

Correspondence.

KARORI, New Zealand,
November 24th, 1871.

G. Q. Cannon, Esq.,

Dear Brother—Our beloved President, Brother Robert Beauchamp, arrived here on the 4th of October in good health and in the enjoyment of a goodly portion of the Spirit of God. He had been here but a few hours when the enemies of truth and righteousness began their howl, the press taking an active part in abusing not the principles of "Mormonism," but the man—Brother Beauchamp, of whom and of whose character they were entirely ignorant. The Wellington Advertiser, the paper which took the lead in abusing an humble servant of God, has ceased to exist, and is now among the past. Just at its last moment as it were, when suffering the agonizing throes of dissolution, it managed to incite the more vicious of our populace to a breach of the peace, but which culminated in no very serious injury to the Saints. A few rotten eggs—the best they had to give, emblematic of their hearts, the breaking of a few windows, and a great deal of bombast relative to what they intended to do with the "Mormons," were about all that they did do, with this exception that they armed themselves with tar and feathers, which they procured for the special benefit of Bro. Beauchamp, but they did not find him, much to their disappointment, and therefore they had to forego the inestimable pleasure it might have afforded them, if they had been able to carry into effect the desires of their over-righteous souls. The excitement is in a measure subsiding. The enemies of truth, seeing the very slight effect their opposition has upon the Saints, have concluded, I presume, for the time being, to give themselves no further trouble, except to give vent to an occasional growl, which is so cursory that we scarcely notice it.

I see by the DESERET NEWS and California papers received by the last mail, that you are having lively times in Salt Lake City. I suppose man, weak, puny man, has brought himself to believe that nothing is easier, just at this time, than the overthrow of "Mormonism," which he is seeking to accomplish. But then the accomplishment of that object has been looked for, for the past forty years, and the time is about as nearly arrived as it was when the persecutions of the church first began. The principles of the Church of Jesus Christ of Latter-day Saints are true, and truth is eternal and must stand, despite every attempt of man or devils to work its overthrow. I question not the power of man, when associated with the prince of darkness, to kill the servants of God, to destroy the body, but the spirit, which is the life, remains; with that, man has no power, for after he has killed the body there is no more that he can do. The power of Satan is the same now as it always has been, and working through his emissaries he may destroy from off the earth the lives of many of God's nobles; but to suppose that an act of that description is to prove "Mormonism" false, or to destroy its fair proportions, is simply ridiculous. The history of the past forty years should be a sufficient testimony to our enemies that the thing is not to be done.

The Saints here manifest anxiety about the matter, but are preparing for their departure from Babylon. By the December boat two families of the Saints will leave here for Zion, Elder Dryden and family, also Bro. Joseph Fawcett and family. That there will be no others accompanying them I cannot say at this time, it depends entirely upon getting some person to come along who has ready money enough to buy up the little properties the saints hold. I hope the time may not be far distant when all the Saints here and elsewhere who desire it, may be privileged to gather.

Bro. Beauchamp is in good health to this date. He is ready and willing as an humble servant of God to bestow blessings upon all here who are willing to receive them.

Bro. B. desires me to convey his thanks to you for the NEWS you send him, and which comes to hand regularly. He also requests that all communication with him from the valley, after receipt of this, should be addressed to 17 Dixon Street, West Sydney, N. S. W., Australia.

The Saints in the New Zealand conference are doing their best to live their religion, and to gather up as soon as possible.

Praying Almighty God to bless the first Presidency, the Twelve and all the

authorities in Zion with such wisdom as will enable them to bring to naught every effort put forth to annoy the Saints, that Zion, under their administration, may rejoice continually, is the prayer of your brother in the gospel.

HENRY ALLINGTON,
Pres. of N. Z. Conference.

LAIE, OAHU,
Sandwich Islands,
Dec. 4, 1871.

President Geo. Nebeker:

Dear Brother—It has been remarkably warm, though very rainy and stormy here. We commenced grinding the cane Nov. 14. After grinding four days, we were hindered by stormy weather, and could not finish until Dec. 9. It rained and drizzled most of the time for two weeks. We have put up a little over three tons and a half, with about two tons and a half yet to dry, of first sugar, making about six tons only of number one.

The cane is growing finely, the weeds and grass also, but we have the plow boys at work all that the weather will admit of. This is an extraordinary season, at least it appears so to me. I never have seen cane grow as it does now, since I came here. I feel quite encouraged. I think next season we shall have all the cane the mill can grind.

All is peace with us. Meetings are good. The news from the missionaries is very encouraging. Kevece tells me that he and his fellow-laborers on Kauai had baptised upwards of fifty new members. Kaleohano and Nana have had great success. They report the healing of a man afflicted with the palsy for five years, and so bad that he was not able to turn himself, but through faith and prayer he was healed almost instantly. A few have been added also in Maui, Molakai, Lanai and Oahune.

As ever, I remain your brother and fellow laborer in Zion's cause,

WILLIAM KING.

Editor Deseret News:—

For several weeks have I desired, through your columns, to make my sentiments known on the popular topic, discussed so freely in the fashionable circles of Salt Lake and other cities of the Union. Enjoying the freedom of Woman's Rights, and this being the first day of Leap Year, the following is at your disposal.

If the blind lead the blind, both shall fall in the ditch, says Jesus. In one of the old metropolitan cities of Great Britain, I had my birth and education, and was well taught in the established church. To worship God, love Jesus, and imitate him, was the all absorbing theme of my mind from my earliest recollections. I was a great reader, but nothing was any more agreeable to me than the reading of the Scriptures. Jesus went about doing good and teaching the way of life and salvation, and how was he treated—the Lord of life and glory? But I always liked the religion he taught. It was so much easier to understand than the Episcopal Methodist, or the Presbyterian. He says, "First pull the beam out of your own eye, and then you will see clearly to pull the mote out of your brother's eye."

Fifty years ago I noticed a class of my sex, who were loathed and despised by both sexes, and not allowed an entrance into virtuous and respectable society. Why this was so, was one of the things I wanted to find out, but to no purpose. It was an enigma, and its only solution was, "It is a necessary evil." This explanation led me into a labyrinth of difficulties. Why was it necessary if all were ashamed of it? Did the women make themselves poor, deluded, down-trodden slaves, and for what? Echo answers, "And for what?" By the help of reading and asking questions, when and where I could, I found out that the virtuous portion of my sex had no guarantee of preserving their virtue, but for the existence of the portion who make the necessary evil. Then I should be thankful to them in behalf of myself and female relations and friends. How should I show my gratitude to them. They were the benefactors to us who were virtuous. It must be so, for Jesus Christ said that publicans and harlots would go into the kingdom of heaven before the great doctors commonly called Pharisees, Scribes, Lawyers, and I suppose "some of them, as suave, courteous in manner, dignified in presence," splendid in oratory and charming in companionship. Such graces adorn a character of great purity, a purpose

singularly resolute and exalted, with the utmost rectitude of principle. Would Jesus Christ say that publicans and harlots would go into the kingdom of heaven before such characters? I suppose that was what he meant, if they fought against the principles of heaven that he came to teach and persuade poor humanity to adopt, and live in their everyday life. This kind of religion that he taught needed not twenty-five thousand dollars to start with, and if he did not need it when on earth, I hardly think he needs it for a Christmas gift.

But to return to my narrative. I grew older and more and more interested in the "one thing needful." After going to a Methodist protracted meeting I joined that society on probation for six months. In two months I found they did not come up to the standard they professed. About that time I got the idea that I should be baptized like as Jesus was. I went to the Pastor with my idea. He took great pains to convince me of the error of it, but when he could not he offered to baptize me himself. As he had no faith in baptism, I had no faith in him helping me to commit what he called the sin against the Holy Ghost. From that time I contended earnestly for the faith once delivered to the Saints.

Now the battle is with women, rather than with men. Many educated and cultivated ladies are afraid the lords of creation will become rational and let the "necessary evil" alone. These ladies are not willing to share their honor with another. They must be the one wife. Their jewelry, their fine clothing and their grand parties they will give to Jesus for a Christmas gift, but not the one wife honor will they give up. How can they? Oh no! The "necessary evil" people are angels of light in comparison to the hated polygamist. If some of my sisters living in the light of the everlasting gospel see but dimly the richness and brightness of celestial marriage, how much can we expect of those who are blind? For my part I am quite willing they should be leaders of the blind. But you, my sisters, who are not only in the light, but have it yourselves, be sure you have oil in your lamps when the Bridegroom cometh.

And now, paraphrasing the words of Julia McNair Wright, "Can any additional words be needed to secure a hearty response, to 'con end earnestly for the faith once delivered to the Saints?'" There is not perhaps one of us, who has not felt the shame and curse of the necessary evil. Turning our eyes westward towards the bristling Sierras (in particular California), and towards the east the renowned cities of the sovereign States and the prolific towns that sweep in bright array to the north, south, east, and west of our remarkable Utah, who has dared to carry out the mind and will of God? We, the daughters of the Almighty, have not failed to recognize the festering corruption of an alien religion to that of the good old Bible, and the revelations which are prophesied in the same to be given in these latter days, and an alien government who do not recognize God in all their ways, marring the beauty and glory of all the land."

ONE WHO IS NOT DELUDED, DOWN-TRODDEN OR DECEIVED.

MORRIS, Ills., Jan. 2nd, 1872.

Mr. Geo. Q. Cannon:

Dear Sir—In accordance with my promise, I will give you my mode of raising Osage Orange hedge here in Illinois.

The first thing to be done is to sprout the seed. I begin this operation about the first of May, by taking boxes two feet square and four inches deep. I fill the boxes three-fourths full of sand with a little fine soil mixed with it, then put the seed into the sand and keep it moistened with warm water, not permitting it to get entirely dry at any time. The seed and sand should be stirred well every thirty-six hours and be kept warm, either in the sunshine or by the stove. One box is sufficient for one pound of seed, and one pound of seed should produce from two thousand to three thousand plants; one thousand plants will set forty rods of fence. When two-thirds of the seed has begun to sprout, sift the sand from among the seed and plant them in a well prepared spot of ground, in drills twenty inches apart and the seed twelve inches deep and one inch apart. It is best to leave the plants where they grow until the coming spring. Mulch them with hay or straw.

In the following spring, care must be taken to dig deeply in taking them up, so as to preserve most all of the roots. When taken up and tied in bundles of any desired number, lay the bundle on a block and chop the tops of the plants off within three or four inches of where they stood in the ground. Now prepare the ground for the fence row. This is best done by plowing a narrow piece of land in the fall before intending to plant in the spring, throwing the furrows out; and then in the spring, plow it again back, furrowing it this time. The strip of land plowed should not be less than six feet wide, raised in the line of the fence row, with drain furrows on each side, sufficiently deep to carry off all surplus water. Drag until it is well pulverized. Now take an inch board, seven inches wide, and wrap a line or cord around it, and then paint the line on the edges of the board. Now stretch this line where the fence is to be planted. Take a narrow spade and set it into the ground opposite the marks on the line and when pressed in, shove the handle forward and set the plant in the opening behind the spade, care being taken to get the roots well in. Then withdraw the spade and press the earth against the plant. A double shovel plow and a hoe are the best things for cultivating the hedge row with. The first and second years it must be well cared for. The next two years keep clean with the plow. After this the hedge will take care of itself, except as to trimming.

In the fall after the first summer's growth (here last of August), cut the plants off within eight inches of the ground, and mulch the first winter.

The next August or September, if the plants have made a vigorous growth, cut down to about twenty inches high, and the third year cut three feet high. But if the growth is small, it will need to be cut shorter. If the fence is only to turn horses and cattle and the growth is good, it need not be cut so short the first and second years.

Yours, &c.,

THOMAS E. HAYMOND.

BAD ELEMENT.—It is impossible for the law-abiding people of Utah to shut their eyes to the fact that an element of society dangerous to peace and good order is increasing in this city and vicinity to a serious extent. A prominent government official of this Territory recently made the remark that he anticipated that, before many weeks passed, there would probably be not less than five hundred men here, who would be destitute of any visible means of support. This estimate may overrun the mark to some extent; nevertheless recent robberies, shootings, &c., indicate that this city is no longer the peaceful, orderly place it was a few years since.

Time was, and not very long past either, when man, woman or child could walk the streets, at any hour of the day or night, without fear of molestation, but this is no longer the case.

In this connection it may not be out of place to essay a word of caution and advice to all decent people, to the effect that it would be well to be careful about traversing the streets after dark, and when it is necessary for people to go out of doors at late hours, especially in some localities, they should keep a sharp look out for fellows who might try to take them unawares. We think that in no case should females be abroad at late hours without a protector.

When men are destitute of a means of living, they are necessarily desperate, and besides there are reckless desperadoes in this western region, who are not particular under almost any circumstances about committing personal violence in their drunken freaks.

It is needless to say, as every sensible person understands it, that it is the duty of all who have anything to do with the administration of the laws, to see that they are strictly and faithfully carried out, and that they do not aid the turning loose upon a peaceful community, criminals and malefactors who would sap the peaceful foundations of society here or anywhere. Those (so-called) administrators of law who sometimes take the latter course bring themselves to a level with the most loathsome and contemptible characters, and reduce themselves to the position also of partakers of the crimes of such. It would be a nice line of distinction to discriminate who are really the most reprehensible criminals, those who commit open violations of the law or those who would encourage and foster the same by perversions and maladministrations of law.

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