

Saints on the necessity of being more faithful in the performance of their duties. The responsibility resting upon parents in regard to teaching and instructing their children in the principles of the Gospel, of being chaste and virtuous, that they may be of great worth in the kingdom of God.

The statistical reports of several of the wards were read, and the general and local authorities of the Church were presented and unanimously sustained. The regular Priesthood meetings were held and much good counsel imparted.

Conference adjourned to the first Saturday and Sunday in September.

J. E. SHELLEY,
Stake Clerk.

KANAB STAKE CONFERENCE.

SETTLERS WANTED.

The Kanab Stake Quarterly Conference was held at Orderville on June 5th and 6th.

E. D. Woolley Jr. and Thos. Chamberlain, of the Stake Presidency, and a fair representation of the leading men and citizens of the Stake were present.

The reports showed improvement and advancement among the people. The speakers dwelt principally on purification, faithfulness, the upbuilding of the work of God and general encouragement.

The vocal and instrumental music was most excellent.

Another matter that should be noticed was spoken of, which was the great increase of water in this part of the country, and the favorable chances for people who desire to make themselves homes.

At Kanab alone we want at least 50 more families. I think in traveling over Arizona and other new places that are being settled, it would be difficult to find a better chance than is afforded right here to get land and water, by taking hold and working on the canals, which are new, and all have the water running in them. But we need more help to enlarge our canals and to keep them in repair, and there is surplus water to issue for such labor.

There are also chances for large reservoirs to be made, and thus prevent the water from running to waste into the Colorado river, as it has hitherto done. Our climate is perhaps as good as is found in Utah, and nearly all kinds of fruit do well.

L. C. MARIGER,
Stake Clerk.

ENCOURAGING NEWS FROM THE SOUTH.

LEE VALLEY, Tennessee,
June 7th, 1886.

Editor Deseret News:

The reply of the Saints in the penitentiary to Gov. West's overtures has been looked for with no little interest by us here, and we are gratified at not being disappointed. It certainly conveys no uncertain sound, and the Saints everywhere will take a great measure of courage from this manifestation of fortitude on the part of those respondents. All honor to Gov. West and the feelings which prompted him to make the effort, though a moment's reflection might have satisfied him of its futility, particularly coupled with the names of Judge Zane and Attorney Dickson.

FRUITFUL LABORS.

Matters in this section remain quiet, though we cannot say how long they will be so. We are still making accessions. One on Friday of last week. Elders Brown and Head, who were here a short time ago returned to Terrapin Valley on the 2d inst. They are much encouraged in their labors; have blessed several children, and have assurance that quite a number in that locality will obey the Gospel in a short time. In fact, as they were leaving there for this place, they were requested to return as speedily as possible, as several parties wished to be baptised.

We received very pleasant letters recently from Elders E. S. Kimball and Jas. Roskelley. The former in Wilson County and the latter Putnam, as is also Elder Heber Perkins. Elder Daybell is in Wilson. The health of all was represented to be excellent. The weather with us now is splendid for their labors, and they seem to be making the best of it. I don't suppose there is much difference between here and Utah. The average temperature for May was 66 deg.

GOOD EFFECTS OF OPPOSITION.

Politics are now absorbing the attention of the people in this region, so that I suppose we will have a respite from the assaults of the "Mormon"-eaters. I might mention that the bloriations of a few would be mentors in this vicinity, some time past, has brought about an enquiry among the people to the extent that on Thursday last, Elder Greene was requested to visit the neighborhood and hold a meeting, which he attended to yesterday. There was a good gathering of the neighbors, amongst them being Mr. Seals, the source of nearly all the families in that valley. It seemed that the Spirit was resting upon the congregation during the hour and three quarters that Elder Greene was reading and talking, and all appeared deeply interested. At the close Mr. Seals expressed himself as satisfied that the "Mormon" religion was the only true one.

Since beginning this letter I have heard from Elders Brown and Head, in Terrapin Valley, through Mr. John Bailes, at whose house the Elders held a meeting yesterday, (Sunday), which was well attended, and at which they blessed two children. Mr. Bailes informs me that no baptisms have yet taken place there, but that on Thursday of this week, himself and three others will be baptized, probably more. At any rate this will be the opening, after which I confidently believe about every family in the valley will obey the Gospel, save, perhaps, one or two.

OCCASIONAL.

CORRESPONDENCE.

A HARD EXPERIENCE.

RICHFIELD, June 15, 1886.

Editor Deseret News:

I send you a very brief sketch of the life of Sister Sarah Houston Pratt, who died at Coyote Creek, Grass Valley, Garfield County, May 26th, 1886, which you will confer a favor by publishing.

She was the daughter of James and Mary Houston, born in Star County, Ohio, August 3d, 1823. When 9 years of age she became a member of the Church of Jesus Christ of Latter-day Saints, and, with her parents, gathered with the Church and suffered in all the persecutions of that time.

In 1848 she was married to Apostle Parley P. Pratt, and in 1847, in company with her husband and the first company of Saints, started across the plains, traveling on foot, with her infant in her arms, most of the way. From that time until her demise she suffered many severe hardships; but in the hardest trials she trusted in the will of God. It may truly be said of her, "Thou hast come out of much tribulation." Of late she has resided with her daughter, Mrs. Sarah E. King, at Grass Valley. She leaves 6 children and 30 grandchildren to mourn her departure. J. G.

AN IRON COUNTY RAID.

ENOCH, Iron County, Utah,
June 10, 1886.

Editor Deseret News:

Our quiet little village of Enoch was disturbed on the morning of the 5th inst. by the presence of deputy U. S. marshals Gleason, Hague and Orton, who raided us just as the sun was tinging the tops of the houses. They drove up to the residence of John Lee Jones, and immediately surrounded the house. Mr. Gleason knocked at the door, which summons was answered by Sister R. Jones, who said, "You will please wait until I dress." "Certainly," was the reply. After opening the door the inmates demanded his warrant of authority, which he immediately presented. He proceeded to search the house from cellar to garret, but was unsuccessful in finding the object of the hunt. While in one of the upper rooms Mr. G. subpoenaed Samuel B., a son of Brother Jones, 18 years of age.

The officers then went to the house of Father John P. Jones and gave that a thorough scrutinizing. There was nobody there they wanted. They then went to the residence of S. F. Jones and searched through the premises twice; then went through a window of another dwelling, the occupant and key of which were absent.

They looked through pens, stables, the iron foundry and blacksmith shop, granary, etc., then left for Minersville, a distance of 30 miles.

A CLOSE OBSERVER.

The foregoing was mislaid; otherwise it would have appeared earlier.

THEN AND NOW.

HISTORY REPEATING ITSELF.

The examples of the past fail in almost every instance to furnish lessons for the present; consequently the outrages and wrongs that were perpetrated a century or more ago are repeated and often outdone by the almost immediate descendants of those who have resisted to the death the wrongs they have endured at the hands of their oppressors. This is particularly applicable to the people of America, whose garments are scarcely washed clean from the bloodstains with which they were bespattered in the grand struggle for freedom and liberty.

A little over a century ago a

DESPERATE CONFLICT

took place between the colonists of America (British subjects it is true) and the imperial government of Great Britain, resulting in the triumph of those principles of right which are God-given, and must sooner or later be awarded to all peoples. Previous to this, however, and extending through a long period of years, the people through their representatives, many times had sought for redress. The mother country could not plead ignorance in regard to the true situation of the colonists, and particularly in regard to the conduct of the officers appointed by the government to administer the laws and whose acts were not only tyrannical in the extreme but were becoming altogether unbearable. Despite this knowledge, these officers were not only retained but received

special recognition in many instances from the government because of their peculiar efficiency in carrying out the policy of the autocrats of Great Britain; for the idea of so weakly a child as the one dwelling in America ever thinking of resisting the strong arm of powerful England, its imperial parent, never entered into the thoughts of the King nor the majority of the members of Parliament.

When, however, that resistance assumed a tangible shape, it was firmly believed that the presence of a few extra troops and a little naval display would awe these colonies into abject submission, and they resolved to make prominent examples of the leaders who had incited what they pleased to term this "unwarranted rebellion." But every school boy knows the sequel; how right finally triumphed over might, and how this much-abused child compelled the mother to recognize in him the full grown man whose rights even the parent was bound to respect and allow him to govern himself; for the grand question terminated in this: Whether the colonists should govern themselves or be ruled as dependencies? The decision was rendered in favor of the former.

Once a year, at least, by the return of the ever memorable fourth of July, the story of colonial bondage, together with the final independence obtained, is rehearsed in the ears of millions of the sons and daughters of America as well as her foreign born subjects, and orators vie with each other in pouring forth their eloquent enunciations in honor of the men who dared to assert their rights under such discouraging circumstances and who led their supporters forth to victory and thus as they thought secured to American citizens those inalienable rights designed by God that man should enjoy.

Little did these noble patriots think that ere eleven decades should pass away that their children would so far forget their fealty to them and the cause they espoused as to become

WORSE TYRANTS

than those they had subdued; and in order to accomplish their purpose that they would trample under foot those principles of freedom which had cost so much precious blood to establish. Yet it is nevertheless a fact that, here in Utah and the adjoining Territories—deny it as they may and call the citizens of these dependencies (Territories) rebels because they dare to remonstrate against injustice—they have outdone the English in their acts of oppression and are seeking to bring us into a greater bondage than that from which the colonists revolted and against which they rebelled.

SOME PRETEXT MUST BE FOUND

to justify these acts, and the government of the United States have taken up the refrain from the lips of sectarian priests and political hucksters, and echo back the one word polygamy as sufficient cause to justify them in trampling under foot all constitutional principles. The Judge upon the bench feels justified in straining the law on purpose to entrap these so-called offenders, and the officers of the court follow suit in unwarrantable insult to the accused. The Supreme Court of the nation will dodge important issues that upon a fair interpretation of law must be favorable to this sorely oppressed people; while the men who dare speak a word in our favor are branded as in league with us in wrong doing, until very few can be found who dare plead our cause, either privately or publicly. We have become almost as unpopular as were the early Christians, though our offense be no more than theirs, which, as described

BY PLINY,

the Governor of Pontus and Bythinia, in his letter to Trajan, the Roman Emperor, consisted in nothing, but "in a bad and expressive superstition." I have supposed that perhaps the judges in the Utah courts are trying to follow this man's example, who, in the same letter, says: "I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them whether they were Christians. Upon their confessing to me that they were, I have repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted I ordered away to be punished; for it was no doubt with me, and whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. But those who repeated after me an invocation to the Gods and with wise and frankness made supplication to your image which, for that purpose, I have caused to be brought and set before them together with the statues of the deities. Moreover they reviled the name of Christ. (None of which things as is said they who are really Christians can by any means be compelled to do.) These, therefore, I thought proper to discharge." Yet this same man testifies that he had the evidence that they were not guilty, "of theft, robbery or adultery, or other wickedness." Now, of what were they guilty? They believed in Christ and worshipped Him. This was the very essence of their wrong. And his testimony is that the true Christians went to prison, to torture and to death rather than deny their Lord and Master. This governor, whose jurisdiction extended over a vast tract of Asia Minor, in which were

the cities and churches of Ephesus, Smyrna, Pergamos, Phrygia, Sardis, Philadelphia and others became alarmed at the multitude of accused persons who, he says, embraced "every rank and both sexes," and he winds up his epistle by suggesting "that pardon be granted those who will repent." If the presiding Judge in Utah as well as his associates are not counterparts of this very considerate governor, where shall we look for any?

We have many times witnessed the spectacle in the Salt Lake Federal court room of the Judge raising the sword of Damocles and

SUSPENDING IT OVER HIS VICTIM

declaring that unless he recanted and made promises for the future it should fall upon his unfortunate neck, and we have thought at these times of the words of the valiant Pitt before the House of Commons when pleading for the Colonists: "Men so lost to every sense of virtue as tamely to give up their liberties would be fit for slaves."

History sometimes repeats itself in a century or less, while some history is not repeated for many centuries. But repeat itself it will, sooner or later, until the final triumph of right is brought to pass.

We are

BATTLING FOR RELIGIOUS FREEDOM,

not for ourselves so much as for our posterity, and we would be untrue to our trust were we to yield to obtain personal liberty. We shall live in our posterity either honored or condemned, and God never rewarded a coward. We propose to repeat in our lives the unwavering integrity of those who have sacrificed their all rather than yield honest convictions.

Let it be remembered, however, we are

NOT THE AGGRESSORS.

Our religion, plural marriage included, was an established fact many, many years before any law was passed against the practice, and the law first made remained upon the statute book a dead letter for ten years, and even then could hardly be revived by the passage of another law enacted for the same purpose. And now look upon the spectacle! Fifty-five millions of people arrayed against one hundred and fifty thousand.

The man of limited foresight sees naught but defeat for the minority against this overwhelming majority, while the man who puts his trust in God sees victory perched upon the banner of religious freedom; for there is a mighty host, unseen by man, who are closely watching this unequal struggle, and in the very nick of time, when defeat seems imminent to this very small number, will this interested host interfere in their behalf and secure them such a victory as will outvie that which Moses obtained for Israel after he had said, "Stand still and see the salvation of God."

PROPHETIC.

DR. PARK REPLIES.

SALT LAKE CITY,
June 23, 1886.

Editor Deseret News:

In your issue of last evening, you took occasion to criticize, and I believe unjustly, the wording, sentiment, and, I fear the intent of a series of five short lectures on the subject of psychology, delivered before the teachers of the Summer Institute, now being held in this city. The subject of the lectures was not chosen by the lecturer himself, but was assigned him by the president of the institute, with the special view, as he said, of exhibiting its relation to the work of teaching. As the lecturer, I undertook the duty requested of me, innocent of any other motive than that expressed by the president of the institute, and the good of those who patiently listened to my words. As I am not by any means a specialist on psychology, and as but few of my audience were, to say familiar with the subject, I announced in my opening lecture that I should treat the subject not with scientific precision, but in a homely, common place way.

The injustice I have to complain of, begins by basing the criticism on a brief summary of one lecture consisting of isolated statements given by the reporter with no other view than simply to outline the subject as heard, for the general news reader. From such a report it is not likely that the sentiments of the lecturer could be fully or properly communicated, either in their spirit or intent.

Again, the first four paragraphs of the editorial referred to, may be dismissed as having no bearing whatever on the character of the lectures except by suggestive inference. The three paragraphs following, quoted from the *Herald*, are in the main correct, as reports of this kind go: not the deductions from them are incorrect. I am sure that every one who listened to the lectures is as much surprised as myself at the distorted view taken of a very plain matter, and wonders how so much could be made out of so little. The object of the lecturer in referring to protoplasm was to place mind before his hearers in its simplest known medium of matter, whether organized or not being unessential to the purpose in view, that they might perceive then the same general characteristics, that is, sensibility, comprehension, and will, that are found in the higher and more com-

plicated forms of animal life, and thus show that mind is an endowment from the Creator and the cause of organization and not the result of it, and that the higher the organization of the matter enveloping the mind, the greater is its power of manifestation. How can there be anything atheistical in this? Is not there progression in mental and physical development. If so wherein lies the harm in stating it, especially when such statements is to effect a good purpose. Whether in protoplasm or in the infant child, the matter which environs the spirit is crude, and whichever standpoint we take, open observation proves the fact of development—from the structureless amoeba to the cell-like gregarina and higher forms,—from the infant child to the grown man or woman. What higher conception can we have of God and the human spirit than that He is the author of our being and that we are his progressive children?

Much of the article criticising the reporter's brief is taken up in an argument with Darwin and Huxley on this theory of evolution with which the lectures before the Institute had nothing whatever to do.

Besides, thus fighting an absent enemy, the writer has resorted to ridicule. He should remember that ridicule is not reason, and that when resorted to, is said to indicate a lurking consciousness of a weak or doubtful cause.

I am charged with confounding the terms *sense* and *organs of sense*. If the writer will take the pains to examine the notes taken by any one present at the lecture, he will discover that a clear distinction was drawn between the meaning of these two terms, as each was clearly defined.

In justice to the readers of the News, to the members of the Institute, and to myself, I have thought it necessary to make this brief reply to an article that I know abounds in "gross errors" and consequently whose tendency is not to good.

Yours respectfully,

JOHN R. PARK.

The foregoing appears to call for some comments on the part of the News, but for want of space to-day we defer making them until to-morrow.—[Ed. D. E. N.]

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DELINQUENT NOTICE.

NOTICE IS HEREBY GIVEN TO F. A. Eask, whose address is not known, that I, Philip Neder, have done the necessary amount of work required by law on the following Mines: Alexandria, Pinto and Vega, situated in Rush Valley Mining District, in Constitution Canon, Tooele County, Utah Territory. The amount due me for labor performed and expenses for assessment from the year eighteen hundred and eighty-one to eighteen hundred and eighty-five, the amount set forth being his share of assessment \$739.35, and if not settled within the required time of law, I shall, in accordance with law, claim the above named Mines, together with all their Patents.

June 23rd, 1886.

PHILIP NEDER.