

not contain a single "foreign bigamist." The European converts to our faith do not come to these shores with any special intentions regarding marriage, plural or otherwise, more than any other emigrants who change their country. They are converts to a religion of which the gathering of the people of God forms an important tenet. They are neither bigamists nor polygamists. Arresting emigration, if such a foolish policy could be successfully adopted, would have no effect whatever upon "the polygamists at home."

It is strange that able men, who are eminent in the literary world, do not post themselves on the "Mormon" question, before rushing into print and making themselves ridiculous in the eyes of the well-informed.

The New York Times perceives the weakness of any attempt to block up the channels of emigration, and wants polygamy suppressed by law. It urges:

"But the laws of the United States must be enforced in that Territory, just as they are in Arizona and Idaho. The law of 1862 is merely a re-enactment into United States statute of the common law against bigamy. To say that its enforcement is persecution is the wildest folly."

If this is the case, why not proceed against it by legal means alone? Bigamy and polygamy are widely different. The common law (we suppose the Times means the old English statutory law, for there is no "common law" against bigamy) was directed against one offence, the act of '62 against another. True, the law says they are the same, but no human enactment can make dissimilars similar. But if they are to be considered the same why not proceed against them in the same manner? If the Government thinks it a pressing duty to exert itself unusually against a handful of people in the mountains, a few of whom practice plural marriage and make wives of all the women with whom they cohabit, instead of following the Washington and New York method, we have no particular complaint to make if the ordinary judicial mode of procedure is followed.

The trouble is that the anti-polygamy fanatics want to take illegal means to force compliance with a faustical law. They want to enforce the laws in a different manner to the course pursued in other places. They must have juries packed to convict; courts prejudiced against the accused; prosecuting officers bent on forcing a conviction in spite of law or fact; the accused must be deemed guilty in the start and the benefit of any doubt given to the prosecution instead of the defense. This is the latest manner of "enforcing the law." This we call persecution, not prosecution. No Court or officer in this Territory has ever been hindered in a legal or illegal prosecution for polygamy. But we have protested and do protest against the employment of extra-judicial, unusual and unjustifiable methods of procedure against polygamy or any other practice deemed an offense against the law, and no person who desires the perpetuity of American institutions, should countenance the exercise of unlawful power, whether in courts or Congress, or in the Executive or the nation. The idea of assuming that all "Mormon" immigrants intend to break the law, is prompted by the same spirit of injustice and unreason as moves to the presumption of guilt and collusion between judges and attorneys, when an alleged polygamist is placed on trial.

There is one redeeming feature in the alleged letter of the Secretary of State on "Mormon" emigration; the consuls are instructed to obtain information "as to the manner in which the 'Mormon' ranks are recruited." Now if editors and others who affect to be so much exercised on "Mormon" affairs will take means to acquire a little "information" on the subject, they might be the better for it, and could save themselves from many exhibitions of ignorance and the utterance of many errors and silly remarks.

TWO CLASSES OF UTAH NON-"MORMONS."

Hon. H. B. Wright, chairman of the Congressional Committee on Labor and the Chinese, has been interviewed by press reporters on

the Coast in relation to his visit to Salt Lake. In the course of his remarks he said:

"We found the city in a prosperous condition. It struck me that the people were remarkably industrious and thrifty. I was never in a place I was more pleased with than with Salt Lake. Gov. Emery takes a sensible view of the situation, I think, and of the manner in which he should discharge his official duties. He told me his position was to merely enforce the laws not to carry out any sectional views in regard to religion. Judge Hunter, the new Judge, arrived in Salt Lake on the same day we did. I did not ask him much about his intentions. He simply said he intended as far as he could to preserve harmony there and to enforce the laws. But I will tell you something which you may note down. What is called the Gentile element is a good deal divided in regard to the Mormon question. I talked with some intelligent gentlemen, who were under the impression that if the Mormons were permitted to manage their own affairs, there would be no difficulty about it at all. There is another class of Gentiles, who seem to go there for the purpose of creating schism. They form anti-polygamist societies right in the midst of the Mormon element, and so create distrust. The anti-Mormon element is about equally divided. There is no sympathy between the two classes. Those who tolerate the Mormons told me they were abused by the other class."

Whatever views may be entertained of Col. Wright's land and loan scheme, which by the way has been much misrepresented, it is evident that his head is clear on the situation in Utah. He is perfectly right in stating that there are two classes of "Gentiles" here, one composed of honorable ladies and gentlemen who mind their own business, the other of a set of the most unmitigated scoundrels that ever gravitated to the West. It is with the latter we are at issue. They brew the broth of strife which makes the tumult here. They manufacture the lies which by wire and type are propagated to prejudice the multitude at a distance. They are the black-hearted wretches who are at the bottom of the anti "Mormon" mischief. They are the blasphemous riders of all that is holy to every believer in the Bible. They are the introducers and sustainers of prostitution, lewdness, and every species of debauchery which has found a place in our midst. They are the slanderers of the just. They are the villains who should be the mark of scorn for every decent person and for the shafts of the resolute, if the collision they have tried to provoke should ensue.

With the former class we have no conflict. Respectable "Gentiles" have lived in Utah almost from the beginning, and have never been molested or interfered with. But the plotters and adventurers strive all the time to rank themselves with the decent non-"Mormons," and to make the latter appear to be parties with them in their attacks, and injured by any strictures intended only for the liars and scoundrels. But the vile crew are despised almost as much by the decent "Gentiles" as by the long-enduring "Mormons," and the effect of their nefarious course upon the business interests of the Territory is understood by all classes. With them we want no fellowship, of them we ask no favors, to them we wish to show no respect. They are unfit for any society but that of the most depraved, and the only place we consider suitable for any of them is in suspense at the end of a good stout rope.

NO DISCRIMINATION.

UNDER the above heading the New York Graphic of August 9, has the following:

Secretary Evarts, says a Washington dispatch, has instructed our representatives abroad to discourage by every means in their power the immigration of Mormons, more particularly Mormon women, into the United States. What warrant of law has the Secretary of State for this action? We do not know any statute which refuses the hospitality of our shores to Mormons any more than to Catholics or Presbyterians or Lutherans. On what grounds are Mormons to be excluded?

If on the ground of religion, the action is liable to the objection of being arbitrary, intolerant and bigoted and falling under the ban of unconstitutionality. If on the ground of crime, then it may be urged that every one is presumed to be innocent until proved guilty. We have a perfect right to protect our country from inroads of convicts, but the Secretary of State has no right to declare that persons who hold obnoxious opinions shall be considered criminals. Mr. Evarts is a conservative person. But he has gone too fast in this matter. We should invite immigration and not repel it. The Executive Department has no right to discriminate against immigrants. When immigrants reach our shores, they become amenable to our laws, and if they break those laws they should be punished. But let us not anticipate that persons not charged in their own country with any crime will become criminals when they reach our shores. Give them the benefit of the presumption of innocence. Free America ought not to announce to the world that she will only permit persons of approved creeds to approach its shores."

This is a common sense view of the position, supposing that the Secretary has committed himself to the foolish policy laid down in the alleged circular letter. In the event of the establishment of a seaport system of anti-"Mormon" espionage, an international official brand will have to be made and appointed, and applied to all emigrants who pass the inspectors. "Not a Mormon" would do for the inscription. The United States would be deprived of its best class of colonizers, but perhaps the Republican party would make a little political capital by the movement, and commend itself to the rabid unthinking portion of the people. It is in desperate straits and sadly needs a new "cry." "Down with the Mormons" may help it a little in the next campaign, but its opponents will succeed much better with the really Democratic motto of "No Discrimination."

GENERAL ENDORSEMENT.

EVERY day we receive letters from people in various parts of the Territory endorsing the recent plain talk of the NEWS. Some of our correspondents enlarge upon the subjects treated of, and express in forcible language the feelings of the masses in regard to the maligners and persecutors of the Latter-day Saints. They also give assurances of personal assistance if any should be required, and show unmistakably that the people are in earnest. We have refrained from publishing any of these communications and have omitted from several letters which we have inserted the pointed allusions to this subject they contained. We have no desire to aid in the promotion of strife nor to add fuel to the fire which is burning. We appreciate the good wishes of our friends, and admire the determination they express to maintain their rights and resist the wrongs sought to be inflicted upon them. We hope there will be no occasion for anything more forcible than words.

GEORGIA CONFERENCE.

Minutes of the Georgia Conference held at Haywood Valley, Chatoga County, Ga., July 25th, 26th and 27th, 1879.

Elders present on the stand—A. T. Johnson, President of the Georgia Conference; Traveling Elders—S. C. Stevens, N. L. Shurtliff, T. W. Heward, Benjamin Harker and C. H. Bliss; Local Elders—T. A. Lawrence, T. J. Barber, J. B. Daniels, John N. Robertson and M. D. Reed.

Elder A. T. Johnson explained the object of the Conference, and expressed his sad disappointment at not meeting Elder Joseph Standing, who was recently murdered at the hands of a ruthless mob of armed men, in Whitfield County, on the 21st inst., but said such work will not stop the spread of truth.

Elder T. W. Heward spoke at some length upon the first principles of the gospel and the persecution of the Saints.

Elder C. H. Bliss testified to a knowledge of the truth of the gospel taught by the Latter-day Saints.

Elder N. L. Shurtliff said all mankind should act as brethren, as we all emanated from the same

great parentage. Bore his testimony to the truth of the great latter-day work.

2 p.m.

Elder J. J. Barber spoke at length upon the first principles of the gospel, quoting extensively from the scriptures; exhorted the Elders of Israel to stand firm and teach the truth regardless of all opposition.

Elder Benjamin Harker bore his testimony to the truths of the gospel, and said except we have the Spirit of God, we are unable to do anything toward building up His kingdom on the earth.

Elder A. T. Johnson bore his testimony to the principles advanced by the brethren. Spoke of the beauties of the gospel revealed from heaven in this dispensation; urged the saints to live up to their privileges, and thus be enabled to receive the blessings of the Almighty.

26th, 10 a.m.

Elder T. S. Stevens spoke upon the unity of the Saints. To be united we must live in such a way that we can gain the respect and confidence of our brethren, and those with whom we are associated, treating all with due respect, whether belonging to the Church or not. The spirit of God teaches us to love our neighbors as ourselves.

Elder N. L. Shurtliff urged the Saints to gather up to Zion, where we can receive instructions from the servants of God, where we can bring up our children in the fear of the Lord.

Adjourned till 2 p. m.

Afternoon.

Elder A. S. Johnson spoke of the use of the church, its organization with only six members, and of the persecutions it had had to pass through until the present day.

Elder A. S. Johnson presented the General Authorities of the Church, who were unanimously sustained.

Elder J. Morgan was sustained as President of the Southern mission.

Elder A. S. Johnson was sustained as President of the Georgia Conference, and the following as traveling Elders:

N. L. Shurtliff, S. C. Stevens, Rudger Clawson, T. W. Heward, C. H. Bliss, Benjamin Harker, J. J. Barber.

Thomas A. Lawrence was sustained as Presiding Elder of the Haywood Valley Branch, and J. J. Barber as counselor.

Sister Victoria Faucett was sustained as President of the Relief Society, with Lina Lawrence and Emeline Faucett as counselors, Jonathan C. Manning as secretary.

Elder A. S. Johnson read the 13th verse of the 19th chapter of Revelations, and called the attention of the Conference to the death of Elder Joseph Standing, who had recently been murdered in cold blood while in the discharge of his duty as a ministering servant of the Most High God. Elder Standing is not the first who has laid down his life for the sake of the truth, and, although he is dead, yet he still lives and is to-day carrying glad tidings of great joy to those who have passed behind the veil. He has done his work here upon the earth and he has done it well. He was kind and courteous to all, valiant and fearless in the defense of the truth. Exhorted the Saints to be faithful and to put their trust in Israel's God, who is mighty to save. Such foul, atrocious deeds will not in the least degree impede the progress of the gospel. The Elders will, with greater energy and more firm determination than heretofore, push forward to the mark of their high calling in Christ Jesus.

Elder J. J. Barber read the 12th chapter of First Corinthians, and in a forcible manner portrayed the organization of the primitive Christian church. The same had been restored to the earth by the administration of holy angels in these last days.

2 p.m.

Elder T. W. Heward said there was a cementing power about the gospel that is remarkable, for all who are baptized partake of the same spirit, which spirit is calculated to make us wiser and better.

Elder Benjamin Harker urged the saints to train their children in the way in which they should go, and impressed upon their minds the necessity of a godly walk and conversation, and an example worthy of imitation.

Elder C. H. Bliss expressed his gratitude for the Spirit of the Lord

which had attended us thus far in our conference, and urged the saints to make every effort possible to emigrate next fall.

Elder S. C. Stevens advised the saints who gather up to the valleys of the mountains to go with some other motive than to get gain, but rather to go to assist in building up the Stakes of Zion and rolling forth the work of God on the earth.

Elder A. S. Johnson urged the Saints to strive earnestly for the faith once delivered to the Saints.

7 p.m.

Elder N. L. Shurtliff advised the Latter-day Saints to live up to the pure principles of the gospel.

Elder J. J. Barber stated that the teachings of our Savior were—a kingdom divided against itself shall not stand. Alluded to the divisions of the political governments of the earth. Took up the subject of gathering and dwelt upon getting out of Babylon.

Elder A. S. Johnson felt that instructions given at this conference would be a lasting benefit to the Saints if carried out practically in their everyday life. Prayed that the spirit of Israel's God might be with them to guide them into all truth.

Choir sang—"Think not when you gather to Zion."

Conference adjourned.

One baptism was attended to during Conference.

Picnic dinner was held on Sunday, in the grove, to which all the congregation were invited.

The majority of the Saints of the Georgia Conference were in attendance.

Statistical report of the Southern States Mission, for the year ending July 27th, 1879:

Branch members, August 1st, 1878, 192; scattering membership, 80; additions to July 27, 1879, 145; total membership, 417.

Emigrated during the year, 79; disfellowshipped, 4; died, 2; total, 85; present membership, 332.

Ordained to the priesthood, 6 elders; during the year, 2 priests; total, 8. Traveling elders, 27; local elders, 20; priests, 3; teachers, 2; total priesthood, 62.

A. S. JOHNSON, Pres. Georgia Conference. S. C. STEVENS, Clerk.

MORGAN STAKE CONFERENCE.

MORGAN CITY, Morgan Co., August 18th, 1879.

Editors Deseret News:

The Eighth Quarterly Conference of Morgan Stake of Zion, convened in the bowery in South Morgan, which was the most commodious building we had for the occasion, Saturday and Sunday, the 16th and 17th insts. We went through the usual routine of business with the exception of presenting the Authorities of the Church.

Saturday morning was taken up in short sermons from Bishop Thos. Brough, Elders James Stuart, Robert Hogg and President Richard Fry.

In the afternoon, four of the Bishops reported verbally the condition of their respective wards, and the remainder of the time was occupied by Sister Lydia Rich, our Stake president of relief societies, Elders Thos. Rich and T. Mets and Sister L. Levitt, in admonishing the saints to live humble and prayerful lives. They also spoke of the necessity of parents instilling into the minds of their children more thoroughly the principles of the gospel, that they may be honored instruments in the hands of the Almighty in doing good.

Sunday the Bishops finished giving in their reports, with the reading of statistical and other reports, and then we were favored with a very interesting sermon from Elder Levi W. Hancock, of your city, and Patriarch McBride, from Sevier County, upon the organization and early history of the Church.

We felt somewhat disappointed, none of the Twelve being with us, but thought Bros. Hancock and McBride were very good substitutes.

Conference adjourned for three months.

Elder Martin Heiner pronounced the benediction.

Very respectfully, JNO. S. BARRETT, Clerk.

It ain't so much what a man can lift, as what he can hang on to, that shows his actual strength.—Josh Billings.