

such a large quantity of superior quality is here produced. Enough went to waste for want of proper care here last year to have removed the present financial strait of the town. What was gathered was handled in such a rude state as to destroy it for the market. Greater care must be exercised in the gathering and packing of our fruit and in asserting and classifying it for market. Dealers claim that they prefer Utah fruit for its excellent flavor—if they could only get it put up in a marketable shape. The way it is now put on the market is a shame—beautiful apples are rolled into a wagon box and a little straw thrown over them—and when they reach the consumer they must be used immediately or they decay from the bruises. Now if this same fruit was picked from the trees with care and packed in boxes or barrels and stored in a suitable place until marketed—it would bring a better price and give satisfaction to the consumer. More revenue can be produced from an acre of land put to small fruits, if well cultivated, and the product put upon the market in a proper shape, than from anything else that could be cultivated. Yet some people claim that they can find no market. If so it is their own fault, as a sale can always be made if put up in a proper shape.

There is sale here for nearly every product that the agriculturist has to dispose of, wheat brings 60 cents a bushel.

The Sabbath meetings here are well attended, the meeting house is hardly large enough to hold the people. Theological classes composed of the Seventies and Elders are in full blast, but we are of the opinion that greater good could be accomplished if the plan advocated by Elder Nicholson in his Preceptor was adhered to, and the class divided up into three small ones.

The merchants have done a good business for the past year, but times are a little dull just at the present.

L.

NOTES FROM NORTH CAROLINA CONFERENCE.

Favorable Prospects, Mobbing, Etc.

Ivy, Madison County, N. C., January 14, 1887.

Editor Deseret News:

I take pleasure in giving you a short sketch. I left my home in Utah on the 29th day of August, 1885, on a mission to the Southern States. Had a pleasant trip out here. While at headquarters in Chattanooga was appointed to labor in Carter County, Tenn., with Elder John E. Roueche, who was then President of the Conference. After laboring with him for about two months I was joined by Elder Edward Crowther. We labored diligently to place the Gospel before the people in simplicity. We were glad to see success attending our efforts by a few now and then coming forward and entering into the sheep-fold by the door—baptism.

On the first of February last, I received notice that I had been appointed President of the North Carolina Conference. Since that time, I have traveled on foot among the Elders in the Conference a good deal, helping them open up fields and preaching the Gospel wherever there was a chance, whether in public or by the fireside. In some of the fields of labor in the Conference the prospects are good for inducing many into the Church in the near future. The entire working force of Elders in this Conference is 21, mostly young men; all faithful laborers in the "vineyard." The fields are steadily enlarging and good friends are continually being raised up; and prejudice is being allayed wherever the Elders labor.

During the past summer I visited the place of my birth, Surry County, and the numerous relatives I have there, and trust I did some good in refuting false reports about the Latter-day Saints.

I am now with Elders Wm. H. Gibbs and Anthony Helmer. These brethren have been laboring very faithfully for the last seven weeks to open up and establish a permanent field of labor in Big Ivy, Buncombe County, N. C. But it seems the people are not prepared; are not gospel hungry yet. When the brethren first came here the people were very anxious to hear them preach, but when they had heard them three times, the majority grew colder and more opposed; and to show how much opposed they were, last Tuesday, Jan. 11th, at 3:30 p. m., while Brother Gibbs and I were walking slowly and quietly along the road, conversing upon the Gospel, a

MOB OF TWELVE MEN on horseback came up and stopped us. Then the following conversation took place:

One of the mob—These are the men we want.

Another: (to us)—Here is a man who wants to talk with you.

We—All right sir.

Leader of mob—Gentlemen, we have come to invite you back this way.

We—By what authority?

Leader—We have authority enough. You just turn around and march down the road.

We—Where are your papers for requiring us to leave? By what authority do you do this? What have we done? What law have we violated?

Leader—You are deceiving the people; you are leading them astray with your doctrine.

We—We have a Bible and a Testament, (taking out Testament) please

show us wherein we are teaching anything contrary to the word of God.

Leader—Joe Smith's Bible!

We—I bought it in Chattanooga. You can see it. (Offering him book.)

Leader—(to mob) What do you say, gentlemen?

One of the mob—(to leader) We are here to do just whatever you say, and do your bidding, brother.

Leader—(to us) Turn around, then, and march down the road.

We—This seems to be a strange way of doing business in free America: I thought this was a free country. I was born and raised in Surry County, in this State (N. C.). I have two sisters and one brother still living there. My brother has been county clerk for some time. We, as Elders in Christ's church, have not violated any law of the state; neither have we taught any doctrine contrary to the Bible.

Leader—We are not here to argue the point. I know all about your doctrine. We ask you to turn around and march out of the country.

We—Where do you want us to go? What do you call out of the country?

Leader—We want you to go twenty-five miles from here. Turn around and start.

We—This is a strange way of doing. You will give us time to gather up our things?

Leader—(looking at his watch.) We will give you ten minutes.

We—We could not possibly get them in that time.

Leader—We will give you half an hour.

We—We cannot get them in that time.

Leader—(taking out watch.) We will give you one hour then.

We—It seems hard for strangers to have to start off at this late of the day.

Leader—We will give you till 10 o'clock a. m. to-morrow; and if you are not gone by that time, we will visit you again with a larger force.

We—We expect some mail at the post office.

One of Mob—You can get that when on our way.

We—We would like to know what your names are and by what authority you require us to leave.

One of Mob—You can find that out to-morrow if you are not gone by 10 o'clock.

The mob then went back and we continued on our way. We afterwards learned that all the mob were members of the Methodist church, and that two of them were preachers, and that one of the two was the leader of the mob. They seemed very determined to have us leave, but we made them no promises. They would not reason with us in the least. These men are holding a week's revival meeting in the settlement, and spend a good portion of the time in slandering and ridiculing the innocent "Mormons." I do feel to pity such blind leaders of the blind; when they fall into the ditch they will be in the bottom. Their condition will be much worse than those who follow them.

Brother Helmer, having gone to the postoffice, missed the mob. While he was waiting for the mail one of the mob passed by and saw him, and remarked to the postmistress—"You are not going to give him dinner are you?" She replied, "Yes, just as soon as I can get it ready."

There are some here who do not approve of the course the mob are taking, but are not interested enough in us and the Gospel to defend and protect us. Yesterday we came into Madison County, about five miles from the place of mobbing; but we have not left the country yet. We do not know where we will go, but if the people will not receive us in one place, we will, as our Savior says, "flee in another."

The people in the South, when not prejudiced, are very kind and hospitable.

We are well, and thank God for the experience we are gaining. Ever praying for the welfare of Zion.

Z. S. TAYLOR.

Missionaries in Alabama—Cowardly Mobocrats—A "Sanctified" Sect.

Dover, Sumpter County, Alabama, January 1887.

Editor Deseret News:

Myself and companion are laboring near the State line, our travels being in both Sumpter County, Alabama, and Lauderdale County, Mississippi. If we were not "Mormons" we would be admirably situated to escape judicial process, if guilty of a misdemeanor in one State, by hopping over the line into the adjoining one. Being "Mormons," our policy is to live above the law. However, preaching the Gospel is sometimes considered a breach of law, i. e., "mob law," which is not confined to any State or county limits, as evinced some time ago when certain mobocrats, who drove Elders Wm. A. Cowan and Myrtilla Shaw from Missouri, made their appearance at Cuba Station, some four miles from our headquarters, and set to work to organize a mob to molest us. Their movements attracted the attention of a Capt. Holmes, who has proved to be our friend on several occasions. He mounted a box and addressed the crowd about as follows:

"Boys, I tell you, if you go to old man Odum's with any hostile intent, some of you will get hurt, as the old man is prepared for you."

His words had the intended effect upon the cowards, who dispersed, deeming caution the parent of safety. It was well for them that they arrived

at this conclusion, as Mr. Odum had previously purchased some coarse shot for a special purpose, which he made known to those in the store at the time; moreover, the old gentleman's metal is such as to make mobs quail.

Subsequently, some kind of bill, called a "true bill" I think, was presented at Livingston, the county seat, praying for our expulsion from Sumpter County, but all to no purpose. We, through the blessings of the Almighty and the intercessions of fair-minded men, having stayed right here. All weapons formed against us as yet, have failed, except in doing for us what may be termed the very antipodes of what they were intended for—a large amount of good.

There is a new sect here called the Sanctified or Holy people. They claim complete sanctification through the blood of Jesus. This sanctifying process seems to be a finishing touch to "Christians" without regard to creed, as the "holy" people are Baptists and other lists. The preachers travel like showmen, with tents, which they erect in a village and continue there until they cleanse from all sin all who wish to be sanctified. The Elders and their doctrine generally speaking, are too "carnal" to deserve any notice from the "holy" people who, however, helped materially to circulate a rumor recently that we had baptized some persons, a few weeks ago, in a state of nudity! Absurd and false as this statement is, many swallowed this scandal greedily, thus fulfilling Paul's prophecy that people should believe a lie. However, by persistent effort, we succeeded in removing this delusion from the minds of some.

Myself and companion are enjoying our labors, and have long since decided that the experience we are acquiring is and will be far more valuable to us than all earthly riches and possessions.

J. S. BRAMWELL.

A LETTER FROM A CATAWBA INDIAN.

CATAWBA TERRITORY,
Spring Hill Precinct, S. C.
January 19th, 1887.

Editor Deseret News:

The Catawba Indians have been badly abused for some time. Wicked white people have defrauded us out of our home, and taken our land from us which we have labored on for about one hundred and twenty years. And none of our tribe has been to Congress till a few weeks ago. Then some of the officers went to the State House. The Chief has been to the Columbia Valley to see whether we have any chance to get our land back, and one of the delegates has been on a visit to Washington City to know whether we have any right to make our homes in good style and right manner for we are a simple people and we hardly knew right from wrong, until a few years ago when the Elders of the Church of Jesus Christ of Latter-day Saints came into our midst to teach us the plan of salvation and how the human family must do to get back into the presence of God. The Elders that first came here were Henry Miller and Charles Robertson. They preached here a few times and after Elder Robertson died and Elder Miller left for home, Elders Joseph Willey and John J. Humphreys succeeded them—one of those Elders baptized me and one confirmed me. There were but very few members here at that time, but by the help of the Lord we have lots of members of the Church in this branch now. We practice singing the songs of Zion and have Sunday School and testimony meetings. We had Elders in our branch in the year 1885, but the mob drove them out. The people who drove the Elders out are the same who took our homes. They hate us because we believe "Mormonism" to be a true doctrine. We have been driven from pillar to post, but the Lord has shown us what a soul is worth. We expect to gather to Zion sometime before long. We have some good teaching from the Elders when they come to see us and tell us how we must live our religion. We have two Sunday schools for the Catawba tribe, one here and the other in Spartanburg County.

I hope we will get our rights from the United States, so we can gather to Zion, where we can get more blessings from our Father in heaven. We would like to see all the children of God get to Zion, where He has appointed a place for His righteous people. I am much pleased that the Lord has been so kind to us, and enlightened our minds so that we can learn the things of God and know what our souls are worth. I hope the time will soon come that we may get to Zion. I will not say much this time. I hope I will write better next time.

I am your brother in the everlasting covenant,

ROBERT LEE HARRIS.

AN INTELLIGENT AND WELL EXPRESSED VIEW OF THE SITUATION.

THE MONEY DIGGING HUE AND CRY.

Editor Deseret News:

In the early days of the Church one of the charges against Joseph Smith which was considered so damaging to his character as to render him unworthy of confidence or to associate with respectable people, was that he

was a "money digger!" But not many years elapsed before the whole world went almost crazy over "money digging." Ministers, lawyers, doctors, scientists, men of all professions and occupations, vie with each other in the rush to the "gold diggers." Nor was there anything dishonorable or inconsistent with a manly and upright Christian life and character in this particular pursuit. Indeed, it is one of the most natural, laudable and innocent of enterprises, in which each man can get what he works for without defrauding or in any way taking advantage of his neighbor. At least this was true of "gold digging" in California in early days. But was it any better or any worse for these persons to "dig for money" than it was for Joseph Smith to do it? The only difference seems to have been—from current report—that they succeeded in getting gold and he didn't. Success, it would seem, made a virtue of their labors and failure a vice of his. But that is simply the judgment of the ages regarding all things.

BELIEF IN THE BIBLE.

By the bye, there was a great outcry because the "Mormons" had superseded the time-honored Bible by a "golden bible" of their own. One of the strongest objections against "Mormonism" which the Elders had to meet in former times was that "the Mormons did not believe in the Bible." It has taken years of prodigious labor to convince even those who were willing to listen that this was false, and that the "Mormons" were the most zealous believers in and advocates of the Bible and its truths it contains. Now mark the change among the Christian (?) sects! From what I have been able to see and hear among religious people, I am convinced that there is at least as much infidelity inside the churches as outside them. It is amazing how little confidence so-called Christian people have in the Bible, except as they may spiritualize it to accord with their own notions. In these days a man who believes that the Bible means just what it says, even in regard to matters of faith and practice, is laughed at as an "old fogey," as being "behind the age," "unscientific," "cranky," etc. Such doctrines and teachings as it contains did well enough for the ages in which they were given, when men were debased, ignorant and enslaved by priests; but only a fool or fanatic, or a designing knave, would seek to apply them to this enlightened age. The most renowned ministers of Christendom boldly assert that the "forms and ordinances" of Christianity are non-essential, and that men may attain to a full and complete salvation without rendering obedience to certain requirements without which Jesus said no man could even "see the Kingdom of God." There is no need to enlarge on a fact so generally known, and rather gloried in than otherwise, that the ordinances of the Old and New Testaments at either ignored or treated as of secondary importance by so many professed followers of Christ. But let all impartial people decide as to who are the most consistent and firmest believers in the Bible, the "Mormons" or their adversaries.

THE CHARGE OF DISLOYALTY.

The present "shibboleth" is that the "Mormons" are disloyal, enemies to the "constitution and to free government." This lie is destined to be exposed and exploded like its predecessors. But it will be at the expense of greater labor, suffering and sacrifices than attended the exposition of the other falsehoods referred to. Every true "Mormon" is loyal to truth, justice, honesty, righteous liberty and good popular government. Any man who professes blatant "loyalty" to that which does not represent these principles is a traitor to his race. There are duties to one's family higher than duties to one's self; duties to one's country more obligatory than duties to one's family, and duties to humanity paramount to either. The man whose life is devoted to the last is more truly loyal, in the highest and widest sense, than he whose narrow vision is bounded by the selfish interests of his family or his country. The "Mormons" have never been disloyal to the Constitution. Why should they be? It guaranteed to them and to all men who lived under it all the liberty any sane and righteous man needs. The charge that there is any oath of enmity, to the Government of the United States or to the Constitution, administered in the "Endowments," is an infamous lie, as all who have ever been there, whether "Mormon" or "apostate," know. The Constitution may, perhaps, be so changed and mutilated as to no longer represent the principles enunciated by its founders. Should that ever be the case there are millions besides the handful of "Mormons" who will consider it no longer the object of their affectionate loyalty, although they may be obliged to submit to the infamies enacted under its protection. I am not conversant with the views of the "leaders" of the "Mormon" people, but will venture the assertion that the latter would be ready to sacrifice life and property in defense of human rights and popular government as are their fellow citizens in any other section of the country, if they were allowed to exercise and enjoy the rights of self-government.

THE GENIUS OF MORMONISM.

The very genius of "Mormonism," as I have always understood it, consists in universal civil and religious liberty to an extent hitherto unknown.

Its avowed purpose is to secure to ALL men, of every nation, kindred, tongue and creed on the face of the whole earth, the utmost freedom, both civil and religious, that can possibly be exercised consistently with the rights and welfare of others. One verse of that simple hymn which has fired so many hearts with enthusiasm tells the story so far as the political aspiration of "Mormonism" are concerned:

"Come, ye Christian sects and Pagan,
—Indian, Moslem, Greek or Jew,
Worshippers of God or Dragon,
Freedom's banner waves for you."

That many have misconceived the object and purpose of the mission of "Mormonism," may be true; that many who have understood something of its pure and lofty ideal have fallen sadly short of it in their lives and have brought reproach upon the cause they profess to love, is also a mournful fact; but its principles are destined to live and prevail, because they are founded in the very nature and constitution of the universe and are essential to the peace and prosperity, health and happiness of the human race. I am no prophet, but—being justified in judging the future by the past—will venture the prediction that, as in the former cases referred to, and at no very distant day, the "Mormons" will be found unflinchingly loyal to the old flag and the principles it represents, while many of the miserable, hypocritical, "Mormon"-hating, bread and butter "loyalists" who are to-day so loud in their denunciations of "Mormon" treason, will be found in arms against it—if they have the courage—or aiding and abetting those who are trying to overthrow and destroy both.

HONI SOIT QUI MAL Y PENSE.

SALT LAKE CITY, Jan. 20th, 1887.

DEATHS.

GAARDER.—In Littleton, Morgan County, January 22, 1887, Julia Kandana Johnson, wife of Martin Gaarder, and daughter of Andrew and Maria Johnson, born May 16, 1861, in Norway. She was the mother of eight children, five of whom survive her, the youngest being four months old.

WOOD.—At Holden, Millard Co., Utah, January 24th, 1887, Ann Wood, daughter of George and Sarah Day, and wife of Charles Wood.

She was born at Hendecon, Kent, England, September 5th, 1829. Was married to Charles Wood June 11th, 1848. She with others of the family migrated to Capetown, Cape of Good Hope, South Africa, in 1850; was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Jesse Haven, August, 1853, and emigrated to Utah in 1860. She was the mother of nine children of whom six are now living and they with their father were all present at her demise. She has been ailing for many years, but bore her suffering without a murmur. She was much beloved and respected by all who knew her.

WISCOMBE.—At Springville, Utah County, Amelia, daughter of W. F. and Sarah Wiscombe, aged 4 years, 9 months and 16 days. —[Com.]

OBITUARY.

BRADFORD.—George Bradford died at Levan, of old age, January 3d, 1887, being 84 years old. He was born at Shendigo, Olston County, New York; his father, George Bradford, was killed in a battle at Backett's Harbor; his grandfather on his mother's side, was aide de camp to Geo. Washington during the war; his grandmother King was cousin to Washington's wife and lived in the same house during the war; his grandfather Bradford was in the war at the same time. Father Bradford became a member of the Church of Jesus Christ of Latter-day Saints at an early day, was personally acquainted with the Prophet Joseph Smith, and passed through the mobbings and was robbed and driven at different times. When asked upon his death bed in regard to the Latter-day work, he said "I have borne my testimony thousands of times and it is my testimony now." —[Com.]

HIGGINBOTHAM.—Louisa Ward Higginbotham was the daughter of Wm. Ward and Nancy Thompson. She was born at Ward's Cove, Tanzevell County, Virginia, on March 12th, 1808. She was married to Wm. E. Higginbotham September 8th, 1831. She was baptized into the Church of Jesus Christ of Latter-day Saints in 1841, by Elder Jedediah M. Grant, and a short time after her husband was baptized by the same person; they were among the earliest fruits of his labors in the Gospel in the Southern States. In 1843, she removed with her husband to Nauvoo, remained there until the exodus in 1846, when in common with the Saints she was expelled from her home and driven into the wilderness. The same year they came on to Council Bluffs. After remaining there for some time they returned to Virginia to dispose of some property with which to enable them to cross the Rocky Mountains. On July 3rd, 1852, her husband died, leaving her a widow with four children to provide for. On August 31st, 1864, she arrived in Utah, and settled in Provo Valley. In 1866 she came to Ogden City and has continued to reside here until the day of her demise.

She has had seven children—four boys and three girls. Two of the boys and two of the girls are dead. She has 15 grandchildren, and three great grandchildren. Her posterity is still increasing and will hand down her name and memory to the latest generation of time.—[Ogden Herald.]

BURGESS.—Thomas Burgess died in Panguitch, Washington County, Utah, December 31st, 1886, of old age and general debility. He was a son of Michael Burgess and Rebecca Scott; was born at Marshfield, Gloucestershire, England, June 19th, 1814; embraced the Gospel in the year 1845, and emigrated to the Mountains in the year 1851; was called on the southern mission in 1861, where he has labored faithfully for the past 25 years, and was greatly respected by all who knew him.—[Com.]

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