

THE DESERT WEEKLY

PIONEER PUBLICATION

ROCKY MOUNTAIN REGION.

ESTABLISHED

TRUTH AND LIBERTY

JUNE, 1850.

NO. 16.

SALT LAKE CITY, UTAH, SATURDAY, OCTOBER 10, 1891.

VOL. XLIII.

A SONG OF THE THANKFUL TIME.

We think of Thanksgiving at seeding time—
In the swelling unfolding, budding time,
When the heart of nature and hearts of men
Rejoice in the earth grown young again.
We dream of the harvest, of field and vine,
And graineries full, at Thanksgiving time.

We think of Thanksgiving in growing time—
In the time of flowers, and the vintage prime;
When the palms of the year's strong hands are
filled
With fruitage, with grain and with sweets dis-
tilled.

When the dream of hope is a truth sublime,
Then our hearts make room for the thankful
time.

We think of Thanksgiving in harvest time—
In the yielding, gathering, golden time;
When the sky is fringed with a hazj mist,
And the blushing maples by frost-lips kissed;
When the barns are full with the harvest cheer,
And the crowning, thankful day draws near.

We think of Thanksgiving at resting time—
The circle completed is but a chime
In the song of life, in the lives of men!
We harvest the toil of our years, and then,
We wait at the gate of the King's highway,
For the dawn of our soul's Thanksgiving day.
ROSE HARTWICK THOMPSON.

"MORMONS" IN MEXICO.

When the history of the first two years of the settlement of the "Mormon" people in Mexico shall be written, it will form one of the most interesting leaves in the annals of hardship and patient endurance.

Up to the close of the year 1884, the efforts of the First Presidency of the Church to establish settlements in this country had been directed to the lands occupied by the Yaqui Indians in the State of Sonora, but after the return of the expedition headed by Apostle Brigham Young late in that year, the idea was given up, and their attention was turned to the northwestern corner of the State of Chihuahua. Accordingly, A. F. McDonald and Christopher Layton, in pursuance of instructions from President John Taylor, started on the New Year's day of 1885 by rail from St. David Arizona, to look out a settling place in this locality. Upon reaching San Jose, a small station on the Mexican Central railroad, about eighty miles south of El Paso, Texas, they found in advance of them here John W. Campbell, Joseph

Rogers, John Loving and Peter McBride, some of them with teams hauling salt. A trip of inspection was made from there to Corralitos, Ascension and Janos, and a favorable report forwarded to President Taylor. Explorations continuing, the old Mexican town of Casas Grandes and the Corrales basin, where Pacheco is now located, were visited, and a farm of three hundred acres was rented at Corralitos and a crop put in.

Meantime, a committee of five, consisting of Apostle Moses Thatcher, A. F. McDonald, Lot Smith, Jesse N. Smith and Christopher Layton had been appointed to purchase lands in Mexico, and words were conveyed to those who wished to make homes in this country that the way was open, and the movement began.

The first of a series of troubles reaching over two years, commenced on the 7th day of April, 1885, while the immigration was at its height, about six weeks after the first arrival in the country. There were at the time probably three hundred and fifty souls in camps scattered up and down the Casas Grandes River. Two parties had been formed near the present site of Diaz, one about a mile directly south of the present location of the town under the direction of Lot and Jesse N. Smith, and another, presided over by Parson Williams, in the shade of the trees on the banks of the river three miles to the east, numbering in all about thirty five families. There were located at Corralitos probably twelve or fifteen families. About the same number had rented farms on the west bank of Casas Grandes river five miles north of the old Mexican town of Casas Grandes, while four or five families had crops growing in the fields just south of town. All were waiting for land to be purchased upon which they might move, additional companies were arriving every day, and anticipation ran high at the prospects of the happy homes the soil and sky promised them, when notice was received from the Governor of the State for every one of them to leave the country at once. The Jefe Politico of Casas Grandes had been instructed by the Governor to convey the order to the colonists and to enforce it.

The Mexicans as well as the "Mormons" rose up in protest against the action and the Jefe Politico was persuaded to give a respite of fifteen days. Petitions were thereupon drawn up

and signed by both parties and forwarded to the Governor, as also to the President of the republic. Confident in their right to protection, those of the "Mormons" who had gardens growing, went on attending to them as if nothing had happened. So vigorous were the efforts of the petitioners that orders were received from President Porfirio Diaz on the last day of the fifteen for the Governor to allow the "Mormons" to remain at least until their crops were gathered. But persisting for some cause in his determination that the "Mormons" must go, the Governor, before the time had expired, was removed from office.

In the camps, meantime, numbers were arriving almost every day, locating with one or another of those already formed and taking up the duties, religious and otherwise, imposed at the several places of gathering. The people came together each morning at the signal and after the singing of a hymn, the assembly knelt in prayer, before pursuing the avocations of the day. Many had rented wild lands of the Mexicans and were busy attending to their crops, while some occupied their time in freighting and other team work for the people, many of whom seemed particularly anxious to supply the wants of their new neighbors.

One of the interesting experiences of the colonists was to note the change their example made in the ways of the natives. When the immigrants first arrived, they found the agricultural people working under great disadvantages. For plows, two sticks were improvised, one for a beam and another answered the purpose of both handle and share, the lower end of the handle serving to rake the surface of the ground. To the further end of the beam was attached a rawhide rope which was tied from there to a rough stick fastened with thongs to the horns of the oxen, serving as a yoke. Commonly, eight or ten of these contrivances would be occupied in a field of about ten acres, that area being the limit one man could expect to farm. In this respect and in many others noticeable improvements were brought about in the ways of the Mexican people.

After the settlement of the question as to their right to remain in Mexico, the people for a time were considerably relieved, but their trouble had just commenced. Only those who have watched and hoped and waited can know the anxiety with which these