

CORRESPONDENCE.

NOTES FROM VIRGINIA.

St. Paul, Carroll County,
Virginia, April 18, 1887.

Editor Deseret News:

Probably a few lines from the Old State would not be out of place and might be of interest to some of your many readers. I have labored in this State since the 22d of February, 1886. I was laboring with Brother E. H. Snow, of St. George, when on the 22d of February, we were pleased to meet with Elders C. L. King and John P. Roe, both from Garfield County, Utah, and fresh from the Territory.

Elder King and myself were appointed to open a field of labor in Grayson County, Virginia. We left the "Ark," (our home station) on the 15th of March, and after travelling a few days, arrived on Elk Creek, the garden spot of Grayson County. We labored about a week among the people, conversing with them and distributing tracts to those who would receive them, and held one meeting, where we had a good turnout and splendid attention.

We began to think the prospects were good for opening up a field in that vicinity, as quite a number had manifested a disposition to investigate the doctrine, they not being satisfied with the man-made systems of the day. One morning early, a few days after the meeting, we were overtaken by a parson of the Methodist persuasion, when the following conversation took place:

Parson—Good morning, gentlemen.
We—Good morning, sir.
Parson—Where are you men from?
We—From the western country.
Parson—How far west do you live?
We—We are from Utah.

Par.—O, you are them Mormon preachers are you?

No.—That is what we are known by; but our true names are Elders in the Church of Jesus-Christ of Latter-day Saints.

Par.—Well men, I have come to warn you to get out of here. The influential citizens of this community held council last evening and appointed me to warn you to leave. I am paid for preaching in this part and we don't want you in here, nor your doctrine.

We.—It seems strange you should act the way you are. The Constitution of the United States guarantees to every person the right to, and the free exercise of his religion; and as long as people will administer to our wants, and listen to us we have the perfect right to remain here.

Par.—If you know what is for your good, you'd better leave here to-day.

We.—We expect some mail at the office and —

Par.—You can have that forwarded. You have just been to the poor class of people, deceiving them, and leading my members astray. Why don't you come down here, where we know something?

We.—Not being acquainted we have visited any one we could tarry with; whether they were rich or poor, learned or unlearned, and you are supposed to be a minister of Jesus Christ and a leader of the people. Now we come right to you; let us take the Bible as our guide and see who it is, that is deceiving the people, and wherein our systems differ. Let them stand or fall by the Bible test.

Par.—I have not come to argue the point—I have delivered my message; now if you don't leave you'll get hurt. You're doctrine is good enough if you'd teach that and nothing else; but you teach polygamy, and we don't want any such doctrine.

We.—You are mistaken my friend, Par.—But you believe in it?
We.—Yes, sir, because the Bible upholds it.

Par.—Well, God suffered things in ancient times he didn't intend.

We.—Why, my friend, we are told in 2 Sam. 12 chap. 8 verse, that God Himself gave David wives.

Par.—I have not come to discuss the question. The Congress of the United States is against you, and passing laws against your people; and as corrupt as they are, if they are against you we don't want you in here.

We.—Can an impure fountain send forth pure water? Can the Congress of the United States make pure laws if they themselves are corrupt?

Par.—As I said before, I am not here to argue, and so you now look out. Good day.

We.—Good day, sir.

By this time we had followed him about thirty yards down the road toward his house.

We learned after that his name is Mr. Maiden, and he is getting \$500 per year. We came to the conclusion, together with some of his members, that it is his salary that he was afraid of. It seems that there are none so deaf as those who will not hear, and none so blind as those that will not see. We saw our friends, and they did not seem willing to protect us, not understanding us thoroughly. So we came to the conclusion we had better leave them for awhile, as things were getting too hot in that neighborhood. We then traveled ten miles from there in the same county and time proved to us that we had jumped from the pan into the fire; as we met three more parsons, at a house we stopped at, of the same faith as the one we had just left. Only one of these three had much to say; but was hostile toward us. He labored energetically to overthrow the doctrines we taught; but before we got through we ascertained he did not believe the Bible.

He wound up by saying: "You men had better go back to Utah. We're Methodists here and we don't want your doctrine taught here." We told him we had our license to preach and had as much right as he or any one else, and when we were released by the right authority, then we would return home. It was not long until a mob combined to come and take us, but a messenger came and warned us of the same, and consequently we escaped unhurt. We tried to open up in several other places, but found it up hill business, as the people, as a general thing, do not care for religion. We were away from our home station just one month and while away found some good friends and some not so good. We held four meetings and did a great deal of fireside talking and bore that some day the seed we have sown will take root and bring forth an abundant harvest. We'll trust in Him who rules all things well, and who has said by the mouth of one of his Prophets that "no unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independently, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done."

Hoping the time will soon come when Zion will be purified and redeemed, and the knowledge of God cover the earth as the waters cover the sea.

I remain, one for the spread of truth.

STEPHEN L. CHAPMAN.

Notes from Woodland.

WOODLAND, April 25, 1887.

Editor Deseret News:

The very obscure and small village of Woodland is buried in the western slope of the Uintah range of mountains, on the Provo or Timpahogus River, about sixteen miles east of Park City, and about twelve miles northeast of Heber City.

This place was settled about twelve years since by a very few people. All who have settled here were very poor, having nothing to help them but pluck and energy.

Woodland has steadily grown until it is to-day in a prosperous condition. The people are principally engaged in farming. There are six saw mills in this vicinity, which furnish lumber for Park City and Salt Lake City.

The people are united and manifest a desire to do all they can to build up the kingdom of our Lord and Savior Jesus Christ. Some public improvements are under contemplation which will materially beautify and benefit Woodland.

On the 22nd inst. the people of Woodland experienced a very enjoyable time, which was a surprise party to Brother Hans Larsen, who is the first missionary called from this ward to preach the Gospel abroad. Sister Turnbow, whose indomitable energy and perseverance carries success in whatever she undertakes, planned and carried a surprise on Brother Larsen that took away his speech and, for a time, left him unable to do anything but stare at the large gathering and bounteous repast spread in his honor. Appropriate welcomes greeted him, and the time, from 4 to 12 p.m., sped swift and pleasantly by singing, speeches and dancing. Brother Larsen was presented with a very good valise from the relief society.

A. E. KEELE.

A COMPARISON.

SALT LAKE CITY,
April 28th, 1887.

Editor Deseret News:

What strange creatures we mortals are! Across the Atlantic Ocean, there is a people contending for home rule; and some of the ablest statesmen of the Kingdom of Great Britain are lifting up their voices in behalf of the Irish people in their struggle for freedom, and this in a land in which this doctrine in part is held, that the sovereign power is invested in the monarch, and sympathy is wasted across the wide expanse of water, and legislative bodies express their disapproval of the coercive measures being enacted against this people. The President of these United States has been waited upon and solicited to lend his influence, if not in deed, by his words to speak against the great wrong heaped upon an oppressed people; he did not respond to the call. What will kings and rulers on thrones think of a government which boasts its freedom, which holds this doctrine: that the sovereign power is invested in the people, where vox populi is vox dei; yet in this vaunted land of liberty the greatest legislative power in the land has enacted laws more oppressive than the coercive bill for Ireland—an OATH framed and well-fitting the tyranny of a despot.

A class of carpet-baggers are in Utah seeking by day and by night to strip this people of a right, dear to every loyal, liberty-loving citizen of this commonwealth. They pretend they desire to free us from priestly thrall. "They offer us their protection." We are reminded of some passages in a play, that in early days was often on our Theatre boards:

"Can words add vigor to the victorious energies which inspire your hearts? No, you have judged as all have, the foulness of the crafty plea by which these bold invaders would delude you."

"Your generous spirits has compared as others have, the motives which in a cause like this, can animate their minds and ours."

"They by a strange frenzy driven, fight for power, for plunder, and extended rule."

"We, for our country, our altars, and our homes."

"They follow a phantom whom they fear, and obey a power they despise, because it does not satisfy their bellish lust. We serve a God whom we adore. Whence'er they move in anger desolation tracks their progress! Whence'er they pause in amity, affliction mourns their friendship."

"They boast they come to improve our state, enlarge our thoughts, and free us from the yoke of error! Yet they will give enlightened freedom to our minds, who are themselves the slaves of passion, avarice and pride."

"They offer us their protection—yes, such protection as vultures give to lambs—covering and devouring them. They call upon us to barter all of good we have inherited and proved, for the desperate chance of something which they promise. Be our plain answer this:

"The men we honor are the people's choice; the laws we reverence are brave Patriots legacy; the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave."

"Tell these adventurers this, and tell them, too, we seek no change, and least of all such change as they would bring us. Assure these would-be rulers, they mistake the road to glory or to power. Tell them that the pursuits of avarice, conquest, and ambition never yet made a people happy or a nation great."

Who speaks for afflicted Utah?
A CITIZEN.

A MISSIONARY'S EXPERIENCE.

HEBER CITY, Wasatch Co.,
Utah, April 14, 1884.

Editor Deseret News:

Feeling it my duty to report my labors as a Southern States missionary, with your permission I will proceed to do so.

I left my home in Heber City on the 11th day of April 1885, to fill a mission to the Southern States, and on my arrival in Chattanooga, I was assigned to labor in the South Carolina Conference and I labored in that Conference throughout until I was released to return home, the 1st of March, 1887. I labored in Spartansburg, York and Oconee counties principally. I labored with, as companions, nearly all of the Elders in that conference. We changed companions more frequently than is usual in the south, and I succeeded in making a great many friends and allaying considerable prejudice, traveled considerable, held 102 meetings, baptized six persons, confirmed three, blessed two children and assisted at a great many more baptisms and confirmations, etc. I have narrowly escaped being mobbed several times and once fell into the hands of an infuriated mob and received forty lashes. Take it all in all I have had quite an experience and one that will be of lasting benefit unto me, for which I am truly thankful to my heavenly Father.

F. A. FRAUGHTON.

SALT LAKE CITY, April 27, 1887.

Editor Deseret News:

The eighth anniversary of the 20th Ward Primary Association was held at the schoolhouse, April 21st, President Emma Toone presiding, assisted by her counsellors. A long and varied programme, consisting of recitations, singing and in concert, songs, duets and dialogues, was most ably rendered by the children of the association. The musical exercises were exceptionally good. The taste and feeling displayed by the vocalists and the ability and execution of the organist, combined to render them a most pleasing feature of the entertainment. After the programme was concluded, instructive remarks were made by Brothers G. Romney, C. R. Savage, Miles Romney and W. Solomon, and by Sisters E. S. Clawson, Louie Felt, Presencia Kimball, Lydia Wells and E. B. Ferguson. The kind and efficient president of the association, Sister Toone, received a handsome satchel as a token of respect and affection from the children, and the secretaries and the organist were each presented with an appropriate acknowledgement of their faithful attendance and labors.

MUDDY POINTS.

MUDDY, Emery County,
April 23, 1887.

Editor Deseret News:

As there has been so much speculation about our canal on the Muddy, I would like to insert a few items in regard to our labor.

We have a fine canal about sixteen miles in length, of which there is some two or three miles finished. We have a tunnel 1,240 feet in length, 6x6, which was finished on April 5th, and we would have had the water running through about the 10th but for a small dam just below our big dam, situated above the tunnel and three-eighths of a mile from the head of our canal which gave way and did some little damage. But none of the stockholders seem to be discouraged. Although Mr. C. Christensen says we are living from hand to mouth we are able to support ourselves until we make a ditch around

the head of the wash, which is half a mile or thereabout.

We have the very best of land from one end of our canal to the other: plenty of water and plenty of saw timber, long leaf pine, plenty of wood, good summer and winter range for stock and we kindly invite a few industrious citizens that wish homes to come and join in our fine enterprise.

Respectfully,
H. C. PETTEY.

SUGAR MANUFACTURE—ITS PRACTICABILITY IN UTAH.

GUNNISON, April 27, 1887.

Editor Deseret News:

It should not be forgotten that a tolerably good article of raw sugar can be raised and manufactured in Utah from the northern sugar cane, at about four cents per pound.

The consumption now of this staple article amounts to about the same in value as the consumption of bread-stuff. The great importance, therefore, of the manufacture of sugar at home ought to stimulate efforts to a permanent establishment of this industry in Utah. For those who may take an interest in such an enterprise, this season could be profitably used in making themselves acquainted with the possibilities of such an undertaking, during next winter, to order the machinery, and in July, 1888, have everything ready for work.

As there has already, on Alex. Einarson's farm, eight miles south of Gunnison, been put in over 50 acres of early amber cane, there will be an ample chance—likely this season—for interested parties, to see with their own eyes, to make experiments, and obtain practical results, and to satisfy any inquiry as to the reasonable outcome of such investments.

The writer of this is convinced, through not a few years of experience, that in regard to the demands of the soil we can compete with all parts of the United States in productiveness, and in fact, the average crop of last year (60 acres on the above mentioned farm) was above that of the rest of the United States. See Agricultural Report, Washington, November, 1886, page 495. Average crop of the United States being 81 1-6 gallons, average crop of Utah 88 gallons.

G. A. M.

OFFICERS OF THE ONEIDA STAKE

As sustained by the last Quarterly Conference, April 23rd.

Wm. D. Hendricks, President, with Solomon H. Hale First, George C. Parkinson Second Counsellors, and M. F. Cowley as temporary help.

Members of the High Council of the Stake—Milo Andrus, Jos. S. Hendricks, Neils Georgeson, Albert N. Clements, Nathan Smith, Jenkin Jones, Jeppe G. Tolman, Wm. L. Webster, Edmund Buckley, Alfred Alder, Israel West and Daniel E. Price.

Members of the High Council in the Stake—Ephraim Swan, David Jensen, John Martin, Thomas S. Smart, Samuel C. Parkinson, Wm. Nelson, Neils Graham, Wm. J. Underwood, M. P. Fifield and Parry L. Bingham.

Patriarch—Milo Andrus.

President of the High Priests Quorum—Milo Andrus with Naham Porter as First, and Mathew P. Fifield Second Counsellors.

Bishop's Agent—Wm. D. Hendricks. President of the Relief Society—Elizabeth Fox, with Ann Hale First Counselor and Mary Hawks Second Counselor.

Superintendent of Sabbath Schools—Wm. L. Webster, with Isaac B. Nash and Thos. Thorp as assistants.

Musical Director—Isaac B. Nash, with Edward Wooley assistant.

President Y. M. M. I. A.—M. F. Cowley, with Alma H. Hale, Jr., and Franklin C. Parkinson Counsellors.

President of Y. L. M. I. A.—Esther C. Parkinson, with Ruth Hatch First Counselor.

President Primary Association—Lucy M. Parkinson, with Elvira L. Petty and Clara Hatch Counsellors.

Stake Clerk and Historian—Alma H. Hale, Jr.

Bishop of Oxford Ward—Neriah B. Lewis, with Lewis J. Petty and Laron Andrus Counsellors.

Bishop of Clifton Ward—Wm. F. Garner, with John S. Bingham and Martin Henderson Counsellors.

Bishop of Weston Ward—John H. Clark, with Peter Mickelson and Harrison Maughan Counsellors.

Bishop of Franklin Ward—L. L. Hatch, with Samuel R. Parkinson and Thos. Durant Counsellors, and Samuel C. Parkinson and S. B. Cutler temporary helps.

Bishop of Preston Ward—Wm. C. Parkinson, with John Larson and Geo. T. Benson Counsellors.

Bishop of Fairview Ward—Herman Hyde, with James Bodely and James C. Taylor Counsellors.

Bishop of Riverdale—Leonidus A. Meham, with John A. Wolf and Henry W. Ashcroft, Counsellors.

Bishop of Mink Creek Ward—Rasmus Rasmussen, with Rasmus C. Peterson and Mads C. Peterson Counsellors.

Bishop of Mound Valley Ward—Robert H. Williams, with John Gibbs and Ephraim Bennett Counsellors.

Bishop of Mormon Ward—John B. Thatcher, with Lewis S. Pond and Arta D. Young Counsellors.

Bishop of Chesterfield Ward—Parley P. Wiley, with Judson A. Tolman and Willard Smith, Counsellors.

Bishop of Marsh Valley Ward—Melvin L. Gruwell, with William W. Woodland and Wm. Henderson Counsellors.

Bishop of Malad Ward—Geo. Stuart, with Josiah Richardson and John J. Williams Counsellors.

Bishop of Samaria Ward—Jonah Evans, with David Bowen and John Jenkins Counsellors.

Bishop of St. John Ward—Daniel Evans, with Hyrum Monson and David S. Jones Counsellors.

Bishop of Cherry Creek Ward—Jos. W. Dudley, with Geo. Ward and Howell H. Midlin Counsellors.

President of first Elders Quorum—Brigham S. Dudley, with Charles Thornton and Wm. N. Woodland.

Second Elders Quorum—Charles D. Gosling, President.

Third Elders Quorum—Wm. Griffs, President, Daniel Daniels, Second Counselor.

Fourth Elders Quorum—Not organized.

First Priests Quorum—N. R. Lewis, President, Lewis J. Petty and Laron Andrus Counsellors.

Second Priests Quorum—Wm. C. Parkinson, President, John Larson and George T. Benson Counsellors.

Third Priests Quorum—Jonah Evans, President, David Bowen and John Jenkins Counsellors.

Fourth Priests Quorum—Robert H. Williams, President, John Gibbs and Ephraim Bennett, Counsellors.

ONEIDA STAKE CONFERENCE.

The Quarterly Conference of the Oneida Stake convened Saturday, April 23d, at Franklin, commencing at 10 o'clock a.m. There were present, of the Stake authorities, on the stand, Presidents George C. Parkinson, M. F. Cowley, Milo Andrus, and a fair representation of the Bishops and Counsellors. President E. H. Hatch was also present.

The Bishops occupied most of the time of the first and a portion of the second meeting. Their reports were quite favorable, showing that the people are more faithful to their duties and have more of the spirit of the Gospel. Brothers Mathias F. Cowley and L. H. Hatch spoke in the forenoon, and Brothers Wm. P. Camp, of Samaria, and Milo Andrus in the afternoon, all of whom gave most excellent counsel by way of encouragement, and exhorting the people to be true to their covenants. Brother Camp has just returned from a mission to the Southern States; he related some of his experience while out in the world, and impressed upon the young to study the principles of the Gospel.

Brother Chas. W. Stayner and Benj. E. Rich came on the train, arriving while the afternoon meeting was in session.

Brother Rich occupied most of the time at the Priesthood meeting in the evening, directing his remarks principally to the teaching of our children in their youth the first principles of the Gospel, and having them educated in our own schools, followed by a few remarks from Brother Milo Andrus upon the same subject. Brother Rich also spoke for a short time on Sunday morning. After relating some of his experience in the missionary field, he spoke very pointedly of those among us acting as traitors; also dwelt upon the ordinance of administering the Sacrament, followed by President Parkinson, who expressed a feeling of gratitude in receiving such a favorable report from the Stake, and of meeting so many in Conference.

Immediately after the Sacrament was administered in the afternoon, the statistical reports of the Stake, Relief Society and Y. L. M. I. A. were read, also the names of the general and local authorities were presented and unanimously sustained by the Conference. The remainder of the time was given to Brother Stayner, whose instructions were timely and good. He also delivered a most excellent lecture in the evening, choosing for his subject, "Health, Wealth and Wisdom." There was a good spirit prevailing during Conference and a large turnout.

Conference adjourned for three months, to meet again at Franklin.

Yours respectfully,
A. H. HALE, Clerk.

SAN LUIS VALLEY.

More Concerning This Desirable Spot—How It has Grown Up—Nature of the Soil—Absence of Society Cause—Other Points.

GOSHEN, April 26.

Editor Deseret News:

The San Luis Valley was first settled by our people about nine years ago. They did not choose the finest location. In fact, it is currently reported there that the "Mormons" chose land that no one else would have. Be this as it may, there was evidently a wise head, directing their colonization, as present facts and future prospects abundantly show. The population of the entire valley does not probably exceed 20,000 people, whereas if all the available land and water be brought into use, it is fully capable of supporting 200,000. It is without doubt the most extensive agricultural park in the Rocky Mountains. A returning Elder, traveling over the extensive tracts of virgin soil, is constantly tormented by the wish to fill it up with Latter-day Saints. No doubt, some day in the near future this wish will be realized, for, although the