

We were also favored with the presence of Elder John Morgan. Cheerful reports, both spiritual and financial, were made by the Bishops; grain crops are reported to be much better this year than last.

Among the more important subjects treated on, were unity of effort in co-operation and home industries. The people were especially urged to sustain our own institutions. The splendid results to be obtained by a concentration of our means and trade, were beautifully illustrated. The importance of the establishment of home industries were also earnestly dwelt upon by the speakers. Our financial success or failure depends in a great measure upon our efforts in this direction. Unity is strength; "divided we cannot stand."

The spirit of the Conference was seemingly enjoyed by all.

Very Respectfully,
JOHN R. HULET, Clerk.

TO LAND OWNERS.

BRIGHAM CITY, Utah,
Sept. 21st, 1885.

Editor Deseret News:

Please insert the following for the benefit of farmers:

Any person who has made final proofs on his homestead or pre-emption entry and received the Receiver's final receipt, should retain said receipt until he sees published by the Register the arrival of his patents at the local land office, when he should write his name in full on the back of the Receiver's final receipt in his possession, enclose it in a note to the Register, giving his postoffice address and ask him to forward the patent. That is all the expense necessarily associated with that transaction. Any additional information desired respecting land entries can be had by calling at my office.

P. F. MADSEN.

ARIZONA CONFERENCE.

MESA, Maricopa Co., A. T.,
September 15, 1885.

Editor Deseret News:

The Maricopa Stake Conference was held in this place on Saturday and Sunday Sept. 12th and 13th inst.

There was present of the Stake Presidency, Counselor H. C. Rogers. All the wards in the Stake were represented as being in a healthy physical and spiritual condition.

Temporal prosperity has been the reward of the industrious Saints of the Salt River Valley, and, although "dark clouds of trouble hang over us," still the faith of the Latter-day Saints is such that they can "look up and trust in God."

Such a spirit of unanimity of feeling never before characterized our Elders as was exhibited during the two-days' meetings held.

There were many speakers, and the grand theme of the Conference was the triumph of truth.

As a means to attain this end, obedience to the Priesthood of God, union spiritual and co-operation in temporal affairs were presented to the people as being of the utmost importance.

The general and local authorities of the Church were presented and unanimously sustained, and all other business usually brought before a Conference of this kind was attended to.

GEO. PASSEY, Stake Clerk.

BEAR RIVER VALLEY.

REACH OF FAITH ON THE PART OF THE U. P. RAILWAY OR ITS AGENTS—LANDS OCCUPIED BY CITIZENS OF WOODRUFF GOBBLED UP BY EVANSTON "CATTLE KINGS."

From a citizen of Woodruff, Bear Lake County, who is in town, we learn that splendid crops have been harvested this year at the settlements in Bear River Valley. No frost has occurred there yet to injure the growing vegetation, and not only is the grain much better than usual, but a much larger acreage than ever before has been raised. The hay crop has also been correspondingly good, and the stock on the range excellent, so that stock have done unusually well.

The citizens of Woodruff have lately been the victims of misplaced confidence, and as a result, lost a great share of their best hay land. Part of the land heretofore occupied by them comes within the limits of the U. P. Railway and subsidy. So far as the people were able to secure the titles to the land they occupied from the government, they have done so, and they long since made application to the U. P. agent in Omaha, who had charge of the selling of its lands, to purchase that portion of their claims which fell within the railway sections. They were informed by him that their applications were filed, that they could go making improvements, and whenever the time came for the land to be sold they should be notified and have the first chance to purchase. In the meantime they were required to pay a yearly rental of 25 cents per acre, and many of the settlers have continued to do so for the past ten years. A good many non-"Mormons," however, who occupied land in the valley not only refused to pay the rent required, but were allowed to hold their claims without doing so. Instead of

the people being notified according to promise, when the land could be purchased the only notice given was through an obscure paper, the *Evanston Age*, and that was to the effect that purchasers of large quantities were wanted. Individually the citizens of Woodruff were not able to buy townships, but they were both able and anxious to purchase smaller subdivisions of land, and on learning of the obscure advertisement, which they did almost accidentally, as there was but one copy of the paper subscribed for in the settlement, they made application to the resident agent of the railway company at Evanston for the privilege of purchasing the land they occupied in quantities to suit their circumstances, and he led them to suppose that they would be allowed to do so. This misled them, otherwise they might have combined their means and purchased the land in bulk. And this was not all that tended to mislead them and allay the anxiety they would otherwise have felt to secure their land and exercise vigilance lest others should steal a march on them. A number of non-"Mormons" who had ranches in the valley, (the very men who had refused to pay rent to the railway company for the land they occupied) expressed their intention of trying to purchase some large tracts, and assured the brethren that if their claims were included in the purchases they would sell to them at cost price. The result was, the promises made to the citizens of Woodruff were ignored and the land was sold in townships to the non-"Mormon" ranchmen, and the latter, instead of selling the settlers their claims, ordered them off the land and refused to allow them to cut the hay crop.

This transaction illustrates the truth of the remark made by "Junius," our Chicago correspondent, in his last communication, wherein he said: "It is plainly stated that were it not for the solidly organized form of society in Utah the cattle kings would bid defiance to the Administration." The organization of the Saints and their union of effort in the past have enabled them generally to secure the titles to their lands and prevent the "cattle kings" or other monopolists from gobbling up the country to the exclusion of bona fide settlers, as they have done in many parts of Colorado, Wyoming, Montana, Idaho and other States and Territories.

It illustrates too, the truth of the saying that "corporations have no souls," the breaking of the promises made to the people who had honorably paid the rent year after year on the land they wished to purchase and the selling of the land to the very men who had defrauded the company of its rents, and that too at a lower rate than the settlers were willing to pay and actually offered, being sufficient to prove that the company or its agents lack honor. It would also seem to indicate that there is some truth in the report that has since been circulated by parties in Evanston, that the agent who had the selling of the land was really determined that "Mormons" should not purchase it.

EXPRESSIONS FROM THE PEOPLE.

HOW TO FURNISH EMPLOYMENT—INDUSTRIAL INSTITUTIONS—CO-OPERATIVE EFFORTS FOR THE BENEFIT OF THE TERRITORY.

Following in the same channel as my last two articles on the local labor question, I desire to add a few suggestions on that portion of my last letter referring to

FARM HANDS.

While it is therein urged that rather than roam around this city, waiting for work, it would be better to go into the country and accept employment in the harvest fields, it must be remembered that such relief can only be of a temporary character. Hence it devolves on leading spirits throughout the Territory to devise means and methods for employing and turning to some profitable account the surplus and varied kinds of labor now continually flocking to our Territory. One thing must of necessity be considered, and that is: many persons who come here from Europe, and particularly those from England, are used to factory work. They are in some instances, quite skilled in their several branches, and if their knowledge and skill were properly utilized, the Territory as a whole would be materially benefited. This at once suggests the inauguration of other enterprises, in the line of

HOME INDUSTRIES.

In addition to those which already exist. This of course involves the use of capital, and consequently requires greater effort as well as executive ability to establish and maintain on a substantial basis.

It has been quite customary in cases of this kind, for us to await the action of some rich man in our midst, on whose mind the necessities of his neighbors might be impressed sufficiently to induce him to commence such an outlay as would supply employment to idle hands, and at the same time, some useful commodity for the population. But this, in my opinion is

A FALLACIOUS POLICY,

for two reasons. First, the matter is too long delayed;

and second, the profits which are sure to follow such an undertaking if properly managed, should not be concentrated altogether in one man's pocket.

I am a believer in co-operation. I know that when correctly organized and conducted, it can be made a success. The history of such organizations in England corroborates this view.

We have men among us who are doubtless willing, or should be, to devote their executive ability and financial skill, for the development and prosperity of such enterprises as would produce the desirable results. There is no need that these establishments should be

"CHARITABLE" INSTITUTIONS.

No right minded person asks for anything without giving an equivalent in return. All that the laborer asks is for a place to earn his living, at fair wages, and it is natural to expect that his labor will net a living profit to his employer. Let the people then, whom God has blessed with an abundance of this world's goods, with good homes, farms, orchards, cattle, horses, sheep or other property, invest according to their several capacities in establishing such

INDUSTRIAL INSTITUTIONS

in their midst, as the respective surroundings and local facilities of the settlements would warrant, and share, according to their circumstances, in the outlay and proportionately in the profits. Induce persons who have the required skill and experience to settle among them, and ply their own vocation at a reasonable figure. Let such institutions become universal throughout our counties, and how long would it be before we would be exporting the manufactured necessities of life to other less prosperous regions.

It is no wonder that we are short of money, when we consider the

EGREGIOUS OUTLAY

for imported goods, cloth, leather, boots and shoes, hats, gloves, furs, glass, sugar, corn starch, molasses, canned fruits, meat, fish and vegetables; and even butter, cheese, poultry, and various other things which might be just as well manufactured in our own midst. Many little things, such as needles, pins, buttons, hooks and eyes, cost a great deal in the aggregate, and unperceptibly, along with our outlay for silks, laces and "motions," fairly ravish the community of their substance, and leave them annually stripped of their already limited supply of cash.

THE FARMER

must not be expected to do all this himself. He cannot feed, clothe and shelter all the labor seeking population. His line is already overwrought. He needs a market for his produce where he can obtain in return the articles above mentioned. Much, however, could be done by the farmers, in connection with others, in these enterprises. Buildings might be erected, and much of the labor done, and even material obtained for other kinds of pay than money. Grain, hay, flour and stock might be turned to advantage, which are now, in some instances, a

"DRUG IN THE MARKET."

And by united effort and the blessing of God this very fall might witness the inauguration of some useful branches of manufacturing business, furnishing well-earned food to many newcomers this winter, and also preparing funds for a respectable dividend by another year.

JEAN VALGEAN.

CORRESPONDENCE.

CONCERT AND FAIR.

MILL CREEK, Salt Lake County.
Sept. 12, 1884.

Editor Deseret News:

The four primaries of Mill Creek met in the Mill Creek Ward House Sept. 10th, 1885. The meeting was called to order by Frances Hansen. An opening song was then sung by the children, and after prayer they sang "Try it Again."

The opening address in behalf of the primaries was given by Master Willard Bell. The programme then consisted of songs, recitations, speeches and music; at the close of which all passed into the vestry to view the productions of the children.

It truly made the heart glad to see what an interest was taken by the little folks, for there were vegetables of every kind raised by the little boys; and the girls, not wishing to be beaten, had the tables loaded with globes, and wreaths of wax, wool and hair flowers, very nice hand sewing, quilts, and other things too numerous to mention; also butter, cakes, bread and bottled fruit of every kind.

This being the first attempt of the kind in Mill Creek, it was truly a success, and much credit is due to the presidents and counselors of the primaries, also to Prof. Bawden for his untiring efforts in training the young voices to sing so sweetly.

An enjoyable and happy time was spent, and, our motto being Improvement, we feel to press on in the work we have espoused. BELL WHITE, Secretary.

A TOLERANT NON-"MORMON."

An Admirer of "Mormon" Endurance—Prospered for his Kindness to the Elders.

HOLDEN, U. T.,
Sept. 13, 1885.

Editor Deseret News:

I take the liberty of sending you a copy of a letter received from a friend living in Texas who is not of our faith. If you think it worthy a place in the News you are at liberty to publish it. He is a man who treated me kindly while I was in Texas on a mission.

Respectfully,
SIDNEY TEEPLES.
TEXAS, Aug. 27, 1885.

Dear Friend—At last I write to answer your kind and welcome letter of April 4th. I was glad to hear that you had arrived home safe, and shall ever remember you as an earnest and faithful worker in what you believe to be the Master's vineyard.

Crops turned out sorry last year, and many could not pay their debts, but I had no right to complain, as I made more than I deserved.

I have made a splendid crop this year of everything except cotton—corn, sweet and Irish potatoes, sorghum, peas and garden truck as good as I would ask for, but cotton is cut off by drouth, although it is raining now. Have one bale picked. Will make between seven and eight bales. Have 16 acres in cotton, and it is as good as there is in the country.

I laugh and tell the people here that God blesses me because I fed and gave to drink unto His servants; or, in other words, treated Mormons with the same respect and hospitality that I would expect of them if I was preaching what I believed to be the Gospel.

I am glad to see that there are so many of your people who can hold out faithful under persecution, even suffering imprisonment for conscience sake.

I for one certainly respect and admire them, and my prayer to God is that they may have sufficient grace given them to remain faithful, and I am satisfied their reward will be great.

I wish mankind could learn to extend respect to other people's opinions as well as their own, but it looks like it will never be; but there is one consolation, and that is, that "God liveth and reigneth," and that the right will prevail.

As to the health generally, it is very poor, much sickness and many deaths. May God bless and prosper you and yours is the prayer of

YOUR FRIEND.

GIRLS IN DANGER.

A STREET EPISODE—APPEAL TO PARENTS.

SALT LAKE CITY, Utah,
September 22, 1885.

Editor Deseret News:

Last evening close on to the hour of 10 o'clock I was walking up Main Street, and as I reached a little north of Walker Brothers' corner store I observed a couple of suspicious looking individuals—lecherous scoundrels!—of the well-dressed type (whose names are withheld at present, though not on account of their reputed respectability) following closely a couple of young ladies (?) whose names are also retained from the public, thereby avoiding a public scandal on their respected relatives. Traveling on a few rods further the two girls stopped to look into a well lighted show window, and just at this point one of the lecherous beasts who was following them, said to the other, "Now then, shall we not nail them right here?" And they stopped, too, taking their positions one on each side of the girls. Whether any words were exchanged between the group of four the writer is unable to say, but the girls passed on up the sidewalk, now walking more rapidly than before with the two "brutes in human form" as rapidly following them, until they reached a point just opposite Z. C. M. I., when the two latter suddenly stopped and turned back, the tall one saying to his short companion with dark whiskers, "D—n it, what's the use of following such people? They would keep us trotting all night."

The girls still kept on until they reached the Council House corner, when they hesitated for a few moments, then crossed over to the opposite corner, east and returned down Main Street, evidently for a deplorable purpose.

Oh! parents and guardians of the "fair ones," do you know where your daughters are when the night casts its shade over your homes? Do you value the virtue of your daughters? Then why! oh, why! allow them to tramp the streets at a late hour of the night making "mashes," as it is called, and too frequently heard upon our streets?

Remember, Latter-day Saints, that so-called "civilization" is here now, trying with all its zeal to reform the "Mormons." Therefore, if you your daughter's virtue would save, have a watchcare over them and the lecherous scoundrels. BEWARE.

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If you are losing your grip on life, try "Wells' Health Renewer." Goes direct to weak spots. 3

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For sale by Z. C. M. I. Drug Dept. FRAZIER MEDICINE Co. Prop's, Cleveland, Ohio.

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"Rough on Itch" cures humors, eruptions, ringworm, tetter, salt rheum, frosted feet, chilblains. 3

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