

MY MOUNTAIN HOME.

I love thee still, my own mountain home,
Though in distant lands I'm called to roam,
From my humble cot by the murr'ring rill,
Neath the rugged brow of a rock-bound hill.
I love each grove with its grateful shade,
Each bright purling brook and grassy glade,
And healthful breezes that gently come,
And the fireside cheer of my mountain home.

On the frowning tops of the mountains high,
Where hoary peaks seem to prop the sky,
Eternal snows meet my wondering gaze,
Supervising still to the sun's fierce rays.
I oft have watched the eagle's flight
Circling around in the sunbeams bright,
And darting down in the cataract's foam
He bathes his wings near my mountain home.

And often at morn I've wandered wide
Round mountain's base and steep hillside,
And frightened away from the jutting rock
The scintillating goat to his kindred flock.
The warbling whistles not given in vain;
They hasten away to the distant plain,
From redskinned hunters that stealthily
roam,
And track their prey to their mountain home.

I've wandered forth in the still night,
As Cynthia shed her silvery light,
O'er field and grove and hill and dale,
And the glassy lake in the distant vale;
The whispering breeze from the mountain
night
Was rippling now its bosom bright;
The night hawks scream as they swiftly
come
From the rocky caves of my mountain home.

At eventide hour of an autumn day,
The withering grass is sere and grey,
Through the quivering boughs of leafless
trees
Are plaintive sighs of the murmuring breeze.
From my cottage home my steps I bend
Through the opening gorge to the rocky glen.
Where torrents rush and cascades foam—
Wild music make for my mountain home.

On the shelving rock where I stop to rest
The croaking raven has built his nest,
And startled now, with a lazy sweep,
He wings his way through the upper deep;
The echoing caves give back the cry
Of the eagle's scream as he rushes by,
And darting down from heaven's blue dome,
He seeks his nest near my mountain home.

Now higher still, on the mountain side,
My rapturous gaze extended wide,
O'er distant plains, and fields and groves,
Meandering streams and winding coves;
And farther still, the sea fowl laves
His snowy wings in the sparkling waves
Of Great Salt Lake, whose briny foam
I love to see from my mountain home.

These scenes I love and will cherish yet
In memory dear, each fond regret
As I wander forth I'll bear in mind
Those loved ones dear I've left behind.
My fervent hope and constant prayer
Shall be for those I've cherished there;
Wives, children and friends, where'er I roam,
I love ye still, and my mountain home.

B.

EDITORIAL NOTES.

There will be partial eclipse of the sun on the morning of the December 31st. Get up early and have your smoked glass ready.

A French economist, M. De Foville, has recently figured up the total and actual cost of the Franco-Prussian war, which amounted to \$2,900,000,000 for less than a year's fighting and its actual damage.

A number of British and American bankers had formed a syndicate to advance \$40,000,000 for the completion of the Northern Pacific railway. The capital invested in this great enterprise will doubtless yield large returns.

The rise in the price of cotton within the past few days has, it is estimated, added \$20,000,000 to the value of that which is yet in the hands of southern planters. This fact will tend in some slight degree to smooth the ragged edges of the great defeat and disappointment suffered by the solid south in November.

Several of our leading merchants make an annual Christmas present to each of their employees. It is an excellent custom and tends to unite labor and capital. Generosity, too, pays better than penuriousness, and those who are free-hearted instead of stingy will make money by their liberality. Make a note of it.

A very unscrupulous Vicksburg editor alleges that a negro of that city fell from the deck of a steamboat, the other day, and was sucked under a coal barge, came up in time to catch his breath before he slid under a raft a mile long, and finally scrambled ashore at Warrentown, about seven miles below, with the remark: "No use tryin'; ye can't drown a deep-water Baptist!"

The new Governor of Idaho wants

the Legislature to pass laws to punish the "Mormons" for their "belief" in as well as their practice of an unpopular system. The Council have sat down upon him, declining to publish a large number of copies of his message. He has only been in Idaho a few weeks, and talks a great deal of nonsense about the doings of the "Mormons" there. The real trouble in that Territory is that the "Mormons" will not vote the Republican ticket, that's all.

In the *North American Review* for January is an article on religious persecution well worthy of perusal. Among the other papers are "Controlling Forces in American Politics," by Senator Geo. F. Edmunds; "Atheism in Colleges," by President John Bascom; "The Ruins of Central America," by Desire Charnay; "Partisan Government," by William De Le Sueur; "Popular Art Education," by Prof. John F. Weir; "The Limitations of Sex," by Nina Morais; "The Mission of the Democratic Party," by Senator William A. Wallace; and finally a review of Recent Philological Works, by Prof. F. A. March. Appleton & Co., New York; Jas. Dwyer, Salt Lake City.

"Bright-eyes," the young Ponca Indian maiden, whose sketch of Indian life is to appear in the January St. Nicholas, writes as follows to the editor of that magazine: "It seems so hard to make white people believe that we Indians are human beings of like passions and affections with themselves; that it is as hard for us to be good as it is for them,—harder, for we are ignorant,—and we feel as badly when we fail as they do. That is the reason I have written my story as I have. * * * It would be so much better for my people if the white people had a more thorough knowledge of them, because we have felt deeply the results of their ignorance of us." A year's subscription to St. Nicholas is a holiday gift the influence and the joy of which is felt twelve times a year. Subscriptions beginning with the beautiful Christmas (December) number will commence the serial mentioned. Scribner & Co. 743 Broadway, New York.

The telegraph brings tidings of the death of "George Eliot," the world-famed English authoress, whose real name was Marian Evans, until she contracted marriage with Mr. Cross, which seven months ago startled the public and caused many unfavorable comments. She was for many years the wife in all but the name, of George Henry Lewes, also a writer of prominence, and who had a wife living from whom he could not obtain a divorce. "George Eliot's" connection with him was tolerated in "society" because of her genius, the understood difficulties of the case, and her supposed fervent attachment for her "affinity." But very soon after his death, and when nearly sixty years old, she married a man much younger than herself and disgusted her former friends. Marian Evans was not a mere novel writer; she was a thinker, a philosopher, a woman of vast information and culture, original, forcible, philosophical and great. She was the daughter of an English clergyman, and was born in Warwickshire. Her works stand in the chief list of the literature of the times, and her name is inscribed among Great Britain's most distinguished authors.

ST. GEORGE STAKE QUARTERLY CONFERENCE.

The St. George Stake Conference was held Saturday and Sunday Dec. 18th, and 19th, 1880.

President J. D. T. McAllister presiding.

Conference began its sessions with a very fair attendance at 10 o'clock on Saturday morning in the St. George Tabernacle.

The only one present of the general authorities of the Church was Elder Jacob Gates, of the first seven Presidents of the Seventies.

The different meetings of the Conference were unusually well attended and a deeply earnest attention was manifest on the part of the hearers. The speakers on Saturday in their order were President McAllister, Bishop Edward Bunker of Bunkerville in Nevada, Bishop Geo. H. Crosby of Leeds Ward, Bishop Marius Ensign of Santa Clara, Bishop Joseph S. Huntsman of Gunlock, Counselor Harrison Burgess of Pine Valley, Counselor Charles Stapley, Jr., of Toquerville, Presidents Thos. J. Jones and Henry Eyring.

On Sunday the speakers were Bishop Thos. S. Terry, of Hebron;

Bishop Robert Knell, of Piute; Bishop Charles N. Smith, of Rockville; Bishop Wm. Henry Branch, Jr., of Mesquit Ward; Bishop Robt. Gardner of Price Ward; President Henry Eyring, James G. Bleak, President Jacob Gates and Elder Joseph B. Noble.

The subjects dwelt upon by the speakers were: The observance of the word of wisdom according to the spirit and meaning thereof; necessity of oneness in temporal things; the duty of the Saints to study the law of God and render implicit obedience thereto; the law of tithing, necessity of obedience thereto, and blessings consequent upon such obedience; duty of parents to train their children in the way they should go; the opposition of the world who knew not God, to those who obey his laws. Powerful testimonies were borne to the truth of the latter-day work, and fervent exhortations to unwavering faithfulness to covenant duty were delivered.

The general and local authorities of the Church were voted for.

The Stake superintendent of Sabbath schools report of Sabbath schools, and of Young Men's M. I. Associations, also Elders' Quorum reports and reports on the jubilee fund and Manti Temple workhands' fund were read, and the programme for the ensuing quarter, of home missionary labors in the Stake.

The spirit of inspiration rested upon the speakers. A time of refreshing from the presence of the Lord. The administrations of the servants of God were pertinent direct, but characterized throughout by a spirit of meekness and a desire to save.

JAMES G. BLEAK,
Clerk of St. George Stake.

DENVER AND RIO GRANDE RAILROAD.

MORE COMPLAINTS FROM THE HANDS.

UTAH LABORERS, TAKE NOTICE.

CHARMA, Denver and Rio Grande Railroad, Colorado, December 20th, 1880.

Editor Deseret News:

We started from home November 10th, with the expectation of going to New Mexico to grade where the climate was warm and delightful, but instead of that we were landed in the tops of the Rocky Mountains at an altitude of 10,000 feet, temperature about 20 degrees below zero, and there we had to work for the Railroad Company under their Irish tyrannical bosses, through sunshine and snow, Sundays included, and no quarters were allowed for the sick and suffering, and all had to stand up and eat in filth and dirt like so many hogs. While some were eating, others were standing out in the snow awaiting for a chance to jump and grab at what they could get. The grub being poor, those that were late had to eat the leavings, and then if they were late to work they were discharged.

The company that came before us under Florida, were turned over to the R. R. Company, leaving them in a worse predicament than we were in. We have just got out of bondage, and are 15 miles west of the summit, working under our contractors, Call and Ferrin, who are doing their utmost to make us comfortable. We are not going to our expected destination this winter. Our advice is to all those who expect to go to the warm climate of Mexico this winter, do not be deceived in the manner which a great many have been.

JOHN H. JOHNSON,
JOHN S. JOHNSON,
ALMA SHINGLETON.

And sanctioned by the majority of the company.

GROVER'S CAMP,
D. and R. Grande Extension,
On Navajoe River, Col.,
December 12th, 1880.

Editor Deseret News:

Men when seeking employment on this railroad should not apply to the foreman of a camp for work, but the actual contractor, or some agent or person authorized by him to employ men. The foreman being on the grade is naturally questioned on the subject, and he invariably refers the enquirer to the contractor.

Myself with several other men from Salt Lake City and adjacent settlements walked a distance of 60 miles, carrying our bedding. We not only were unable to obtain employment on the route, but at most

camp food was refused us, even on payment, until we reached the first Mormon camp (Tolley's, from Nephi,) where we were generously entertained to a substantial meal free of cost. From there we proceeded to Grover's camp where we have remained ever since. For the first five or six days we could not commence work owing to the non-arrival of tools, etc., notwithstanding Mr. Grover supplied us with the necessary food gratis, and we commenced work in earnest on the 11th of November. The grading is progressing as rapidly as can be expected taking into consideration the difficulty occasioned by snow storms and severe frosts.

The supply of provisions, hay and grain is an undertaking requiring the utmost energy and attention, and contractors, I imagine, did not foresee this question in its true aspect. The original cost of the above to say the least is exorbitant, then add the freight from the end of the track the value is doubled.

In the event of more Utah men thinking of coming to Colorado I would strongly advise them to stay at home this winter, for they would hardly clear expenses. In the spring (about April) this road will be an excellent field for railroad men.

Yours very respectfully,
WILLIAM HENRY WILLIAMS.

Correspondence.

LODI, Montgomery County,
Mississippi, Nov. 30, 1880.

Editor Deseret News:

Last spring, when Elder H. Bartholomew and I came to this place we were thrown into the company of a Baptist Minister, who labored assiduously for several months to disprove our doctrine; but, while examining the law and the testimony for proof to substantiate his theories, he saw the fallacy of his own faith. He, however, like Nathaniel of old, could not for a time persuade himself to believe that any good thing could come out of Nazareth (Utah); however, being an honest man, and knowing considerable more about our doctrine than many of our defamers, he was often led to rebut some of their false accusations by testimony from "thus saith the Lord," for which he was accused of being a believer in heresy. This led him to search for proof to substantiate some of our principles, and finding it so easily and in such abundance, he was led to continue his research farther, and thus God added to his knowledge "line upon line, precept upon precept, here a little and there a little," until he could see through the plan of life and salvation and comprehend, in a measure, the workings of God with the children of men.

During this time he was not free from the temptations of the Evil One, his professed friends flocked around him, persuading and entreating him to have nothing to do with the "Mormons," picturing in all its beauties a life of honor and renown if he would remain true to the Baptist cause; while, on the other hand, they portrayed very vividly to the carnal mind a life of shame and disgrace with all its miseries if he joined the "Mormons;" in fact, they left no stone unturned, but used every device imaginable to cause him to desist from hearkening to the voice of truth. Under these circumstances he was occasionally heard to say that he wished he had never heard tell of a "Mormon," much less see one. He, however, had learned too much, so, like the great prophet of the last dispensation, he humbled himself and asked Him "that giveth to all men liberally and upbraideth not," for the knowledge that he lacked that he might free his mind from its present uncertain and painful condition. So, he with two others, acting upon their convictions, and being honest with themselves and their God, came forward and requested to be baptized, which ordinance I cheerfully assisted them to comply with.

The same evening we held meeting, organized a branch with 14 members, and ordained Bro. E. T. Mitchell an Elder, and set him apart to preside over this portion of God's vineyard, so that he, who once labored for the good of his fellow men under the darkness of tradition and superstition was led by the light of revelation to renew his labors to save souls by the gospel plan of salvation.

Bro. Bartholomew and I remained a few days longer, when, valise in hand, we started to visit the

Saints in the extreme northern part of the State; as we traveled by "shank horse conveyance," and had one hundred miles to go, we took our time, advocating the Latter-day Saints' doctrine at every favorable opportunity. We found the Saints at Baldwin, Lee County, enjoying good health, and striving to live their religion. While here we were cheered and encouraged by meeting Elder Jno. N. Price, who, with good supply of energy, had come to assist us in promulgating the truth in this State.

Our next tramp was to Kossuth, Alcorn County, 36 miles, where we gave Bro. Price his initiatory lesson, we found the Saints here well actively engaged gathering the crops. He parted with Brother Bartholomew, who went to Alabama to labor with Bishop Wm. Hulme. We remained at Kossuth eight or ten days, and as no opportunity of advocating our doctrine could be obtained, we returned to Baldwin, where we held seven meetings and then continued our journey southward to Lodi, being fortunate enough while en route to obtain the Court House at Houston in which to set forth our faith.

On arriving at Lodi, we received hearty welcome from the Saints and busied ourselves on week days by assisting the Saints in their preparations to emigrate, and on Sunday we improved the time by testifying to the truth of the latter-day work, being joined on the 15th inst. by Elder Wm. Tompson, who went to work energetically to disseminate the principles of the everlasting gospel.

On the 18th inst., 19 of our best friends took the cars for Colorado, accompanied them to Columbus, Ky., from which place I made my way to Canola County, Miss., where I was fortunate to find several families some of the members of which once belonged to our Church, but who, through being separated from those of like faith, had become alienated from the doctrine of Christ having joined the Baptist denomination. I found, however, that the old faith and former convictions had never left them; but, on the contrary, as soon as they heard the voice of truth once more, they proclaimed, "That is my faith, and has been for years and shall be till I die." I remained in that locality a week and then left them under promise to return, or have some other elder visit them and spend the winter in that vicinity.

The people in and around Lodi are very much prejudiced against us and do and say considerable to hinder the spread of truth; but their effort to disprove our doctrine only advertises us, and thereby causes some inquirers into our doctrine. The prospects for doing good still remain favorable here, as quite a number believing, who will at no distant day take up the cross of Christ.

Ever praying for the welfare of Zion and the spread of truth,

I remain, yours, etc.,

JOHN W. GIBSON.

PAROWAN, Iron Co.,
Dec. 20, 1880.

Editor Deseret News:

We are having good winter weather. At present the prospects are that we shall have plenty of water for irrigation the coming season. The health of the people is generally good. Prest. W. H. Dame has been quite sick for 12 days, he seems to be afflicted with an affection of the liver. His lungs are also weak, he is unable to be about, yet through the faith and prayers of the Saints, with good nursing, we feel assured he will be restored again to health.

Our Primary Association met on the evening of the 18th inst., and erected the public with songs, citations, etc., which showed a decided improvement in our young folks, very gratifying to the parents and officers of the association.

Much credit is due to Bro. Thos. Durham for his untiring diligence teaching the children the songs of Zion.

We are preparing for a good quarterly conference; also a merry Christmas at the same time.

Yours etc.,
WM. MARSDEN

ROCHESTER, Butler Co., Ky.,
Dec. 20, 1880.

Editor Deseret News:

Having been released to return home by Prest. John Morgan, I permit me through your worthy pages to tender my thanks to all the