

so in this instance of a few brief lines sent to the DESERET NEWS.

We have had but one spell of zero weather in Kentucky this winter, and the weather now is bright and lovely. However in this climate we expect bad weather during much of March. Farmers are burning plant land for tobacco, and buyers of last year's crop are quite numerous. The prices they give range from \$1 to \$5 per 100 pounds for unprized or "loose" tobacco, quite a "come down" since twenty years ago, when it sold for \$5 to \$10 per 100 pounds.

Tobacco is our farmers' main stay for money wherewith to purchase the necessities of life.

Many here are able to live comfortably, some can barely live at all, while the gulf between the very rich and very poor is deep and wide.

Many have no work to do.

Something appears to be wrong, and those who would attribute the unsettled and miserable state of affairs to the direction of a Divine Providence are drifting into infidelity. In religion old forms and many established notions are losing their hold upon the people, and denominations and combinations are disintegrating.

We have many different religious denominations, five of which are represented in our town of 300 inhabitants.

There are a few Mormons in this county, but I have never met any of them. The Elders come to our town once or twice a year generally, and would preach in our union church if they were permitted to do so. By the way that word "union" seems to me to be a misnomer.

The Elders preached here once on the street.

One thing I have observed is that Mormon Elders keep good company or none.

A good many people in this county believe in their doctrine but do not join the Church. Our rich and educated people are hardest down on Mormons, but as was said of One many years ago the common people hear them gladly. A kinsman of mine says he never speaks to me but that I say something about the Mormons before I get through. One day he spoke of them without my assistance. He said of some one that he was a regular Mormon. I asked him what he meant by that, and he replied: "Why the fellow believes in having more than one wife." Just as I expected. That is what some people vainly imagine Mormonism to be, not knowing its principles.

I will close my letter and give you a rest after I tell you where to look on your maps to find me. Canton is in western Kentucky, on Cumberland river which runs north, parallel with the Tennessee river, the entire width of the state.

We keep the postoffice here.

I send a glad greeting to all who may read this.

MRS. NORA MCATRE MAJOR,

IN EARLY UTAH.

I mention a few incidents which may be of interest to those who like to gather reminiscences of our early Territorial history; though trifling to the general reader they were of interest in early times, in fact, quite important in our isolated condition.

The first performance by an amateur

theatrical company south of Provo was given in Parowan June 24th, 1854, when the Parowan Dramatic Association presented "Slasher and Crasher" and "The Village Lawyer," to an audience of over two hundred persons. Tickets 25 cents; total receipts \$6.75. The small receipts show that nearly all the audience were "dead heads." Each performer being at liberty to invite his friends free of charge, the number of relatives developed was astonishing. The association played several years, and with much better financial success. The scenery was painted by the writer, and the wood work of side scenes, curtain, &c., was done by David and Benjamin Cluff, formerly of Provo.

In July, 1854, was finished a bass viol made for the writer by Barnabas Carter, which I believe was the first musical instrument made in Utah. It was of good tone and finish, and cost \$30.

In September 1854, \$45. was raised to remount our brass field piece, a six pounder; also money to procure a new United States flag, and \$325. to procure instruments for a brass band.

An Indian massacre was narrowly averted on Friday September, 22, 1854, and is here mentioned to show how uncertain at all times were our Indian relations. An Indian who had stolen a horse from Beason Lewis was pursued by him and his brother Samuel Lewis, John Henderson, and a Mexican, and after a ten mile chase was captured and brought back to the fort. At the gate stood a crowd of Indians who supposed the thief was to be executed and were greatly excited by his appeals to them for help. They demanded his release, flourished their guns and twanged their bow strings, but the boys brought their prisoner into the fort and placed a strong guard over him.

The school house in which he was guarded was watched by the natives all day. There were only about twelve or fifteen men in the fort, all the rest being absent, some in the canons, others on the range, and the rest at work on their farms in the field; and while the men in the fort deliberated as to what should be done with the Indian, the rest of the tribe laid a plan to massacre all the whites and burn the place, should any harm come to their friend.

Their plan was well devised. Men were placed in ambush in the canyons to kill the men as they singly came along with their loads; others lay in wait along the roads leading from the field to shoot men as they should come along one by one; and that none might escape from these snares six or eight men were stationed at each of the four gates to kill any who might enter, having escaped outside dangers. These disposed of they thought it an easy matter to slay the few men in the fort and the women and children, over 100 in number.

But off all these fearful preparations the Mormons were blissfully ignorant. They noticed the groups about the gates but thought nothing of it, while those in the fields and canyons knew nothing of the trouble. A decision was finally reached to let the thief go free, warned not to steal again on peril of his life, and he was released. With him went all the Indians, and all was serene again.

Not long afterwards the Indians told us their plans, which they would surely have carried out to a bloody conclusion had their friend's life been taken as they feared. They could easily have killed

many if not all those who were outside the fort, as they came homeward one by one, without suspicion of foul play, and could have made bloody work inside the fort, all of which was prevented by letting the Indian go free, though some opposed it, urging that an example should be made of him. But in this, as at many other times the Father overruled all for the good of His people.

President John C. L. Smith, who was that day in the canyon, told me that he had never before felt afraid, but as he passed a certain group of thick cedars he felt an undefined fear, looking all about him. We found afterwards that five Indians lay there in ambush, but they had refrained from killing him—they said they didn't know why.

Elder George A. Smith then of the Council of Apostles, just arrived, had a "talk" with the Indians on Tuesday, September, 26th, 1854. They were very saucy and boasted of their misdeeds, even to an attempt to kill him, and demanded tribute from the settlers in the future. On the next day the people unanimously voted to drop all work except the saving of their grain, and finish the wall, as it had not yet reached its full height of twelve feet; and from this time work upon it continued upon it until it was done. This was a great labor for the few colonists in addition to that already devolving upon them in making roads, irrigation ditches, clearing land and their farming labors, but the people worked with a will, knowing that it would add greatly to their safety. The wall was of dampened earth and straw solidly compacted, and became in time as solid as an adobe. It filled all requirements until the necessity for it no longer existed.

J. H. MARTINEAU.

NORTH ALABAMA CONFERENCE.

JASPER, Alabama, Feb. 17th, 1897.

It has been intimated to us by past associates that we are playing the part of the Quaker down here in Alabama by keeping ourselves quiet so long. This fault, if fault it be, can be overcome easily as we are not without experiences profitable to us, and perhaps interesting to some of our friends.

At last writing we spoke of some requirements made of us. Since then we have been busy endeavoring to fulfill those requirements. After our annual conference, held last August, the Elders entered their new fields with hearts buoyant and hopeful for success. Evidently their spirits had been strained to their utmost tension, as they seemed to think that no obstacle would arise too great for them to surmount. But difficulties too intricate to cope with single-handed were met. In their desires to excel in works of righteousness, they were balked in many ways. Avenues, in which effective missionary work could have been done, closed as steadily as they were approached and all efforts to re-open them seemed futile. The entire conference came almost to a stand-still, and it became apparent to us that nothing but the power of God could bring the much needed help.

Sufficient time has elapsed since then to establish the fact that that experience was invaluable to us. Today the Elders are more humble and more willing than ever before; they enjoy the comforting influences of the Holy Ghost to a degree unprecedented, and they are doing