

CORRESPONDENCE.

The Situation—Rabbit Hunt—Shooting Match—Preaching.

GRANTSVILLE, Tooele Co.,
December 6th, 1875.

Editor Deseret News:

We are getting along finely here. We have had a splendid harvest, and as a general thing the people are inclined to take care of what they have raised. A good spirit prevails amongst the people. Many have gone forward and renewed their covenants by baptism. The trades are organizing into co-operative societies. We have good schools for our children. In fact, a greater spirit of union prevails here than has been manifest for many years.

About two weeks since our boys made a raid on our long-eared friends, the rabbits, choosing sides, sixteen on a side, the losers to pay for a dance. At night they brought in 345, which were distributed amongst the poor and the Indians.

The news of the hunt reaching your city, ten of your sporting men, no doubt thinking they could beat a lot of country boys, challenged the same number to shoot for a fat steer, which was accepted, the match coming off last Saturday, the 4th inst. In the morning, at the meet, everything looked favorable for the Salt Lake City side to win, for they were all provided with double barreled breach-loading shot guns, the Grantsville side being armed with muzzle-loading guns. But at night the tables were turned, Grantsville scoring 175, Salt Lake City 125, Grantsville beating by 50. I understand that there is another challenge for the first Monday in January. I believe the steer is to be given to the poor.

We are now enjoying the treat of a visit from Elder O. Pratt. He spoke this afternoon and will speak again this evening. The people appreciate the visits of such men, for they are full of good counsel, and it is to be hoped that we shall have wisdom to follow the same.

H.

Improvements—Schools—Retrenchment and Improvement Association.

MANTUA, Box Elder Co.,
December 6, 1875.

Editor Deseret News:

This is what might be called a small settlement, but through the blessings of God it has been steadily increasing in the number of its inhabitants and its appearance. Several nice and substantial houses and barns have gone up this season, through the labor and energy of the people, who have been greatly blessed with splendid crops of all kinds of grain.

Our day and Sunday schools are attended very well, and give perfect satisfaction to the community.

In July Sister Eliza R. Snow visited this place and organized the Young Ladies' Retrenchment Society, which is in a satisfactory condition.

Some time ago we also had a visit from Elder Junius F. Wells, of Salt Lake City, who organized the Young Men's Mutual Improvement Association, consisting of thirty-six members, which have steadily increased ever since. It can truly be said, to the credit of the young men here, that a more orderly and quiet set can not be found anywhere, no drinking, no swearing, no chewing or smoking of tobacco can be found among them, and they seem to have a determination to qualify themselves for future usefulness in the kingdom of God.

Yours respectfully, L. H.

Towns, People and Matters and things in the States.

ROCHESTER, N. Y.,
Nov. 25, 1875.

Editor Deseret News:

The towns on the Missouri and Mississippi rivers have a much larger proportion of dilapidated buildings than Salt Lake City. They do not so generally indicate thrift and home comfort. They do not even compare favorably with the county towns along the Michigan Central Railway. The smoky, foggy atmosphere of St. Louis reminds one of the large manufacturing towns of England.

The population of St. Louis probably number about 400,000. Of these about 17,000 are supposed to

be German. Including the Irish element doubtless over one half the population are foreigners. I cannot think, however, but what this number must include many children and youth born on American soil. Intelligent men think that the rural population of the country is not so largely foreign as that of the towns and cities. The natural increase of the foreign element is probably double that of the American.

Judging by the number of Roman Catholic churches and schools, that sect must be rapidly increasing. They already are forming a political element in the country. Sectarian churches are numerous, and so are sinks of profligacy and corruption.

There is no mistaking the general repugnance of the whites to admitting the negroes to social equality. As a political element they are easily controlled by men base enough to appeal to their passions. Once aroused they would be a terrible element in violent revolutions, for they would unite with the lower strata of the white population in bringing everything to their level, by destroying all that they consider socially above them. The antagonism of the white race to the Negro, the Indian and the Mongolian must have much to do in moulding the future of our country.

A gentleman who seemed well versed in the condition of political parties admitted that second-rate men were quite as likely to get into important offices as those best fitted for them. He could not now see any probability of reform in this matter.

This is my native State. It is Thanksgiving Day, and it reminds me of boyhood times.

JAMES A. LITTLE.

The Conference—Assignment of the Elders—Sugar Business—Visit of the King's Brother.

LAIE, Oahu, Sandwich Isl'ds,
Nov. 11, 1875.

Editor Deseret News:

We held a very interesting conference here October 6th, 7th, and 8th. Had two long meetings each day, and closed at 10 p. m. Evening meeting on the 8th. All the Elders from Utah were present, having recently returned from the various Islands, where they had been laboring in the ministry the past few months. The presence of our foreign sisters also blessed the meetings. Had a large attendance of Saints and some outsiders each meeting. Many came from distant parts of this island, and quite a number from the other islands of this group. A good spirit prevailed throughout the entire conference. All of the Elders from Zion addressed the Saints, except Bro. Pulsipher, who had but recently come from Utah and had not yet acquired a sufficient knowledge of the native language to talk in public. Many spirited remarks were delivered in an interesting manner by our best native elders. Many of the elders are of old time standing, dating from the days of Elder G. Q. Cannon. I addressed the conference a number of times at considerable length, speaking upon various subjects, instructing the Saints upon their various spiritual and temporal duties in the Church. A good spirit seemed to pervade the breast of each one present, and all appeared well paid for having come to conference, and so expressed themselves. We, the foreign elders, certainly had a good time and social reunion together, after a separation of some six months, a time that none can appreciate, but those who have participated on like or similar occasions. It was a time long to be remembered by all present. The general authorities of the Church in Zion and upon these islands were unanimously sustained. The reports from the various conferences of this mission were read before the meeting, showing a total of Saints upon these islands of about four thousand, a goodly number having been baptized during the past six months. Our Elders have been indefatigable in their labors among the people in the spreading of truth and in correcting error, a good deal of the latter existing in the midst of this people, they being similar to ancient Israel in this respect, easily led, but quick to forget God and fall into error when left to themselves. They are a warm-hearted, but simple-minded people, willing to be led, but not at all fit to lead.

The coming six months the foreign Elders here were assigned to labor as follows—R. G. Lambert and Wm. H. Branch upon the large island of Hawaii; S. P. Richards and B. Stringham upon the Islands of Maui, Lanai and Mol-kai; H. S. Woolley and Wm. Pulsipher to remain upon this island, Oahu, the former to stop with me upon the plantation in the interest of the work here, and the latter to spend his time principally among the saints in the different branches, in the study of the language. The Elders have now all gone to their respective fields of labor in the ministry. I have recent advices from them, informing me of their good health and safe arrival upon the islands whereunto they were called.

We finished grinding the last of our cane early in July last, having made forty-two tons of sugar since about April 1st. Since that time we have been very busy in plowing and preparing ground and in planting cane for a new crop. We are still planting. A portion of our force are engaged in cultivating the young cane first planted in the early part of the season. Our hands number now-a-days from forty to fifty per day, consisting of native men and women, boys and girls.

We were favored with the company of His Royal Majesty, King Kalakaua, of these islands, in the first week of October, just past. He came as a private individual to Laie to see me on business. Six natives, servants, came with him. He stopped some four hours, is a very pleasant man to converse and do business with. I had the pleasure of an interview with him in Honolulu, at his Palace, some three weeks previous to his coming here. Was with him about two hours; he received me very courteously, treated me with the greatest of kindness, and bade me welcome to call on him at my convenience.

On the 25th of Oct. I received a letter from His Royal Highness, Prince Leleiohoku, in Honolulu, brother to His Majesty the King, and heir apparent to the throne, informing me that he was coming to our place on Saturday the 30th, and wished to spend the Sabbath with us, and go away on Monday, Nov. 1st. I dropped him a note, acknowledging the receipt of his favor, bade him welcome, and tendered him our humble hospitality. We, Br. Woolley and I, made preparations to entertain him. He came on time, reaching Laie at 5 p. m. Eleven natives came with him, all servants but two. They rode on horseback. Supper out of the way, we, with a number of our native friends who had gathered in, spent the evening in social conversation, singing, playing on musical instruments, &c., in all of which he took an active part. He is an expert on the guitar, his party bringing one with them, besides other instruments. He is a noble looking young man, in his twenty-first year, and a fine specimen of the Hawaiian chiefs; is tall and well proportioned, weighs about 175 pounds, well educated and speaks good English, of refined manners, and exhibits much of the polished gentleman, dressed plain but neat.

The next morning, Sunday, he selected, from our lot of books upon the sideboard, the Book of Mormon, and read considerable in it, including the testimony of the three and eight witnesses.

At ten a. m., he and his party attended our church, a good congregation present. I invited him to address us, but he declined; he arose and excused himself to the audience. He said he came to Laie to hear us and not to be heard. He had heard a great deal about the "Mormons," but knew but little of them personally. He had now come here expressly to see us, attend church with us, hear us, learn for himself, &c. I then addressed the meeting for one hour, speaking upon the first principles of the gospel, and upon the rise and progress of this latter day work, was followed with a few remarks by Bro. Woolley, corroborating what I had said. His Highness paid marked attention to all that was said, and afterwards expressed himself much interested in the discourse.

During the afternoon and part of the evening he read considerable in several of our books, read the account, in the "Pearl of Great Price," of the first vision to the Prophet Joseph, his finding of the plates, the organizing of the Church, &c. Read the revelation to Joseph Smith in 1832 concerning the late American rebellion which would be-

gin at South Carolina. Read the account of Washington's vision of one hundred years ago, as now going the rounds of the press, relative to the rise and progress of the American Republic, &c. He conversed freely upon these subjects and asked many questions relative to this work, our principles, &c.

In the evening, a lot of the Saints and friends having again gathered in to show their respect to his Highness, we again had singing, music, &c.

The next morning, after a sumptuous breakfast, his Highness and party took their departure for Honolulu, going around the island by way of Wai'alua. He took with him to read "The Voice of Warning," G. A. Smith's "Answer to Questions," in which is the revelation on Plural Marriage, O. Spencer's "Patriarchal Order," or "Plurality of Wives," and and "The True Faith," a pamphlet by Orson Pratt.

ALMA L. SMITH.

Preaching and Conversing.

NORMAL, Ill., Nov. 28, 1875.

Editor Deseret News:

I have now been some four weeks absent from my home, on the mission to which I was called at the last Conference. I find the spirit of inquiry very extended, and in the time that I have been here have had all my time taken up in answering questions and bearing my testimony. I have held three public meetings and held meeting twice in private houses. In fact, it seems to me that two or three elders could have found plenty to do here, for some considerable length of time. I find many anxious to find out what we believe. Some say we are correct, but that it is ruin to a man to accept such teaching to-day. A few are willing to obey, for which I feel very thankful. But it is almost impossible to imagine the wide-spread ignorance of the people in regard to our faith, and the bitter animosity of the ministers of all denominations against the true gospel. Still there are honest-hearted people here, who are seeking to know the truth, and are willing to obey its commandments.

I expect to go south to Tennessee, to meet Bro. Tinsdale and others, where my field of labor is located. My object in coming here was to visit my aged parents, whom I had not seen for ten years, and who reside here.

This is the great center of education of the state, and there are some very fine schools here; among the number, the "State Normal" and the "Wesleyan University," in addition to several other prominent schools. But I find that they have concluded that the Bible is so incendiary a document that they can not trust it in the hands of their children, so they have in a majority of instances thrown it out altogether. They have done so in the "State Normal," and no man can to-day raise his voice to teach religion within its walls, which convinces me that they are travelling faster than I thought for.

The *Leader* and the *Pentograph*, published at Bloomington, have given notices of one of the lectures I have delivered.

Yours in the gospel,

J. MORGAN.

Preaching, etc.

MISSOURI VALLEY JUNCTION,
Harrison Co., Iowa,
Nov. 27th, 1875.

Editor Deseret News:

Brother Isaac Bullock, my son Garland Wood and myself arrived in this place some two weeks since. We have visited around considerable among relatives, friends, and others. My uncle, Isaac Nelson, has been very kind in taking his horses and buggy and carrying us around from place to place, which has afforded us quite an opportunity to form acquaintances, among all of which we have been able to more or less make known our business, and have spoken of the gospel in every instance where we have had a chance.

We held a public meeting a few evenings since in a small town in this county, an allusion to which appeared in a small paper published in this place, which is very fair on the part of the writer. We anticipate speaking at the same place again this afternoon.

We shall probably go east in a few days, where we shall try to ex-

tend our labors and accomplish all the good we can. We feel well, and feel to contend earnestly for the faith once delivered to the Saints.

LYMAN S. WOOD.

EDITORIAL NOTES.

—Martin F. Tupper, has written an American Centennial drama, entitled "Washington," containing as characters Washington, Franklin, Patrick Henry, John Adams, Benedict Arnold, Lafayette, Andre, etc. The drama is to be brought out next year in this country.

—The *Saturday Review* says the multiplication of letters by reason of cheap postage is causing one of the most charming of literary accomplishments—the art of letter-writing, to become a thing of the past. The work of accomplished letter writers like Madame de Sevigne, which is the delicate filling up of details of events, "if not already extinct, is doomed to speedy extinction."

—The Cuban Independence Society at New York have adopted a motion that every Cuban cigar-maker in the United States manufacture \$5 worth of tobacco into cigars which would produce \$25, the money to be appropriated to fitting out another expedition to Cuba.

—The Kern county, Cal., *Courier* says the sheep men of that county are becoming convinced that Fall shearing is unprofitable. The practice was commenced with the view of counteracting the tendency of the high grade Spanish merino sheep to cutaneous diseases. But the conviction prevails that Fall shearing has not sufficient advantages to offset its disadvantages, which latter are—liability of the sheep to suffer and perish from winter storms, the inferior value of the short wool of the semi-annual shearings, the increased expense of shearing, cleaning and freighting of wool.

—An experiment at Slabtown, Cal., in growing the Zante currant (grape), and drying the berries for sale, is reported to have been very successful, and expectations are indulged in that it is the beginning of an extensive and profitable industry.

—Deacon West says of Plymouth Church, "Our church is not unanimous in its belief in the innocence of our pastor," and he wants that church to discuss and answer the following questions—

1. "Is the Rev. Henry Ward Beecher guilty of adultery?"
2. "Is the Rev. Henry Ward Beecher guilty of perjury?"

—It is proposed to remove the house in which Horace Greeley was born, from Amherst, near Manchester, New Hampshire, to the Centennial grounds. The house is an old-fashioned, oak-framed, story and a half, four roomed, 30 x 40 building, and the present occupant, William Brown, wants \$2,000 for it, which the State Centennial Commission cannot pay, but they are willing to build him a new house, for the old one.

—Spurgeon is dissatisfied with the results of the work of Moody and Sankey in London. He wishes he could find the converts made during the revival, he can't hear of their being turned into disciples, and he thinks it would take something a hundred times greater than that revival to move London.

—Now Mrs. H. B. Stowe catches it. She persists in representing Florida as unhealthy in the summer, and a Jacksonville editor and his correspondent maintain that the lady makes assertions not based upon knowledge, and ought to cease her "unfounded prating."

—To chew gum is understood to be one of the inalienable rights, one of the pursuits of happiness, guaranteed to girls by the Declaration of Independence. Nevertheless, a Watervliet pedagogue punished a girl scholar for chewing that sort of stuff, and he was acquitted by a jury of twelve horrid men.

—Fashionable circles in New York have been considerably agi-