in our isolated condition, and that we might also be sanctified before God. When that time came, the wicked would fear and tremble when no man dared.

Elder ERASTUS SNOW spoke of the ancient prophets who foretold the introduction of the priesthood in the latter days, with its attendant blessings, the time when nations would cease to war with each other and a reign of righteousness be ushered in. This period was shown to the apostle John while upon the Isle of Patmos.

He also spoke of a time when the power of the devil would be broken, and although Satan had claimed dominion over the earth and its treasures, the time would come when Jesus would come to take possession thereof, and Satan be banished from this globe. God had promised Jesus, his first born, the possession of the earth. Satan, during the time being, during a period of his brief authority, might give to his servants a temporary power and dominion over their fellows, and to oppress the poor, but soon this would be broken. They who sowed to the flesh should reap corruption, while those who loved God, who delighted in righteousness, would reap the reward of the faithful when Jesus should come. We expected to live to see the time when the refuge of lies would be swept away. Latter-day Saints, he said, "Let us live our religion, and we shall soon realize all the blessings that God has promised to the faithful."

Frederic E. YOUNG addressed the assemblage, delivering a powerful discourse, in the course of which he touched upon many points of vital importance to the Latter-day Saints, and to the whole of mankind in general.

The Conference was adjourned till two o'clock p.m.

The choir sang an anthem—

Come, sing unto the Lord our God.

Benediction by President B. YOUNG.

Afternoon, 2 p.m.

Glorious things of thee are spoken, Zion City of our God.

Prayer by Elder JOHN TAYLOR.

The choir sang—

O Lord of Hosts, we now invoke, Thy spirit most divine.

The sacrament of the Lord's Supper was administered.

Elder F. D. RICHARDS said to such an immense congregation a sermon had to be given, and he therefore invited quietude on the part of the people. The gospel, when taught and practiced, brought the possessor unpeakable joy. The things of God needed to be sought for with much diligence to enable the truth seeker to acquire a knowledge of the same. The gospel was of great antiquity, dating back before the foundation of the world. The Scriptures spoke of it as the "new and everlasting gospel," or covenant of life, and when brought in at the age of the world, it was new in that particular dispensation. The prophet Enoch testified that Adam, our first parent, was baptized by immersion, and which was again performed as before, now much larger, and marched to the cemetery, where the dedicatory prayer was offered by Bishop Wm. Bringham, and the remains consigned to their last resting place.

The universal tribute of respect shown to the memory of the departed dead, in the general demonstration, was richly merited, and in justice to the people we may add, it was well repaid in the sympathetic and liberal turn out, kindly interest and influence manifested by very truly, your brother in the gospel of life and salvation, FRANCIS C. BOYER.

Benediction by Elder Geo. Q. Cannon.

GEORGE GODDARD, Clerk of Conference.

CORRESPONDENCE.

Sunday Excursions, Etc.

SALT LAKE CITY, May 12, 1877.

Editor Deseret News:

At a meeting of the Central Committee of the Y. M. M. I. A., held last evening in the Council House, the following resolution was unanimously adopted—

"Resolved—That, as members of Y. M. M. I. Associations, and in respect to the divine command to 'Remember the Sabbath day to keep it holy,' we are opposed to Sunday excursions, and will do all in our power by withholding our patronage, and influencing others to do so, to discourage the running of special excursion trains on the railroads, and the opening of pleasure resorts on the Sabbath day."

By publishing the above you will favor the Central Committee.

R. W. YOUNG, Ass't Secretary.

Correspondence.

Obsequies of Bishop Aaron Johnson.

SPRINGVILLE, U. T., May 11th, 1877.

Editor Deseret News:

Dear Brother—This being the day set apart for the burial of Bishop Aaron Johnson, who died here on the 10th instant, business was generally suspended and the day observed as such by all. The general suspension of business and consequent quietness and serenity that prevailed plainly indicated the feelings and sympathies occasioned by the death of one whose history and labors had been so closely and intimately connected with the growth of the church.

At 1:30 p.m. the relatives, friends, authorities and many others assembled at the residence of deceased, and at two the procession was formed under the direction of Col. W. M. Bromley, assisted by F. C. Boyer, with twenty-four high priests in double file, in advance; next in order were the Bishop and local authorities, followed by the carriage bearing the corpse, with eight sevens, four on either side, in single file and abreast with the corpse, as pallbearers, after which came the bereaved and others in carriages and wagons.

The procession then proceeded to the meeting-house, where, after singing and prayer, very feeling and impressive addresses were delivered to a large and attentive audience by Elders W. H. Kelsey, Wm. Bramall, Bishop W. Bringham and others, eulogistic of the life, character, faith, and integrity of deceased, followed by the living, at the same time, to faithfulness and emulation, comforting and consoling the bereaved.

After singing and the closing prayer, the procession was again formed as before, now much larger, and marched to the cemetery, where the dedicatory prayer was offered by Bishop Wm. Bringham, and the remains consigned to their last resting place.

The universal tribute of respect shown to the memory of the departed dead, in the general demonstration, was richly merited, and in justice to the people we may add, it was well repaid in the sympathetic and liberal turn out, kindly interest and influence manifested by very truly, your brother in the gospel of life and salvation, FRANCIS C. BOYER.

DIED.

At Pendock Cross, near Towkesbury, Gloucestershire, March 27, SARAH LANE, aged 60 years. She was baptized by Elder Thomas Oakley, Nov. 28, 1840, and died from the faith. A Christian Star.

At Ringwood, Hants, April 1, ANN WITT, aged 52 years.—A Christian Star.

MINING STOCKS.

MORNING BOARD.

San Francisco, May 14, 1877.

710 Ophir, 51;

456 Mex, 4.40; 4.75; 4.50

445 G & C, 4; 4.70; 4.55

840 B & L, 10; 9.91; 9.91

2125 Cal, 25; 24; 23; a 30; 24; b 10

1770 Con Va, 25; 23; 25; b 10; 25; b 5

600 Chollar, 25; 24; 20; 21; 21; a 30; 21

1020 H. & L, 25; 1.90

595 Point, 3.70; 3.65; 3.75; 3.80

50 Point, 3.80

625 Jacket, 4; 4.70

1025 Impl, 50; 45; 50; b 5

220 Alma, 7; 7.15; 7

640 Belcher, 3

515 S Nev, 1; 1.15

95 Utah, 5; 5

1150 Bullion, 3; 2.90; 2.85; 2.90; 2.90

520 Excheq, 14; 1.45; 1.55

50 S Bel, 15; 14

780 Overman, 6; 5; 5

1125 Justice, 3; 3.65; 3; 3.70; 3.85;

750 Union, 2; 2.55; 2

370 Caledonia, 1.40; 1.45

40 Baito, 40c

45 Alta, 30c

150 Andes, 30c; 40c

190 Prospect, 30c

350 M Star, 2.70

35 Trojan, 40c

Milk Patches.

Pure Liquors and Cigars, Summer Drinks of all kinds, always to be had at the OASIS SALOON. Mr. J. H. HARRIS, Proprietor, at the usual umbrality. Call and see. East Temple Street, four doors South of Wells, Fargo's Bank.

DR. PRICE'S SPECIAL FLAVORINGS.

James Dunster, Daniel G. Brien, David K. Hall, Spencer Hall, John E. Thayer, Senr., G. L. Mann, E. Thayer.

Elder Cannon said he was very thankful that the time had come for a more thorough organization of the Church, which was effected by the Apostles through the various stakes of Zion. He alluded to the object of the Latter-day Saint gathering, and said that it would not take up his word against his neighbor would be compelled to flee to Zion. He hoped to see the day when the Latter-day Saints would be able to say to the world, "We are a people of peace, and we are here to do good, to have a love and interest for each other, and build up Zion according to the intention and purposes of God."

Elder GEORGE Q. CANNON read the following names of missionaries who were unanimously sustained by the Conference—

James Dunster, Daniel G. Brien, David K. Hall, Spencer Hall, John E. Thayer, Senr., G. L. Mann, E. Thayer.

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