

CORRESPONDENCE

SOUTHERN SECTS AND SCENES.

Mr. ROZELL, Limestone Co., Alabama, Dec. 3, 1886.

Editor Deseret News:

Due respect for the opinions and endeavors of others constitutes a principle we all could be benefitted in practicing, particularly if actuated by sincerity, when it assumes the character of charity, no matter how widely separated the views entertained may be.

Missionary Baptists, Christians (Campbellites), and Methodists are most interested here in the salvation of souls, each possessing vastly different views in the accomplishment of this, to worldly minds, greatly perplexed question.

The Baptists are perhaps strongest in point of number, their greatest claim being that age adds to value. The candidate for a better world is allowed a wide scope of discretion in the manner of baptism, some selecting immersion, others, who have a horror of water in any form, preferring sprinkling. After the initiation by this system an independence seizes them that can scarcely be reached by the most persuasive efforts, so great becomes their contentment. About once a month the preacher makes his rounds, when chicken, beef, cash, etc., are stirred up, and should he meet with any reverses such as a lack of number present, a tongue lashing for a sermon greets those who have ventured out, and the prospective two days' or week's meeting suddenly dies. The minister goes away determined to await an invitation, if the interval is not too great, and his comforts at home are not made to suffer too severely. In one instance the minister became enraged at the presence of "Mormons" and announced as his subject these "peculiar people." The Elders in this neighborhood determined to attend and learn something about themselves and their belief. Mr. Minister failed to come up to his appointment; but the congregation insisted on having preaching and the Elders were requested to officiate, which they did, giving those present something substantial for reflection. Those who came to scoff, remained to pray.

The Campbellites, who, by the way, become insulted when this name is given them, feel their growing strength and have concluded the euphonious name of Christians expresses more fully their power and destiny. This denomination is already considerably indebted to "Mormonism" for what they teach, and each year adds to this indebtedness. Faith, repentance and baptism have heretofore been all that was necessary in the church until their eyes were opened to the Bible by the Elders, when, with the ease of a turncoat, they ordained a deacon and an elder; and this in the face of those who showed them their error! They now announce as part of their doctrine the laying on of hands, or at least the members insist this is part of their belief and that the "Mormons," with but a trifling exception, preach their doctrine entire. So much confidence have they in the Elders and so little regard for the necessity of being divinely called to preach, that an offer was made to one of the Elders by this denomination that if he would preach for them they would pay him twelve hundred dollars per year. The Elder replied he would not accept the sum of twelve thousand dollars per year, but the truth that he had and was preaching could be obtained free. The necessity of gathering has suddenly seized them and the peculiar way of doing this is to instruct the land owners to discharge all who are not Christians and only permit such as are to occupy their lands as renters; thus being together, yet scattered the world over. The judgments of God will come like a bounding ball skipping over the earth, striking only where the non-Christians are living.

The Methodist belief, notwithstanding the reflections of mourning that it brings, is not exclusively sad, though perhaps intended to be entirely serious. Like the Baptists, they have circuits which they visit once a month, sometimes two months; the greater the length of time between the meetings, the greater the peace and prosperity of those who think it necessary to salvation to be religiously connected with some denomination, the consideration of authority being much less than to which of all fashionable neighbor belongs. They also resemble the Christians in being susceptible to suggestions, particularly if comfort is brought in question. During the hot weather they seem to be most affected, and have recently introduced what is called the "cooling board," a simple piece of workmanship indeed, but very serviceable. One would imagine the discovery of this attachment another stride in this age of wonder and convenience. It consists of a plain board located in the coolest place to be found among the trees. The minister in his harangue works himself to such a pitch as to actually (?) become exhausted; he is then picked up, carried out and placed on the "cooling board," where all the palm leaf fans obtainable are brought into active service until the unintentionally exhausted man is restored. The report is going it is said that the mem-

bers are considerably enraged at what has just developed in connection with this coveted "board," and a certain divine who "played" them by occupying the board most of the time during the hot season.

Another strange feature, to a Utah youth, is what is called "a wallowing pen." This consists of a small enclosure, where the victim, when he gets religion, is placed. A bed of straw is provided, and sometimes three or four persons occupy it at one time and remain wallowing like hogs until they are relieved from the power with which they are possessed.

A couple of the Elders, in connection with a friend from this country, concluded to visit one of the numerous protracted meetings that were being held. All went merrily until the minister was informed or noticed himself that there was one present who did not kneel in prayer; using this as an excuse to invite the "Mormon," as he supposed, out, he waited on the gentleman who came with the Elders and told him his presence was not desired. This incident required all the persuasive powers of the Elders to preserve Mr. Minister from a severe flogging.

An Elder fresh from Utah, desirous of seeing the performances at these meetings was told of this circumstance but concluded he could steer clear of offending, and with his companion went to church. Unfortunately they were late and seats were scarce. However, one bench to the front allured them on, and the young Elder sat down with all the composure of a reserved seat monopolist. Nothing was more vivid in his mind than the fate of the disobedient in the circumstance related, and in his anxiety he competed strongly with those who occupied the bench with him, not realizing until his companion informed him after the exercises that he was occupying the "mourner's bench." A person cannot help concluding when such things exist that the situation was very well shown up by the minister who, when pressed closely, made the acknowledgment to an Elder, that if any denunciation were correct it was the "Mormons," "but, he added, "where would my bread and butter come from if I did not engage in this business?" When "Sunny South" is applied to this country it is about as consistent as it would be to say, "Torril Pole." In fact, consistency would be in favor of the latter expression, as the pole is yet undiscovered, hence climate unknown. During the night here the snow fell two feet, thus competing strongly with a nightly fall in the tops of the mountains. The surrounding atmosphere is no less behind some of our cold cañon breezes at home.

But little stir among the settlers is noticeable, and as we look out over the country we see here and there a log hut entirely enveloped in snow, surrounded by tall trees of the forest stripped of their autumn leaves, with no signs of life anywhere. Such scenes bring vividly to mind the story of the "shepherd boy," and an inclination forces itself upon us to come down, but we are immediately reminded that the sheep would suffer in our absence, and we conclude at any expense to remain.

SUPPLEMENTAL LAND PROOFS. A LOCAL CORRESPONDENT AFTER SPARKS' SCALP.

Editor Deseret News:

There is much complaint by the people, all over the country, on account of being called upon to make supplemental proofs or affidavits in support of their entries already made, and many claimants may, and possibly do, think that this is caused by the fault or negligence of the attorneys who make out their entry papers. This may be the case with those attorneys who do not make the land business a specialty, but it is not the fault of those who do; and in justice to them, and for the purpose of enlightening the people on this matter, we deem it proper and just to inform your patrons where the trouble lies, and by doing so, to give the d--l his due.

The fault most always lies at the door of Mr. Wm. A. J. Sparks, the Commissioner of the General Land Office, who has spent most of his time, since he got into office, in hunting up "frands," suspending the issuance of patents; raising technicalities; making ex post facto rulings; calling on entry men for things that were not required when their proofs were made; calling for them to state the times and duration of their few days' temporary absence from their claims, for five years or more long since past; adding useless expense on final entries; requiring about one hundred and forty nonsensical cross-questions to be written out and answered by the claimant at his expense; causing claimants to multiply their lies, if any are told, for if an entry man and his witnesses perjure themselves in their direct testimony, they will be generally sharp enough to repeat it time and again on cross examination—therefore the longer the proof the more lies, the shorter the proof the less lies.

Mr. Sparks has now succeeded in mixing up the land laws and rulings to such an extent as never known before in any administration since the foundation of the republic. When a person makes an entry of his claim, he don't know whether he will ever get a patent or not, don't know whether the entry, as made, will suit the delicate, technical taste of Mr. Sparks or not, don't know but the

Commissioner will put him or his heirs to the expense of furnishing "supplemental affidavits" and "proofs" in future years.

Thus your patrons will readily see where the fault lies, and the reason why claimants are so frequently called upon to furnish additional "proofs" at their own expense. Their attorneys cannot be expected to spend their time and skill in answering the technical and ex post facto requirements of this Commissioner for nothing. They cannot afford it; and so the entry man must foot the bill.

We are informed and believe that any reliable attorney who makes a specialty of the land practice, who should make, by his own fault, any errors or omissions in land or mineral entries, will correct them without cost to his clients; therefore, do not blame the land agents for such a state of things, but blame Mr. Sparks. And further, he has so crippled and delayed the progress of the public surveys, that settlers on unsurveyed lands find it all but impossible to get their lands surveyed, so they can make their entries. There are returns of surveys which have been in the General Land Office for over a year, which have been specially examined, the examiner's report made and his account paid, and yet Mr. Sparks wilfully neglects the approval of the surveys themselves, to the great detriment of the settlers and damage to the surveyor by keeping him out of his hard-earned money so long.

We advise the people all over the great west to petition the President to remove Mr. Sparks from his office, for he is certainly the hardest customer this country has ever known.

HAPPENINGS AT KAYSVILLE.

KAYSVILLE, Davis Co., Utah, December 8th, 1886.

Editor Deseret News:

Our Quarterly Stake Conference was held here on the 4th and 5th. We were addressed, on the first day, by Apostles John Henry Smith and Heber J. Grant. Their discourses were for the most part of a very practical nature. The Saints were urged very strongly to cease the suicidal course they have been pursuing in sustaining by their patronage those who seek to bring us into bondage. On the second day we were addressed by Apostles Franklin D. Richards, John Henry Smith and John W. Taylor. I noticed a reporter on the stand, so we will probably have that day's proceedings in print.

Thanksgiving day was a day of rejoicing among the poor and aged in this ward. The Y. L. M. I. A. with considerable zeal and enterprise, gave a dinner to the poor and all over 65 years of age, without respect to party, creed or color. Dinner was set out (in the meeting house) about noon, four long tables being necessary to accommodate the guests. These were presided over by Bishop P. Barton, Counselors John R. Barnes, Thomas F. Rouché, and Brother Wm. Court, and were fixed in very tasty style, and laden with an abundance of the good things of this world.

After dinner a programme of speaking and singing was rendered in a very effective manner. It was interspersed with selections by the harmonica band, which were duly appreciated by those assembled.

The young ladies are deserving of much credit for thus contributing to the enjoyment of the poor and aged, and to say the least, the affair was a grand success. Your correspondent was unable to be present, which partly accounts for this being sent in at so late an hour.

Respectfully, CORRESPONDENT.

NORTHERN NOTES.

LAKE TOWN, Rich Co. Dec. 13, 1886.

Editor Deseret News:

Elder George C. Parkinson, lately from the Boise Penitentiary, where he suffered twelve months altogether (as I believe) unnecessary and cruelly unjust incarceration, visited and held meeting with us on Tuesday night last. His mission was particularly in the young people's interest and he filled it excellently well. Purity of life and rigid adherence to all the commandments of God and the destiny of the children of God were his theme, and there was a great outpouring of the peaceable Spirit of God accompanying his remarks. One could not help realizing that prison walls cannot repress a righteous man's integrity. There was no spirit of retaliation manifest in this excellent young man's remarks. So much did he acknowledge the goodness of God that he felt to acknowledge His hand even in his affliction, and felt more than ever consecrated to His service. Brother P. had visited the other wards in the northern part of the Stake with the same object, and went on his way south rejoicing, with many good wishes from our people.

Thursday night the Stake presidency of the Y. L. M. I. A. (Sisters Nancy Pugmire, Amy Cook and L. M. Hart) addressed a public meeting here, as they had previously done in other parts of the valley. Their remarks were concisely forcible, encouraging increased fidelity to duty, systematic meetings and businesslike methods of keeping records; discouraged, emphatically, idleness, gossip, vanity of language and of dress; admonished the girls to be economical and industrious,

to lighten the burdens their mothers had to bear, to prefer the adornment of mind to the vagaries and fashions of the world, and to avoid speaking lightly of any of the principles of the Gospel. The visiting sisters greatly enjoyed the spirit of their calling and their fervor and irresistible logic were deeply seized by the great majority of their auditors.

Father Arthur Sydney Smith died yesterday morning at 9:25 o'clock from Bright's disease of the kidneys. He was nearly 78 years of age, had been a member of the Church 47 years and an old-time settler of Utah; was acquainted personally with the Prophet Joseph, and though he was associated with some of our common weaknesses, his sterling integrity was never questioned, and I have heard our Bishop say his temple donations and tithing, and many other generous acts, have made him an enviable record.

By courteous invitation from Bishop Kimball I visited the ward conference held yesterday at Meadowville. Two meetings were held; the local Priesthood, the young people's, and primary associations, the day and Sunday Schools and Relief Societies, were reported by the several presidents, etc., as being in very encouraging working order, in fact, never as well before. Remarks were made during the conference by Elders Elias S. Kimball, (who was also sustained and set apart as ward clerk,) Joseph Irwin, Jonathan Golden Kimball, Moroni W. Pratt and the worthy Bishop. The several ward authorities and presidency, etc., of local organizations were sustained by the unanimous uplifted hands of the congregation. There was a large attendance of the people of the Ward and quite a sprinkling of visitors from Lake Town—"Over the Creek." An excellent spirit prevailed, the counsels given seemed admirably appropriate and, altogether, it is safe to predict an excellent result in the way of uniting the people of that little Ward and in adding permanency and strength to the principles of the Gospel among them.

Father Smith's funeral took place at 1 p. m. to-day.

Yours respectfully, JOSEPH IRWIN.

SAN JUAN COUNTY.

A Vast and Rich District, With Very Few People.

BLUFF, San Juan Co., Utah, December 8th, 1886.

Editor Deseret News:

The past season has been a prosperous one for the Saints of this, San Juan Stake of Zion. Health and good peace have been in our midst and upon our borders, our farm products have been good throughout the land, our stock and dairy interest has also been quite prosperous. The Indians have been quiet and peaceable, no outbreaks having occurred during the past season to in any way jeopardize the lives or property of the settlers. This is the first season for seven years past that no Indian outrage has occurred, and for all these blessings we feel to thank the Lord and pray for a continuance of the same.

We have now about 2,000 head of horn stock on the range, having summer herded them on the Elk Mountains, the first stock ever ranged there, on account of the Indians, who have always objected till last spring, when we succeeded in making a treaty with them that permitted us to take our stock there. It is a magnificent summer range, and our winter range is adjoining on the south extending to the San Juan River, a distance of some 60 miles, where snow rarely ever falls. From this range we are enabled to send beef in the spring and early summer to the market of Durango, Colorado, where it brings a very fair price. We are now negotiating for 6,000 head of Sheep to place on our range. We begin to learn that there is more profit in raising sheep than cattle, where you have a suitable range, and we surely have that here, and a good market for wool and mutton at Durango, as we can send our mutton there in the spring when it is in demand.

Our farm products here on the river are principally corn, beans, sugar cane, tomatoes, and all kinds of vegetables except the "Irish" potato; it does not do well as the climate is too hot; it was almost an entire failure the past season, small, few in the hill and bitter to the taste, like the green sun-burnt potato of the north when they protrude above the ground while growing. The tomato is right at home here; they have a long season to mature in and will leave till way into October. The sweet potato would do well here, no doubt, but we have not yet been able to get seed and try it. Fruit of all kinds will grow here in great abundance, but the people have not, as yet, been able to do much in that line; a few grapes and peaches have been raised, but owing to the breaking of the water ditch every year in July, when the rains come on, and not being able to keep water to the trees during the latter part of the summer, fruit raising has not been attended with much success. More attention will be given to it in the future as the settlement increases in strength. Canning and drying of fruit would be a very profitable business for this ward; we hope to soon be able to establish ourselves in this business, as also in the tanning of the goat and sheep skin, so abundantly produced by our neighbors, the Navajo Indians.

The Saints here are enabled to make a very comfortable living. They have raised quite a surplus of corn and sorghum; the sorghum sells in Mancos, Colorado, 90 miles east from here, at 50 cents per gallon; with this we purchase flour at \$3 25 per hundred, and corn sells to the "cowboys" at two cents per pound, here at our doors. Corn yields 60 bushels and sorghum from 100 to 125 gallons per acre; besides this the people have a little co-operative store, and almost every one has an interest in it; it does a very lucrative business in trading with the Indians for their wool and skins, and this furnishes labor in the way of freighting this to market at Durango, 130 miles and loading with goods back. On the whole, this little settlement is in quite a prosperous condition as to things temporal. The place is small and will not admit of very extensive growth; it is good for a trading post and a home for the brethren engaged in stock-raising. It is a most excellent place to raise Saints, there being no saloons, gambling halls nor gilded palaces studded with shame to be found within one hundred miles of here, our children can grow up without contamination by these civilizing adjuncts of an apostate Christianity, and for this we feel to devoutly give thanks.

We desire to commence two new settlements in this vast country, nearly 100 miles square, the coming season; one will be situated in a climate and altitude where all the cereals and hardy fruits will grow in abundance, water is easily obtained from mountain streams, and good pine saw timber in abundance is easily obtained within four to six miles of the settlement; there are good roads to market in Colorado, where good prices prevail for all farm products. Snow will probably fall here from a foot to two feet deep in February. Here also may be found one of the best places for extensive dry farming I have ever seen, there being thousands of acres of the choicest soil situated near enough to the base of the mountains to afford rains enough, as I believe, to produce crops without irrigation. The other settlement will be situated about twelve to fifteen miles distant from the former and in a milder climate, where all the drier fruits can be raised in abundance. This place will be situated in the midst of a fine winter range for stock or sheep. Adjoining to it on the south is situated a fine summer range for either sheep or cattle—or both, on the other side of a mountain, where dry farming can also be carried on. Water and timber are easily obtained from mountain cañons and streams. These settlements could be of great advantage to each other through an exchange of products. Why will the people of the north continue to live crowded up on small farms, half enough to cultivate, and no range for their stock, and hundreds in cities looking for a day's work, when so many opportunities of making comfortable homes are found here awaiting the settlers. These are some of the mysteries of the Kingdom to me.

In my next I will describe some of the other settlements in this Stake situated in Arizona, New Mexico and Colorado, and having many advantages peculiar to each.

Wishing you and all your associates in the office a merry Christmas and happy, happy New Year, that you may live to see your every enemy powerless to harm or persecute you for daring to live according to the commands of the God of Heaven in this day and generation.

I am your brother in the bonds of love and fellowship in the Gospel of peace, F. A. HAMMOND.

SALT LAKE CITY, December 17, 1886.

Editor Deseret News:

Now that the venerable F. A. Brown of Ogden, has, for the second time, been discharged from the custody of Utah's regenerators, it may not be amiss to publish a letter received from him by the writer of this soon after his re-arrest, on the charge of unlawful cohabitation with his wives. If men of his advanced years can afford to re-assume such trying responsibilities and to pass through the second time for conscience sake, "will it pay" for younger and healthier men to cry peccati and shrug their shoulders on the approach of prospective corporal punishments by those who are doing so much to advertise the peerless fruits of our matchless faith by giving them the world-wide boom and reputation they never before enjoyed?

Fear not the murderer, who can but kill the body, says Jesus, but fear those, who, through the influence of their corrupt practices, depraved hearts and seductive duplicities and blandishments, may send both body and soul to hell. D.

F. A. BROWN'S LETTER.

OGDEN CITY, July 7, 1886.

Elder

Your welcome letter of the 3d, making inquiry of my prospects of escaping the vengeance of our enemies, came to hand last evening, and in reply I will say, that if they will let evidence govern them, I defy all the armies of the Philistines to convict me, for I am an innocent man. But what the result will be, I am unable to state at this writing. Time alone will reveal the sequel. I have to plead at 10 o'clock to-day, and I feel calm as a summer's morning. I am conscious of the rectitude of my course and the justness of my cause; and I feel before I will turn