

soiree, and betimes a dramatic entertainment, thus opening a place to the young aspirants in oratory, music or the drama. Mr. Bush, a new importation from your country, is the leader of the literary menage. He and his lady are also the school teachers, and from all that I can learn, (I have not yet visited their academy) Mesa did well and wisely in its selection.

The village of Tempe, some six miles from here, received quite an addition to its population the past summer, and if rumor be true, a still larger addition will be made the coming winter and spring; if this be the case, the villages of Mesa and Tempe will soon shake a brotherly hand across the Tempe canal. So mote it be, is the wish of

T. S. R.

### A GOOD PLACE.

ST. JOHNS, APACHE COUNTY, ARIZONA, DESCRIBED.

Charles I. Kempe writes from that portion of the far south:

I was called about two years ago to go to St. Johns to help settle that place. I nearly got discouraged before I came, as with but one or two exceptions, every one I met told me what a fearful bad place it was; the water was unfit to drink and nothing but mineral, and those fearful Mexicans were worse than all. I have been here now over two years and have found that those statements were largely incorrect.

If water were very bad here how could we enjoy at an average better health than the people in Utah, having had but two or three deaths in two years, except by accident. We raise a far better crop than is generally done in southern Utah, and as for the Mexicans, I live right among them, and though some of them are bad men, yet as a whole they are far from being as bad as rumor has it.

Many are friendly and respectable, and were it not for the influence from other sources the Mexicans would be all right. As for union among the Saints, it would be hard to find it better, and our leaders are all we could desire.

We can buy lumber at the sawmill from \$10 to \$20 per 1,000, and shingles at \$3.50. We have plenty of wood close by and as good a climate as I think can be found anywhere. It appears to me that men who have not the stamina to fulfill their mission must have an excuse for leaving, hence their misrepresentations. They tell their stories so often that they almost believe them true.

### Correspondence.

#### LETTER FROM AN ENGLISH FRIEND.

Mormonism can scarcely hope to find much favor in England so long as its enemies have the entire ear of the English public. London knows little or nothing about the Latter-day Saints, but it feels a great deal, and the whole mass of that feeling is directly and violently opposed to you. This hostility is the direct result of ignorance, for, though perhaps a dozen works in all have appeared in England professing to give the truth as to Salt Lake City, not one of the authors of these books pretends to have had experience of the people about whom he writes for, more than a very brief stay, with the exception of Mrs. Stenhouse. The story, however, is probably well known in Utah, and it will be seen beyond one apostate the only writer who forms the channel through which English readers are able to get any information on the subject of Mormonism are gentiles who have only associated with gentiles in Utah, and have fared on the prejudices they have imbibed from them without any attempt at explanation or confirmation to the British public as unlicensed facts. The wide grounds in which the general animosity of the average Englishman towards you is based is, the same in every case, plurality. The mere fact of the existence and countenance of polygamy among you is known; but as to the "how" or the "what" of the matter a total ignorance prevails. According to the theories of English law and the ideas of English society, polygamy stands an accused, as a formidable thing. In Eastern countries, of which something is known, the harem has no doubt justly deserved all the odium which has been passed

upon it; and no one cares to distinguish the polygamy of a Turk from the plurality of a "Mormon," and all the associations of the former are transferred intact to the latter. In England therefore, to 99 out of every 100 men "Mormonism" stands merely as a synonym for polygamic licence, and as such is unhesitatingly condemned. Of your real religion, of your institutions, of your way of life, of your character as a people England knows nothing; of the one fact of polygamy it thinks it knows something and seeks no further.

In the last few months two books have appeared in England, each of which gives a few pages to Salt Lake City, viz., *America Revisited* by G. A. Sala and *An Engineer's Holiday* by D. Pidgeon. Neither of these writers do more than just skim the surface of the question, and both are strongly hostile to you. One of the two is personally known to me; he is a man of most liberal mind, and would not hesitate with full evidence before him to give a truthful and unprejudiced verdict on any question, however strongly opposed the verdict might be to popular opinion or inclination. On his own confession, however, he was only in Salt Lake a few days, spoke to no Mormons in the city, but imbibed all his information from Gentiles, and most of it before he arrived in Utah. Yet this is the style of writer who at present monopolizes the whole attention of the English public; no friend of Mormonism has yet advanced one single line of any authority in its defence. The public then is scarcely to blame if its sympathies are with the Edmunds bill. Nor can the press be expected to be better informed than the public, since they have only the same sources of information at their disposal. Consequently a fortnight ago, when the story was reported in England, of which you have doubtless had cognizance, as to the inhumanity of what was vaguely spoken of as "The Mormon Lunatic Asylum," a story which I believe had its origin from one Tucker a New South Wales asylum inspector, it was freely enlarged upon by one paper after another and swallowed without question or investigation. It appeared in one journal under the heading, "Another Mormon Barbarity," in another, "Disgusting Story of Mormon Inhumanity," etc. All papers were unanimous in accepting it unhesitatingly as true, condemning the inhumanity as something too frightful, and so passing on to a general and indiscriminate malediction of all Mormons and polygamists. The only counterblast to this whole tornado of approbrium was blown in the *Daily Chronicle*, to which paper a letter was sent signed "J. West," whom you doubtless know all about. This letter may have sufficed to combat the impression created in the reader of that one paper to a certain degree, for it was a powerful and straightforward defence; but such a mere pistol shot was utterly inadequate to silence the whole cannonade of heavy artillery of leader and paragraph which appeared in every paper. That letter commenced as follows:

To the Editor of the Daily Chronicle:

Sir—In your issues of Thursday and Monday last you give editorial prominence to certain charges against the Latter-day Saints, and make deductions therefrom which do great injustice to the "Mormon" community. To the first of these charges accredited to Mr. G. A. Tucker, that acts of barbarity are inflicted by the Latter-day Saints upon the inmates of the insane asylum at Salt Lake, I desire to enter a general and most positive denial. The said institution is not owned by the "Mormons" of Utah, nor is it in any sense under their control or management. It belongs to the private gentleman, Dr. Seymour B. Young, with whom I am individually acquainted, and I know, from personal observations and recently published reports in my possession, that the said asylum will compare favorably in all respects with similar institutions elsewhere.

And then passed on to a succinct statement of your grounds and authority, legal or religious, for the practice of polygamy. No notice, however, was taken of the letter in other papers, who did not naturally care to mutilate themselves, and so this "asylum story" has been allowed to add its mite to the general fund of indignation and apparent prejudice against you.

Another point in which the paper says what it believes and no one cares to question or confute, is on your position and attitude towards the Edmunds bill, you are panic-stricken, writhing in an uncontrollable and unnecessary degree; your Elders are said to be preaching rebellion and sedition, hatred, malice and all uncharitableness, and you are spoken of as criminals who have

called down a just punishment and are now seeking alternately to obtain pity by grovelling humility, and to terrify justice by turbulent menaces. Probably not a score of people in England (outside the 5,000 who constitute the whole Mormon contingent in Great Britain) have read or know anything of the dignified and heroic truth of your real position. If they did other Englishmen and members of the Church of England would feel as I do, but they have no means of knowing; for there is no one to tell them, while there are a thousand who are preaching against you.

There is soon to appear in London a work entitled "Sinners and Saints," (it is to appear also simultaneously in Boston) being the letters to the N. Y. World from Mr. Phil. Robinson, who was with you for some time as the special commissioner to that paper. That will be the first time that any adequate statement for the defense has been laid before the court. It cannot fail to attract a large amount of attention, and will go some way towards disabusing the public of their present misapprehensions. That it will go the whole way is not to be expected; but it may set the stone rolling and by provoking criticism and enquiry serve to throw some light upon your real position.

Sentiment is very infectious, and sympathy must prove of use to any cause, coming from however remote a quarter. At present you have not got any English sympathy at all; with the facts of the case before the public it is impossible to say how much you might win. London too is not so far removed from Salt Lake City and Washington but that the sound of its opinion and sentiments may travel across. At present there is no fuel to support a spark of interest in your position. A few sheets of paper with facts written upon them might make a blaze.

VERE SAP.

#### NEWSY LETTER FROM ARIZONA.

ST. DAVID,  
Cochise County, A. T.,  
October 12th, 1882.

Editor Deseret News:

I wrote you on the 18th ult. of our visiting brethren returning home. Since that time we have had several cases of the malarial fever, generally called the San Pedro. It has been of not a very severe kind and nearly all have recovered.

That which we most need is immigrants to help us build up and hold this location. We have increased our canal shares from ninety to one hundred and twenty. Thus giving ample room for at least thirty families more. There will be plenty of good, rich land to utilize the whole of the San Pedro River, which we propose putting into the other canal by January next; when this is accomplished water shares will be at par value \$50.00 each; at this small figure new comers will be able to realize sufficient water to at least cultivate a good-sized garden of five to ten acres, which in this country with such cities as Tombstone and Benson, also Towns like Hereford, Bisbee Camps, Houchuaca, Charleston, Contention, Russell, etc., all within a radius of fifty miles, will afford a market for potatoes, cabbage, onions, tomatoes, melons, etc.; prices ranging all the way from 3¢ to 5 cts. per pound, and melons from 25 cts. to \$1.00 each. A good gardener at the above prices would get rich in a few years from ten acres of land.

Cattle are high, beef being from 7½ to 8 cts. per pound on foot, and 12½ cts. by the cut. Milch cows from \$35.00 to \$50.00, yearlings when sold, per beef, are bringing \$22.50. Pork is high; flour by the car load, \$3.50, retail \$4.50; green apples, \$3.50 per bushel; Colorado grapes, 10 to 15 and 20 cts. per pound; Colorado dried apples, 20 cts. per pound also peaches; calico, from 8 to 16 yards per \$1.00, and anything from a Cambric needle to a steam engine can be had. Our public schools are liberally provided for with Territorial and county funds. The St. David district having drawn near \$2,000 in 1882. Teachers receive from \$36 to \$100 per month. The ranges for cattle, horse and sheep are extensive, there are also several good ranches for sale within eight and twelve miles from this place and many further off which can be taken up or located. Mesquite, cedar, black and white oak can be had for fuel and fencing posts. Apaches, since General Crook's arrival are

very peaceable, the General having disarmed them, also having once conquered them they have a very high estimate of his generalship and know the results of any outbreak, while they seemed to prosper in their treachery and blood-hed under the generalship of Wilcox.

Such things as cowboys are of the past, the government or military having taken their depredations into consideration. The small amount of stealing going on near the line of the two nations is very well controlled by the military of both nations, also the civil authority.

The owners of the A.P. & S.F.R.R. running by our town to Guaymas, are completing three large tenement houses on substantial stone foundations, also rounhouse with eight double stalls, coal shed, magazine, etc., within five miles of us. Below, on the west side of the San Pedro, it is proposed to put up a station west of St. David, within three fourths of a mile; the switch being already in.

We have a daily mail, and with more inhabitants shall have a city that Cochise County will be proud of. The best route to reach this point overland would be via St. George, Pearce Ferry, Hackberry, Williamson Valley, Mesa City and Tucson.

Sunday next we anticipate baptizing 10 or 15 souls, two being convinced of the errors of their ways, and coming out of the world, and the others renewal and children of the Saints.

The democrats of this county feel jubilant in the belief they will return G. H. Oary to Congress and elect the most of their nominees.

We read the NEWS with much interest and wait anxiously for the next, our feelings being with our brethren, and wondering how the God of heaven and earth will terminate matters, also how many will remain faithful and true.

Your brother and friend,  
DAVID P. KIMBALL.

#### CONFERENCE AT MESA, ARIZONA.

The Quarterly Conference at Mesa Maricopa County commenced on the morning of the 7th under the direction of President Macdonald and Councilors. After the opening exercises we were addressed by President Macdonald and Councilor H. C. Rogers on the necessity of us uniting ourselves according to the spirit of the Gospel when meeting adjourned till,

2 p. m.

Meeting opened by singing, and prayer. Elders E. Bunker G. W. Shirine and Savage spoke on the principals of Union and Co-operative showing very clearly the benefits to be derived, from a strict compliance with these principals under the spirit of the Gospel. They were followed by Elders W. Parrey, superintendent of the Mesa Sabbath School and Chas. G. Schill superintendent of Jonesville Sabbath School they spoke very encouragingly of the interest taken in these institutions, President Macdonald spoke very encouragingly in regard to our new settlement the one in Gl'a Bnd North in this County, the other on the San Bernardino Ranches in the State of Sonora, Mexico when conference adjourned till Sunday morning at 10 o'clock.

7 p. m.

We met in a Priesthood capacity and had a very full attendance; a good spirit prevailed and a great deal of business of a local character was attended to and much valuable instruction imparted. Adjourned till the first Saturday in November at 2 p. m.

Sunday morning.

Meeting opened by singing and prayer. Elder F. M. Pomeroy bore a faithful testimony to this being the work of God. He defined his position very clearly as having no other object in view but to serve God and carry out His purposes.

Elder H. W. Brizzee also bore his testimony and related some of his experience in the work of the Lord.

Elder B. F. Johnson spoke on the power of faith as exercised by the audience on the speaker, the benefit to be derived through that source. He also spoke on the fulfillment of prophecy, and on the laws as delivered to the children of Israel and the results of breaking them. Adjourned.

2 p. m.

After the opening exercises the sacrament was administered by

Elder W. Parrey and E. L. Griffin. The General Authorities of the Church as sustained at the General Conference in Salt Lake City last April were presented and unanimously sustained, as were also our local Authorities. There being some of our neighbors present either from curiosity or otherwise, Elder E. Bunker spoke on the principles of the Gospel in a very appropriate manner.

President McDonald read from the first chapter of Acts, commencing at the sixth verse, also from Ezekiel, thirty-seventh, and spoke at great length on the gathering and showing the object to be accomplished by it, showing that it was all preparatory to the coming of our Lord and Savior. When our Conference was brought to a close by adjourning till the first Saturday in January, at 10 a. m. Benediction by H. C. Rogers.

Our Mutual Improvement Association commences next Saturday evening, under the direction of Elijah Pomeroy as President, with H. S. Phelps as first Counselor, and Amos Joseph Hank as second Counselor.

Yours in the new and everlasting covenant,

CHAS. I. ROBSON,  
Clerk of District.

An ex-slave in North Carolina is the owner of a plantation of 1,200 acres, upon which he has fifteen tenants.

About 3,000,000 sheep skins and about twice as many goat skins are annually shipped from India to the United States.

Various theories are afloat to explain the meaning of the extraordinary turn in the tide of political affairs. It means that the Democrats are "on top."

Several of the anti-"Mormon" stump orators have learned by this time that misrepresenting the People of Utah doesn't pay either in money or prospects for place.

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