

## CORRESPONDENCE.

## A. MISSIONARY VISITS THE DETROIT HOUSE OF CORRECTION.

DETROIT, Michigan,  
March 14th, 1887.

Editor Deseret News:

In the providences of the Lord I am still continuing my missionary labors and at this time of writing I am in Detroit, Michigan. Yesterday (Sunday, 13th inst.), I rode fifteen miles through the city, and attended a Protestant Episcopal meeting with its variety of routine and formalities. Mrs. S. was very much interested, as it was something new to her.

We also had the pleasure, through the courtesy of Mr. Henry Woller, Deputy Superintendent, of holding a meeting in the chapel of the House of Correction, in Detroit, with our brethren who are confined there for the "holding out" business, as interpreted by the Utah courts. The regulations and systems of this institution are so well conducted that in a few minutes each of the brethren filed one by one into the inner court as they were let out of their respective cells. We were admitted up stairs to the platform of the chapel where we could see them. Not a word was exchanged by either one of them as each took his place until nine of the eleven who are here at this time had formed into line and filed up stairs into the chapel, which is, by the way very commodious and well seated, with a capacity for seven or eight hundred persons. Twelve of us were present, namely: Chris Gardner, H. C. Fender, Nels J. Jorgensen, Thos. W. Wilde, Hans Rasmussen, John J. Jolley, Wm. Mandy, John J. Williams, Andrew Jacobson. The superintendent, Mrs. S. and myself. There are eleven persons in all, one who was sick, to whom we administered after the meeting, Brother Nels Nelson, Brother Nels Graham, who is engineer on night duty and was sleeping, was also absent.

We were permitted to speak to the brethren and they were also permitted to bear their testimonies. Every one bore a strong testimony to the Gospel and a humble submission to the law of our government and the Constitution of the United States, which was founded on inspiration and the wisdom of God and was calculated to give all men true liberty when properly interpreted. Every one spoke in the highest terms of the kind feelings entertained for the officers of this institution. It is expected in a few days that ten out of the eleven will be released from further penalty by the late ruling of the Supreme Court of the United States in the *Apostle Lorenzo Snow's* case setting aside the segregation business. Those ten brethren have served already ten instead of six months. This being the case, and as they are soon to go to their mountain homes, the deputy took occasion to say that the prisoners had, with two slight exceptions in the case of one of two of them, been remarkably passive, quiet and submissive, and when they should go away they could do so with good wishes for their future success. The opportunity of seeing each other and the rare opportunity to speak to each other was a meeting within the prison walls never to be forgotten, and tears of joy could scarcely be suppressed. Although Tuesday is the visiting day we were proffered a visit to-day, Monday, March 14th, to see the workings of the institution, as we were traveling visitors and expected to leave tomorrow.

My labors on this present mission consists in so far as traveling is concerned of traversing over 20,000 miles, embracing Europe and America. I have done much private as well as public preaching and trust much heavy prejudice has been removed. In my communications with the masses of people, consisting of many thoughtful business men, I find an impression that great changes and events are close at hand, evinced by earthquakes, cyclones, fires, strikes, stagnation of trade, everything points to civil war between capital and labor, thus with perilous times, with an apparent increase of recklessness and drunkenness, everything has the appearance that eventually the attention of our nation will be called to something besides the small religious body of Latter-day Saints.

I find in my travels that the extreme and rigorous measures of the Utah courts, the patient submissive imprisonment that has been endured, with the late rulings of the U. S. court, constitute a great lever in favor of our people; hence God overrules all things for good to them who love Him and keep His commandments.

Through an introduction to Mr. Joseph Nicholson, we were favored with an opportunity of viewing the workings of the House of Correction, being conducted by Deputy Superintendent Henry Woller. Various kind of chairs is a specialty, finding employment for all who are able to work, and according to the ability of each. No tasks are imposed, but all are required to labor who can. We passed through the various departments for both male and female. All were busy and not a word was spoken, only so far as needed to instruct. We were shown from the sawing room where there are 65 men to the finishing and packing department. Tens of thousands of chairs are manufactured. We passed through the culinary department into the dining hall where all are seated. Not a

word is spoken by any one at meal time. All is done by signs. The discipline is very strict. Only two fights have occurred during the year. The sick brother is better.

Yours truly, E. S.

## A DISCUSSION IN GEORGIA.

GRACE, GEORGIA,  
March 12th, 1887.

Editor Deseret News:

During the last few weeks we have been reviewing our labors in the new field. Many seem to drink down the waters of life freely for a while, but the first thing we know, along comes the devil's emissaries with a cart load of his, and the majority of people being so in love with them, swallow them down for grave truths, as a young robin swallows worms, its mouth stretched at full capacity while its eyes are closed, and they spew up the light of the Gospel that we have been days and weeks explaining, on the testimony of one drunken sot. Others reject it, not because they can produce any scriptural evidence, but because father or mother went to heaven (?), and try to justify themselves by doing what father did; like the young farmer who when asked why he "toted" a rock in one end of his sack and a pumpkin in the other, "Oh," replied the farmer, "father always done this way, and he made a good living." And as we wended our way, towards Teshnu River, to visit some who are about as much interested in their souls' salvation as a hop is in astronomy, the Spirit prompted us to turn to the right, and visit a family by the name of Evans, who are interested; and our experience has taught us to obey it, so we wended our way in that direction. They received us kindly and we were soon engaged in Gospel chat. Mrs. Evans declares with great emotion, that the doctrine, as taught by us, was something that she had been seeking for years (thought she had it when she joined the Baptist church), and now she was pleased to think that she had a taste of it and felt positive that she had children that would embrace it. After supper, her husband and his eldest son (both Baptist deacons) were all to join us in conversation, (the latter being bitterly opposed to "Mormonism") so we enjoyed ourselves splendidly in showing them how "God set Apostles and Prophets etc., in the Church," and how man had taken them out, and put a deacon in, which is declaring they had the whole body when they simply had the foot! But neither man produced a single quotation to hold up his tottering frame.

The next day we were invited to a "log-rolling," the two deacons, an interested brother, a Baptist preacher and several other persons were present. In "toting" logs we generally managed to keep up our end of the lever, and when it came to Gospel topics we had a double power to back us. The Baptist preacher commenced by asking unimportant questions, such as, "Is the devil sin? Was it a peach or apple that we stole?" "The devil is the cause of sin, the other is none of my business." "We do not want any of your doctrine among us," roared the preacher; "do you think we are heathen? We have Bibles, we live in a Bible land." "We are aware of these facts, sir, but Paul tells us that those who deny the power of the Gospel we should turn away from. So it is our duty to preach the Gospel; and the honest in heart will heed it." "I don't believe any of these miracles can be done," he continued; "my book tells me that we must beware of false prophets, that they will come in the day of judgment saying, 'Lord, have we not done many wonderful works in thy name, cast out devils, raised the dead, etc? He will answer, 'Depart from me, ye workers of iniquity.'" "Just so, preacher, and we believe that the world is full of that class to-day; but if the signs do not follow the believer as the Savior promised they should, in the 16th chapter of Mark, why it proves either Him or us false." "Oh," said this Scripture twister, "those signs follow us; there was a great miracle wrought on me; I was dead in sin, and I was raised from the dead by the preaching of the Gospel; many are sick and are raised from that affliction by the power of preaching." "Look here, my friend, you have just now proven that you are one of those false prophets; you denied a moment since that any miracle could be wrought, now you try to fill up your gap by falsely saying that that is the way these miracles are shown; you, sir, will be one of those who will cry, 'Lord have we not cast out devils in thy name, have we not healed the sick and done many wonderful works,' and he will give you the answer that you quoted, and justly deserve—Depart from me, ye cursed worker of iniquity, and we would warn you to repent while it is yet called day."

The discussion continued for some time and it ended by one of them saying, "Well, I am in a hurry; we can't agree anyway." "Do not be in a hurry," I remarked; but he had his little cup filled and running over, so he took to his heels and we gave out an appointment to preach at W. R. Evans' on the 27th of March. "Let me come and conclude for you," yelled the retreating parson. "Certainly," I replied, "after we have dismissed." Peals of wild laughter came from the spectators, as we all took our routes for home.

S. G. S.

## TAILORS WANTED.

To make up 100 suits of Pilot (?) and Worster (?) cloth recently bought of two peddlers professing to represent some (unknown) house in London. Notwithstanding the warnings repeatedly given by the News, the people of Kane County have just been made the subjects of deception by a couple of peddlers who sold over three thousand dollars' worth of bundles of cloth cut up into suits, dress patterns, etc.

These men tell the people their goods are brought from England under the emigration law and are not subject to duty, hence the reason for offering them so cheap; that they dare not sell to a storekeeper except at his private residence or for less than \$85 per bundle, for this would subject them to a heavy fine. Most of the people had no intention of buying, yet in many cases the glib tongue of the peddler seemed to bewilder them, and before they were fully aware of it they had attached their names to the iron-clad note of hand made payable at Ogden. One victim was consoling himself by saying, "Well, for my \$85 I've got \$35 in cloth and \$50 in dear-bought experience."

Now, as we have no professional tailor in this county, we would suggest to whoever may apply, not to mention or intimate that these shabby goods are from an auction house in Salt Lake, for this might increase the indignation already manifest.

Respectfully, NO-KETCH-EM.  
Kanab, Kane Co., March 14, 1887.

## MISSIONARY EXPERIENCE IN TENNESSEE.

LINE STONE COVE,  
Unicoi Co., Tenn.,  
March 16, 1887.

Editor Deseret News:

I left my home in Salt Lake City on the 23d of April, 1886, in company with Elders Hendricks (and son), Baker, Bennett and Midgley. We came by way of the D. & R. G. After a pleasant journey of about five days we arrived safe at Chattanooga, where we were met by President John Morgan, and after a bath and a good dinner, he spent about three hours with us, visiting the most important points of interest in the city. The next day we were assigned to our different fields of labor. I was sent to Wilks County, North Carolina, where I labored with Elder Beard for about three months, after that we labored in Burke County, until our conference, at which time I was appointed to labor in Alexander and Wilks counties in company with Elder Condie. I only remained there a short time, when I received a notice from President Morgan, informing me that I was wanted in another place, so on the 31st of December, I landed in this section in company with Elder Merkle. This is a new field, there are no Saints here at present, but we have many good friends, and also some very bitter foes. Some of our friends are very much interested in the principles of the Gospel, and I hope soon to see some of them come forward and take upon them the name of Christ. Not long since, we made a trip to Brans Creek, Mitchell County, N. C., for the purpose of trying to open up a new field. While there we met a gentleman (?) who seemed to be very friendly, he asked us to hold meeting, and said he thought he could get us the schoolhouse for the next Sunday; so we left an appointment, and the news was sent far and wide. Saturday night found us back at Mrs. S. J., but the next morning we received word that the schoolhouse was locked and guarded. Mrs. S. then offered us the use of their house, but only two or three young boys came out. At the close of the meeting Mr. S. left, and as it was near night, we supposed he had gone to feed his stock, but as eight and nine o'clock came, things began to look rather suspicious, and the Spirit seemed to say "Leave!" We were obedient to its voice, and that night we slept in a barn and the next day came back to headquarters. A few days after we learned that we had had a very narrow escape. About three weeks ago, we received the following notice, accompanied with two large hickories:

"You had better get yourselves away from these parts soon, for we are coming to see you, also old man Williams will fare as you do. You are lying round saying you are preaching to the people, but you never tell them a man shall eat bread by the sweat of his face. Go, and go now, for if you are found in these parts again in six months, your hides or necks will pay the debt. Old man Williams take warning by this for your fate will be bad."

The old man spoke of, is the gentleman with whom we were sleeping, and who has been a good friend to us. On February 4th, I went to hear the "Mormon" question debated, but it was a complete lizzle on both sides. At the close of the arguments, the chairman (who was a Methodist minister) arose to speak. I have visited quite a number of places since I left home, among them the state lunatic asylum at Morganton, N. C., where all kinds of crazy people are confined, but I don't remember seeing one that could compare with that minister. In fact, if St. Mark had not told us that the legion when cast out entered the swine, I might have thought the minister had caught some, or all of them. He was no sooner upon his feet than he began to get excited, he trembled from

head to foot, his eyes bulged out, and he turned all colors, from a bluish white to a lunate purple, and he poured forth such a torrent of abuse and lies that even some of his own gang were disgusted with him. His sickness lasted about 20 minutes, and when he had purged himself of the filth that the devil had pumped into him, he sank back into a chair completely exhausted, and was ready for his royal master to charge him for another skirmish. This brought the evening's entertainment to a close. There have been a great many threats made against us, but we are on our Father's business. He has sent us out to preach the gospel of the kingdom, and to warn mankind of the judgments that God has decreed shall be poured out upon the nations of the earth in the last days, and with this help we hope to be able to clear our garments of the blood of this generation. The health of the Elders in these parts is good. Ever praying for the welfare of Zion, I remain your brother in the cause of Truth,  
HENRY C. EDDINGTON.

## BEWARE OF FRAUD.

Oleomargarine vs. Butter.

Editor Deseret News:

A short time since I purchased (as I thought) some butter; it had a very nice appearance, and not a bad flavor, but after I reached home my wife pronounced it an imitation. Upon further examination I find a regular system in vogue here of importing oleomargarine by wholesale dealers, who sell to the retailers, the latter destroy the package or keg with the stamp "Oleomargarine," and place the article for sale in their stores as fine eastern dairy butter, superior to anything of Utah production. Is this not imposing on the public and is not the retailer running a chance of being heavily fined, and should he not be compelled to hang out a sign—"Oleomargarine for sale?"

It may be a very delightful product; very wholesome; but if the statements we read at times are to be depended on, such vile products are quite the opposite, being made of filthy, old fat and grease, refined by certain processes. They are certainly unfit for human food. Let the public beware of the fraudulent imposition and see that they buy only Utah butter, for though not so good as it should be, we can better afford to have it than stuff of a character that we know not of what material it is compounded.

A VICTIM.

## BEAR LAKE HAPPENINGS.

LAKE TOWN, March 15, 1887.

Editor Deseret News:

C. Southworth & Co., of Paris, Idaho, took it into their heads to make a tour of all the settlements in our State south of that burg, by way of displaying their histrionic abilities and earning an honest penny. They held forth here a week ago this p. m. and presented "The Last Leaf" and the soul-reviving farce entitled "Mr. and Mrs. Peter White," and wound up with a brief but number-one social ball. Leaving us they regaled Woodruff and Randolph, the latter for two evenings, by the special invitation of its leading and best citizens. Returning here to-day, they entertained us this evening with a select bill of stump speeches, songs, recitations, violin solos, etc.; also with "Crossing the Line," an enlivening farce of the most irrepressible laughter-producing character. These took the company till 10 o'clock to conclude. From thence till the "wee sma' hours" the time was well spent in an extra social dance! The musicians of the company, which, indeed, comprise them all, are very proficient. The pieces were excellently rendered and there was nothing "common or unclear" about them; but, to the contrary, while being highly amusing and entertaining, were none the less elevating and instructive. Considering the high class of the entertainments and the manner of their performance, the price of admission was consistently moderate. Bear Lake Stake may well appreciate this company, composed as it is of our brethren and sisters, and naught but the most unreserved praise is bestowed upon them by their auditors in Lake-town.

Like all good public and private servants, I feel safe in saying of them that they can come where they have been with confidence in the people's patronage. Were such entertainments more frequent with us, I think it would be a vast improvement on our dancing-and-naught-else for winter recreations "worlds without end."

Our weather has been delightful for several weeks past. The snow is fast departing, and our prudent men are now sowing dirt on the drifts, thus facilitating their collapse. The hills to the east of us are getting pretty bare, and the young and tender grass is sprouting up on all sides. The cattle are gradually being turned out to graze during the daytime. Although the past winter has been unusually breezy, yet it has been withal what we Bear Lake-ers consistently call a warm one, zero having been scarcely reached, except perhaps on one or two occasions. We have not had an east wind—our special terror—this winter. During several winters since the "Mormon" settlement, the thermometer has registered down to 40 to 50 degrees below zero; hence your readers may judge of the mildness of our present nearly expired season.

While our stockmen rejoice, our farmers are not sad. Nearly all the snow has disappeared from Bear River valley, and prospects are now good for early plowing and sowing in this and the other Utah towns of this valley. Our greatest present drawback is the state of the roads. They will be measurably impassable for a month from date and till the snow is completely gone and they are thoroughly dried. Now they are neither good for travel by sleigh nor wagon, notably so in our cañon. Our county court has appropriated \$200 to be applied on improving the canon road this summer. This, connected with the poll tax, will effect a great public benefit. It has also had the roads well surveyed and will soon have the several public thoroughfares defined, by directions, etc., posted on cross-ways, etc., so that "the wayfarer" man, though a fool, need not err therein." Respectfully Yours,  
JOSEPH IRVING.

## OUR MAORI SAINTS.

RAKAMANGAMANGA, Feb. 3, 1887.

Editor Deseret News:

Doubtless some of your readers will be interested in a few notes from Maoridom. Saturday and Sunday, January 29th and 30th, were appointed for the third semi-annual conference of the Waikato district of the New Zealand mission. Takitwa was the place agreed upon for the gathering, a beautiful spot on the banks of the Waikato river, with a lofty forest for a background and a peacefully flowing river in front, separating it, as it were, from the outer world. The whole scene breathed an air of seclusion befitting the solemnity of the occasion. The hour for commencing arrived and there being no building large enough to accommodate the number assembled, it was proposed that the meeting be held under the shade of some large tree hard by. Accordingly those dignified figures were soon seated in long rows upon the grass, with smiling and happy faces, anxiously awaiting the signal for worship. Ten o'clock arrived and the old forest resounded with praise chanted by the assembly in their rude native tongue. The opening exercises over, all eyes were turned and all ears bent to catch every word that dropped from the lips of the servants of God, who had come to feed them with spiritual food and encourage them to continue in the paths of righteousness.

After hearing the reports of the presidents, from the several branches of the district, President Paxman occupied the remaining time of that session, and with a soul-stirring hymn the first meeting was brought to a close.

A feature of no mean importance is dinner among the Maoris, and to those who have never participated in one, a brief description might be interesting. We will presume that you know all about how the Maoris cook their food, by digging a hole in the ground and laying the food on heated stones in this hole, then sprinkling some water over it to generate steam and cover it up with leaves and dirt until it is cooked. This method is not confined to the Maoris, but seems to be understood by most barbarous and semi-barbarous races, and strange as the assertion may seem, food cooked in that way seems to retain a flavor that no other method can preserve. But for the dinner. Imagine three or four hundred seated around on the ground in groups, and in the centre of each group a large pan full of potatoes and pork and all feeding out of the same pan, each group forming a circle around their pan, as a fence to exclude the cogs, pigs and cats, which stand around watching an opportunity to jump through any gap that is made, and secure their portion of the meal. Knives and forks are appendages to civilization which the Maoris think extremely useless when fingers can be used to such good advantage. Spoons might find favor when such things as rice are to be eaten, if it were not for the mussel shell, which is a good substitute. Yet while they adhere to this custom, they generally manage to supply the Elders with plates and sometimes knives and forks. One great beauty of a Maori dinner is that there is always an abundance, and no one goes away hungry. No person can outdo the Maoris for hospitality to their invited guests.

After a bountiful repast served in the above manner, all were ready for the next session. Eight meetings were held in the two days and yet no signs of weariness were manifest, but all seemed to regret when the end came. The closing service was convened at 7:30 on Sunday evening, and twenty-two natives bore their testimony to the truthfulness of the great Latter-day work. Prest. Wm. Paxman and Elder Wm. Gardner each occupied a few minutes, toward the close, in a very appropriate manner and the conference adjourned for six months. There were present from Utah the following brethren: Prest. Wm. Paxman, Elders Wm. Gardner, A. W. Harper, John Manning and H. J. Burgess, all of whom occupied their portion of the time.

The statistical reports make a good showing. The total membership of the Waikato District is 615. There has been added to this one little branch of the Church during the last year 177 souls, with but six excommunications. A day school has been opened and taught by Sister H. J. Sears. The children evince great aptitude for learning and equal the white children in ability.