

## THE CONDITION OF THE WORLD.

### THE DESTINY OF THE SAINTS.

Editor Deseret News:

That the religious, social and civil elements of the world are in serious conflict one with another is everywhere apparent, and that party feeling growing out of class distinctions and otherwise is hourly increasing cannot be denied; presenting as they do inharmonious and bitter feelings that must ere long result in terrible eruptions that will be disastrous in the extreme unless some remedy can be provided, which seems highly improbable. The bad as well as the good intuitively recognize the strength there is in organization, hence the vast amount of new organizations that are springing up everywhere throughout the land, the special object of all being seemingly to checkmate one or more of the others, each claiming that their plan of operations is the very best, though most of them are not yet tested; in fact existing only in theory.

### THE TENDENCY TO INFIDELITY;

to altogether to ignore God and to eliminate from our entire civil and social system everything that is sacred, can be truly said to be the primary cause of the present condition of society and without the aid of the Almighty, man is now seeking to remedy those evils that are the natural result of his departure from God and His ways. Had the words of the Lord been observed the poor man would not now be planning methods of vengeance against the rich man, for the simple reason that the rich would not oppress the poor, neither would the subject of the realm be seeking to retaliate upon his sovereign because of his tyranny, for his administration of equal justice to all would secure to him the love and confidence of his subjects. That spirit of uneasiness which is always to be found in some degree among all classes of society would be suppressed and kept in check by the great majority being satisfied with their condition, thus preserving the social equilibrium.

### BUT WHO CAN STOP THOSE EVILS?

The whole world are aroused and have placed themselves in antagonism one to the other. The ruled against their rulers; the poor against the rich, the employed against the employer; and it is still further permeating society, for wife is turning against husband and child against parent. Political debates and strifes are producing their direful results in neighborhoods and communities, and the love of gold is so great that the aspirant for office is compelled in numerous instances to buy his place with money, which is only too eagerly accepted by those who stand ready to sell to the highest bidder. Under such circumstances need we wonder at the corruption, fraud, chicanery, maladministration and the universal prostitution of the powers of office that are continually coming to light but which are generally passed over so lightly as to almost give license to a repetition of wrong-doing? True, we make spasmodic efforts at reform sometimes, as in the case of the late aldermen of New York, but these efforts and showings only serve to make the purchaser of office more wary and crafty than his predecessor; for when he purchased his office he calculated to have paid back to him the purchase money, with a heavy interest, which must be done before his term of office expires.

### TRADE CONFLICTS.

The Anarchists and kindred spirits see only in the destruction of property and, if need be, the sacrifice of human life, any possibility of reaching the goal of their ambition; while the mechanic and laborer are goaded to desperation at their futile attempts to bring to terms the moneyed kings of the land, and are constantly planning other methods to accomplish their purpose. On the other hand, the autocrats of trade and commerce are combining together to protect themselves against what they term the presumptuous demands of the "common herd."

### AFFAIRS OF NATIONS.

Nations are jealously watching each other and preparing themselves for mortal combat, the most flimsy causes requiring the very best and most diplomatic engineering to prevent war; which all are preparing for, although they dread it. Dependencies and attached communities are together with the subjects of nations ruled by autocrats, are chafing under restraint and bondage; the former clamoring for the right of home rule, while the latter see their emancipation only in the death of their tyrant rulers, which they are constantly planning to accomplish. And, strange to say, here, in free America, the boasted land of freedom, despite the examples that are constantly before their eyes, the tendency is to a centralization of power; to curtail the rights and privileges of the people of the Territories, to give the minority the power to rule over the majority, and, because of religion, with which they are constitutionally prohibited from interfering, they would despoil, rob and plunder a whole community under the pretext that they are doing it in the interest of morality and good government. "Heaven save the mark and also save us from our friends," or rather from those political compromisers who feed and fatten upon what honest men have produced.

### THE LOCAL REMEDY.

While it is hopeless to suggest any remedy for the world at large, because they will not receive it, and consequently must go to their destruction, there is no reason why we should be engulfed in the common whirlpool, but every reason why we should escape the calamities that are threatening humanity in general. All that is required of us is a strict observance of the counsels of the Almighty. To detail all of these would occupy more space than we can command at present but we can name a few. The voice that John heard while upon the Isle of Patmos, saying "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues," we have heard also; and in response thereto we have left the lands of our birth, the graves of our ancestors and all that we held dear, and come to this land, the place of God's appointment, Zion. If we are honoring the law of God, then are we the people of Zion, and "Zion shall not be moved out of her place;" for, wherever Zion is, God is, by His power, by His blessing and by His outstretched arm to protect and deliver His people. When all the world is in confusion we will be at peace; when war shall be universal we will be cultivating the earth, and our weapons will be the plow-share and the pruning hook; when sin shall be arrayed against father and father against son in deadly conflict, we will be binding the hearts of the fathers to the children and the children to the fathers by sacred ordinances in God's holy Temples; when the earth is being depopulated by war, famine and pestilence, when governments and thrones are tottering and empires are being crushed into atoms, we will be engaged in establishing the Kingdom of God and in redeeming Zion, by upbuilding her at the appointed place, and a holy Temple therein; also in strengthening the Stakes of Zion already established as well as lengthening her borders. This is our destiny; but in order to do this our hands must be free from blood, even the blood of our enemies; our souls must be free from vengeance; our hearts must be pure and our bodies clean from pollution and sin. Babylon, with all her uncleanness, her follies and her fashions, as well as her products, must be cast away, for God has proclaimed a woe against her, and it is folly for Latter-day Saints to imagine that they can retain any portion of Babylon and be acceptable to Him.

The first Zion, presided over by Enoch, was caught up to heaven, translated because of their purity; and let me ask: Inasmuch as the Zion above will again be united with the Zion beneath, will that union ever take place until a corresponding purity exists in the Zion below? I answer, Never. Adam, Seth, Enoch, Noah, Abraham, Moses, in fact all the holy men of former dispensations are anxiously looking to us who live in the last dispensation to consummate the work to which their lives were devoted, for they left their work incomplete, unfinished. "They without us cannot be made perfect."

The magnitude of this work demands that we sanctify ourselves before God, that we lay aside our selfishness, that we cease our contentions, our bickerings and strifes, that we unite our temporal interests. In the language of the late revelation, "That we be one in all things." Let us also "put our houses in order and purge out iniquity from our households." Then, says the same revelation, "I will be with you and bless you, saith the Lord, and ye shall assemble together in your holy places wherein ye assemble to call upon me and ye shall ask for such things as are right and I will hear your prayers and my Spirit and power shall be with you and my blessing shall rest upon you, upon your families, your dwellings and your households; upon your flocks and herds and fields, your orchards and vineyards and upon all that pertain to you, and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, for they shall not have power nor dominion over you; for my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so. Amen." TRUTH.

### KALAKAUA'S BIRTHDAY.

HONOLULU, Nov. 22d, 1886.

Editor Deseret News:

All hale, figuratively speaking, were traveling to Honolulu on the 15th of November, on horseback, in ships, or in buggies. At least everybody came who could do so, many of the natives taking frequent passage on board the small steamer which offered to bring everybody over. But as to getting back—ah, well, that was quite another affair; and so, ignorant or careless of the home-coming, many of our natives shipped. And oh, how sick they were! The tiny vessel rocked and tossed, and danced bottom side up, almost, all the way over. We from Lale came in buggies and horseback.

Monday, the 15th, it drizzled all day, but with shawls and umbrellas, we got along all right. At midnight Monday, there was a parade of firemen, children in uniform from the reformatory school, and the brass

band, lit of course by torches. The next morning at daybreak the rusty cannon on Punch Bowl Hill announced the happy day. It is the King's fiftieth birthday, and consequently his jubilee; so it was designed to make this a grand national affair. At 10 o'clock (Tuesday) the grand reception took place. Royalty led off, to be sure, the relatives of the monarch presenting their gifts and congratulations, the nobles coming next, then officials and various boards and societies, until at 4 o'clock the common "populace" were allowed to form in line, and march through the palace, bowing to their majesties, and as they passed through the hall they were allowed to drop their humble mites, ranging all the way from \$5 to 50 cents (below which vulgar sum no one was allowed to stoop), into a huge calash that stood in waiting for these humble contributions—or gifts would be a better word, perhaps.

In the evening, commencing at 7 o'clock, were the fireworks. But the rain commenced also, and for a time, rain and fireworks contested the evening. But the rain partially gave way. We expected something grand, you may be sure; but without jesting at all, I have seen finer displays in Salt Lake than we had here. There were plenty—too many—Roman candles and skyrockets, a few wheels and simple devices. Then so many rockets went up that after about two hours of them, the crowd thinned out. However, the last was the best of all, for the royal coat of arms and finally the portrait of King Kalakaua himself shot up into the midnight sky, and blazed aloft in momentary brilliancy, and at last all died away in the cloudy darkness. The fireworks, at least the greater swarc of them, were thrown from the palace roof, lighting the whole magnificent building with a brilliant glare.

The next day (Wednesday) was to be a grand regatta day. We went down to the wharf, with a motley crowd at our back, to watch the boat race. A steady, though slight, drizzle compelled us to keep our umbrellas up. About ten o'clock the yachts sailed out of the harbor, and as they were apt to be away several hours, the boat races occurred in the meanwhile. There was racing with whale boats and various small boats. The King's own racing crew, in long, light, shell-like boats, darted away at genuine racing speed; but we noticed in the racing, as in many other places of life, that those who started out so brisk and dapper, so far in the advance of their fellows, gradually dropped back and behind, and on the home-stretch, were distanced by the slower, staidier ones who started in with the same even, powerful gait at which they came out—winners. There were also swimming and diving races. The swimming race of 300 yards was done in four minutes by a native. The diving race was also won by a native, who is the champion diver. He was under water a minute and a half.

The drizzle drove us home, and towards evening it started in to rain with very vigorous symptoms. Thursday it still rained, and Friday also. Now the programme for Thursday was a historical procession, with historical tableaux in the evening. Friday was to have been remembered with a grand ball. All were postponed. But Saturday, the weather seeming a trifle less stormy, the grand procession came off. We took our places, inside the palace yard, and presently heard a strange, weird sound, which proved to be shells blown by boys. This shell music is of very ancient origin, being used by the chiefs on solemn occasions. Two notes, arranged in a minor key, were blown four times, then a low bass, note replied with the four sounds in the same rhythm. This shell band was followed by two native ladies and two old men chanting native melodies or songs. Then a company of men in white uniform with yellow feather caps, said to be very rare indeed, but common enough looking. After them followed a company of women dressed in white, with yellow kapa overdresses. All wore a yellow apron with a badge embroidered on it in silver or gold tinsel. They marched around the yard and then entered the palace. At this, a band (the royal) began playing outside the walls and soon entered, followed by a long train of huge wagons bearing long boats, in which were seated men dressed in poorly-made brown garments, and supposed to be representing the ancient modes of fishing. The whole affair was decidedly inferior to a first-class circus procession, and did not attract half the attention on the streets that such things do at home. Nobody seemed interested but servants and children.

Since then Honolulu and its doings can be summed up in two words—it rains! HOMESPUN.

## CORRESPONDENCE.

### NOTES FROM NORTH CAROLINA.

FAIRVIEW, Buncombe Co., N. C., Nov. 24th, 1886.

Editor Deseret News:

Thinking perhaps a brief synopsis of our labors and experience in these parts would not be uninteresting to the many readers of your valuable paper, I here append a few lines.

Myself and others having been set apart for the Southern States Mission on the 13th of April last, we took our departure over the D. & R. G. Railway from Salt Lake City on the 14th inst.;

on the evening of this date I passed through my native place, Springfield, where many of my friends and relatives had gathered to wish me God speed and success, but was called before half of them were shaken by the band; a nod was taken from the balance as their good wishes, and I was on my way at a rapid rate. At dusk of the second day, we reached Pueblo, where we met President John Morgan. Here we were parted from the Elders going to the Northern States, and took the cars over the Atchison, Topeka & Santa Fe route, and in passing through Kansas traveled at the rate of 60 miles per hour. Reached Chattanooga, Tenn., in due time, and, after viewing the sights at this place for one day, we were assigned our fields of labor, myself to come to this place and Elders Livey and Taylor to go to Roan Mountain, Carter County, Tenn. Elder Merrill, who had been laboring in Mississippi, had been released to come here and rather genealogies of his people, and after finishing his work in that respect, was making preparations to go home, when he was impressed to remain. Mention was made of the fact to President Morgan, and he was instructed so to do until an Elder could reach there. Reached this vicinity on the 21st of April, and we labored together until he had shown me through the field. During that time we held three meetings; we also found seven Saints who had been baptized some years before and the Southern Mission had no account of them until the arrival here of Elder Merrill. Some of the Saints had emigrated to the northern part of Utah and had subsequently returned becoming dissatisfied, as they said for various reasons, but some of them now say it would have been better if they had been too poor to have returned, and one says, he will soon go back to Utah.

Elder Merrill left me on the 11th of May. I was joined by Elder Crouther, of Cache County, (Idaho), on the 14th and zealously we pushed our labors, which were located in the southeastern part of Buncombe and the northeastern part of Henderson Counties. We have allayed much prejudice, and made many friends, but have made no converts. We have always tried to impress the necessity of prayer on the minds of those who are seeking for truth, and have succeeded in a great measure in getting the people in the southern part of our field to take our advice in this matter, and seek the Lord for a testimony of the divine mission of Joseph Smith. One night, not long since, a lady who was determined to know for herself, sincerely prayed to the Lord to know whether these "Mormons" were right; this was in the evening and during the night she had a peculiar dream, the interpretation of which was promised in two years.

It was concluded at our Conference to divide our field, so on our return to this office on the 15th of this month, we received word, by drop letter, that three Elders, Wm. W. Willis, of Arizona, Wm. H. Corey, of Cedar City, Utah, and Anthony Hamer, of Morgan County, had arrived in this field. On the evening of the 10th we had the pleasure of greeting them, and on the 17th Elder Gibbs also arrived at a Mr. Julius Jenkins, who is exceedingly kind to us, with his family. Subsequently, some of Mr. Jenkins' family had occasion to go to a vacant house of his, and on so doing, found wrapped in a piece of a Baptist newspaper, an envelope enclosing this singular, but very suggestive notice:

"STATE OF N. C.,  
Buncombe Co., Aug. 18, 1886.

Elder Lucian D. Crandall and associates:

You are hereby notified kindly, to leave our country and stop your false doctrines. Now, gentlemen, a hint to the wise is sufficient, and we hope will do to the otherwise. You can take a hint from this; if you do not comply, we refer you to Little Buck Creek, South Carolina or the Mountain Meadow Massacre. By a number of citizens."

On the outside of the envelope is rudely drawn, a gallows, with a man hanging, in the agonies of death. The law-abiding citizens here say to take no notice of it, as it is thought that not more than two are engaged in it and that we need not apprehend any danger. I am quite of that opinion myself, as we, in every instance, have avoided giving the slightest offense to any individual.

Our labors for the most part have been around the fireside. A more kind, hospitable people I was never among; those who entertain us make us just as much at home as one of their own family. One marked feature of the homes in this vicinity is the number of beds they have to accommodate guests; we sometimes see not less than eight or ten in one house.

It has been a very dry and unproductive season here, and in many instances it will be a hard struggle for the farmer to have sufficient food until next harvest. In many instances in Henderson County, people borrowed money in the spring and pay a large interest, from 25 to 60 per cent. per annum, relying on their crops for returns to make payments; but through the very wet spring they had and the dry summer, their crops will barely pay back the seed sown or planted.

Your paper is a welcome visitor and highly appreciated.

Ever praying for Zion and the spread of truth, I remain yours,

LUCIAN D. CRANDALL.

### ARIZONA ITEMS.

SHOW LOW, APACHE CO.,  
Arizona, Nov. 24th, 1886.

Editor Deseret News:

After being a resident of Arizona for two years, and being somewhat acquainted with the near neighboring settlements I will endeavor first to write from hearsay.

I was told when I first came into this country, two years ago, that the principle part, or a great many of the people had farms in the forest, and I was told also that their crops in general were sure.

Not wanting to live 14 or 15 miles from my farm, like many were doing, I proceeded to the Show Low ward, which is situated in the edge of the great forest. In this place I learned that whosoever planted in the season thereof reaped in the season thereof. Farms in this neighborhood are mostly dry farms.

I made a home and fenced a farm, which was afterwards in the dryest part of the season utterly destroyed by fire. Then I bought a good farm of 25 or 30 acres, situated on the main road and in the Show Low ward. A large, rough lumber house being upon the place which makes a good comfortable home for a Utahite. The land was rendered treeless with the exception of a dozen trees, one of which I cut down measuring 100 feet long, four feet in diameter and bordering on 400 years of age.

According to my knowledge and belief, farming can be made a greater success in the future than it has been in the past in this place. Faith without works is dead, and work without faith is nearly dead. A man of narrow contracted mind or faith will fence a half acre and potter around all summer and grumble all winter on account of not having plenty of provisions; a man of noble mind or great faith will fence 30 or 40 acres, plant all he can, take care of it.

Our settlement to-day is in a scattered condition and ever has been from its early settlement; but we are happy to say that we were visited by the President of the Stake, Jesse N. Smith and Brother W. Miller (on Nov. 14), from whom we received many good instructions, and we were counseled to move together as much as possible and make a settlement that would characterize the Latter-day Saints, and on Monday, the 15th, a townsite was located by Priest, Jesse N. Smith, on a beautiful flat, situated one and a half miles east of the old Show Low fort. The waters of the Show Low can be taken out and distributed over the entire flat; there are hundreds of acres of good farming land uncultivated in this forest, and a large town can be made upon the above mentioned place.

The best time to come to this country from Utah is early in the fall, so as to reach here about the middle of November, then one can have time to select a farm and have it well fenced by the time spring opens, and be ready to plant, and by so doing you do not lose a summer, like many who leave Utah in the spring. Come in the fall and make ready to plant in the spring.

Thousands of people will yet inhabit this forest and this vast range will be dotted with towns and cities.

The country is white with snow four inches in depth, which fell on the 21st and 22nd. On the night of the 23d the thermometer stood 10 degrees below zero, the coldest night this season.

Your brother in the Gospel,  
P. C. WOOD.

### MISSOURI MATTERS.

Religion and Politics—What Our Correspondent Thinks.

INDEPENDENCE, Mo.,  
November 21, 1886.

Editor Deseret News:

In my last letter, your readers will remember my referring to the severe drought this part of the country was passing through, and its effects upon the vegetable kingdom. Since then we have had copious showers, and the earth has been transformed from a dry and barren waste to a beautiful green; apple trees that had almost died began to send forth new leaves, buds and blossoms; strawberry plants also bloomed, and the appearances were real springlike, but of course the recent frosts put an end to the effort of nature to put on her spring dress in autumn. This city continues to boom, large real estate transfers are of daily occurrence, new additions are being made to the city on all sides, and new houses are being built, and the prospects are that Kansas City and Independence will consolidate into one large city. This place is known as the "Orchard City," because of the many orchards in and around it; one man alone packed and shipped from his own orchards about three thousand barrels of apples, and it was not a good apple year either. Thousands of barrels are annually shipped out of the country; the prices brought this year in the market was from 20 to 40 cents per bushel for shipping apples.

Winter has suddenly come upon us and the usual festivities of the season are beginning to assume their normal condition.

A great many of the churches are holding their revival meetings every night during the week for the purpose of agitating the question of human salvation, and getting some to confess that they have been converted.

The Young Men's Christian Association held their annual State Convention here the latter part of October,