

the bill, because he believed its purpose was not to redress grievances, but to rupture the Union.

Lord Derby said the Lords were ready to disregard and sacrifice all Protestant interests at the bidding of a would-be minister, and of the majority of an expiring House. He would only protest against the measure as an act of spoliation. He had always supported the Papists in their struggles to gain their rights; but he would not suffer aggression. This bill would only foster discord in Ireland, and he protested against this attack on rights and property, which hereafter would extend to England. He said he knew his course was unpopular, but he would never seek popularity for its sake only.

The Bishop of London said he was willing to make concession to Ireland, but this bill would not effect much conciliation, and he did not believe the people of Ireland desired the change which it contemplated.

London, 26.—Henry W. Lonfellow has been elected a member of the reform club.

London, 27.—The debate on the suspensory bill was continued in the House of Lords. An immense crowd was present, and great excitement was manifested. Lord Carnarvon regretted that the bill had been made a party measure. He said he was in favor of disestablishing the Irish Church, but he would not disendow. He declared that he would vote for the suspensory bill. Lord Rosedale said the bill was sacrilege, and the Queen's sanction of it ought to be barred by the coronation oath. Several other peers spoke during the debate. Adjourned until 2 a.m. when the reform bill for Ireland was read for the first time.

New York, 28.—The *Santiago De Cuba*, from Aspinwall has arrived. The *Herald's* correspondent from Mexico, dated 15th, states that Juarez had remained firm in his refusal to change his cabinet. Romero had been ordered from Washington. English bond holders had been informed that their negotiations with Maximilian had annulled all negotiations on the part of Mexico. There is no cordiality between the American legation and Juarez, owing to the protection of Europeans in the American consulate. Olattare will command the expedition against the Puebla insurgents.

Hayti advices state that the peasants in the plains are all armed and declared in favor of Salve.

The American Minister had detained the *Penobscot* until the arrival of the *Contscook*.

Paris, 28.—The Corps Legislatif has approved of the contract with the Trans-Atlantic Steamship Co., for carrying the mails to Panama, Chili and New Orleans.

London, 27.—A telegram from Japan, via Shanghai, May 22, has been received. The Mikado had arrived with his army near Jeddo, and was threatening the city. The Tycoon had sent out a flag of truce to his powerful enemy, offering to retire from Jeddo and disband his army if the city were spared. It was thought the Mikado would accept these terms.

Marseilles.—The steamship *Urgent*, bringing General Napier and staff, arrived at Malta to-day, en route for England.

Berlin.—The health of Count Bismarck, who is now living in retirement in Pomerania, has much improved lately.

Constantinople.—Prince Napoleon, reviewed the troops to-day. He was received with great enthusiasm.

Correspondence.

ST. GEORGE, June 19th, 1868.

Editor *Deseret News*.—Dear Bro:—Having just returned from the Muddy, whither I went on a visiting and preaching tour, in company with Elders Jacob Gates and Richard Horne, I propose giving a description of the country, with its advantages and disadvantages, as I view it.

THE MUDDY.

This stream has its name from the fact of there being a low alkali swamp on the east side of the creek where the California road crosses, which is bad to cross in wet weather; but the creek is clear, and very good water, with the exception of being too warm for pleasant drinking.

The stream has its source in a number of springs that rise in a beautiful valley of some one thousand acres, and flows to the Rio Virgin, a distance of about thirty miles, in a south-east by

east course. There are three valleys on the Muddy, the first, or upper one, being almost circular, and perhaps two miles long, by about one and a half miles wide. The upper end of this valley is full of springs, which come together towards the lower end, and make the Muddy. Some of these springs send out beautiful cold water, while others are warm enough for dish-washing.

This upper valley is not well adapted for farming purposes, unless, perhaps, for raising hay, for which it would do very well; but for dairy purposes it is not surpassed by any thing I have seen in the mountains. The many little brooks running through it keep the grass green all the year round. There are no Indian farms in it, except a small patch in the narrows, at the foot of the valley, and forty rods of fence will keep all stock from passing below. Bro. Henry Nebeker keeps a herd here, and takes care of the surplus stock of St. Thomas and St. Joseph.

The upper valley is separated from the next one below by a high point of rocks on either side of the creek, making a narrow pass of some thirty or forty rods between the two valleys, but both are spoken of as the Upper Muddy.

The second valley is the one to which some of the missionaries went last Fall, and were counseled to return again to the lower settlements. This valley is some three miles long, by one mile broad, and most of the land is good for farming purposes.

The Indians have raised considerable wheat here, most of which was very good. They were harvesting when we were there, and I must say, to their credit, that I never saw finer grain in my life. They plant in hills, from one to two feet apart, and irrigate often, but do not allow the water to stand and soak the land. I attribute the large heads and full berries to this way of farming. There are five families of our people living in this valley; they are some of those who were washed out at the Beaver Dams last December. They are loth to leave this place, because they think there is no other spot in all the south that is so good; but I hope they will be content to go into some stronger settlement, when they have gathered their cotton this Fall, unless it shall be deemed wisdom to strengthen them with a few more families. The Indians are friendly, if there were no foolish white men; but unfortunately there are two many of that kind.

Some three miles below this valley the creek runs into a deep and narrow cañon which is passable only to those good at climbing, and is about five miles in length. When the creek puts out of this rugged cañon it breaks over all restraint and spreads out into a tule swamp some two or three miles wide, and five or six long. From the mouth of the cañon to the junction of the Muddy with the Rio Virgin, a distance of some eighteen miles, is a continuous valley, ranging from one to two miles wide.

SAINT JOSEPH.

At present, the inhabitants of this place are living in a fort built on a high bluff, about midway between the upper and lower ends of the Lower Muddy. The town is laid out on a level, sandy bench, laying west and north from the fort; and it is to be hoped that most of the people will get out on their lots this fall. In consequence of the people having to fort up, but very little has been done in setting out trees and vines. Yet there is no doubt but this place will equal any settlement in the south in the production of the grape.

This settlement is greatly blessed with an abundance of excellent hay land. I suppose that one hundred and fifty tons have been cut and stacked this season; and this is but a small portion of what could be had, if there was sufficient labor to get it. The wheat crop at St. Joseph is generally good. Some pieces being very fine, while some of the later sowing is very light. Wheat in this country must be sown in the Fall to do anything.

There is a mill at this place owned by Bishop Leatheah of St. Thomas, which does very good work, and is capable of supplying the present demand of the country. A large amount of cotton has been planted here and at St. Thomas, but it is somewhat backward, owing to the late rains and cold weather that prevailed during April and May; but it is now growing finely, and the farmers are confident of having a good crop.

SAINT THOMAS.

This place is situated on the south or west bank of the Muddy, near its junction with the Rio Virgin. It has a good situation, both for farming and for fruit

raising, though the facilities for either are not so abundant as at St. Joseph. However, this place is ahead now in the matter of gardens and other improvements, the cause being that St. Joseph has changed locations two or three times, which has broken up and destroyed the gardens. But both places have good facilities for hard working men to improve upon, and through toil and perseverance, to make pleasant homes.

THE SALT MOUNTAINS.

We visited one of these curiosities, (there are three of them between St. Thomas and the Colorado,) and found it well worth notice. The salt crops out along the foot of a high bluff of brown clay. The vein we visited is about 80 feet high from the base of the hill; how deep it runs below the surface is not known, so that it is impossible to tell how thick the vein may be. It is exposed for about one hundred and fifty yards, along the bluff, and extends to the Pacific Ocean, for aught I know.

The salt is obtained by blasting, as it is too hard to dig out with picks. An ordinary blast will sometimes throw down several tons. A considerable quantity of this salt is taken to Pahrangat, to be used in the mines and a little has been taken down the Colorado in barges to Fort Mohave and other places.

THE MUDDY INDIANS.

In the early history of our Utah settlements these Indians were considered about the worst specimens of the race. They lived almost in a state of nudity, and were among the worst thieves on the continent. But through the kind, though determined course pursued towards them, by our brethren who have been among them, they are greatly changed for the better, and I believe I may safely say, that they are the best workers of all the tribes. They are nevertheless Indians, and much wisdom is required to get along with them pleasantly. Brother Andrew Gibbons is worthy of honorable mention, because of the good influence that he maintains over these rude men.

I will relate what I saw of one of their performances. Perhaps I should call it a divorce case!

One of their squaws had attracted the attention of a young brave who wanted her, but her husband would not give her up! In order to decide the case, and fought for the woman. The fight is thus conducted:

All hands strip for the fight, and lay away all their weapons so as not to hurt very badly. Then the brave, (or some friend who offers to be his champion,) goes to the other's camp, and takes the squaw by the hand and leads her to his own wick-i-up. The friends of the robbed man follow up till they come to a good, smooth place, when one of them rushes in before the retreating pair, and a fight instantly commences. The friends on both sides "go in" and a general fisticuff takes place, but fortunately they do not strike very hard. When they get out of wind they rest, and after they take breath, some one on the husband's side takes the squaw and starts back with her, when all hands pitch in again. And so they have it, until one side whips, when the victor takes the prize to his willow shade in triumph. The strangest thing of all is, that the woman has no voice in the fight, and her wishes are not considered. However, I believe that when a squaw takes a notion to be divorced and get another man, the mode of procedure is the same. When our brethren first came here these fights were much more frequent, and far more brutal than they are now. Then they would fight until they were tired of knocking noses and pulling hair, and would get hold of the squaw by the arms and pull for possession, sometimes two to a dozen men at each arm, and would almost kill the poor woman. Our brethren try to soften down these barbarities as much as possible, by their words and influence; but sometimes their kind offices are misunderstood. One instance is worth relating. One man, who is, by the way, a pretty hard man to handle, got his sympathies excited by seeing some twenty Indians pulling at a little squaw, and he went up to try and make them desist, when they thought that he wanted a hand in the fight, and they all turned on him; but he soon whipped the whole of them. They gave him peaceable possession, and all hands cheered for the *wyno Mormon*. He turned the prize over to the brave, who, he thought had the best claim; still the young lady claims to be his squaw, and says she is just living out on permission.

I trust the day will come when these rude sons of the desert will learn better things, and be, at least, friends to each other.

THE ADVANTAGES.

This Muddy country has some advantages over any of the settlements on the Rio Virgin or Santa Clara. The greatest is this: The waters of the Muddy are easily controlled, and there is not so much danger of floods. In fact the only floods that ever come, are those that are made by showers on the hills, and come down some side ravine. But these do no damage, only near where they empty into the valley, as their currents soon spread out and lose their force. The soil is very good, and produces almost everything planted in it in great abundance, when it is free from mineral. Another great advantage is the climate. While the Summers are but little if any hotter here than at St. George, the Winters are much milder. In fact the Winter is the pleasantest season, not too cold for working, nor too hot to sleep. And I believe that lemons, oranges, and the olive can be raised on the Muddy.

THE DISADVANTAGES.

Many of your readers, doubtless, marvel at so many of the "boys" getting home-sick, and either begging off, or dodging their missions, if the Muddy has so much to recommend it. The fact is, they get the horrors before they get there. The roads are bad enough between St. George and the settlements north of the Rim, but they are good when compared with the one south to the Muddy and Call's Landing. We used to think the Big Mountain, east of Salt Lake City, was a tough place, but if that was a heap of loose sand with now and then a loose rock thrown in, and that having as many sharp points as there are quills on a porcupine, it might do to represent some of the hills between here and the Muddy. One thousand pounds is a big load for a good span of mules, and then it is necessary to double in several places; and heretofore the Virgin River has had to be crossed a number of times, which is always bad and dangerous. Several lives have already been lost by wagons upsetting in the stream, and much property; but thanks to the energy of Bro. Snow, and a little help from the Legislature, a road has been opened that avoids crossing the river at all. And, though the new road does not shorten the California travel, and to the upper Muddy, should that ever be settled. A good well of water has been dug, at the Beaver Dam Wash, which secures water on the route. These bad roads make the "boys" discouraged, and the complaint grows on them. Another great drawback is the lack of timber, and one that has retarded these settlements in their development more than anything else. All the lumber that has been used on the Muddy has been hauled from Pine Valley, a distance of one hundred and thirty miles, and at a cost of at least twenty-five cents per foot. But this difficulty will be measurably overcome by and by. There is good pine timber about sixty miles from St. Joseph, and a very fair road to haul it towards home. Somebody will take a steam mill there sometime, and do well with it.

The only great difficulty remaining, is the mineral that rises in the soil. A piece of land will be good one year, and the next be full of mineral and perhaps half the crop lost. But this will be overcome with experience in irrigating, draining, etc.

The timber and the mineral may be partially overcome, but the bad roads never, at least not till the mountains are brought down and the valleys exalted, and the sand-hills and sand-beds covered with brush.

We spent two Sabbaths with the people and had excellent meetings. We held four evening meetings, which were well attended.

We also visited the brethren at their houses, and went with them into their fields, everywhere meeting with that kindly greeting and sweet fellowship, which none but the Saints know how to give or how to enjoy. A good spirit seemed to prevail in every heart, and the brethren were confident as to the result of their labors. One man said to us, "we don't want you to talk sympathy to us, for we are better situated than we were in the north." This man owns a good farm in Utah county, with a fine house and barn, but said he could live easier on the Muddy than at his old place.

This is the kind of man that does something on a mission; the man who makes himself like the work he is called to do.

Your Brother in the Gospel,

Jos. W. Young.