

the law; that they are prepared to, and will, if required of them, sacrifice their personal comfort, their property, suffer indefinite imprisonment, and surrender life itself, rather than yield and promise obedience to the law, and forego the privileges they claim.

The Government can have and hold but one position towards this people, which is of easy statement: Its authority must be respected, its laws must be obeyed.

ENFORCING THE LAW.

In the year 1884, a determined move was inaugurated for the enforcement of the law against polygamy, and since that time the Territorial officers of Federal appointment, charged with this duty, have been and continue vigilant and diligent in their efforts to that end.

The District and Supreme Courts have been opened and promptly disposed of business before them. While vigor has been shown in the prosecution of offenders, it has been, and continues to be, the custom of the Court of conviction, to suspend the judgment, and allow the convicted party to go free, upon his simple promise that he will in future obey the laws.

Of the number convicted up to June 30, 1886, but seven had given that promise and accepted their freedom.

VISIT TO THE PENITENTIARY.

Seven days after assuming office in the Territory, on the 18th day of May, after consulting with Chief Justice Zane and District Attorney Dickson, they approving and concurring, I visited the Utah Penitentiary, where about fifty of those convicted under the law were imprisoned; and proposed to all who would promise to obey the laws in the future, our united efforts to secure from the President their pardon.

Not one of them availed himself of this tender, but sent me a respectfully worded communication, signed by all, declining to do so.

CONVICTIONS IN THE COURTS.

The following showing is made of the convictions obtained in the courts in polygamy and unlawful cohabitation cases, from July 1st, 1884, to June 30th, 1886: Nine convictions were had, three for polygamy and six for unlawful cohabitation; eight of whom resided in Salt Lake City and one in Beaver County.

From July 1st, 1885, to June 30th, 1886, there were 84 convicted, three for polygamy and 81 for unlawful cohabitation; making all told but 93 convictions. Of the 84 convicted the past year 51 resided in Salt Lake, 11 in Weber, eight in Beaver, five in Tooele, three in Box Elder, one in Utah, and one in Sevier County. Thus the convictions have all been had in eight of the 24 counties of the Territory.

Of the 16 counties in which no convictions have been made, the Mormon population is largely in the ascendant, and it is known that the population in those counties believe and practice polygamy as well as their brothers in the other counties.

PENDING PROCEEDINGS.

In the Second District Court which sits at Beaver, Beaver County, there are now pending 14 indictments for polygamy and unlawful cohabitation, three of those charged, residing in Beaver County, five in Garfield, four in Platte, one in Kane, and one in Iron County. I have no information as to the number who have been arrested.

In the First District Court held at Ogden, there were 55 indictments found against those charged with a like offense, 34 of whom reside in Weber, 18 in Cache, 2 in Davis and 1 in Box Elder counties. Twenty of those residing in Weber county have been arrested, and of the 18 residing in Cache county none have been arrested.

In the First District Court held at Provo 7 indictments are pending, all against citizens of Utah county. I have no information as to the number of arrests.

In the Third District Court held at Salt Lake City, there were 123 indictments pending, 115 against citizens residing in Salt Lake City, 7 from Tooele and 1 from Davis county. The clerk of the court says as to these indictments: "In a large number of these cases the defendants are at large, it not having been possible to arrest them."

THE TEMPLE COUNTIES.

In three of the counties where no convictions have been had, the Mormons have temples located, where their secret rites of celestial or plural marriages are celebrated; namely, at Logan, Cache County, which lies north of Salt Lake City; at Mant, Sanpete County, which lies south of Salt Lake, and almost in the center of the Territory, and at St. George, in Washington County, the extreme southwestern corner of the Territory.

NEW PLACES FOR COURTS.

Heretofore terms of the District Courts have been held at Salt Lake City, at Ogden, Provo and Beaver. As the condition of business in the First and Second Districts will allow it, it is my purpose, under the authority vested in me by the law, to fix terms of the First District Court, to be held at Logan and Mant, and of the Second District Court at St. George, believing that the presence of the courts and its officers, will have a wholesome effect in preventing the contraction and celebrating of plural marriages, and that the authority of the law, if not acknowledged, may be equally felt in every part of the Territory, and that the place of residence may not, as it seems to have heretofore

done, furnish immunity from punishment to law violators.

THE MARSHAL'S OFFICE.

To secure a more satisfactory and efficient administration of the laws, I would recommend that all fees of the Marshal and his deputies as to this Territory, be required to be covered into the Treasury. The Marshal to be paid a salary of not less than \$5,000 per annum, and that he be allowed one deputy at \$2,000 per annum, and one at \$1,800 per annum; that he be authorized to appoint and employ such other number of deputies as may be approved and authorized by a board, to consist of the Governor, the Justices of the Supreme Court and the District Attorney; to be paid at the rate of \$4 per day while actually in the service and on duty, the actual expenses of the Marshal and his deputies, incurred in the discharge of his duties, to be allowed them.

UNUSUAL CONDITIONS.

It must be remembered, always, in considering matters concerning Utah, that unusual and extraordinary conditions prevail. A population of nearly, if not quite, 150,000 people, hostile to the law and animated by religious fervor, to resist and defeat the enforcement of the laws, believing they are doing God's service when they can do so. The ordinary force of officers, sufficient in all of our other communities, to successfully insure the supremacy of and obedience to the laws, or the punishment of offenders, fails here.

The Marshal and his deputies should be men of the very best character and qualities. Their duties are onerous and unpleasant. To get and retain such men for such duties they must be liberally paid. The number of deputies needed will vary with the occasion, and I think that the Marshal and the board that I have suggested can safely be trusted to have on duty and under pay no greater number of men than is needed.

ON PHYSICAL RESISTANCE.

I know of no armed organization for the purpose of opposing the lawful authorities, or resisting the enforcement of the laws, nor do I believe any such now exists.

The process of the courts is met with no physical resistance, and society is peaceable, and no outbreaks have occurred since I came to the Territory. It is true, however, that a large majority of the people stoutly and stubbornly affirm, publicly and privately, that the enforcement of certain laws is destructive of their rights as freemen, an assault upon their religion, and an invasion upon the sanctity of their homes.

The minority, with equal vigor and openness, proclaim that the practices of the people are immoral, that they are disloyal to the Government, and that their attitude of defiance to the laws, interferes with the advancement and prosperity of the Territory, and inflicts injury upon all of its interests.

It follows, necessarily, that the people here, with a bitterness of feeling, are divided as they are nowhere else in the country. The division is clear, distinct and palpable. The causes of the division, in language not distinguished for its mildness, are constantly, earnestly and vehemently discussed through the press, the houses of worship, court-houses, hotels, business places, on the streets and in the social circle, engendering an intense feeling of bitterness.

The vigorous enforcement of the unpopular laws against the people in the majority, with a prospect of further stringent legislation, does not tend to soothe or to make them more amiable. Under the favorable conditions existing for such a result, an outbreak of violence may be easily provoked.

PRECAUTIONARY MEASURES.

There is no militia here to appeal to, as there is in other well-organized States, to suppress violence, maintain order and enforce the law. Even with authority conferred to organize a militia force, I am of the opinion, with the feeling existing here, a better reliance for the preservation of the public peace would be found in the regular troops.

This statement of the situation makes apparent the need that may arise at any time for the prompt use of a strong, well-disciplined and efficient military force to aid the civil power. I would recommend that such a force of United States troops be placed and kept in garrison in this Territory, and that such laws will be passed as will make them as promptly available to the civil authorities here in suppressing violence, quelling disorder and aiding in the execution of the process of the courts, as if they were the militia of the Territory. The exhibition of the strength of the arm of power, will often obviate the necessity for its use.

ABOUT LESSENING MORMON POWER.

It will surely be well to lessen the power and not permit an increase of the strength of this people so long as they remain as they now are hostile to the laws. Yet they have sent and are sending their missionaries from here into many States of the Union; they have and are establishing stakes and conferences, proselyting to their faith, and inducing immigration from the States and peopling this Territory. The immigration from the States is by families and individuals. I know of no way of ascertaining the extent of it. I have interposed the only power I legally possessed, to say the tide of this immigration. That the country might have an official statement of facts of the unlawful teachings and conduct of this people, and that others might not be induced to come here with the idea that they could with impunity contract plural marriages, I, on the 10th day of July last, made and sent to the Executives of the other States and Territories, the following proclamation:

[Here follows the proclamation, familiar to the public.]

WOULD DEPRIVE THEM OF POLITICAL PRIVILEGES.

The effect of the Senate bill, as amended and reported from the Judiciary Committee of the House at the last session of Congress, entitled "An act to amend an act entitled 'An act to amend Section 5253 of the Revised Statutes of the United States in reference to bigamy, and for other purposes,' approved March 22d, 1882," becoming a law would be good, in staying the immigration from the States, as it will deprive of political privileges, those who identify themselves with this people, to aid and abet them in their violation of the law.

THE IMMIGRATION.

The foreign immigration, induced to come through the efforts of the Mormon missionaries and brought here by the aid of that Church, is one of great magnitude, of serious importance and which specially and imperatively calls for legislation to check and prevent.

One of the tenets of the Mormon Church, is the gathering together in communities, and Utah is their Mecca and place of sojourn until their return to and final gathering in Jackson County, Missouri; hence their missionaries are, in fact, immigration agents, and induce their proselytes to immigrate here, where they settle in this and adjoining States and Territories, forming one great community, the head and strength of which is centered here.

The immigration from and including the year 1881 to the present time, amounting to 11,950 souls, is distributed through the years as follows:

1881.....	2233	1884.....	1799
1882.....	2693	1885.....	1549
1883.....	2469	1886.....	1214

One company is to arrive on October 16, 1886.

As heretofore stated, under the head of Insane Asylums, it appears that of the 81 inmates of that institution since its opening, 53 were of foreign birth. Of the 93 convictions under the law for the suppression of polygamy, heretofore reported, 58 were of foreign birth.

The bill reported to the last session of Congress, to which I have heretofore referred, provides for dissolving the Perpetual Emigration Fund Company. In doing so, if it becomes a law, Congress will have taken a step in the direction of interfering with this immigration. But additional legislation will, I am satisfied, be necessary to make much of an impression towards securing its discontinuance.

The missionaries of this Church, who are, as I have before stated, also agents to induce immigration, are deputed and sent from here to foreign countries; their proselytes are gathered together in large companies, and in such companies placed upon shipboard under the control and management of agents provided for that purpose, who provide transportation; make all arrangements, look after the affairs of the company in a way similar to that of a commander of troops.

At our seaboard they have their agents to look after them, provide transportation, take them in charge and bring them to their destination, and this system can and probably will be continued under the control and with the aid of the Church, notwithstanding the dissolution of the Perpetual Emigration Fund Co.

I am impressed with the belief that but little, if any, immigration would come if it depended upon individual enterprise and responsibility. I would respectfully recommend that the attention of Congress be called to this subject, for the enactment of such laws as will put a stop to this immigration, until this people become submissive and recognize their responsibility under the law.

LEGISLATION RECOMMENDED.

The legislation relating to this Territory reported to Congress at its last session, and pending before that body, gives assurance that there is a recognition of the situation, and of the need of further law for the benefit of this Territory.

The need is urgent, and should be met without further delay. Congress, when it reassembles, should not adjourn without enacting the necessary laws that will bring this people to a realization of the power of the Government, if it does not secure their respect for its authority.

The enactment, at the last session, of the bill pending before the House, to which reference has already been made, would have found the terms of the Territory about expiring. Since the adjournment of Congress, on the 2d day of August last, a general election was held, and new officers elected for full terms of two years. If the bill is to become a law—as it should at the coming session of Congress—it ought to provide for vacating the offices, that the law may become operative, and that they may be filled in accordance with its provisions.

The pressing need of a session of the Legislative Assembly at an early day, should, if not otherwise done, be provided for in the law.

CONCLUSION.

On the 6th of March last, I assumed the duties of office in this Territory. I was received with honor, and have been treated ever since with consideration and kindness by all the people of every party, regardless of differences. I can have and do have no other than the kindest feelings for this whole people. I feel a great regret that a great majority of this people will not, or can not see their way to respect and obey the laws. The sufferings and sorrows they bring upon themselves as individuals and as a people, are a source of profound sorrow.

One who will lead them quickest to where they must inevitably come; to a recognition of their obligations as citizens; to respect authority and obey the laws, will prove to be their greatest benefactor. Very respectfully,

Your obedient servant,
CALEB W. WEST,
Governor.

CORRESPONDENCE.

LETTER FROM MEXICO.

A Conference and a Feast Among Native Saluts.

OZUMBA, Old Mexico,
October 9, 1886.

Editor Desert News:

At length the last reverberations of the Cutting and Sedgwick scandals seem to have died away even in the remote parts of the Republic where news from the Capital does not penetrate for a month or so, and where, for that reason, the excitement reached its highest point weeks after the cause was removed. Within the radius reached by the pulsations of the press, calmness has long been restored, though for a while in some parts it was somewhat dangerous for an American to make known his nationality, excitement and

THE SPIRIT OF WAR

ran so high; but here in this quiet town we were the recipients of none of their indignities further, perhaps, than being called a "thief" or a "goat" as we would be walking peaceably along the road. These appellations are among the worst and lowest known to the Mexican, although a literal translation into English of some of the common expressions used even in the best society here, would appear most shockingly profane. The name of Deity bursts from their lips on the slightest provocation, and is often heard mingled with their most refined expression of politeness.

As Conference reports are now in order, a few lines concerning the one we have just held here might be of interest to some of your numerous readers. Ozumba, being midway between the capital and the Tierra Caliente, on a line of railroad, and in the midst of a cluster of several important towns in most of which we have converts, is the place selected for holding conferences.

WE HELD FIVE MEETINGS.

altogether, in private houses, commencing on the evening of the 4th inst. with a Priesthood meeting. All the meetings were well attended, a number of strangers seeming to take quite an interest.

Much good instruction was given both by native brethren and Elders from Utah, some of whom enjoyed to quite an extent the spirit of prophecy, and made the most encouraging predictions concerning the future of the work of the Lord in this land. The number of native workers in the mission was nearly doubled by the calling, ordaining and setting apart of native brethren to the Priesthood. With our numbers thus augmented, and the early arrival of the Book of Mormon in Spanish, which is so anxiously awaited and which we learn is almost if not quite ready, we have strong hopes that the work from now on will take rapid strides.

The warm-hearted and generous hospitality for which this people are noted had an opportunity to show itself in a most pleasant manner in providing food and shelter for those who had come from a distance to attend Conference.

It did not inconvenience them much to provide a bed for their friends, as that is one of the simplest things imaginable in Mexico, and consists of a rush mat on the floor, the sleeper using for a cover his zarape—a half blanket, half aawl with a longitudinal slit in the centre through which the wearer thrusts his head—every Mexican being provided with one. But the meals, or rather feasts, in which the whole congregation participated, were at once

STRIKINGLY NOVEL

and characteristic of their whole-so called hospitality. I will attempt to describe one which will give an idea of the rest.

The house in which the forenoon meeting was held had previously been decorated in a most tasteful manner with flowers, leaves and evergreens, so as to produce a highly pleasing effect. I need but to refer to the fact that Mexico is a perpetual flower garden, and that the Aztecs and their descendants ever since the Conquest have been famed for their skill and taste in the cultivation and arranging of flowers, to convince the reader that the bouquets, wreaths, crosses, etc., which adorned the room were not only profuse and beautiful, but tastefully arranged.

As soon as the services were concluded willing hands quickly cleared the room of benches, etc., and in one end spread down a number of clean rush mats on the floor of earth, while at the other end three tables of different altitudes were placed end to end and partially covered with clean, white tablecloths. The missionaries and as many of the notice brethren as could, seated themselves on the benches which ran parallel on either side of the tables, while the females and children flocked around the mats on the floor.

When all were seated the

FIRST COURSE WAS SERVED.

It consisted of rice which appeared to have first been boiled in water and afterward fried in oil, and was set on the table in a large pottery vessel that would hold nearly half a bushel. All the plates and bowls in the neighborhood had been borrowed for the occasion, and stood in lofty piles near the huge vessel. With the aid of a couple of large wooden spoons two of the brethren soon distributed to each one his portion of rice. But how were they to eat it without knife, fork or spoon?

This did not seem to be a very difficult problem for the natives, and indeed, by ransacking the village, been able to provide most of the Utah Eaters with a fork or a spoon. At short intervals along the table were heaps of warm tortillas—thin, tough cakes, made of corn hulled in lime water, then ground by hand between two stones into a stiff dough, which is then patted out between the palms into thin cakes and baked on a large pottery plate or shield over a fire. These the natives would tear in two, double the edges together so as to form a three-like spoon, and, dexterously scooping up a mouthful, bite off the end. In this way, as one of the brethren remarked, they have a clean spoon for each mouthful.

Fried chicken, turkey, served with a kind of soup that was thick with chili or red pepper, and the inevitable boiled beans, formed the other courses which appeared and disappeared in their proper order, accompanied by onions, lettuce, fruits, etc.

THE POOR.

the lame, the halt and the blind partook alike of the bounteous feasts, and a spirit of love and union that will long be remembered seemed to pervade each bosom as we mingled together, whether chatting, eating, singing or listening to the words of inspiration as they fell from the lips of the servants of the Lord, with whose presence we were blessed. Altogether it was one of the most enjoyable conferences I ever had the privilege of attending.

Respectfully,

HORACE CUMMINGS.

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