

cannot be said to be convicted they manifest a disposition to conform to the spirit of the law, and to desist from violating it. It is of course a part of their creed, and as such holds a sacred place in their religious views. But at the same time they appreciate the fact that the political system of America is based upon a social foundation which must be universal. I am under the impression that the stories about the Mormon Church are greatly exaggerated, and are the cause of the great prejudice that exists in the country.

"I am inclined to regard the opposition to the Mormons as due to a lot of adventurers who have gone out there to make money, and who are at the bottom of the agitation and dissemination of prejudice in order to drive the Mormons out and reap the benefit of their labor and property. The line between the Mormons and Gentiles is not so broad and bitterly maintained as has been supposed. In fact, very little feeling appears on the surface, and even from casual investigation people will tell you stories of the most atrocious practices, but they make no effort to substantiate their assertions, and could not do it if they tried. The leading men of the Mormon corporation are striking examples of their intelligence, and as the practice of polygamy has been abolished in deference to the law of the country, I fail to appreciate the necessity for such laws as the one we have been contesting."

**THE COMING ELECTIONS.**

Elections for State officers occur in several States on Tuesday, November 8, but the principal, in fact the only interest of people elsewhere in these contests is centered in New York, where in turn it centres largely in its metropolis. Whether Cook (Democrat), Grant (Republican) or George (Labor) is to be chosen is a question which all understand means something above and beyond the mere selection of either to the post of Secretary of State, because the election is to be regarded as a vane showing which way the political breeze is blowing more than anything else. It is generally conceded that if Cook should succeed, the hopes of the Republicans for success next year will fall to near the zero point and they can then only rely upon some fortuitous and unlooked for circumstance to bring them anywhere near the goal. This is not for the reason that New York is always to be relied upon one way or the other; on the contrary, she is one of the most vacillating in all the sisterhood of States, and ordinarily a Democratic majority this year might be reversed a few months hence; but because of the fact that the Democracy are handicapped now and have to fight with every advantage so far favoring the principal opponent, so that their winning at such a time would almost preclude the possibility of losing next year. It is well understood that out of every dozen votes cast for Henry George, no less than ten of them will come from Democrats or men who have acted with that party, while to offset this only the prohibition element, a majority of whose strength comes from the Republicans, appears. This ticket is not likely to receive more than 50,000 votes, while George is pretty sure of getting more than 100,000. If the Democrats can "pull through" with such defections and chances against them, they will have no trouble in retaking a hold so strong long enough to practically settle the Presidential election in advance. But if the Republicans should win in the State, as now seems probable, they might still be actually in the minority as against the Democrats, and the latter have no reason to be discouraged over the outlook for next year, when so many combinations will be about that both the great parties will likely suffer in a more nearly equal ratio and the contest thus be a straight pull between them. Neither can reasonably expect to win without the thirty-six electoral votes of New York, and thus other elections are comparatively ignored in contemplation of the all-important one there.

To add confusion to a confounded state of affairs, a revolt in the city of New York, led by the World and prominent Democrats, against the nominee of the party for District Attorney, threatens to still further reduce the vote. Although the discussion is purely local, it will have its effect beyond the Harlem River. This, however, is likely to fade away in the presence of a national contest when, as three years ago, individual preferences will have to be sacrificed for the sake of Presidential success.

**Arrested for Adultery.**

This morning Deputy Marshals Franks and Cannon arrested "Bud" Robinson and Mrs. Lizzie Fabman on the charge of adultery. It was claimed to be a clear case. The woman is said to be the wife of a man now in Denver. Robinson is the same person who is under bonds for having shot and wounded a man in a dance at Bingham several months ago. The defendants pleaded not guilty, but the witnesses allege that the accused were caught in flagrant delicto in a small boarding house. Two witnesses, Teabrook and Kloppenstein, were absent when the case was called this afternoon, but were not present, and an attachment was issued for them.

**M. I. A. CONFERENCE.**

The first meeting of the Semi-Annual Conference of the Y. M. M. I. A. of Salt Lake Stake, was held Saturday morning in the Assembly Hall, at 10 o'clock with Elder George C. Lambert presiding.

After singing

How firm a foundation

prayer was offered by Elder Willard S. Burton.

Elder George C. Lambert, of the Stake Superintendency, announced the purpose of the meeting, and introduced Elder Levi P. Helm, president of the Mill Creek Ward Association, who explained the manner in which the association of that ward is conducted. A prominent feature is the formation of the association into a class, which takes up different principles of the Gospel for consideration, and discussion. By this method an interest before unknown had been developed among the young people and a steady, consistent improvement had taken place. Different young men were chosen to preside at each meeting, and much progress was due to this cause alone.

Elder Andrew S. Kimball explained a simple and instructive method of teaching the principles of our faith to the young people. He exhibited on a blackboard a tabular view of the general scope of doctrine. (The first was a diagram illustrating the subject of the human family, its origin, present existence, and future destiny.) In the same way a tabular analysis of the Gospel was shown and clearly commented upon by the speakers; the subject of baptism was handled in a similar manner. He then referred to the association over which he presided, one feature of the exercises being the conducting of two manuscript papers—one by the young ladies, *The Progressive Journal*, and one by the young men, *The Competitor*.

Elder George C. Lambert remarked that the attendance at this the first meeting of the conference, and on so busy a day, was not a criterion of the interest taken in the mutual improvement associations. He had noticed a decided change for the better among a large class of the young people, both in general deportment and in religious ideas. The interdependence, natural sequence, etc., of doctrinal principles are becoming better understood; and while amusement is provided in the meetings, the latter are no longer to be considered as mere entertainments. The purpose of the conference being to arouse an interest in the welfare of the young people, he hoped that parents would perceive the necessity of using their efforts, and that the attendance of the conference might be greater in the future.

Elder William S. Burton explained the necessity for holding a general conference of this kind, in which the officers and members could meet and compare ideas, modes, devices, etc., and then adopt such as are adapted to the condition and needs of each association. He spoke of the necessity of a fundamental knowledge of principle, and of the greater duty of living up to the same.

Elder Royal B. Young, of the Stake Superintendency, was in a way discouraged by the small attendance, for he knew the interest felt in the associations, and experience had shown them to be of great benefit to their members. He believed that unlimited good might be accomplished if the same aid, financial and otherwise, were extended to these associations by the wealthy members of the community, that is given to like institutions in the outside world.

The congregation sang;

Now let us rejoice in the day of salvation

and the benediction was pronounced by Pres. Angus M. Cannon.

The conference then adjourned till 2 p. m.

On Saturday afternoon the meeting of the Mutual Improvement Association of Salt Lake Stake was opened by singing "The Song of the Workers."

Prayer by Elder Francis MacDonald.

The choir sang "Sowing."

The presiding officer, Elder George C. Lambert, presented the officers of the Stake Association for the approval of the meeting, which were sustained in the following order:

The General Superintendency voted upon at the General Conference.

Joseph H. Felt, George C. Lambert and Royal B. Young, as the Stake Superintendency of the Salt Lake Stake, C. B. Felt, secretary.

Joseph S. Tingey, assistant secretary

Rudger Clawson, treasurer, and John H. White his assistant.

Aids to the Stake Superintendency:

First City District, comprising the First, Second, Tenth, Eleventh and Twenty-first Wards—George Buckle and John H. Nelson.

Second District, the Third, Eighth, Ninth, Twelfth and Thirteenth Wards—Joseph S. Tingey and James W. Eardley.

Third District, Fourth, Fifth, Sixth, Seventh, Fourteenth and Fifteenth Wards—James H. Anderson and Willard C. Burton.

Fourth District, Sixteenth, Seventeenth, Eighteenth, Nineteenth and Twentieth Wards—Heber J. Romney and David R. Allen.

Martin Christopherson and William C. Winder, Farmers', Mill Creek and Mountain Dell.

J. McDonald and Henry W. Brown, East Mill Creek, Big Cottonwood, South Cottonwood and Taylorsville.

John G. Sharp and Jedediah Goff,

West Jordan, Sandy, Union, Wasatch and Butteville.

Robert Hazen, Jr., and Joseph F. Shoenfeldt, Brighton, North Point, Pleasant Green, Granger and Hunter.

C. M. Nokes and John Holt, Herriman, South Jordan, Riverton, Bluff Dale and Draper.

Elder D. R. Allen addressed the meeting, having for his subject "Anatomy." The boys and girls of today, he said, were the men and women of the future, and should prepare themselves for the responsibilities which will devolve upon them. Uniformity in the proceedings at the society meetings had been lacking; there had been too much variety which did not instruct, particularly, but rather amused. He suggested that the programme committee adopt a more definite plan. One had been drawn up by the superintendency, which he urged branch societies to adopt. He was not in favor of dialogues and recitations which were indiscriminately selected by those rendering them. Scientific subjects and natural history might be taken up and treated upon; there were those who could handle such matters with profit to all. The subject of anatomy, or physiology, might be treated with great benefit to everybody. He did not believe in the meetings of the societies being too religious, though if subjects of a religious character were presented in a pleasing manner, they would be appreciated. He suggested object lessons in illustrating the topic of anatomy; they would inspire a desire for further knowledge.

**ELDER WILLARD DONE**

spoke of the study of the Book of Mormon. It was an important one, he said, and had often been treated, but he regretted, with a lack of uniformity. Subjects or lessons therefrom should be presented in regular order. It was, besides containing doctrine, a history similar to the Bible. Those books and chapters which treated on history, those which treated on instructions and those which told of the prophecies—three subdivisions, as it were, should be taken up separately. Short stories, he suggested, might be related, but they should be consecutive, and illustrated his idea very plainly. All the subjects contained in the book might be presented in brief lectures—say of ten or fifteen minutes' duration. An understanding of the book would be given the listeners and also secured by the lecturer. There was a chronology of events which might be studied with profit to all. The results of obedience and disobedience could be learned. The contents should be studied prayerfully. The things of God could not be understood unless by the Spirit of God. Facts only should be taught; speculation should be laid aside. An authentic map should be prepared for reference, and would prove a valuable aid in describing the travels and movements of the people of the days of Nephi. In conclusion he urged prayerfulness, and hoped that all would be guarded in teaching the youth of Zion.

**ELDER A. S. GEDDES**

of the Sixteenth Ward, followed, and applied his remarks to the effects of alcohol on the human system. The importance of the subject would be realized by all. The evil of the use of alcohol was one of the greatest in the world. God knew the composition of humanity, and knew what was required for their good, for their systems, for which he had organized the botanical, zoological and geological worlds for their benefit. Elder Geddes referred to the Word of Wisdom, and advocated its observance. That which pulls down or destroys or impairs in any way should not be taken into the body. He showed the necessity of proper mastication of food; the progress of food through the system; the process of digestion. The taking of alcohol was detrimental, he urged, and would injure all who imbibed it. This he illustrated very aptly and explained the effects of drinking alcohol in irritating the blood and causing sores and ulcers, etc., and producing in many instances premature death. He described the work of absorption of the body and the creating and disseminating impure blood through the veins, which should be pure. Disease is engendered, heart disease, or what is known as "fatty heart," is produced by the converting into fat of the material of the body by alcohol. The direct of evils were according to all who indulged in alcoholic drinks. He referred to the vast amounts spent for alcoholic drinks. The moral effects were spoken of, and the crimes committed through its agency mentioned. Murder was prompted by the influence of alcohol; it was the prime cause. He thought mothers, to a great extent, were responsible for the appetites of their children, which were engendered during their infancy, and by degrees this was to be deeply deplored. He advised the study of this subject by the young, in connection with other deleterious things such as tobacco, tea, coffee, etc. While they were young was the time to make impressions on their minds. The speaker referred to the effects of alcohol in stimulating; the stimulus obtained from it was artificial. He declared it to be poison. There was enough manufactured to supply every citizen half a gallon, and one pint of it in its raw state, was sufficient to kill.

He concluded by calling attention to the demoralizing effects of alcohol; many men were a blot on humanity and died unknown and despised. The evils of its effects should prove a grand lesson for the young. All should strive

to improve the rising generation and lead them in pure ways.

**ELDER GEORGE C. LAMBERT**

said the remarks of Elder Geddes were far-reaching in their effects, and deserved attention. He mentioned the pre-natal effect on the appetites of humanity and the uncontrollable desires for liquor, born with children. If this were considered, liquor would be shunned as a demon. The expense of drinking, if examined, might be shown with profit. This item would bear looking at. He referred to the spending of means for drink which should go toward supporting and educating their families. This was to be deprecated. He strenuously urged the observance of the Word of Wisdom. The health of the Latter-day Saints was becoming impaired by a disregard of this matter, and he trusted it would be kept before the rising generation in the Mutual Improvement Associations.

**ELDER RODNEY C. BADGER**

spoke briefly. He had been interested by the subjects treated on, which, if regarded, would prove of benefit. The practice of pure principles was necessary, and particularly was that the case in observing the Word of Wisdom. An individual's body cannot be diseased without his mind being affected—the one suffers with the other; there was a sympathy between them. By abusing the body the mind was impaired, men lost their manhood in consequence. He regretted this condition in his community. It pleased the Almighty when His children kept their bodies clean and pure. The law of reward and punishment was a natural law, and when God dealt with those who obeyed or disregarded His laws He acted with wisdom. The evil effects of indulging in degrading habits had been seen in the wreck of intelligent men who had at one time been popular, they had been disgraced thereby. Thoughtlessness often led young men to degradation. This should be held up before them. There is no one safe who indulges at all in spirituous liquors. God will strengthen those who keep His laws and commandments; there were none which should not be kept, and he advised all to keep them.

Singing:

Closing Hymn.

Apostle Grant pronounced the benediction, and the conference was adjourned until 10 o'clock Sunday Morning, in the Tabernacle.

On Sunday, Oct. 30, at 10 a. m. conference was held in the Tabernacle, Elder Geo. C. Lambert, of the Stake Superintendency, presiding.

After singing

Gladly meeting,

prayer was offered by Elder Ben E. Rich.

Singing:

Beautiful Zion.

Elder Joshua H. Paul addressed the meeting upon the subject of "Science and Religion." Said he had chosen this subject "because of the feeling among many of the youth that there was a conflict between the two upon many points, and wished to show that such was not the case, but that true science and true religion were in perfect harmony. He cited numerous scientific truths that are claimed to contradict religious teachings, and proceeded to show that instead of being opposed to they were in accord with those same teachings. The lecture was replete with information of great interest and value to all.

Elder Lambert remarked that Elder Paul was a member of the Tenth Ward Association, also a professor in the University of Deseret, and that in his case scientific learning had not apparently weakened his faith in religion, but on the contrary had seemed only to strengthen it.

Elder James H. Anderson, one of the aids to the Stake Superintendency, spoke on the method of organizing and conducting theological classes. It was conducive to progress to have those who had an inclination enrolled as members of the class. There should be presented, in the form of a proposition, the idea held by those opposed to a doctrine; the student would then take up the proposition in favor of the correct doctrine and show by evidence and reason that the opposing proposition was wrong. This precluded the necessity of any debate, which was injurious. A student should never be required to assume a false position, but always to argue on the side of truth.

Meeting adjourned until 7 p. m.

Singing:

The Coming Day,

Benediction by Elder A. H. Cannon.

At 7 p. m. conference met pursuant to adjournment in the Tabernacle, the body of the hall being filled to its full capacity.

Meeting was called to order by Elder Geo. C. Lambert.

Stephens' music class sang "Jehovah Reigneth," after which prayer was offered by Elder Thomas F. Howells.

Singing by Stephens' class, "The Resurrection."

Elder Royal B. Young realized the great work to be done among us; it is one of the noblest of works to be engaged in assisting the young to obtain a knowledge of the work of the Lord; we need not fear the ultimate result, for it matters not who nor what power is arrayed against the truth, they cannot change the final result; the Gospel we are preaching is true, and it is im-

portant that we all have this knowledge and not a belief only, for a slight belief without works will avail us but little; we should reduce our belief to practice. To apostatize was a serious thing; we often say men apostatize from the work of God when it is not so, for they never know enough of the Gospel to apostatize from it; so it is also with many young men who claim to be infidels. They cannot be infidel to the word of God when they know little or nothing of it. The superintendency was in receipt of a letter from Supt. Joseph H. Felt, who in his travels through the Eastern States, says he finds nearly all of the large libraries have no works giving a correct account of our people and faith, while they are flooded with books misrepresenting us, and suggested that the M. I. Associations take steps to supply a part, at least, of these libraries with such books as would best represent us. The subject had been presented to President Woodruff, who approved of the plan and hoped the associations would take action on the matter this winter.

Sister Nellie Liruce sang the sacred song, "Friend Divine."

Elder Julius F. Wells, of the Assistants to the General Superintendency, said it was with extreme delight that he looked upon the large audience who had assembled in the interest of Mutual Improvement; would try and make plain the object of this work of improvement, and impress all present with the importance of it; the first object was to give to the young a testimony of the truth; also to educate them in all that is good—to improve their manners and customs; to check the tendency of some to go astray and thereby bring disgrace upon themselves and others. These associations are designed as aids and helps to the Priesthood of the Kingdom of God, and the great duty rested upon the officers to mark out the proper path to secure this end. The speaker thought the exercises lacked system—that a more thorough and systematic course of study should be adopted, and suggested and explained in detail a plan that he thought if adhered to would result in a steady progress being made from week to week. So far as our organization is concerned, it is good; the improvement should be in the character of our exercises.

By special request Brother Joseph J. Daynes gave a selection on the organ entitled "The Pilgrim's Song of Hope."

Elder George C. Lambert felt greatly encouraged by the interest shown in the work of improvement in this Stake, and hoped all would carry with them the spirit of these meetings and put in practice the instructions given. Appealed to the Bishops to see that reliable young men were placed in charge of the meetings in their Wards, and also to encourage the Associations by their own presence as much as possible. He thanked all who had contributed to make this conference a success, and closed by reading the communication from President Woodruff in regard to sealing our Church works to as many libraries as possible.

Conference adjourned for six months—the exact date to be given hereafter.

Singing by Stephens' class, "Song of the Redeemed."

Benediction by President Daniel H. Wells.

**Third District Court.**

Proceedings before Judge Zane on Monday:

L. P. Kelsey vs. Geo. Goddard et al.; dismissed.

Joseph Baunmaarten vs. C. F. Jones; judgment for plaintiff.

L. D. Bance vs. Charles F. Decker et al.; verdict for defendant.

Henrietta Solomon et al. vs. James Wilson et al.; dismissed.

The accounts of the clerk were allowed.

J. W. Johnson vs. J. H. Vag Horne; continued for the term.

Ole L. Gunnerson was admitted to citizenship.

The following is a list of those summoned on the open venire returnable today. All are residents of Salt Lake City:

O. L. Elinson,	James Hogle,
J. W. Jones,	Joe McDonald, Sen.,
Eber Chase,	O. S. Walsh,
Charles Brown,	John Kirkman,
C. J. Carman,	E. J. Swanner,
Junius F. Wells,	H. H. Chandler.

Mr. Hogle was excused till tomorrow.

Mr. Walsh had never paid any taxes, not even poll tax, and had no taxable property. He was excused.

Junius F. Wells was excused, being an editor.

H. H. Chandler was excused on account of his business, which required his personal attention.

The remaining eight jurors subscribed to the oath and were accepted.

The case of Mary Strinham vs. M. Arnett was called for trial and was set for Nov. 7th.

**Obsequies.**

The funeral service over the remains of Charles McKee, son of Bishop Alexander McKee and his wife Eunice, was held in the Eleventh Ward school-house yesterday (Sunday) beginning at 10 o'clock. The large hall was completely filled with relatives and friends of the deceased. The speakers on the occasion were Elders Jeter Clinton and John Nicholson. The service was conducted by Counselor Robt. Morris.