

island, engaged in the study of the language. He is well. I have recent letters from Elders Lambert, Branch, Richards and Stringam, who are laboring in the ministry upon other islands of this group. They also were well and in fine spirits, and doing a good work among the people.

Elder Woolley is with me on the plantation. He expects to go to the Island of Kanai the latter part of this month, to be gone till April Conference. The foreign sisters on Laie fill well their part of this mission.

In haste,  
Your brother in the Gospel,  
ALMA L. SMITH.

#### Meetings—Well Treated—The Country—A Mild Winter.

BOSQUE COUNTY, Texas,  
Jan. 13, 1876.

Editor Deseret News:

Myself and Elder D. H. Greer have been in this county now about two months, and have held several meetings in this and over in Hill county. Our meetings have been pretty well attended, sometimes we have had crowded houses, with excellent attention, and better order I have never witnessed, which some of the people think remarkable.

We found in this section several who had been baptized years ago, some of them have kept the faith, several defend "Mormonism" on all suitable occasions, and two of them have borne a strong testimony to the work of the "last days" and to the divine mission of Joseph Smith the Prophet, publicly in our meetings.

I have an opportunity (by request) at Mrs. Ivins', six miles above Kimball, on the Brazos River, for next Sunday. There seems to be considerable inquiry in some quarters and some few desire to get the Book of Mormon, &c.

The people here have treated us with much kindness, and we have had frequent invitations from strangers to call on them.

Kimball (my post-office) is about seventy miles north-west from Dallas. Waco is the nearest railroad point, distant about fifty miles from this place.

This is a beautiful country, and the lands are fine, especially the Brazos lands. The Brazos bottoms here are free from stagnant water and miasmatic swamps, which render the lower River lands so objectionable, neither is the long moss which was so abundant in the region where I once lived (some 200 miles below here), seen in this upper Brazos country. This country is settling up very fast, and there is room for a great many thousands yet. Only think of a State 1200 miles long and six or eight hundred in width.

The winter here so far has been very mild, mostly like Spring, yet I have seen some ice three times. On New Year's day I saw corn up and growing.

Yours truly,  
E. W. EAST.

#### Progress—Meetings—Schools—Manuscript Magazine—Social Party.

SANTAQUIN, Jan. 24, 1876.

Editor Deseret News:

Although situated upon an eminence, our want of thrift and intellectual advancement has rendered us less noticeable than our sister settlements. But since the inauguration of our new bishop—Bro. G. Halliday, a great change is seen and felt for the better. His kind manners, and his enterprising and persevering disposition induce a general belief that he is the right man in the right place, to direct our abundant facilities and physical energies.

The order of the day here now is union and progress in every laudable enterprise. Our meetings, also our day and Sunday schools, are well attended, with satisfactory results. We have lately organized a young men's mutual improvement society, of about seventy-five members, which, with the young ladies here, has commenced to edit a semi-monthly paper, in manuscript form. The first issue made its appearance on Thursday morning, the 20th inst. The readings were interspersed with songs, glees, recitations, dialogues, &c., which made the time a very enjoyable one for all present. A dance followed in the p. m. part of the day, and was kept up till 10 o'clock, when all retired with the satisfaction that they had had a rare treat.

WM. C.

#### Leap-Year Party—Improvement.

PAYSON, U. Co.,

January 23d, 1876.

Editor Deseret News:

On Friday, the 21st, the young ladies of this city prepared a good Leap-Year Party. Dancing commenced at 2 o'clock in the afternoon. The hall was elegantly decorated with evergreens, flags, charts, pictures, mirrors, and beautiful festoons.

I must say that the committee of young ladies deserve much praise for the taste and interest manifested in making this party sociable, convenient and attractive. The young ladies generally exhibited great prudence in the choice of their companions for the occasion, which made the party agreeable and pleasant. They seem determined to observe the rules of order and propriety in all their social recreations.

In order to avoid much of the confusion usually attending public parties, a dance committee of three responsible men has been appointed to regulate and manage all public parties got up in this Ward. This arrangement is already proving an excellent modulator. Our Bishop also freely mingles his presence and influence with our social gatherings, which of course is highly appreciated.

Signs are already visible of a social reform among the female youth, specially, of this place. A desire seems to be coming over this class to live a better life. As aids to our youth, societies are being formed for moral, intellectual, and spiritual improvement.

Respectfully, H. W. B.

#### Our Children.

SALT LAKE CITY,  
Jan. 23, 1876.

Editor Deseret News:

Questions are frequently asked by strangers visiting our city respecting the mental and physical qualities of the children of the Latter-day Saints. An impression has got abroad that as a race we are retrograding, our children are degenerating by reason of our social institutions, especially by our practice of plurality of wives, and, as this is thought to be the most vulnerable point for the attack on "Mormonism" it is fashionable to assert that this is the predisposing cause of the supposed degeneracy.

Seeing that it is impossible that our children, or even a fair proportion of them, can be brought before the scrutiny of the public to decide this question, it may be pertinent to assert and as far as possible to prove that our children are not degenerating nor are our conditions as a people such as are likely to cause degeneracy.

Before attempting this, it would be well to discover a correct standard of the human family, so as to ascertain the relative height of ourselves and of our offspring physically, intellectually, and morally. As it will, however, be impossible to find a standard among any people to which all men will agree to refer, we shall have to institute comparisons with those characteristics that most men acknowledge as essential to virtue, and as correct indices of relative superiority in a race.

Among the conditions that have been in all ages and still are recognized as evidences of superiority by men is that of persistency in overcoming the ordinary difficulties incidental to building up a community; although we are a young people it would be unfair to deny that men generally have acknowledged that we possess this kind of superiority. But we claim that this is the result of higher motives than those which have actuated and still actuate men generally in founding cities and building up communities, motives which only inspire the superior races, enlightened religious motives.

Of course men outside the pale of this community will take this assertion for what it is worth; but the self-restraint, the surrender of the individual to discipline for the common good, the incessant and arduous labors which are essential to and without which it is impossible to attain to a high state of civilization, may at least be received as evidences of moral excellence.

As to those who would judge of our children let them concede the truth of the proposition that as a people we are physically and mor-

ally equal to other people. We would then refer them to the biological law that "children born under circumstances of trying difficulties to their parents, inherit an organization better adapted to the circumstances." The very trying circumstances that have proved our superiority as a people are, if Spencer is correct, among the more favorable impulses to and promises of a higher development in our offspring.

With regard to the perpetuation of the race we have only to show that the causes that are operating to produce extinction do not exist among us as a people. It is the violation of the natural laws that imposes the penalty by which men lose their vitality, by practices which are denounced by every thoughtful and honest writer on physiology. Vice, which is the rule in ordinary cities, is the exception here. The increase of families here is recognized as a blessing; and if we have not yet attained to the knowledge by which to save, we at least try to save, and do not destroy our children. No physiological, moral and religious treatises are published or needed to instruct the most unlearned among us in reference to this or kindred immoralities.

And what is the result as seen in our children to-day? Just what we might expect if there be natural law to regulate the family of man. Our children are hardy, intelligent, moral; willing to subject themselves to discipline as their fathers have been. By the extraordinary circumstances that have brought to gather people from various nations, whose religious views are similar but whose habits of life have been different, a mixture of races has been brought about that is highly favorable to development. This has not been brought about by the sword; by the conquest of race by race, which has been an acknowledged element of improvement among men, but by the voluntary impulses by which beings of like habits of thought naturally congregate together when they have sufficient energy, intelligence and independence.

These are a few of the many evidences that can be adduced to show that the thoughtful among visitors need not have any apprehensions about our children having degenerated; and most certainly there is no ground whatever for fears of our becoming extinct as a race. The conditions are highly favorable to our perpetuation as a people; the mothers of our children are, as a general thing, superior women, honest, industrious, self-sacrificing, intelligent. We have seen what the fathers are, all may see it in the grand results which crown their labors. Who ever heard of a race degenerating under such circumstances?

And, in this connection, it is not argued, nor should it be expected, that we are perfect as a people and, in every instance, our offspring superior to the children of other people in moral excellence, physical superiority and intellectuality. But we do claim that the surroundings, the discipline, the habits, associations, the freedom from evil influences of longer and older cities, and, as we believe, the religious teachings of our children, as well as the superior advantages above alluded to in the practice of virtue instead of vice, are not only preventing degeneracy but producing an evident improvement in our children, and laying the foundation of our perpetual increase and development as a people.

F. T.

#### Snow—U. O.—Y. M. M. I. A.—Meetings.

SPRINGDALE, Jan. 23rd, 1876.

Editor Deseret News:

A strange visitor for Dixie made its way into this little valley on Friday the 21st inst., p. m. A real drifting snow-storm, reminding us of the days when we were young in one of the eastern States. Some of our boys almost thought they had lost something when they got up in the morning and saw the earth enveloped in a white sheet, and no sleigh for the occasion. It thawed but little on the 22nd, and to-day, while I write, "The sky with clouds is over-cast," and the snow is falling very fast.

The health of our settlement is good at present. We expect, in a short time, so far as our labors are concerned, to know nothing but the United Order. Our numbers are few for the labor that is necessary to make a start in the right direction. However, we will do

the best we can, hoping that some good Saints, who love the grape and cotton-growing business, will come to our aid ere long.

We have a Young Men's Mutual Improvement Association organized here, with Edmond Homer, President; Alpheus Gifford, Vice President; and Daniel K. Greene, Secretary; so that all young men, from twelve to ninety, can have a chance to improve their minds, if they choose to do so.

Father Greene, our beloved Patriarch, is truly a father and counselor to the people. Our meetings are well attended. We have but very little of the fashions of the world to bother us. We read your paper with great interest when we can get a chance, but we do not get the papers when they are due. Yours with much respect.

S. K. GIFFORD.

#### The Journey—A Vexed Padre—Preaching.

EL PASO, State of Chihuahua, Mexico, Jan. 16th, 1876.

Editor Deseret News:

After a long but pleasant trip through Arizona, a portion of New Mexico, and a few miles through Texas, we arrived at El Paso, El Paso Co., Texas. This is a small town on the Rio Del Norte, on the Texas side of the river. The old Mexican city of El Paso is directly opposite, in the State of Chihuahua. Here we have taken position for the present. There seemed to be no safe inlet to Mexico before arriving here, consequently we were forced to travel much further than we expected before reaching Mexican soil. Our reception here by the civil authorities was favorable, the customs officers allowing us to pass free, we paying for making out papers, the Prefect guaranteeing us protection under the law. We arrived here on the 7th inst. The Sunday following the Padre warned the people against us, calling us all manner of names common to live stock. This did not discourage us in the least, for our faith was that it would be overruled for good. We can already begin to realize the same, for many of the more respectable class of citizens have called upon us during the past week, and said they did not approve of his talk concerning us. He told the people to receive our books and burn them. This made me careful about distributing them. Several have been given out under promise that they would return them when read. There is quite a spirit of freedom manifested by many, they stating their belief in "conciencios freedom." We held meetings to-day in El Paso, Texas, having been invited by the U. S. citizens to preach there. For the size of the place we had a very fair congregation of attentive and respectable hearers. They unanimously expressed their desire that we should continue to hold meetings there. We will do so while the Spirit dictates. The brethren are studying hard to learn the language. As soon as wisdom dictates, we intend holding meetings for the Mexican people. I think that will be soon. We feel well and have many reasons to be encouraged.

Your Brother in the gospel,  
D. W. J.

#### Religio-Political Election Stumping.

GRANTSVILLE CITY,  
January 20th, 1876.

Editor Deseret News:

I have read, in your daily issue of the 19th instant, some remarks made by Hon. John Taylor in the Legislature concerning his Excellency Ex-Governor Woods, whilst on a tour through the mining camps of this county. I had the honor (?) of listening to the then Governor's speech, also that of his ally, Judge Tilford, at Ophir City. The Judge spoke first; he dwelt considerably on the romantic scenery he had that day beheld whilst traveling across the mountains to inform the miners of the "sagaicity of Brigham Young and his unparalleled influence over the minds of the ignorant Mormon people." He then dwelt on the "power of the priesthood" with vehement repugnance until his illustrious physiognomy seemed distorted. Next in order his capstone—"The Mountain Meadows Massacre." Oh such power! this audience stood, sat, and squatted. The mountain owls from their dark caverns cried, "Hoot, hoot!" and we thought the dictionaries in the agony of their voluminous but now exhausted vocabulary cried out, "More words,

more words." The elaborate gentleman exercised his physical and mental powers to their utmost tension, until drops of sweat, like young icicles, fell in chunks from his heated brow. And oh the gestures! Shakepeare says, "Like an angry ape, playing his fantastic tricks before high heaven, that would make the angels weep."

Now comes the Governor, George Lake Woods, for and in behalf of the "Liberal" party as an influential anti-"Mormon" election preacher, and who, being filled with a spirit of persecution (until finally his skeleton frame shook itself into official extinction), declares most emphatically that the "Liberal" cause will and must triumph, the "Mormon" priesthood power be destroyed, and, if I mistake not, predicted the victory of the "Liberal" party in the then ensuing election. His speech was highly inflammatory, impregnated with the foul and poisonous dregs of bitter, ghastly violence against the leaders of the church.

Poor George, the wrathful billows of thy Lake have been swallowed up for ever more, and thy Woods consumed by the devastating fires of thine own folly.

PRO BONO PUBLICO.

#### MAXWELL VS. WHEDON.

The Beaver *Entreprense* has the following from Judge Whedon—

BEAVER, Utah, Jan. 24th, 1876.

The Washington correspondent of the — in his article published in the daily of the 21st inst., headed "Maxwell and his case," states as follows:—"The Legislative fund of \$23,400 was diverted for the use of the Courts; of this amount the District Attorney received \$2,600, Deputy Whedon \$1,000, three clerks \$1,000 each, four commissioners \$300 each." This article is incorrect, and, so far as it relates to me, is untrue. The only money paid me out of the said \$23,400 was one order or draft from the Department of Justice at Washington, D. C., not to exceed \$145, and this for services at the July term, 1875, of the Second District Court. That draft has been paid by the United States and not by General Maxwell. I have never received a dollar from General Maxwell since I was appointed Assistant U. S. Attorney for the Second District of Utah Territory, on August 27, 1874. Every dollar paid me for my services rendered as assistant U. S. Attorney has been paid through the Department of Justice at Washington, and the drafts are now or should be in the Treasury Department of the U. S. I have held the office of Assistant U. S. Attorney under Judge Carey since August 28, 1874; have drawn sixteen indictments for violation of Federal laws, and thirty-four indictments for violation of Territorial laws, and have not received \$600 for the entire services.

#### OBITUARY.

Died in the 11th Ward, Salt Lake City on Friday evening, January 28, 1876, in an apoplectic fit, BERNARD MCADAMS, aged 27 years and 7 days.

Funeral services to-morrow Sunday, in the 11th Ward New School-house, at 2 p. m. Friends are respectfully invited to attend.

Deceased was born in Bristol, England, and emigrated to this country in the ship *John B. pht.* in 1866. On October 23, 1872, he married Martha daughter of Hopkin and Winnifred Jones, of the 11th Ward, whom he leaves with a daughter about two years old. About a year ago he responded to the call for volunteers to go to St. George to help build the Temple, where he labored faithfully. He was ordained, January 2nd, 1876, a member of the 16th Quorum of 8 v. enties; was leader of the Sabbath School choir, and at the time of his death was actively engaged in preparing pieces for a concert for the benefit of the Sunday school. It can be truly said he was a kind husband, father and friend, and a true and faithful Latter-day Saint.—[Com.]

Millennial Star please copy.

#### DECEASED.

At Santaquin, Jan. 15th, 1876, Mrs. ELIZA SNOW CLEMONS, daughter of Charles and Matilda Mayham.

Deceased was born in the 1st Ward, Salt Lake City, June 6th, 1853. She died from the effects of a fall from a wagon into a ditch, and getting very wet, from which a cold set in, making it a point in her life to do all the good she could, and live her religion the best she knew how. Upon her death-bed she called her father, mother, husband and all her relatives and friends around her, and exhorted all to live their religion and be faithful to the last, so that they might meet her in the life to come. She retained her senses to the last, she leaves a husband and three children, with many friends and relatives. J. G. V.

In this city, Jan. 26th, of scarlet fever, after ten days illness, WILLIAM JAMES S. EVANS, adopted son of James Wm. and Ellen Broadbent, aged five years and nine months.