

## SANPETE STAKE CONFERENCE,

HELD IN EPHRAIM, FEBRUARY 13TH AND 14TH, 1886.

There were present: President Peterson and Counselors, members of the High Council, Bishops of the several wards, and Elder W. H. Seegmiller of the Presidency of the Sevier Stake.

President Peterson made opening remarks, in which he passed in review the condition of the Saints temporarily, contrasting the present with that previous to the commencement of building the Temple. Said that though the Saints in this Stake have donated quite liberally towards the building of the Temple, yet they have increased in material wealth in a remarkable degree. Drew the attention of the Saints to the urgent necessity of continued diligence in contributing liberally so that the labors may be continued on the Temple. Gave much instruction to the Bishops in relation to exercising the necessary diligence in their watch-care over the people spiritually and also temporally. Reported all the wards in the Stake fully organized, together with the several quorums of Priesthood.

Presidents Beal and Malben made excellent remarks upon the duties of both officers and members, and gave needed and timely instruction, which was evidently appreciated.

The Bishops' reports showed that a few of them had commenced their labors of visiting the Saints in their homes and laboring with them in the capacity of teachers, which duty President Peterson enjoined upon them that they might be prepared to report thereon next conference.

President Seegmiller and Elder W. M. Palmer each addressed the conference, dwelling upon the duties devolving upon the Saints both as officers and members. The statistical report showed an increase for last quarter of 153.

The Sabbath school report reflected great credit upon the superintendents and teachers.

The Manti Temple finances were not as satisfactory as desirable by the superintendents who have the work in charge.

Four meetings were held during the conference proper, and on the evening of the 13th meeting was held, under auspices of the High Priests, President James Wareham presiding, during which much fatherly and good instruction was given by President Wareham and others of the local presiding High Priests.

President Peterson expressed his satisfaction with the conference, the good attendance, the good instructions given by the speakers, the good spirit that had been enjoyed by the conference, and gave notice that conference would adjourn for three months to meet at Manti.

The house was filled to its utmost capacity, and many were unable to obtain admittance.

GEORGE TAYLOR, Clerk.

## A NON-"MORMON'S" VIEWS ON THE RIGHTS AND PRACTICES OF THE SAINTS.

BROTHER JAMES DWYER, of this city, has received from one of his boyhood acquaintances, who is now an influential citizen of New Bedford, Massachusetts, a letter, from which we are permitted to cull the following extracts:

"I have received many papers from you, for which you have my thanks. I have read them quite carefully, and I see you have a good deal of trouble with government officials. So far as I can see, I think they had better get a living some other way, and let the 'Mormons' take care of their own affairs. Even if they have different ideas from their neighbors, so long as they do not interfere with the latter it is none of their business any way.

"I see by last night's papers that Geo. Q. Cannon has been arrested, supposedly for unlawful cohabitation. Now it seems to me that has become an intolerable nuisance, and it is high time that some change was made, so that people could have some protection from meddling persons. But I see your situation is peculiar; if you should resist by force such proceedings then the cry would be, 'Down with the Mormons, and break them at all hazards; drive and scatter them and seize their property or destroy it!' and for the present I can see but one course open, and that is: hide yourselves for a little time until the indignation is over; that is, have nothing known to the world about your affairs; nothing whatever. Have no communication or dealings with those who desire to bring trouble upon you. I suppose you will say, it is very difficult to do this. Well, I know it is; but if there is no interference of divine providence in your behalf, or any favorable and unexpected change, it appears to me that you will be completely broken up and perhaps driven from your homes unless you adopt some course differing materially from the past.

"Now, it is not entirely Judge Edmunds or the government officials that cause you so much trouble; it is the constant clamor of priests of all sorts and of the people almost universally that keeps up this cry against the Mormons. I believe that the priests feel that they are entirely unable to meet the arguments of

the 'Mormons,' polygamy excepted, on Bible ground, and therefore seize upon that as the only way of escape to save themselves from ridicule and protect themselves in their present condition.

Now in regard to polygamy, I do not propose to say a word to try to convince you that it is right or wrong; I will only say a few words about how it appears to me. There is nothing in the Bible, so far as I can see, that warrants such a conclusion, but a good deal against it (See Genesis 2 chap., 21 to 24 verses, Mathew 19, 4-5-6, Mark 10, 4-7-8-9-10, and many other places—that they two should be one flesh, and that what God had joined must not be put asunder.) I wish to talk a moment on polygamy. I suppose that to-day a large majority of the inhabitants of the earth are polygamists; but I do not find any tribe or nation among them all that has ever made any great advancement in arts or sciences or government or anything else that goes to make a man or nation great; they scarcely ever reach more than a semi-civilized condition, while on the other hand the monogamous nations have always stood very far in advance of all others.

The reason why polygamous people can never reach a very high degree of intelligence is because life's forces are turned in a wrong direction. A man that is associated with many women especially if they are fascinating, will find life's forces turned greatly to them. The animal forces will gradually increase—greatly in a few generations—and the mental will decrease nearly to the animal. Take for instance, the Jews; though from a hardy stock, they became a nation of adulterers, and in order to preserve any of them "worth saving," they had to be driven to cold and forbidding countries, where their animal desires could not to any great extent be indulged in.

"I know it is said, and with a great deal of truth, that wherever there is a church built—either Protestant or Catholic—there will be houses of prostitution 'within the sound of their bells.' Well, this is a terrible wrong, and it seems to me rather encouraged by the churches, at least to some extent, as they rarely take any stand against them.

"It is well known that the laws of Nature demand a terrible retribution of libertines, and it must be paid. The blood is corrupted; they do not raise many children, and such as they do raise soon disappear, through corruption of blood inherited from their parents—a poor inheritance indeed. Darwin has truly said, 'the fittest survive.' It is only the children of the virtuous that survive for any great number of generations.

"Now this is the way it looks to me. Can this be wrong? And as to polygamy, the question rests entirely on revelation. If God has revealed it to you or to any of the 'Mormons,' don't hesitate one moment. Obey the demands of the One who has created the heavens and the earth, let the consequences be what they may. You cannot be responsible for the consequences; the laws of Heaven must be obeyed at all hazards, whether life or death.

"But as the doctrine of polygamy has not been revealed to me, and as the laws of Nature and the Bible present no evidence but rather seem to present overwhelming evidence against it, I think it will not seem strange to you that I am not a believer in it. I think in every other respect, so far as I know, I am a believer in the 'Mormon' doctrine.

I hope you will not think it unkind or unfriendly in me to write as I have in regard to polygamy. I have only written what appears to me to be correct; all others have just as good a right to their views as I have. Neither do I think any less of a person because he does not agree with me. It seems to me right that every person should have perfect liberty to believe whatever he thinks is right, if he does not trespass on the rights of others. I wish this polygamy question could be left entirely to the 'Mormons.' I think that much the best way to settle the matter. I think there would be no trouble about it if they were left to govern themselves."

## THE SITUATION.

AS VIEWED FROM A DISTANCE.

DUNDEE, Feb. 12, 1886.

Editor Deseret News:

In this part of the Scotch mission the people are haughtily indifferent to anything advanced by "Mormon" Elders, popular opinion having stigmatized the religion and placed its adherents as victims of duplicity and sophistry; and any person embracing the same is either considered fanatical or of questionable reputation. The question is derisively asked, "Can anything good come out of Mormonism?" But there are a few who are obeying the principles of the gospel, regardless of opposition and prejudice.

The policy adopted by the United States to repress immorality and put down polygamy, causes me to mourn for the nation, for she is using a

## TWO-EDGED INSTRUMENT

that is likely to prove more fatal to herself than to those whose punishment it was unsheathed. Chameleon rullings and special laws partially applied, are not likely to inspire the heart of the wrongdoer with feelings of love and reverence for the Executive of our great government, or convince him of his error.

I think crime should be punished irrespective of persons, or private in-

ducements held out to commit the same. A man's character is certainly delicate and doubtful if individual enticements will lead him from the path of virtue. That does not excuse his guilt. Should an assassin go unpunished because some one hired him to commit the foul deed? Should a robber escape justice because his rapacity was prompted by a love of pelf? Should a libertine be set free because an opportunity was offered for the gratification of his lecherous lust?

If judges can allow justice to be trampled and their honor compromised by refusing to punish criminals, to retain a color of consistency the executive department should, at least, remove their guilty officers, instead of conniving and condoning them for illicitly indulging their ungodly lusts. An officer of the law should be above suspicion, and not guilty of the same crimes for which he punished others with unrelenting vigor and severity.

If the people and government of the United States desire to improve the morals of the nation, why don't they pursue as vigorous a policy in repressing immorality in all parts of the Union as is being followed in Utah? Many cities and localities are

## NOTED FOR THE LOOSENESS OF THEIR MORALS.

I say let the laws be administered alike in every part or portion of the Union, and not made partial by their application.

## ADDITIONAL SAFEGUARDS

should be thrown around that class, sect, person or party against whom public opinion is directed, if not, officers of justice are liable to allow their person and judgment to be clouded by prejudice.

Those who are guilty of immoral practices generally entertain no feelings of love and respect for their victims consequently, have no ties to break in order to obey the law. Prompted by an unholy lust, they commit a crime, believing they are breaking a law of God and of man, therefore, must be guilty of an offense infinitely worse than the polygamist who practices polygamy believing it to be right and in accordance with a law of God. It is said that the gist or essence of crime is in the intent or committing a crime believing it to be so. "By their fruits ye shall know them." The fruits of immorality are mistrust, infidelity, infanticide and many other abominations contained on the long black list of crime.

## POLYGAMY,

when practised correctly, is as far above immorality as heaven is above hell, and the fruits of which are confidence, integrity, an honored family, and many other of the elevating virtues. A polygamist is called upon to sunder the nearest and dearest ties that animate the human heart, ties formed by years of common joys and sorrows, until an affinity is cemented which reaches into eternity. He is required to cast upon the sympathies and charities of a thankless world a loving and condoling wife, who, broken-hearted is torn from her husband. One stroke of the law having lacerated the delicate confiding tendrils of love. Being unprotected and destitute, additional bars to temptation are thrown down which she is compelled to guard from a weaker position. Thoughts like these haunt the husbands' mind; for he is unable to render her any relief having been mulcted of his property and consigned to a felon's cell. And if their union has been blessed with children, they also must have their hearts rent with anguish at being deprived of a father, a counselor, and provider, for if he only visits his children in open daylight, he is fined and imprisoned.

## SPECIAL PROSCRIPTIVE LAWS

have generally been futile in accomplishing that which their authors designed. Instance the case in the days of Nebuchadnezzar, whereby a special law was enacted to entrap the three Hebrew Children, and how quickly its repeal was accomplished by their integrity. A similar law was enacted in the days of Darius, against Daniel, with like results. The Romans passed proscriptive laws against the Christians, punishing them with death for merely professing the name; and in a few centuries afterwards the nation adopted the same faith as a national religion. Luther and his adherents and the Huguenots were persecuted for their belief, while now public opinion holds that they should have been tolerated in the same. Such glorious examples will ever inspire a feeling of toleration and love for freedom and truth. The body may be fettered and bound; but while reason lasts, chains cannot be made so strong or walls so thick as to stifle thought.

If the new Edmunds bill becomes a law, I think the Government will have established a precedent by which, with equal consistency, every religious or secular organization could be disorganized, and the rights of franchise taken from any party or sect, and all public or private property confiscated and appropriated to whatever use the whim of the Executive might dictate.

## TRADE

in this country is greatly depressed, and her future outlook presents a dull and gloomy appearance. Countries that have heretofore received her manufactured articles are now becoming competitors and even shipping goods into Great Britain cheaper than they can be manufactured here. Trade is thus diminished and thousands are thrown out of employment.

Gladstone has completed his new cabinet and manifests a disposition to make such concessions regarding Home Rule in Ireland as will be consistent with the union of the Empire, which is no more than right, for I think no people should be ruled by mission judges and governors.

A. S. ANDERSON.

## FROM NEW ZEALAND.

## MISSIONARY LABORS AND PROSPECTS IN THAT LAND—SUCCESS AMONG THE MAORIES.

Elder Charles Anderson, of Elsinore, who on the 6th of May, 1884, went to New Zealand on a mission, returned to this city, Feb. 25th, accompanied by three immigrants from that country—Charles Nelson, late president of the Auckland Branch, James Stevenson and Jane Rowntree, also of Auckland. Elder Anderson labored chiefly while absent among the Maories; whose language he readily acquired, was quite successful and greatly enjoyed his labors, but last September, through the exposure to which he was subjected in traveling in that wet country, having to ford streams, etc., contracted a severe cold and has suffered so much since from congestion of the lungs that it was deemed wisdom for him to return home. This he very much regretted, as he was interested in his labors and would have preferred to remain.

He thinks a great deal of the Maories as a race, and says he never saw such great faith among any people. They seem to take to the Gospel naturally, and the gifts of the Spirit are very generally manifest among them, especially the gift of tongues.

The Elders now laboring among them are making rapid progress in proselyting, and many leading and influential men of the nation have embraced the Gospel.

Elder Anderson had the pleasure of being the first person to present the Gospel to the king of the Maories, who received him cordially, encouraged him in his labors and invited him to dine with him. That was in November, 1884, and since then Elder Wm. Gardner has had a number of interviews with him.

The natives frequently accompany the Elders in their travels and manifest great zeal in preaching the Gospel. They are naturally very fluent in speaking and many of them are really eloquent.

The custom of tattooing, which has prevailed almost universally among them in the past is now falling into disuse, and the young people seldom indulge in it. A large proportion of the Maories are really a fine looking people, possess a great deal of natural intelligence, and readily acquire an education.

The Church of England ministers in that country entertain a great aversion for the Elders, probably for the reason that they cannot cope with them in making converts. As an illustration of the success of the Elders, Brother Anderson relates that upon one occasion he went to Maketu, at the Bay of Plenty, a stranger, and on it being learned who he was, the natives flocked around him and requested him to preach. Arrangements were first made to convene in the Court House, but that being found to be too small, the congregation, which included nearly all the inhabitants of the place, adjourned to a large temple on a hill near by to listen to him. Among the audience were judges of the court and other dignitaries of the town and a Church of England minister, who had quite a large following there. The latter challenged Elder Anderson to discuss with him, but found that notwithstanding he had been in that land six years studying the native language he was less proficient in using it than the Elder was, and the natives were so much in sympathy with the latter that while they listened with the greatest attention to him, they finally refused entirely to hear the minister. Within a few days the Elders baptized twelve persons and continued to add to their converts afterwards, and now the minister has almost if not entirely lost all the native members of his flock. This is only one example out of many of a similar nature that could be related.

President Stewart and Elder Ezra F. Richards, with the assistance of an educated native, are engaged in translating the Book of Mormon into the Maori language, and the native members of the Church in that land, who now number about 2,000, are exceedingly anxious for the consummation of the work.

There are about 70 European members of the Church in Auckland, most of whom are very faithful, but in poor circumstances, as labor is exceedingly scarce in that part, there being not less than 500 men out of employment now in Auckland, and it would be a charity if any of the Saints here could assist their friends there with means to emigrate.

Elder Anderson's health has greatly improved during the journey home and he now feels comparatively well. The voyage on the Pacific and the journey overland were pleasant with the exception of a couple of accidents to the vessel, the latter of which—an explosion of a boiler—resulted in two men being killed and two fatally and one seriously injured.

## THE WOODBURN BILL.

The following is the text of the anti-"Mormon" bill introduced into the

House of Representatives. March 1, 1886, by Mr. Woodburn, of Nevada. It was read twice, referred to the committee on Territories, and ordered to be printed.

Whereas, the statutes of the United States expressly prohibit the offenses of bigamy, polygamy, and unlawful cohabitation in the Territories of the United States, and provide for the punishment of said offenses by fine and imprisonment, and by disqualifying persons guilty of said offenses to vote at any election, or to hold any office of public trust, honor, or emolument, in or for any of said Territories; and

Whereas the act of giving aid, counsel, advice, or encouragement, and thereby procuring or seeking to procure the commission of said offenses, by others, should be made a crime punishable with equal severity; and

Whereas there exists in Utah and other Territories of the United States a sect or organization of people who denigrate themselves the Church of Jesus Christ of Latter-day Saints, or Mormons, which said sect or organization, in its creed or articles of pretended belief, holds and enunciates as one of the fundamental principles of its organization, and as a sacramental or religious rite, the right and duty of its members to commit and practice said offenses of bigamy, polygamy, and unlawful cohabitation; and the so-called high priests, leaders, and members of said organization, pretending to be inspired by and acting in obedience to authority superior to the laws of the United States, do openly and publicly counsel, advise, and command the members of said sect or organization to commit said offenses of bigamy, polygamy, and unlawful cohabitation, in open and professed defiance and contempt of the laws of the United States; and by reason of such treasonable and immoral counsel, advice, and command, many thousands of the members of said organization have been induced to commit said offenses, and are now living and cohabiting with a plurality of so-called wives and concubines, but escape punishment for said offenses by secret intrigue and the various corrupt influences which the possession of political majorities enable the leaders of said organization to exercise, all of which bring the laws and authority of the United States into disgrace and contempt, and render the same of no effect: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled, That no person who shall hereafter, directly or indirectly, counsel, encourage, or advise others to marry, have, consort, or cohabit with any person other than his lawful wife or husband, as the case may be, or who is a member or shall contribute to the support of any organization or association, of any description whatever, which authorizes, counsels, encourages, or permits any of its members to marry, have, consort, or cohabit with more than one woman at one and the same time, shall vote at any election held in any Territory of the United States, or be eligible for election or appointment to, or be entitled to hold, any office or place of public trust, honor, or emolument in, under, or for any Territory of the United States of America, or under the United States in either of said Territories; nor shall any such person be entitled to locate or make settlement upon, or acquire title to, any of the lands of the public domain of the United States of America, or be eligible to serve as a juror in or for any court in either of said Territories.

SEC. 2. That no person in either of the Territories of the United States shall be registered as a voter, or vote at any election, who, upon being challenged upon either of the grounds set forth in section one of this act shall refuse to take and subscribe the following oath: "I, \_\_\_\_\_, do solemnly swear that I (if a man) do not cohabit with more than one woman, or (if a woman) that I do not cohabit with a man having more than one living and undivorced wife, and that I do not, directly or indirectly, counsel, aid, encourage, or advise others to marry, have, consort, or cohabit with more than one woman at one and the same time, and that I am not a member of, and do not contribute to the support of any organization or association which authorizes, counsels, encourages, or permits any of its members to marry, have, consort, or cohabit with more than one woman at one and the same time under any form, name, or pretense whatsoever, so help me God."

SEC. 3. That if any person who shall take the oath set forth in section two of this act, either to qualify as a voter, juror, to hold office, or to locate upon the public lands, shall swear falsely such person shall be guilty of perjury, and, on conviction thereof, shall be punished by fine not exceeding one thousand dollars, and be imprisoned for a term not exceeding fourteen years nor less than six months.

SEC. 4. That every person elected or appointed to any office or place of public trust, honor, or emolument in, under, or for any Territory of the United States, or under the United States in either of said Territories, shall, before entering upon the duties of such office, in addition to the usual oath of office, take and subscribe the oath set forth in section two of this act.

SEC. 5. That every person who shall hereafter locate or make settlement upon any of the lands of the public